



# 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,

During the month of January, special prayers are offered during eight days for the conversion of non-Catholics and these are known as the Chair of Unity Octave Prayers. Our Divine Savior gave the divine mission to His Apostles and their successors to “go teach all nations... teaching them to observe all things” whatsoever He had commanded them (Matt. 28:19); furthermore, He declared that “he who believes and is baptized shall be saved and he who does not believe shall be condemned” (Mark 16:16). Ever mindful of this mission, the Catholic Church in every age seeks to convert the world to Christ.

This octave of prayers begins with the feast of St. Peter’s Chair at Rome on January 18<sup>th</sup> and concludes on the feast of the Conversion of St. Paul the Apostle on January 25<sup>th</sup>. What better way is there to begin these special prayers than on the feast of the first Pope and to conclude on the feast of the Conversion of the great Apostle of the Gentiles!

This octave is not liturgically observed, that is, there is no special Collect, Secret or Post Communion in the Masses said throughout this period. However, these prayers were approved and sanctioned by Pope St. Pius X during whose reign it was well received by the Bishops in America, Canada, England and throughout the world. Furthermore, Pope Benedict XV, by a Papal Brief of February 15<sup>th</sup>, 1916, extended this observance to the whole Church and attached special indulgences to its observance. In 1921, at the Annual Conference of the Hierarchy in Washington D.C., the observance

of this Octave was determined to be adopted in all the dioceses throughout the United States.

### Daily Intentions for the Octave

Jan. 18 - *Feast of St. Peter’s Chair at Rome.* The return of all the “other sheep” to the one True Fold

Jan. 19 - The return of all Greek and Russian Schismatics.

Jan. 20 - The return of Anglicans to the True Church

Jan. 21 - The conversion of the Lutherans

Jan. 22 - The conversion of all other Protestants

Jan. 23 - The return to the Sacraments of lapsed Catholics

Jan. 24 - The conversion of the Jews

Jan. 25 - *Feast of the Conversion of St. Paul.* The Missionary conquest of the world for Christ



There are three things that we must always bear in mind as we work for the conversion of souls to Christ. The first is that it is the grace of God that enlightens men’s minds and we need to pray and sacrifice for them. The second thing is the power of good example. How many converts to the Catholic Faith have confessed that it was the edification of a Catholic friend or acquaintance that began their conversion. Lastly, it is so important for us to know our

Faith well in order to explain it to others. In the parable of the Sower of the Seed, Our Lord explained that the seed is the word of God which will produce a hundred fold when it is put on good ground. Let us always be attentive to the opportunity to plant the good seed of the word of God to all with whom we come in contact.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



*Fr. Michael Sellner celebrated his First Solemn High Mass in St. Cloud, MN, with Fr. Molina as assistant priest, Rev. Mr. Carlos Zepeda as deacon and Rev. Mr. Denis McGuire as subdeacon*



*Fr. Joseph Pham celebrates his First Solemn High Mass with Fr. Borja as assistant priest, Fr. Geckle as deacon, and Fr. Sandquist as subdeacon*



*Fr. Joseph Appelhanz celebrates his First Solemn High Mass with Fr. Philip, CMRI as assistant priest, Fr. Saunders as deacon, and Fr. Gilchrist as subdeacon*

*St. Francis Xavier,  
Patron of Foreign Missions*

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Ever since Jesus Christ gave to His Apostles the command to “Go, therefore, and teach ye all nations” (Matthew 28:19), there have been very few men who have more zealously and successfully fulfilled this injunction of Our Lord than St. Francis Xavier. It has been estimated that he traveled three times the circumference of the globe, visited over two hundred kingdoms, and baptized with his own hand more than one million, two hundred thousand people.

Francis was born of noble parents at the castle of Xavier in Spain in 1506. After he had earned his Master of Arts degree at the University of Paris at the age of twenty-four, he went on to teach philosophy at a college. Just when Francis was on the threshold of a brilliant worldly career, he met Ignatius of Loyola, whose spiritual influence changed his entire course of life. Ignatius would frequently remind Francis of Our Divine Master’s warning, “What does it profit a man if he gain the whole world, and suffer the loss of his soul?” These words opened Francis’ eyes to the only real important thing in life. Under the guidance of St. Ignatius, he vowed himself to the service of God, and became one of the first members of the newly-founded religious order, the Society of Jesus.

Thereupon, he embarked upon a brilliant career of quite another kind; his goal was now bodily mortifications and the subjugation of his pride. He never allowed himself meat or wine; he ate only the coarsest food and often fasted for two or three days without any food. He often used the discipline and limited his sleep to a few hours each night.

God rewarded such holy austerity and humility by bestowing upon Francis extraordinary gifts and favors. As a missionary to the East Indies, he would preach in one language to the people of several nations, and each heard him speak in their own native tongue. He was granted the gift of prophecy and among his many miracles is that of raising several dead men to life.

Yet despite these wonderful gifts, his humility was as remarkable as his apostolic endeavors were extraordinary. When congratulated for his missionary success, Francis’ only reply was, “If God works any good through me, it is due to the prayer and merits of my brethren in Europe.” In his letters from the Far East, he would often entreat St. Ignatius, his Superior (to whom



he always corresponded on his knees out of respect), to send someone to watch over, direct and motivate him. When certain young Jesuits expressed their desire to follow him to India, he replied, “I highly approve of your zeal, but be not deceived; no one can excel in great matters who has not first excelled in lesser ones.”

Francis Xavier was the first to introduce the Faith to Japan, and afterwards made plans to preach the Gospel in China, even though it was forbidden under pain of death or imprisonment for foreigners to set foot in that country. Nevertheless, God did not allow Francis’ holy ambition to be realized, as he died at the age of forty-six, just off the coast of China. As he died he fixed his eyes on the crucifix and breathed forth his last words, “In Thee have I hoped. I will not be confounded forever.”

When we consider the extraordinary zeal of St. Francis Xavier, let us recall that it was the result of his deep interior life of prayer and meditation. He would rise early to meditate upon the infinite goodness and love of God for His sinful creatures. He was in continual communication with God, and often repeated his favorite ejaculation, “O Most Holy Trinity!”

St. Francis Xavier is an excellent example of zeal for our seminarians to imitate. As our future priests, they will share in the mission of the Church to “teach all nations.” May they always remember the great esteem that God has for this work. As St. Denis wrote, “Of all divine works, the most divine is to cooperate with God

# *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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## FORTITUDE

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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 the following: (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).

Martyrdom derives its efficacy from the fact that it is an imitation of the Passion of Christ, who did not resist, but accepted death from a supernatural motive, inflicted by those who hated Him. Consequently, martyrdom is a kind of sacrament, and for that reason can confer the state of grace on an infant who is in original sin. When an adult suffers martyrdom, all the temporal punishment due to his sins is remitted, and he is admitted to heaven immediately after death.

Among the virtues subordinate to fortitude are magnanimity (the virtue which inclines one to perform great deed) 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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