



# Adsum

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## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

During our annual Fatima Conference at Mount St. Michael, it was a unique occasion to have three visiting traditional bishops: Bishop Pierre Roy (Canada), Bishop Martin Davila (Mexico), and Bishop Pio Espina (Argentina). Not only was their visit an opportunity for the faithful to hear conferences from them, it also was a great occasion for the bishops to confer with one another on the mission of the Church.

Before my episcopal consecration in September of 1991, the late Bishop Moises Carmona required me to take an Oath of Unity to work for the unity of traditional Catholics everywhere. Sometime after the New Year, we plan to meet again, and it is our hope to have other traditional bishops join us to discuss the present crisis in the Church.

My episcopal motto is *Animam Pro Ovibus Ponere* “to lay down my life for the sheep.” It is my sincere



*Bishop Pierre Roy, Bishop Pio Espina, and Bishop Martin Davila visited me during the Fatima Conference*



*Pontifical High Mass at Mount St. Michael Chapel—the votive Mass of the Immaculate Heart of Mary*

desire to see the true Church of Christ—the Catholic Church—flourish everywhere and to provide whatever assistance possible to my fellow bishops.

Next month, on the feast of Our Lady of Guadalupe, December 12th, there will be the ordinations of Reverend Anthony Alley (South Dakota), Reverend Lucas Costa (Brazil), and Reverend Kyle St. Aubin (Canada) to the diaconate; ordinations to the subdiaconate will be Thomas Netzel (Washington), Richard Lauricella (Washington), Julio Perez (California) and Jorge Diaz (California). Advancement to the minor orders of porter and lector will be Massimo Turri (Italy), Mateo Alzate-Salazar (Colombia), Jacob Hasbrouck (Michigan), and Vincent Timmerman (Nebraska). Please keep them in your prayers.

This month of November reminds us of a very familiar phrase that we repeat often when we recite the Apostles' Creed: "I believe in the Holy Ghost, the Holy Catholic Church, THE COMMUNION OF SAINTS..." What we mean by the Communion of Saints is the union that exists between the saints in Heaven (the Church Triumphant), the faithful on earth (the Church Militant), and the suffering souls in Purgatory (the Church Suffering). The Church Triumphant can intercede for us; the Church Militant,

as we work out our salvation with fear and trembling, as St. Paul tells us. We the Church Militant can, by our prayers and sacrifices, relieve the Church Suffering. Our Holy Mother the Church encourages us during this month of November to make special remembrance of the Church Suffering. These are our family members, relatives, friends, and fellow parishioners whom God has called before us. There are many special indulgences to be gained during this month, such as the Toties Quoties plenary indulgence and indulgences gained by visits to the cemetery with prayers for the departed. Nevertheless, the most powerful and beneficial means of relieving the souls in Purgatory is the Holy Sacrifice of the Mass. Even before the coming of Christ, God's chosen people prayed for their departed and in Second Machabees we read how Judas Machabeas sent 12,000 drachmas of silver for sacrifices to be offered in the Temple for his fallen soldiers. In the catacombs there are epithets on the tombstones of the Christians begging for prayers. Finally, St. Monica exhorted her son, St. Augustine, to be remembered at the altar of God after her death.

With my prayers and blessing,  
Most Rev. Mark A. Pivarunas, CMRI



*Candlelight Rosary Procession on October 13<sup>th</sup>, in honor of Our Lady of Fatima*

## *The Golden Rule or The Book for All*

*an excerpt*

### *On the Difficulties of Governing:*

It happened once that a young Carthusian Abbot had great trouble and difficulty with some of his subjects. In a letter which he wrote to St. Bernard, he says, "That, had each one done his duty, he would have found no difficulty in governing them or in being their Superior." The young and inexperienced Abbot said nothing that was surprising; for, should every one do his duty, a statue might, as it were, be capable of being the general of an Order of fifty thousand religious, having need of eyes only, to behold the good done by them of their own accord. But, alas! Ever since the beginning of the world, there have been two elements continually combating each other—the good and the bad.

"There must be scandals," said Our Lord, a fatal divine decree. St. Michael and Lucifer combat each other in heaven; Cain and Abel in the family of Adam; Isaac and Ismael in that of Abraham; Jacob and Esau in that of Isaac; Joseph and his brethren in that of Jacob; Solomon and Absalom in that of David; St. Peter and Judas in the company of Our Lord Jesus Christ; the Apostles and the Roman emperors in the Church of Christ; St. Francis of Assisi and Brother Elias in the Franciscan Order; St. Bernard and his uncle Andrew in the Cistercian Order; St. Alphonsus and Father Leggio in the Congregation of the Most Holy Redeemer; orthodox Faith and heresy and infidelity in the Kingdom of God on earth; the just and the wicked in all places; in fact, where is that country, that city, that village, that religious community, or that family howsoever small it may be, where these two elements are not found in opposition. The parable of the sower and the cockle is everywhere verified; even should you be quite alone, grace and nature combat one another. "And a man's enemies shall be they of his own household." (Matt. 10:36). Strange to say, not only the good and the wicked are found in perpetual conflict; but God, for wise ends, permits that even the holiest and the best of men are sometimes diametrically opposed, and even incite persecution, each against the other, though



each one may be led by the purest and holiest of motives.

St. Epiphanius disputed with St. John Chrysostom, saying that he never would tolerate the disciples of Origen. St. John Chrysostom, not so hasty in his conclusion, said that he would never confound the innocent with the guilty. St. Epiphanius replies that the heresy was so impious, the crime so enormous, that true love for the Faith should force him to expel this brood of vipers from the Church without delay. St. John Chrysostom answered: "A good judge condemns no one without a hearing."

St. Epiphanius exclaimed: "You are too punctilious in the matter." In reply St. John Chrysostom complained that Epiphanius was too zealous, not having patience enough to listen to the truth. "Patience!" answered St. Epiphanius, "You mean sympathy with the cause and hypocrisy!"

"Say rather violence and precipitation," answered Chrysostom.

"But," said Epiphanius, "are you afraid to condemn the heretics?"

"And have you no fear of condemning the

innocent as guilty?" rejoined St. John Chrysostom.

"I clearly see," remarked Epiphanius, "that you favor Origen."

"And I," rejoined St. John Chrysostom, "fear that you side with the enemies of truth."

"Be it so! But I say to you in the name of God," replied Epiphanius, "that you will not die in Constantinople; you will be banished and will end your life upon a distant shore."

"And I also tell you, on the part of God," answered St. John Chrysostom, "that you will not reach your diocese, and that you will die at sea."

Both were saints, both prophesied truly, both were right; and yet there seemed to be sufficient cause for dispute and opposition between them. Similar contests and differences of opinion occurred between St. Peter and St. Paul, the Princes of the Apostles; between St. Augustine and St. Jerome, and many other great and eminent in learning and sanctity.



# *Moral Theology*

by Rev. Heribert Jone, OFM Cap, JCD and Rev. Urban Adelman, OFM Cap, JCD

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## THE BINDING FORCE OF CONSCIENCE — THE SCRUPULOUS

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*One may act contrary to a scrupulous conscience without sinning, even if the action be undertaken with great fear of committing sin.*

The scrupulous conscience is nothing else but a state of fear. The principle laid down holds even if the scrupulous person at the moment of acting does not think of his fear as a mere scruple. It suffices that he be habitually aware that he may do anything which he does not know for certain to be a mortal sin. A scrupulous person may do anything he sees conscientious people do, even though it be against his conviction. He need not use more than average carefulness when acting. If he cannot apply the directions given him and cannot seek advice, he may do as he chooses, provided there is no question of doing what is evidently and certainly sinful. A scrupulous person, by reason of great harm that he may do to himself, may be excused from many positive duties, e.g., fraternal correction, confessional integrity. If impure thoughts arise by his looking at innocent objects or persons, he may look attentively at such things and becomingly at such persons, and pay no attention to the resulting emotions. If the scruple concerns the fulfillment of a duty (breviary, penance, vow, etc.) he may presume that he has adequately fulfilled his obligation. If the scruple concerns the sufficiency of his contrition he may decide in his own favor. He need not confess sins committed before his last confession, unless he can swear that he certainly sinned gravely, and that he certainly has not yet confessed the sin. Even in this latter instance there may be circumstances that will excuse him from an integral confession. The same holds for doubts about the validity of previous confessions. Scrupulous persons who mistake their feeling of anxiety for remorse of conscience should be informed that the cause of this anxiety is the nerves and not some sin of which they may be guilty.

There is even a duty to act contrary to scruples, for one might otherwise sin by pride, self-will and disobedience, or because one's health or one's business might thereby suffer. If the scrupulous person is of good will, he will not readily sin grievously in an individual case. Because of the disadvantages mentioned, the confessor should not permit more than one complete manifestation of the scruples or one general confession. Even this single manifestation of the state of his conscience must be forbidden if the scrupulous person had shortly before discussed matters with a different confessor and will evidently not remain long with the present one.

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