



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

The feast of St. Ignatius Loyola, July 31st, is a wonderful reminder of the great work accomplished by the Order he founded, the Society of Jesus. Just consider the outstanding Jesuit missionaries throughout the Jesuit history! Foremost is St. Francis Xavier, whose missionary travels computes to three times the circumference of the globe, baptizing with his own hand over a million heathens and visiting over 200 kingdoms! How many Jesuit missionaries shed their blood for the spread and the defense of the true Faith! In England during the reign of Elizabeth I, the glorious martyrs Blessed Edmond Campion and Blessed Robert Southwell kept the Faith alive amongst persecuted Catholics. In North America there is the inspiring missionary work of St. Isaac Jogues, St. John de Brebeuf and the other North American martyrs, who labored for the salvation of the Indian tribes of the Hurons, Mohawks, Algonquins and Iroquois. Shortly after them came the famous French Jesuit Fr. Marquette, who labored throughout Canada and North central United States, visiting numerous Indian tribes along the Mississippi River, which he discovered and dedicated to "Mary Immaculate." There are also the Jesuit missionaries who traveled throughout the Midwest and Northwest United States to bring the true Faith to numerous Indian tribes: Fr. De Smet, Fr. Cataldo, Fr. Pointe, and Fr. Ravoli, to name a few.

In the area of education, St. Ignatius founded, in 1551, the Gregorian Institute—a Jesuit seminary which bore tremendous fruit; eight of its alumni became saints, thirty-three were beatified, fifteen became Pope, and every year thirty to forty became bishops. In the past, the Society of Jesus had been remarkable for its solid Catholic education with numerous high schools, colleges and universities throughout the world.

How tragic it is to see this once glorious Catholic Order now fall so low into heresy and apostacy. This past July, the Jesuit-run *America* magazine published



*St. Ignatius Loyola, founder
of the Society of Jesus*

an article "The Catholic Case for Communism." How preposterous! Numerous Popes have explicitly condemned Communism as intrinsically evil and Communist countries, such as Russia, China, Cambodia, North Korea, Vietnam and Cuba, are responsible for the mass murders of over a hundred million people.

Recently the modern Jesuit Superior General, Rev. Arturo Sosa Abascal SJ, claimed "We have created symbolic figures, such as the devil, in order to express [the reality of] evil... Social conditioning also represents that figure." What a master stroke of

deception by Satan—I don't exist; I'm only a figment of the human mind!

This destruction of the Jesuit Order did not happen overnight; it has been going on for years. In the 1950's John Courtney Murray SJ, had been spreading the errors of religious liberty for which he was silenced by Church authorities until the advent of the Second Vatican Council. His erroneous teachings on religious liberty, which were explicitly condemned by Pope Pius IX in the Syllabus of Errors, were resurrected at the time of Vatican Council II and formulated the decree *Dignitatis Humanae*. Another infamous Jesuit was Teilhard de Chardin, whose writings on "the cosmic Christ" and "Christo genesis," were censured by the Catholic Church. Speaking about Christ, de Chardin stated, "This third nature of Christ, neither human nor divine but cosmic, has not noticeably attracted the explicit attention of the faithful or theologians." No wonder the Holy Office issued a *Monitum* on the dangers of his strange and bizarre writings.

Last but not least, one of the aftermaths of the Second Vatican Council was the destruction of the Gregorian Institute in Rome. In the December 12, 1969 article from *Time* magazine "Liberating the Greg," it reported that the conservative Cardinal Pizzardo, who headed the Gregorian Institute, was replaced by a French liberal prelate, Gabriel Cardinal Garrone, and

then by sociologist Herve Carrier. The article relates the sweeping changes made in the Jesuit seminary. The first change was to make the seminary co-educated (198 females invaded the seminary the first year). Furthermore seminarians were no longer required to wear cassocks but just secular clothes, and they could avail themselves of beer at the bar in the Gregorian's main building. The seminary movie theater began to show pornographic films in the name of "education." This liberal rector, Carrier, also added to the teaching faculty both Protestant and Jewish professors. Is it any wonder that the Jesuit Order, once so prominent for the spread of the true Catholic Faith, has now become the partisan of Satan?

One example that is close to home was the sale of the Jesuit scholasticate Mount St. Michael in 1977. Built in 1917, Mount St. Michael could house hundreds of Jesuits. At the time of our purchase of Mount St. Michael in 1977, the Jesuits numbered no more than 2 dozen older priests and brothers. What a tragedy! On the other hand, what a blessing for us!

May St. Ignatius and the Jesuit saints intercede for the traditional Catholic clergy to imitate their holy lives and to become "all things to all men in order to gain all to Christ."

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



Mount St. Michael

St. John Vianney, Patron Saint of Parish Priests



Sayings of the Saint

“How pleasing to Our Lord in the Blessed Sacrament is the short quarter of an hour that we steal from our occupations, from something of no use, to come and pray to Him, to visit Him, to console Him.”

“Jesus Christ found a way by which He could ascend into heaven and yet remain on the earth. He instituted the adorable Sacrament of the Eucharist so that He might stay with us, and be the Food of our soul; that He might console us and be our Companion.”

“All difficulties, temptations, sickness, and humiliations become sweet and easy to endure, if one bears them in union with Our Lord.”

“Let us open the door of the Sacred Heart and shut ourselves in for a moment amidst Its divine flames; we shall then realize what God’s love means.”

“When we want to obtain anything of the good God, let us, after Holy Communion, offer Him His well-beloved Son, with all the merits of His Death and Passion; He will be able to refuse us nothing.”

“Offer your temptations for the conversion of sinners. When the Devil sees you doing this, he is beside himself with rage and makes off, because then the temptation is turned against himself.”

“Love for our neighbor consists of three things: To desire the greater good of everyone; to do what good we can when we can; to bear, excuse and hide others’ faults.”

“There is no one who cannot pray—and pray at all times and in all places; by night or day, when hard at work or resting; in the country, at home, or when travelling.”

“Oh, how great is a priest! If he understood himself, he would die... God obeys him; he speaks a few words, and Our Lord comes down from Heaven at his voice, and shuts Himself up in a little Host.”

“When you hear Mass, do you come in the same frame of mind as the Blessed Virgin at Calvary? Because it is the same God and the same Sacrifice.”

Father Connell Answers Moral Questions

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

PREACHING THE EFFICACY OF PERFECT CONTRITION

Question: Do you recommend that priests should frequently explain in sermons and instructions the doctrine of the efficacy of perfect contrition as a means of regaining the state of grace? If so, how would you propose this doctrine?

Answer: I strongly recommend that priests frequently instruct their people in the sound principles of Catholic theology concerning the efficacy of perfect contrition and the manner of making an act of perfect contrition. For, I am sure there are many Catholics who believe that perfect contrition takes away mortal sin and restores a person to the state of grace only when he is in danger of death and cannot get to confession. Moreover, there are doubtless many who do not know how to make an act of perfect contrition. Hence, I suggest that priests frequently tell their people that an act of perfect contrition will take away mortal sin at any time and not merely in a crisis. The chief points to be explained are these: Perfect contrition simply means that one is sorry for his sins (at least, his mortal sins) because sin is opposed to the goodness of God in Himself. To make an act of perfect contrition one need not exclude other motives for detesting sin, such as the fear of punishment. Perfect contrition does not necessarily include sorrow for venial sins, nor need it be accompanied by an emotional intensity. It is not difficult to make an act of perfect contrition for one who firmly believes all the doctrines of the Catholic faith. One who seeks the pardon of mortal sin through perfect contrition must have the intention of confessing that sin the next time he receives the sacrament of Penance—not necessarily as soon as possible. In the meantime he may not receive Holy Communion, but he is in the state of grace, so that if he died suddenly he would be saved. The most practical application of this doctrine is that if a person has the misfortune to commit a mortal sin he should make an act of perfect contrition as soon as possible and thus regain the friendship of God.

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