



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,

The end of January was the occasion of our bi-annual priests' meetings at Mount St. Michael in Spokane, Washington, where 28 priests joined me for conferences and discussions. One of our first priests' meetings dates back to January of 1991, nine months before I was consecrated a bishop. I have found that these gatherings have been an important factor to maintain unity amongst all of our priests—both religious and secular. One of the priests inquired how many priests and religious are under my spiritual care worldwide and we counted approximately one hundred fifty-four.

Brother Thomas Marie CMRI (family name Lawrence) from Cincinnati, Ohio, took his final vows on January 11th. He will be stationed at St. Joseph's in Olathe, Colorado, until September when he will



Our group picture at the front door of Mount St. Michael



The clergy break from their meetings to pray the Divine Office and noon day meditation and examen.

begin his studies for the priesthood here at the seminary. Another young man, Jacob Hasbrouck (Michigan), was received as a religious postulant on February 2nd, the feast of the Purification; he intends to serve God as a religious lay brother.

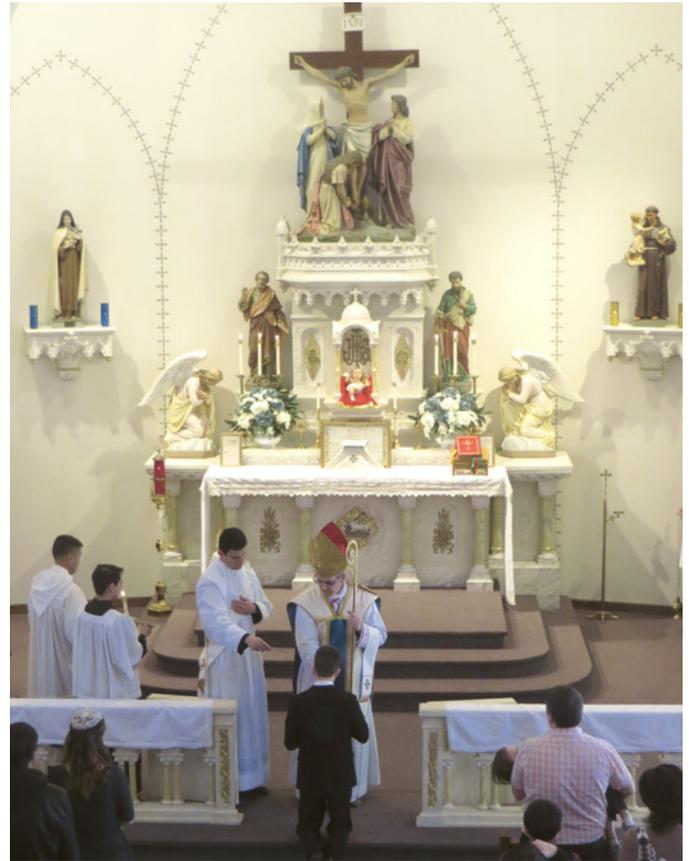
Also, a number of religious Sisters of the Congregation of the Mother of God were received as novices and took first vows or renewed vows during this month of February. We continuously give thanks to God for our priests and religious who labor so generously for His glory and in the service of the Church for the salvation of souls.

May all of you have a very grace-filled and holy season of Lent!

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



*Final Vows for
Brother Thomas Marie, CMRI*



*Jacob Hasbrouck is received
as a CMRI postulant.*



*Sr. Mary Magdalen CMD
(Alena Fournelle—Minnesota) and
Sr. Mary Perpetua CMD
(Theresa Schroepfer—Illinois)
are received as novice Sisters.*



*Sr. Maria Raphaelle CMD (Minnesota)
takes First Vows; Sr. Maria Gabriella CMD
(Ohio) and Sr. Mary Clare CMD (Minnesota)
take Three Year Vows.*

Excerpt from *History of All the Great Empires of the Earth*

by Rev. James L. Meagher

The names of the patriarchs before the flood, as signified by their Hebrew names, form one of the most remarkable things ever given in any literature, and we must conclude that these names were given them by the Holy Ghost, to reveal to all future ages the Son of God, Christ, the Seed of the woman, who was to crush the serpent's head. Let the reader carefully ponder on the following names and their Hebrew translations:

Adam—Man in the image of God

Seth—Substituted by

Enos—Frail man

Canaan—Lamenting

Malaleel—The Blessed of God

Jared—Shall come down

Enoch—The Teacher

Methuselah—His death shall send

Lamech—To the humble

Noe—Rest or Consolation

Now putting these meanings of the patriarchs' names, as given in Gen. V, the names of the princes, priests, and rulers of mankind before the flood, each represented in his life more or less the Saviour of mankind, we have the following remarkable sentences:

“Man, in the image of God, substituted by Frail man, fell. Lamenting, The blessed of God Shall come down, The Teacher. His death shall send To The Humble Rest or Consolation.”

Putting the names of the patriarchs together as



they read in the original Hebrew, we make of them a revelation of the creation, the fall of man, original sin, penance for sin, the Incarnation of Christ, the preaching of His Gospel, His death and atonement, and the rest and consolation for the human race as the result of His death—and these are the primary truths of the Christian religion. The reader must say that this was a remarkable revelation of the coming of the Saviour, written as it were, in the names of the patriarchs before the flood. Who will say that the Bible was not written by the Holy Spirit?

Outlines of Moral Theology

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

ALMSGIVING

A person's temporal possessions can be divided into three classes: (1) Goods necessary to the *life* of oneself and one's dependents. (2) Goods necessary to maintain one's *state* in life. (3) Goods that are *superfluous*, not necessary to maintain even one's state in life.

If a fellow man is in extreme temporal necessity one must give him enough to relieve his necessity from one's possessions that are superfluous or necessary for the maintenance of state, but not from those necessary for the maintenance of one's own life or the lives of his dependents. However, even superfluous good need not be given in a very great quantity—e.g., \$5000 from the very rich man to procure an operation necessary to save his poor neighbor's life.

If a fellow man is in grave necessity one must give of his superfluous wealth to assist him, but not from what is necessary for the maintenance of state, unless this can be done without much inconvenience. As regards those in common necessity the rule is that those who have superfluous wealth must give the poor some portion of this wealth. It is difficult to lay down a definite rule as to the amount that must be given, but it would seem that ordinarily about 5 percent or 7 percent of a person's superfluous wealth would suffice, as far as the strict *obligation* of charity is concerned. Moreover, the payment of a tax by which the needs of the poor are provided for diminishes a person's obligation of almsgiving, but does not entirely fulfill it, if the tax does not suffice for all the poor.

Under the obligation of almsgiving is included the professional service which one can render to those in need of it. Thus, a doctor or a lawyer would be obliged in charity to give free service to a person in need, according to the norms just laid down.

Even one who has become poor through his own fault by debauchery or gambling has a right to receive alms as long as there is assurance that he will not squander them. Of course, a person who can work but refuses to do so has no right

FRATERNAL CORRECTION

Fraternal correction can be regarded as spiritual almsgiving. Our Lord spoke of it as an obligation; and it follows logically from the very idea of charity that we must try to rescue our fellow men from spiritual evils (especially sin) just as we must try to rescue them from temporal evils. However, in order that a person be bound by a grave obligation to administer a fraternal correction, the following conditions must be fulfilled: (1) He must be sure that a mortal sin was committed or will probably be committed. (2) There must be at least a probability that the culprit will not amend on his own initiative or at the admonition of someone else. (3) There must be real probability that the correction will be beneficial. (4) It must be possible to make the correction without too great inconvenience or danger to oneself. For example, if there is danger that the culprit will seriously calumniate the corrector, there is no obligation of correction. (5) The circumstances of time, place, etc., must be favorable. Superiors have a graver obligation than others to correct those under their charge.

As our Lord pointed out, the general procedure of fraternal correction is to admonish the culprit privately before reporting his transgressions to public authority. However, if there is a greater probability that the correction will not be received properly, the superior may be informed at once — at least, when there is question of habitual sin which the superior will be able to check. On the other hand, if the culprit receives the correction properly and seems likely to amend, the superior should ordinarily not be informed about the matter.

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