

Adsum

Adsum is published by the seminarians of **Mater Dei Seminary** for the enjoyment of our families, friends, and benefactors.

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

During our bi-annual priests' meeting, dates and schedules were set for this new year of 2011. On June 29, the feast of Sts. Peter and Paul, Rev. Michael Oswalt and Rev. Brendan Legg will be ordained to the Priesthood at Mount St. Michael in Washington.

This date was chosen because it comes at the end of the scholastic year and it falls in the middle of the week which will facilitate travel for our priests.

Following the ordinations, the newly-ordained priests will celebrate their first Solemn High Mass within the week.

Please remember these two clerics in your prayers as they make their preparation for this significant event, not only in their lives, but also for the Church.

Another important event that will be celebrated the same week of the ordinations is the Silver Anniversary of Fr. Casimir Puskorius, CMRI, who was ordained July 1, 1986. It is always interesting to look back twenty-five years ago at the photographs of his ordination and first Solemn High Mass to see how much younger our priests and seminarians appeared. Over these years there have been many joys and sorrows, crosses and triumphs through which our Blessed Mother has wonderfully supported us.

This past January, Mario Derksen, a traditional Catholic from Ohio published an open letter to Bishop Clarence Kelly on the Thuc Bishops and the errors of his book, "The Sacred and the Profane." This 100 page article addresses the pertinent issues and very systematically refutes the erroneous opinion held by the Society of St. Pius V on Bishop Thuc and the consecrations performed by him. It is on the internet at www.ThucBishops.com. and would be informative for those who have followed this issue over the years.

This month of February, Fr. Luis Jurado has finally received his visa to work in the United States. He resides in western Colorado to provide for the spiritual needs of the faithful in Olathe (St. Joseph's Church) and Grand Junction (St. John Vianney Chapel). Fr. Jurado's niece has also accompanied him to the U.S. to attend school at Mater Dei Academy here in Omaha together with her sister.

Please remember in your prayers the departed soul of Abbot Leonard Giardina, OSB, of Christ the King Abbey, who passed away. My friendship with him goes back to



*New seminarians receive the cassock
Robert Letourneau (Massachusetts) and
Dominic Davis (Colorado)*

the late 1980's when we would attend priest meetings either in Spokane, Washington, or at Fr. LeBlanc's in Arizona. He was so kind as to give a retreat here at Mater Dei Seminary and to be our keynote speaker at our Fatima Conference. He will be remembered especially for his humility and charity.

The holy season of Lent is still a month away; yet, the feast of the Purification (where we recall the prophecy of Simeon to Mary) and the feast of the Seven Holy Founders of the Servite Order is a good reminder for us to spend our upcoming Lent in union with Our Mother of Sorrows, that she will assist us to be always faithful to her Divine Son.

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



Blessing of Candles for the Purification



Fr. Gronenthal chants the Gospel



Frater Anthony Short, CMRI, chants the Epistle during the Pontifical High Mass

St. Charles Borromeo,

Patron of Seminarians

“The Zeal of Thy House Hath Eaten Me Up”

The word “Humilitas,” humility, surmounted by a golden crown, is engraved in the coat of arms of the Borromeo family. Never did Charles, growing up as a boy under the shadow of this emblem, dream that some day this word would be engraved on his tomb in testimony of the virtue that characterized his life. There can be no doubt that the words of Our Divine Savior, “He who humbles himself shall be exalted” (Matt. 23:12), were verified in the life of Charles Borromeo. Indeed, God raised him up to the same rank as Pope St. Pius V, St. Philip Neri and St. Ignatius Loyola to lead the Church in its Counter-reformation against the so-called Protestant Reform.

After receiving clerical tonsure quite young, Charles continued his studies for the priesthood in the university, where his prudence, strictness and love of chastity made him a model for the youth of his times, who had a reputation for vice. On account of an impediment in his speech and his love for silence, many thought him to be “slow”; nevertheless, he made rapid progress in his studies by dint of hard work and methodic regularity. It was these habits which enabled him later as cardinal and archbishop, to accomplish an extraordinary amount of work, without ever being hurried.

St. Charles was influential to reconvene the Council of Trent, and it is to his efforts that we owe the completion of that historical Council, at which he was called its soul and genius. After the Council he was most vigorous to correct the abuses and disorders which were so prevalent among the clergy, religious and laity of his diocese.

His primary aim was to form a virtuous and capable clergy. This can be seen in the archbishop’s great concern at the approaching death of a certain exemplary priest, “Ah, you do not realize the worth of the life of one good priest.” It had been due to St. Charles’ zeal that at the Council of Trent, the foundation of seminaries and an outline of general

rules to govern them was formulated as an important part of the reform of the Church. In his own vast diocese, he founded six seminaries and drew up a code of more detailed regulations which were so wise and prudent that they became a guideline for seminaries of succeeding ages.

St. Charles Borromeo’s eminent sanctity produced the great fruits of his reform. As much as he was convinced of the importance of learning among the clergy, he was even more so of the great need of humility, prayer and penance

in obtaining God’s grace to convert souls. He was most severe towards himself, as evidenced by his pleasant reply to someone who suggested that his bed be warmed for him: “The best way not to find a bed cold is to go colder to bed than the bed is.” He was most generous in relieving the poor, often at his own great expense and inconvenience. Convinced that a priest is called to be a mediator between God and man, he spent hours—even entire nights—before the Blessed Sacrament in prayer. He ordered public prayers and processions in his diocese in which he himself participated barefoot and carrying a cross in reparation for the sins of his people. In his great esteem for the Church’s liturgy, he never said any prayer or performed any religious rite with haste, irregardless of being pressed

for time or from the length of the ceremony.

As in the time of St. Charles, our seminarians find themselves in the midst of a society that exalts pride, vanity and immorality, and in which the Catholic Church is boldly challenged on all sides. Certainly, they can confidently look to St. Charles as a model of virtue to emulate in their training for the priesthood and in their aspirations towards priestly virtue. Please pray that our seminarians will humbly apply the rules of the seminary which are patterned after St. Charles’ own wise regulations, and that they may likewise merit the reward promised those who practice *Humilitas*.



Father Connell Answers Moral Questions

by Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D., L.H.D.

The Pastor and Invalidly Married Parishioners

Question: What obligation has a pastor toward those parishioners who are living in an invalid marriage?

Answer: A pastor undoubtedly has grave obligations toward parishioners involved in an invalid marriage. He would be guilty of neglecting his duty if he failed to do anything for them or argued that he can wait until they come to him with their problems. Our Lord expects him to go in search of these strayed sheep, even if they themselves do not seek his assistance. When he finds out that a couple living in his parish, one of whom (at least) is a Catholic, are not validly married, he should visit them and see what can be done to rectify the situation. There are thousands of Catholics in our land today living in invalid unions that could be validated (either through the fulfillment of the prescribed form or through a *sanatio*) if some zealous priest interested himself in them. In many such cases the non-Catholic party could be induced to make an honest study of the Church's claims, if the priest gave this person a kindly and straightfoward talk. Of course, there are many other invalid unions that cannot be rectified, usually because of the impediment of a previous marriage bond. But even in such cases the pastor should not neglect the couple. He should not, indeed, make any compromise with the situation by treating the couple as a properly married pair, or by cloaking over the fact that they are living in sin and that as long as they continue to live as husband and wife their sin cannot be forgiven by God. But by fervent and kindly admonition he might be able to induce the couple to separate or (if the requisite conditions are present) to live as brother and sister. Even if he does not succeed to this extent, he should urge the couple to pray for divine help and mercy, and let them know that as soon as they resolve to return to God, the way will be made as easy as possible.

Falsehoods by One in Authority

Question: What answer can be given by a man in public office, such as a senator, a governor, etc., to a question centering about some confidential matter, when any reply except a definite falsehood will probably result in at least a partial revelation of the secret?

Answer: The problem presented by our questioner in respect to a person in public life can occur also in the case of many others in posts of authority, such as the lawyer, the doctor, an ecclesiastical or religious superior, etc. Such a person often possesses information which he may not divulge. What answer should he give when he is questioned about the matter? Some theologians would answer that the only lawful ways in which the secret can be protected are silence or the use of a mental restriction. By a mental restriction is meant a statement that can be understood in the correct sense, though in the present circumstances it will probably be understood in some other sense. But it must be admitted that there are occasions when even the most clever mental restriction will be inadequate to prevent the revelation of the secret. The view of another school of theologians offers assistance in a case of this kind. They hold that when a person possesses a very important secret and someone is trying unjustly to discover it, this person is permitted to tell a direct falsehood as a means of protection. In such an event, they say, the falsehood is not be classified as a lie, since the essential malice of a lie is the harm it does to society, and in the particular circumstances described, society is aided rather than harmed by a falsehood. I believe that the opinion of these latter theologians is sufficiently probable to be used in practice. Of course, only a very prudent and restricted use of this opinion is permissible.

Adsum, a publication by the seminarians of **MATER DEI SEMINARY** for the reading enjoyment of friends and benefactors, is sent free of charge to all who request it. If you are interested, please provide your name and mailing address to:

MATER DEI SEMINARY
7745 Military Avenue
Omaha NE 68134-3356