



Adsum

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

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

On my return from the administration of confirmations at two of our churches in Oklahoma, I took the opportunity to visit the grave of the late Archbishop Peter Martin Ngo-Dinh-Thuc. In October of 1981, he consecrated Bishop Moises Carmona, who in turn consecrated me in September of 1991. Archbishop Thuc was appointed Apostolic legate by Pope Pius XI.

This same Pope established, in 1926, Mission Sunday to remind the faithful of the Divine mission Christ gave to His Church to continue His work here on earth. Our Divine Savior established St. Peter as the Rock upon which he would build His Church and guaranteed that the gates of hell would not prevail against it (Matt 16:18). Down through the centuries, the Popes, the successors of St. Peter, have consistently preserved the true faith in fulfillment of the mission.

Vatican Council I, in 1870, under Pope Pius IX, emphatically taught:

For the Fathers of the Fourth Council of Constantinople, following closely in the footsteps of their predecessors, made this solemn profession: "The first condition of salvation is to keep the norm of the true Faith. For it is impossible that the words of Our Lord Jesus Christ who said, 'Thou art Peter and upon this Rock I will build My Church' (Matt. 16:18), should not be verified. And their truth has been proved by the course of history, for in the Apostolic See the Catholic religion has always been kept unsullied, and its teaching kept holy'... For they fully realized that this See of St. Peter always remains untainted by



Archbishop Peter Martin Ngo-Dinh-Thuc

any error, according to the divine promise of Our Lord and Savior made to the prince of His disciples, "I have prayed for thee, that thy faith may not fail; and do thou when once thou hast turned again, strengthen thy brethren." (Luke 22:32).

Before His Ascension, Christ commissioned His Apostles: "Go therefore make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe everything I have commanded you. And behold I am with you all days, even to the consummation of the world." (Matt. 28:19). Furthermore, Jesus declared to His Apostles that they would teach in His name: "He who hears you hears Me" (Luke 10:16), and He reiterated to the Apostles: "As the Father has sent Me, I send you." (John 20:21)

Thus, Christ established, in His Church, a

magisterium, that is, a teaching authority which would be protected by the attribute of infallibility. Pope Leo XIII, in his encyclical *Satis Cognitum* declared:

If it (the living magisterium) could in any way be false, an evident contradiction follows; for then God Himself would be the author of error in man.

With the advent of Vatican Council II (1962-1965), doctrinal changes were introduced into the Church, changes which were in radical contradiction to what the Catholic Church has taught in the past: religious liberty and religious indifferentism (condemned by Pope Pius IX in his *Syllabus of Error*); false ecumenism (condemned by Pope Pius XI in *Mortalium Animos*); the Novus Ordo Missae, the New Order of the Mass (contrary to the teachings of the Council of Trent on the Holy Sacrifice of the Mass); a new Code of Canon Law (1983), which authorizes Communion to non-Catholics (forbidden by Canon 731 of the 1917 Code of Canon Law). As the late Archbishop Lefebvre



The final resting place of Archbishop Thuc in Carthage, Missouri



Pius XI

*Plenitudine potestatis
Sanctae Sedis Apostolicae deputamus
in Nostrum Legatum Petrum Martinum
Ngô Đình Thục Episcopum titulum
Sassionensem ad fines Nobis notas, cum
omnibus necessariis facultatibus.*

*Datum Romae apud S. Petrum,
die 17 mensis Martii MCMXXXVIII
Pontificalis Nostrae anno septimo decimo.*

Pius XI

Appointment of Bishop Thuc as Apostolate Legate by Pope Pius XI

said in his “Reflections on Suspension ‘a divinis,’” on June 29, 1976, “The Church that affirms such errors is at once schismatic and heretical. This Conciliar Church is, therefore, not Catholic.”

How can we reconcile the infallibility of the magisterium of the Church of Christ with the errors that have emanated from Vatican Council II? The answer is simple: they cannot be reconciled! The modern hierarchy of this Conciliar Church does not represent the magisterium of the Church. The Holy Ghost, who guides the Church and protects the Church from error, has not failed the Church. What has occurred is nothing less than the Great Apostasy, foretold by St. Paul in his Second Epistle to the Thessalonians: “The day of the Lord will not occur unless the Apostasy comes first and the man of sin is revealed... For the mystery of iniquity is already at work provided only that he who restrains still restrains until he is gotten out of the way.” (Thessalonians 2:3-7).

Where is the Catholic Church today? How is Christ’s promise to His Apostles and their successors

to be with them all days even unto the consummation of the world fulfilled today? The command of Christ to teach all nations was not just limited to His Apostles, for Christ said that He would be with them “all days even to the consummation of the world.” Vatican Council I infallibly taught that there will always be teachers and pastors of the Church to the end of time (Denzinger 1821) and that these pastors and teachers are the bishops, the successors of the Apostles (Denzinger 1828). The true Church is to be found amongst the traditional Catholic clergy, that is, those validly ordained priest and consecrated bishops who profess the Catholic Faith, offer the true Mass and Sacraments, and reject the errors of the Modern Church.

And this is the purpose of Mater Dei Seminary—to form seminarians in the traditional Catholic Faith to be truly other Christs to offer the Holy Sacrifice of the Mass, to administer the Sacraments, and to preach the true Faith. The clergy and seminarians are most grateful for your prayers and financial support as they participate in the mission of the Church.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



Solemn High Mass for the Feast of the Divine Maternity—titular feast of the seminary



Candlelight Rosary Procession on the Feast of the Most Holy Rosary

Outlines of Moral Theology

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

EXTREME UNCTION

Existence of Extreme Unction

Proof from Scripture: St. James, in his Epistle, says: “Is any one among you sick? Let him bring in the presbyters of the Church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith will save the sick man, and the Lord will raise him up, and if he be in sins, they shall be forgiven him.”

The ceremony described by St. James has the elements of the sacrament. It is an external rite consisting of matter (anointing with oil) and form (prayer), which confers grace (it will *save* the sick man, and *forgive his sins*). The institution by Christ is not clear from the text, though the phrase, “in the name of the Lord,” may be understood to imply this. But the general principle that all the effective signs of grace in the New Law were established by Christ can be adduced.

Tradition: At least from the fourth and fifth century we have explicit evidence that the rite described by St. James was in use in the Church: e.g., in the Euchology of Serapion, and in the writings of St. Innocent I.

Essence of Extreme Unction

The **remote matter** of this sacrament is olive oil, blessed by the bishop (or priest with delegation) for use in the conferring of Extreme Unction. It is doubtful if the sacrament can be validly conferred if one of the other blessed oils—chrism or oil of catechumens—is used. At any rate, it is certain that the sacrament is invalid if the oil is not blessed, and it is also certain that a priest, without special delegation (which is never given to priests in the Latin rite), cannot bless oil for this sacrament. For the lawful, though not valid, administration of this sacrament, the oil should be that which was blessed the Holy Thursday immediately preceding, and it would seem to be of obligation (though not grave) to use oil blessed by the bishop of the diocese, if this is available.

The **proximate matter** is the anointing of the sick person. According to present-day legislation, six anointings are given—eyes, ears, nose, mouth, hands, and feet. For any reasonable cause the anointing of the feet can be omitted. Moreover, in urgent necessity one anointing suffices, given on any sense, though preferably on the forehead. If this latter method is used, the individual anointings should be supplied later, when the urgency of the situation has passed.

The Form: The words spoken by the priest at the individual anointing are: “Through this holy anointing and His most pious mercy, may the Lord forgive thee whatever faults thou has committed through sight (or hearing, etc). Amen.” When only one anointing is given the words are: “Through this holy anointing may the Lord forgive thee whatever faults thou hast committed.” It seems that as far as validity is concerned any prayer for the spiritual welfare of the sick person will suffice. The Church’s ritual contains other prayers to be said both before and after the anointing; and these are of obligation, but are not necessary for the validity of the sacrament.

Adsum, a publication 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
www.materdeiseminary.org