



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

In the January 13th issue of *The New American*, a conservative secular magazine, the featured article was titled “Is the Pope a Communist?” It is truly amazing how apparent from the words and actions of Francis that more and more people are realizing that something devastating has happened to the Catholic Church. Many of the things Francis has done throughout his career as a Jesuit priest with “liberation theology,” and especially now as a false pope by promoting principles of Communism both in his addresses and his actions, manifest his true character and nature.

Furthermore, a similar pattern had been observed in the actions of John XXIII, who convoked Vatican

Council II (1962-1965), and his successor Paul VI, who “confirmed” the errors of this council of religious liberty, false ecumenism and religious indifferentism. In 1962 John XXIII and “Cardinal” Montini (later Paul VI) negotiated an agreement between Moscow and Rome in which it was agreed that there would be no condemnation of Soviet Communism and Marxism.

Over two years ago, there was a book published *The Devil and Bella Dodd*, which outlines the journey of this former Communist and her conversion to the Catholic Faith. Chapter 14 is titled “Marxist Influence within the Church” and relates the rejection of the petition of 378 bishops during Vatican Council II to condemn Communism. An interesting excerpt from this chapter quotes from Archbishop Ngo-Dinh-Thuc of Hue, Vietnam:



Solemn Pontifical High Mass for the Feast of the Epiphany

We are all stupefied by the silence of the Catholic world with regard to the agony of the most unfortunate Laotian people and the passion that the Vietnamese people are going through, while in the meantime one hears everywhere the voice of the communists and of their accomplices who live in the democratic nations, of which some are Catholic, who prefer to howl with the wolves: the voice, I say, of those who condemn the victims and glorify the executioners.

And if we search further back, in the May 26, 1952 issue of *Life* magazine, there was a piece titled "A Jesuit goes Communist." The article briefly summarized the defection from the Catholic Church and the priesthood of Fr. Alighiero Tondi, a 44 year old Jesuit and lecturer at the Gregorian Institute in Rome. This story from *Life* magazine made reference to Archbishop Fulton Sheen, who was troubled by this defection and stated that it paralleled the Communist attempt to infiltrate the U.S. priesthood as far back as 1936.

It should then be no wonder to traditional Catholics that Satan has so successfully caused such devastation

within the Catholic Church. However, the instruments of Satan are not just limited to Communists; for many years, the Freemasons have plotted to destroy the Catholic Faith from within by infiltration to the highest positions in the Church, including the papacy. An excellent book *Freemasonry Unmasked*, by Monsignor George Dillon, has a particular chapter on the *Alta Vendita*, the Freemasonic blueprint for the destruction of the Church by infiltration into seminaries, convents, and even the papal throne. Pope Leo XIII ordered this book to be translated into Italian at his own expense to be circulated to the clergy and faithful in order to forewarn them.

How providential was Our Lady's warnings at Fatima (1917) that if mankind did not amend, Russia would spread her errors (the same year of the Bolshevik Revolution, which established Communism in Russia).

So the title of the article in *The New American*, "Is the Pope a Communist?" should be rephrased "Is the Communist the Pope?"

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



The day after his ordination to the subdiaconate, Rev. Mr. Kyle St. Aubin (Canada) chants the Epistle for the Feast of St. Lucy



Rev. Noah Ellis (Tennessee) chants the Gospel during the Solemn High Mass offered by Fr. Benedict Hughes, CMRI

The Popes Against Communism and Socialism

1849 — Pope Pius IX, encyclical *Nostis et Nobiscum*:

“You are aware indeed, that the goal of this most iniquitous plot is to drive people to overthrow the entire order of human affairs and to draw them over to the wicked theories of this Socialism and Communism, by confusing them with perverted teachings... As regards this teaching and these theories, it is now generally known that the special goal of their proponents is to introduce to the people the pernicious fictions of Socialism and Communism by misapplying the terms ‘liberty’ and ‘equality.’ The final goal shared by these teachings, whether of Communism or Socialism, even if approached differently, is to excite by continuous disturbances workers and others, especially those of the lower class, whom they have deceived by their lies and deluded by the promise of a happier condition. They are preparing them for plundering, stealing, and usurping first the Church’s and then everyone’s property. After this they will profane all law, human and divine, to destroy divine worship and to subvert the entire ordering of civil societies.”



1878 — Pope Leo XIII, encyclical *Quod Apostolici Muneris*:

“We speak of that sect of men who, under various and almost barbarous names, are called socialists, communists, or nihilists, and who, spread over all the world, and bound together by the closest ties in a wicked confederacy, no longer seek the shelter of secret meetings, but, openly and boldly marching forth in the light of day, strive to bring to a head what they have long been planning—the overthrow of all civil society whatsoever.”

1949 — Pope Pius XII, decree against Communism:

“Communism is materialistic and anti-Christian; the communist leaders, although at times they argue in words that they are not against Religion, in fact both in doctrine and in actions they prove hostile to God, to true Religion and to the Church of Christ... Christians who profess materialistic and anti-Christian communist doctrine, and above all those who defend and propagate it, incur *ipso facto* in the excommunication reserved to the Apostolic See, as apostates of the Catholic Faith.”



Fr. Connell Answers Moral Questions

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

HONEST BANKRUPTCY

Question: In the United States the civil law bars legal action for the payment of debts against one who went into bankruptcy, even though afterward he acquires sufficient wealth to pay his creditors fully. Does this mean that a bankrupt is permanently freed in conscience from the obligation of satisfying his creditors? And if so, would it be prudent to explain this to the people in sermons and instructions?

Answer: The release granted a bankrupt by civil law from the payment of his debts, even when he will be able to pay, does not *per se* free him from the obligation in conscience, for in itself this enactment merely bars civil action on the part of creditors. Accordingly, the older theologians regarded the bankrupt as free in conscience only in the event that there were some agreement to this effect among the creditors. But in more recent years another factor has been brought into the problem—the right of the civil government, through the exercise of its eminent domain over the material goods of the citizens, to grant a complete release to an honest bankrupt from the obligation even in conscience of paying his debts (except to the extent that he is able when he is declared a bankrupt). That the government of the United States intends to grant this manner of release by virtue of the bankruptcy laws of July 1, 1898 and June 5, 1910, is a solidly probable opinion, so that one who entered bankruptcy after having tried his best to satisfy his creditors can consider himself freed in conscience subsequently, even though he later becomes prosperous. It would seem that there is no reason why this matter should not be explained to the faithful when a priest is discussing in a sermon or instruction the obligation of paying debts. It should be pointed out, however, that this solution is not applicable when one has entered bankruptcy dishonestly. Moreover, the priest should explain that it is always the more virtuous course for the bankrupt to pay his debts subsequently as an act of Christian charity, even though he is not strictly obliged to do so.

THE STATE'S RIGHT OVER PRIVATE PROPERTY

Question: Theologians tell us that if a person has damaged another's property without any formal guilt—and consequently without any obligation to make restitution, as far as the natural law is concerned—he will nevertheless be bound in strict justice to compensation if the civil authority commands him to do so (*post sententiam judicis*). Now, by what authority may the civil authority command a person to renounce a portion of his private property when he is not obliged to do so by the law of God?

Answer: It is an accepted principle of Catholic theology that in certain circumstances, for the sake of the common good, the State possesses the authority to dispose of the property of the citizens. This authoritative disposition of the State then binds the citizen in conscience, even though the natural law of itself imposes no such obligation. A concrete example would be this: Without any subjective guilt a man drives his car through his neighbor's hedge, causing considerable damage. By the natural law he is bound to no restitution because formal guilt was not present. However, if the neighbor takes the case to court—as he is perfectly entitled to do—and is accorded a certain amount of compensation, he obtains a right to this in commutative justice. Certainly, the common good demands that the State possess such a right; for, if a person whose property has been damaged could collect compensation only when the offender acknowledged subjective guilt, many acts of injustice would be perpetrated, and widespread indifference toward the property of others would prevail. It is to be noted that the principle here invoked by no means implies that the State possesses arbitrary power over the property of the citizens. It is only in certain specified cases, when otherwise the welfare of society would certainly be gravely impaired, that the civil authority is empowered to supersede the individual's right to retain his private property.

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