



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,

As our seminary year comes to an end, a number of our seminarians have advanced to various steps on their way to the holy priesthood. On the feast of Sts. Philip and James, Frater Alphonsus Maria Vincent, CMRI (Idaho) and Clement Malecot (France) received First Clerical Tonsure; Adam Craig (Michigan), Giles Pardue (Alabama), Matias Chimenton (Argentina), and Caleb Armour (Scotland) received the first two Minor Orders of Porter and Lector; Frater Aloysius Hartman (Arizona) received the last two Minor Orders of Exorcist and Acolyte. Our last three days of seminary classes began with the Rogation

Procession and chanting of the Litany of the Saints at 6:30 a.m., followed by the Rogation Mass. What a wonderful atmosphere pervaded the cool morning as the seminarians chanted the invocations after the clergy.

For our seminarians who will travel home to Europe, we pray there will be no complications for their return in the fall for class, especially because of the Covid restrictions. We will have to monitor the restrictions carefully throughout the summer to assure their safe return. Thank you for all your prayers and support for another successful seminary year—the completion of our 31st year!

With our prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



Final Admonition to those who advanced to the steps of the priesthood



Rogation Procession with the Litany of the Saints



First Clerical Tonsure



Mater Dei Seminary — clergy and seminarians (with Fr. Francis Miller, OFM and Brother Bonaventure, OFM)

from *The Path of Mary* (1878)

We live in perilous times; we are surrounded by dangers and temptations almost unparalleled in the history of the world. The Church, the Spouse of Jesus, seems to have followed the life of her Lord, and to have exemplified in herself its various stages. There has been the Hidden Life of the early ages of the Church, followed by the more Public Life; then arose an increased devotion to the Blessed Sacrament, followed by the Agony in the Garden; and we seem to be now bordering on the times when the Church will mirage, will reflect, will, in fact, mystically reproduce the crucifixion of her Divine Head and Master. We may draw out this parallel more clearly by glancing at the rise of the Religious Orders which spring up from age to age in the Church, and whose members, as more perfect members of the Church, are bound to represent more closely the life of Our Lord. We see the Hidden Life of Jesus in the Fathers of the Desert and in the contemplatives of the early ages of the Church. They are followed by the more active Orders of the Dominicans, Franciscans, and Jesuits, who exemplified the Public Life of Our Lord, the time when "He went about preaching everywhere and doing good." Religious Orders followed devotion to the Blessed Sacrament. Convents arose, whose inmates night and day watched before the adorable Mystery of the Altar, praising and thanking Jesus for this His greatest Invention of Love.

These Orders do not rise and fall; they but continue the Life of Our Lord; they make up His Body, the Church. Thus, as I have said, the Church appears to be reaching the time when she will be mystically crucified with her Lord. The powers of darkness are evidently allowed a strange power of temptation: "it is their hour." Even many of Our Lord's own have fallen away. Throughout the Church there is unusual distress of soul and body. You who read this may have thought your trials peculiar to yourself, but you are mistaken. Your neighbor suffers still more perhaps than you, though you know it not. He is sorely tempted and tried; and he, too, thinks his grief peculiar to himself. Well for those who are watching! Well for those who are assiduous in obtaining the graces Mother Church offers them. There will not be a grace too much given them, for "Satan will deceive, if possible, even the elect." Morning and night we need the sweet voice of Jesus to repeat to us the warning words the loving anxiety of His Heart prompted Him to utter: "Watch and pray." I do not write to alarm you: it is to forewarn you. You have wondered, perhaps, when you have heard of the falling away from the Church of even the very good. You have sorrowed, perhaps, over some sad instance, it may be in your own family or community, of some unhappy soul for whom the temptations of the age have been too strong. Yes, we have wondered at it. We are thoughtless and careless. We do not fear for others till we see them fall: but we are not wise. Did not our dear Lord "fear" for us? We should be wiser,

if we did FEAR *more* and *wonder less*. "I never wonder at the fall of anyone" were the remarkable words I have had said to myself by one experienced, by one who had gone through numberless trials and temptations. We see that the Church is visibly afflicted, that the powers of hell are leagued more strongly than ever against her. It is visible to our eyes, but the interior conflict, the attacks of Satan against the individual soul, are not so visible, though they are far fiercer and more disastrous than the open attacks made by the emissaries of Satan against the Church. The one is but a figure of the other. Why have I written this? *Forewarned is forearmed*. If you have intelligence of a threatened danger you will make preparations to defend yourself against it. Now you cannot wish for yourself any good that God does not wish for you: therefore His Divine Providence has been beforehand, and provided you with a most powerful means of help. It would not be like God to allow us to be unusually tempted, to subject us to great conflicts, without likewise providing us with a far counterbalancing assistance.

At the time of the Passion of Our Lord—that most fearful time of the dominion of Satan, when he was allowed a power he will never be allowed again (though in the Church has already commenced that season of persecution, trial and temptation in which she will in herself represent again the Passion of Our Lord)—at that memorable time, who, I ask you, were the faithful ones that continued with Our Lord to the end? In that time of general temptation, when even Peter denied the Master he loved so well, who were the happy ones who did not abandon their Lord when He for their sakes was seemingly abandoned even by His Heavenly Father? Who hoped and trusted in Him when others despaired? Who, though weeping, adored, whilst the world around scoffed and mocked? Who were they, and whence had they the strength to stand when others fell? Weigh well the answer. Those who remained in the company of Mary. When had they this great grace? From her all-powerful intercession. As it was then so will it be again: and it will be well for us to think of this earnestly, seriously; not carelessly, but with thought and prayer. You will say: But have we not already great devotion to Our Lady? Do we not all love her? Had not St. Peter devotion to Our Lady? Did he not love her, as likewise the other Apostles? Yes, O yes; but St. John, who had learnt from the Heart of his Master, the love most pleasing to It, also learnt the devotion most pleasing to the Maternal Heart of Mary, the devotion most efficacious to himself. It was a child's devotion to its mother. On the cross Our Lord but proclaimed and cemented what had been before. Therefore, in the time of trial St. John sought the company of his Mother, according to the revelations of the Saints, returning to her house broken-hearted with the account of what had happened to Jesus. It was in her company that St. John and the holy women walked the weary way to Calvary.

Outlines of Moral Theology

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

FORTITUDE

Fortitude, the third of the cardinal virtues, is that virtue which inclines a person to be courageous in dangers (particularly the danger of death) so that he is not thereby deterred from doing good. The sins against this virtue are the two extremes of timidity (by defect) and audacity (by excess). An example of the former is the excessive fear of death which the materialism of the present day fosters, as if death were the greatest of evils, and which shows itself in the reluctance of so many (even Catholic) families to inform one of the members who is dying of his true condition. An example of the latter is the daredevil spirit of some of our youth today toward reckless driving, which endangers their own lives and the lives of others.

The supreme act of the virtue of fortitude is martyrdom. As theologians understand it, martyrdom is the willing and non-resisting acceptance of death or of physical injuries capable of causing death, which are inflicted out of hatred for Christ or for some Christian virtue. From the objective standpoint, the conditions required for martyrdom are: (1) That the sufferings which one endures be physical, affecting the body, not merely mental. (2) That these sufferings cause death, or at least be such as would naturally cause death (in some instances a person affected with sufferings which would naturally cause death was miraculously preserved from death, but did not thereby lose the merit of martyrdom). (3) That those who inflict the sufferings act out of hatred for Christ or for some Christian virtue. For example, when a man attacks a girl with the idea of violating her, his attack is directed against her chastity, so that if he kills her in consequence of her refusal to give in to his demands, he is slaying her through hatred of a Christian virtue, as was the case with St. Maria Goretti.

These conditions suffice for the martyrdom of an infant, but in order that an adult may be truly a martyr, certain subjective conditions are required; namely— (1) That the person have the supernatural intention of accepting death for Christ or for the preservation of some Christian virtue (2) That the person make no positive resistance—that is, by fighting back. (On this account, soldiers are not martyrs if they are killed in battle, even though it is in defense of the faith.)

Among the virtues subordinate to fortitude are magnanimity (the virtue which inclines one person to perform great deeds) and magnificence (which inclines one to make great things externally, such as a great and beautiful church). Other virtues classified under fortitude are patience, long-suffering, perseverance and constancy.

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