



# Adsum

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## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

The celebration of the feast of Pentecost reminds us not only of the spiritual assistance that the Holy Ghost rendered to the Apostles in their mission to “teach all nations all things whatsoever Christ commanded,” but also of the spiritual assistance the Divine Advocate renders us within our souls. At Baptism we received together with sanctifying grace and the three theological virtues of Faith, Hope and Charity, the seven Gifts of the Holy Ghost.

What are these gifts in general and in particular and how do they help us? The Gifts of the Holy Ghost in general are infused habits which give us the special assistance of the Holy Ghost to know and to do the will of God in our lives. Even though we do not always think of these Gifts of the Holy Ghost working in our soul, nevertheless, they are a tremendous support in our pursuit of good works. The Gifts of the Holy Ghost in particular are seven, namely, Wisdom, Understanding, Counsel, Knowledge, Fortitude, Piety, and Fear of the Lord. Let us briefly consider each of these Gifts and what special aid they render us.

I. The Gift of Wisdom is the gift which helps us to appreciate the things of Heaven and to value spiritual matters, especially the salvation of our soul.

II. The Gift of Understanding helps us to compre-

hend Divine Revelation—the truths of our Faith—and to live by them.

III. The Gift of Counsel assists us to know the will of God, especially in difficult circumstances.

IV. The Gift of Knowledge gives us the spiritual assistance of the Holy Ghost to use the things of this world for their proper end, as they were intended by God. It helps us to live in the world but not be attached to it.

V. The Gift of Fortitude strengthens our will to be loyal to God, to keep His Commandments and to faithfully live our holy Catholic Faith. This is the Gift that helped the martyrs to persevere under the most excruciating sufferings.

VI. The Gift of Piety helps us to have a holy reverence towards God as our loving Father, and to respect all persons who represent Him and all things that pertain to Him.

VII. Finally, there is the Gift of the Fear of the Lord. Sacred Scripture tells us that the Fear of the Lord is the beginning of Wisdom. This Gift gives us a holy dread of

offending God, our Sovereign Good and Supreme Judge.

These Gifts were first given to us when we were baptized, and we received their increase in the Sacrament of Confirmation. How wonderful Almighty God is to give us so many supports in our journey in this life in order for us to arrive at our eternal destiny in Heaven.

Let us never forget the Holy Ghost, Our Divine Sanctifier, and call upon Him in our daily lives.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



*Clerical Tonsure*



*Clerical Tonsure for Frater Francis CMRI, Frater Philip CMRI,  
Frater Augustine CMRI, and Nathan Williams*



*Triennial Renewal of Vows for Frater Francis,  
Frater Philip and Frater Augustine*



*Reception of the habit by  
Bro. Alphonsus Maria, CMRI  
(Rynan Golpe, Philippines)*



## St. Thomas Aquinas on the Feast of Corpus Christi

The immense blessings bestowed by the divine mercy upon the Christian people give it an inestimable dignity. There is not, nor ever was, a nation so great that has gods so high as our God is present to us. For the only-begotten Son of God, wishing to make us partakers of His divinity, took upon Himself our nature, that being made man He might make men gods. And this body that He took from us He gave wholly for our salvation. For He offered His own Body to God the Father upon the altar of the cross as a victim for our reconciliation, and He shed His own Blood both to redeem and cleanse us, that we, being bought back from a wretched slavery, might be washed from all our sins. And then, that the memory of such a great benefit might abide in us, He left His Body to be our food and His Blood to be our drink, that the faithful might receive them under the species of bread and wine.

O precious and wonderful banquet, health-giving and full of all sweetness! What could be more precious than this banquet, in which no longer as under the law the flesh of calves and goats is eaten, but Christ the true God is set before us that we may receive Him? What could be more wonderful than this sacrament in which bread and wine are substantially changed into the Body and Blood of Christ? And therefore Christ, perfect God and man is contained under the appearance of a little bread

and wine. He is eaten by the faithful but not torn asunder; indeed when the Sacrament is divided He remains entire in each particle. The accidents subsist without a subject, that there may be room for faith, when we receive visibly that which is invisible and hidden under an appearance not its own. Thus the senses are kept free from deception, for they judge of accidents known to them.

Of all the sacraments none is more healthgiving, for by it sins are washed away, virtues are increased, and the soul is fed with an abundance of all spiritual gifts. It is offered in the Church for the living and the dead, that all may profit by that which was instituted for the salvation of all. Finally, no words suffice to describe the sweetness of this sacrament, in which spiritual delights are tasted at their very source and the exceeding charity of Christ in His Passion is called to mind. It was in order to impress more deeply upon the minds of the faithful the boundless extent of His charity that, when He had kept the Pasch with His disciples and was about to depart out of this world to His Father, Christ instituted this sacrament as a perpetual memorial of His Passion, the fulfilment of the ancient figures, the greatest of all His miracles. To those who grieved at His absence it was to be a special consolation.



# *Father Connell Answers Moral Questions*

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

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## **Assistance at Mass in the “Crying Room”**

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**Question:** In some churches nowadays a “crying room” is installed—that is, an enclosed room, with a window looking to the altar, in order that parents can keep their young children there during the Holy Sacrifice without disturbing the congregation. My difficulty is this: If the room is soundproof, so that the priest cannot be heard at all, can we say that these parents are truly hearing Mass?

**Answer:** The questioner need have no fear that those who are in the “crying room” do not fulfill their obligation of assisting at the Holy Sacrifice. It fully suffices for the observance of this precept if the faithful see what is taking place at the altar, even though they cannot hear it. It is more correct to say that we must *assist* at Mass on Sundays rather than that we must *hear* Mass. Of course, it would be advisable if a room of this kind were equipped with an acoustic system whereby the parents who come there with their little ones will be enabled to hear the voice of the priest and to derive benefit from the sermon.

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## **Sunday Observance**

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**Question:** If the members of a Catholic family living far away from the church are unable on this account to attend Mass on Sunday, are they bound by the divine law, promulgated in the third commandment, to devote some portion of the Sunday to private worship?

**Answer:** The solution of this question goes back to the problem of the basis of the law prescribing the sanctification of Sunday. Under the old Dispensation the divine law, contained in the third commandment, imposed on the chosen people the obligation to observe the Sabbath, the seventh day of the week, as the Lord’s Day. However, this precept, like the other ceremonial prescriptions of the Old Law, ceased with the promulgation of the New Law (Cf. St. Thomas, Sum. theol., I-II, q. 103, a. 3). In the Christian Dispensation the Lord’s Day has become the first day of the week.

For the due observance of Sunday the Church has commanded that Christians attend Mass and abstain from servile work as well as from certain other types of activity, such as holding court. The people described by the questioner must abstain from forbidden work, as far as they are able; but, in the presumption that they are excused from hearing Mass by reason of distance from the church, they are not bound to perform any special acts of worship on Sunday — though they must pray, make acts of the theological virtues, etc., with sufficient frequency and regularity throughout the year. Needless to say, however, such persons should be strongly urged to set aside a period of time on Sunday for devotional acts, such as reading the Mass of the day in the vernacular and reciting the rosary.

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