



# Adsum

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## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

During this holy season of Lent, as we meditate on the Passion and Death of Our Lord, we find an amazing parallel in the life of Christ and in the life of the Mystical Body of Christ. Who were the enemies of Christ who pressured the Roman governor Pontius Pilate to have Our Divine Savior Crucified? They were

none other than the Jewish High Priest Caiphas and the Scribes and Pharisees—the religious leaders of Israel. In like manner, we see that the modernist clergy are the foremost opposition to the true Church

today. In the time of Christ the religious leaders were blinded and would not recognize Jesus Christ as the true Messiah, despite the fact that Our Lord had fulfilled the many prophecies made about the Messiah and worked the most stupendous miracles to prove His Divine nature and mission. In our present times, the modernist hierarchy of the Conciliar Church have given recognition to false religions and man-made churches. It is truly preposterous that the late John Paul II taught that the Holy Spirit is present and active in all the religions of the world (*Redemptoris Missio*). And, most recently, Francis I has claimed that all religions are paths to God. How often have the modern hierarchy, in their pursuit of false ecumenism in accord with Vatican II, acknowledged, preserved and promoted the “good” found in other religions,



and yet strive to suppress the true Catholic Faith and the traditional Mass and Sacraments.

On more than one occasion over the years, we have witnessed this fierce opposition when some of our faithful have passed away in areas where we do not have a traditional church or chapel. Their relatives, who are not traditional Catholics, have sought to have the funeral in their local modern Catholic church. These unsuspecting relatives were

certain there would be no problem in using their buildings for the Latin Mass and the traditional Catholic services, for the simple reason that the Protestants have used their churches in the past for such funerals. Much to their great surprise, they are met with a flat, outright refusal. One could be a Protestant and have access to their churches, but don't you dare be a traditional Catholic! However, this should come as no surprise to us, for Our Lord had foretold this: “The disciple is not above his Master. If they have persecuted Me, they will persecute you also.”

As we mentioned above, Our Divine Savior fulfilled all the prophecies pertaining to the promised Messiah. As we scan the Old Testament, we see that these prophecies so wonderfully and so clearly speak of Our Divine Savior. In Psalm 50 we read of the betrayal of the Messiah by one close to Him. The prophet Zacharias foretold that He would be betrayed for 30 pieces of silver. Isaias the prophet foretold that He would suffer like a lamb, and that they would spit upon Him and treat Him with every kind of insult.

Psalm 21 makes reference to Our Lord's hands and feet being pierced and further tells that they would part His garments among them and for His vesture would cast lots. This same Psalm 21 foretold the mockery and scorn that He would endure, and once again Zacharias speaks "that they shall look upon Him whom they have pierced." Truly amazing is the passage from the Book of Wisdom in which is foretold the very thoughts of the enemies of the Messiah: "Let us therefore lay in wait for the just, because He is not for our term, and He is contrary to our doings, and He upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. He boasts that He has the knowledge of God and calls himself the Son of God. He is become a censure of our thoughts. He is grievous unto us even to behold: for His life is not like other men's and His ways are very different. We are esteemed by Him as triflers: and He abstains from our ways as from filthiness, and He prefers the latter end or the just, and He glories that He hath God for His Father. Let us see, then, if His words be true, and let

us prove what shall happen to Him: and we shall know what His end shall be for if He be the true Son of God, He will defend Him, and will deliver Him from the hands of His enemies. Let us examine Him by outrages and tortures, that we may know His meekness and try His patience. Let us condemn Him to a most shameful death; for there shall be respect had unto Him by His words." (Wisdom 2:12-20)

Let us ever remember the supreme price Christ paid for our redemption by the shedding of His precious Blood, and let us ever be grateful for our precious Catholic Faith and for the Holy Sacrifice of the Mass and the seven Sacraments.

Please remember in your prayers our seminarians preparing for the holy priesthood at the end of April: Frater Martin Sentman, CMRI (Michigan), Rev. Noah Ellis (Kentucky), Rev. Franz Trauner and Rev. Leopold Trauner (Austria).

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



*Solemn Vespers on February 11<sup>th</sup>, the Feast of Our Lady of Lourdes*



*Rev. Leopold Trauner (Austria) polishes a silver chalice in preparation for gold plating*



*Reception of novices into the Congregation of the Mother of God (CMD)*



*Consecration of Bishop Julian Espina in Molinari, Argentina*



# *Outlines of Moral Theology*

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

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## THE VIRTUE OF ABSTINENCE

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Abstinence is that virtue which moderates man's use of food and drink. A person would fail against this virtue by excess if he would not take enough nourishment to support his health and strength; he would fail by defect if he took so much as to injure or inconvenience himself. Ordinarily a person is guilty of only a venial sin if he eats too much; but it would be a mortal sin if he rendered himself seriously ill or unable to fulfill his grave obligations.

That fasting is a virtuous act is evident both from the example of Christ and from the traditional teaching of the Church it is an effective means of strengthening the will against temptation and of doing penance for past sins. The Church has made laws prescribing certain forms of fasting at certain times. These are classified under two headings, known respectively as fast and abstinence (It should be noted that in this connection the words "fast" and "abstinence" are taken in a restricted and technical sense, differing from the sense used above).

The essential feature of a fast day of the Church is that only one full meal is allowed. The essential feature of a day of abstinence is that one must abstain from flesh meat. Some days are days of both fast and abstinence, others are days of fast alone, others days of abstinence alone. There can also be days of partial abstinence, on which a person may eat meat only *once*.

Outside of Lent, if a Sunday or a holyday of obligation coincides with a day of fast or abstinence or both, the fast or abstinence or both cease. A vigil is not anticipated, as far as fast and abstinence are concerned. Thus, when the feast of the Immaculate Conception falls on a Monday, the previous Saturday is not a day of fast and abstinence. A bishop has the right to impose days of fast and abstinence on the people of his dioceses in particular instances. The obligations of fast and abstinence imposed by religious rules bind under sin or not, as is laid down in the rule.

The single full meal allowed on a day of fast is supposed to be taken either at noon or in the evening; nevertheless, it would seem that it would not be a grave violation of the law to take it any time in the course of the day. At any rate, 11 a.m. is considered to be morally noon, as far as this law is concerned. As far as the law of the Church is concerned, there is no limitation to the quantity of food that may be taken at this meal, but the natural law of temperance would have to be observed. The meal is not supposed to be protracted more than two hours; however, a slight interruption would not break the unity, as in the event that a person had finished his meal, and shortly afterward a box of candy was produced.

The Church fast is not broken by liquids, however copious, as long as they are not too nourishing. For example, water, ginger ale, tea, and coffee (even prepared with milk and sugar), milk, fruit juices, wine, and beer are allowed between meals as well as at meals. On the other hand, soup, cream, etc., are forbidden between meals.

Besides the full meal, a small breakfast and a small supper (or midday lunch) are allowed. The quality and quantity of these are to be determined by custom prevailing in the particular place. Custom does not allow flesh meat at these minor refectations, even on a day of mere fast.

The rule allowing the breakfast and lunch (or supper) to consist of two and eight ounces respectively is called the absolute norm. There is another norm for determining the amount that may be taken at these two smaller meals, called the relative norm. According to this standard a person may eat a sufficient amount at the breakfast and lunch (or supper) to enable him to perform his daily tasks without too great inconvenience, but in such wise that he eats somewhat less than usual, and these two smaller meals together do not equal the amount of one full meal for this particular individual. Thus, the amount of food a person may take on a fast day is dependent, to some degree, on his particular needs and appetite.

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