



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,

With the acquisition of new seminary property, our seminarians have, in addition to their classes and studies, worked relentlessly on renovations. On the top of the “to do” list has been the completion of our new chapel. When we first moved in to the new building, we erected a temporary chapel which was extremely small and left very little room for additional seminarians. After many weeks of putting of drywall, “mudding,” taping, sanding and painting, and the renovation of an old altar, the chapel is finally finished!

The completion of this chapel was so critical because Our Lord in the Blessed Sacrament is the center of life at the seminary. The most important part of the seminary day is the assistance at Holy Mass and the reception of Holy Communion. Our day begins with morning meditation, Holy Mass, and recitation of the Divine Office. After breakfast and classes, the seminarians return to Our Lord at midday to pray Little Hours and meditation. After lunch and studies, the seminarians have recreation and personal time until 5:00 p.m., when they once again gather before the Blessed Sacrament for the recitation of the Rosary and of Vespers. Then they spend a half hour in spiritual reading before supper at 6:00 p.m. Following supper is personal time and studies until night prayers, when the seminarians go before Our Lord for meditation and examen and the holy hour of

Compline. Indeed Jesus in the Sacrament of His Love is the constant Companion of our seminarians.

As our seminarians pray in chapel, they have a beautiful statue of Our Lady at which to look. As she watches down upon them from her niche above the altar, her hands are extended and elevated in a posture of prayer to inspire them to uplift their hearts and minds to God. She is a constant reminder to them that she offers intercession with her Divine Son for their spiritual and temporal needs.



Another interesting topic at the seminary is our new freezer. This was certainly nothing that was originally planned for; however, it became a necessity when a large donation of meat (18,000 pounds of sirloin) was donated to the church from a local meat company. The new seminary property has the space to build a large freezer; its massive barn was formerly a large dairy barn. Although the initial purchase of cooling units was costly, the value of the meat donation far exceeds the cost of the freezer.

One of our seminarians from France, Frederic Kannengiesser, received the first two minor orders of Porter and Lector, and before

he returns to his country, he will receive the last two minor orders of Exorcist and Acolyte.

During this month of March, which is dedicated to St. Joseph, the patron of vocations, let us invoke his powerful intercession for an increase of vocations to the priesthood and the religious life.

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



Frederic Kannengiesser receives the minor orders of Porter & Lector



Caleb, Adam and William—our construction workers for our new freezer



Blessing and Distribution of Ashes on Ash Wednesday

The Passover

an excerpt from *The Tragedy of Calvary* by Fr. James Meagher

The Old Testament mentions the Passover forty times, and it is found twenty times in the New Testament. The word Passover, Phase, or Pasch, means “a passing over” because the angel of death passed over the Hebrew houses in Egypt the night he killed all the first-born Egyptian children and animals. In memory of that miracle ever since at Eastertide the Hebrews celebrate this, their greatest feast.

The delivery of the Israelites from Egyptian bondage foretold the delivery of the human race from the bondage of the devil and the slavery of sin. As a shadow of that future time when the Messiah would die, Jewish writings tell us, the chief events of Hebrew history took place at the Passover.

At midnight of the Passover, Abraham divided his forces and conquered his enemies, Jacob wrestled with and overcame an angel, Egyptian first-born of men and animals were killed, Prince Harosheth’s army was routed, Bel’s idol was overthrown, and dreams foretold to Joseph the future.

Passover night, Belshassar, proud king of Babylon, celebrating his feast, called for the vessels of Solomon’s Temple, mocked God, praised his idols, and the finger of God wrote the sentence of doom on him and on his empire on the wall of his banquet chamber, now a ruin called the Kasr, making a mound on the Euphrates River. Daniel interpreted the writing while Cyrus’ Persian army was marching into the city, along the dry bed of the Euphrates. That night of the Passover Babylon was destroyed and later Cyrus, reading his very name

in Isaias’ prophecy, gave orders to the Jews to return and rebuild their destroyed Temple.

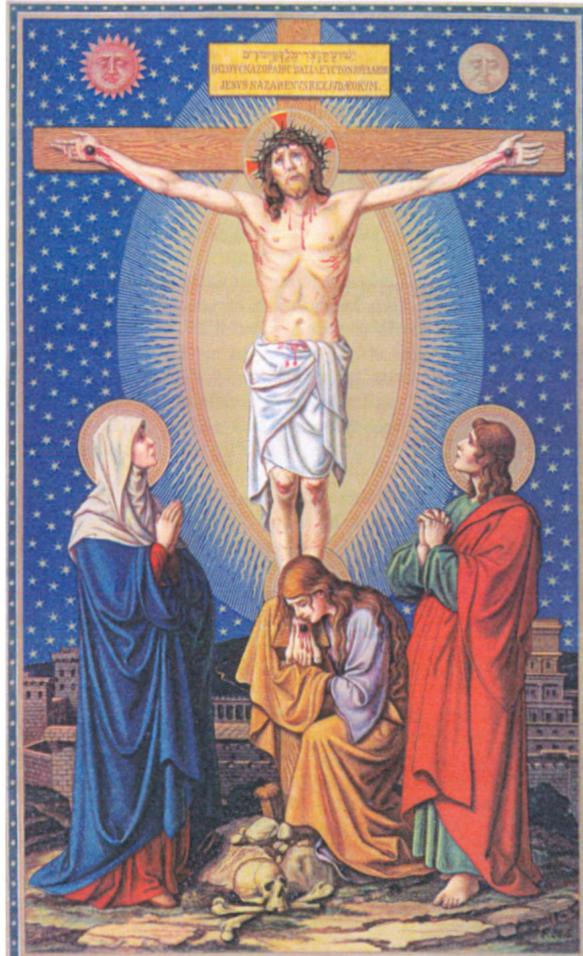
At the Passover God appeared to Abraham. At the Passover the Lord himself, with an Angel each side of him, visited Abraham in his tent. At the Passover, fire fell and destroyed Sodom and Gomorrah, and all

the wicked people, except Lot, who alone had baked the unleavened cakes for the Passover service. It was at this season that the land of Moph and Noph was swept of idolatry; Jericho’s walls fell; Midian was totally destroyed; Pul overthrown; Esther directed the Hebrews to fast, and Haman crucified. These miracles God wrought to save the Hebrew nation, as signs of the future salvation of the world through the death of Christ at the Passover.

The chief sacrifice of the Passover was a lamb, called from the time of his selection “the lamb of God,” for he foretold the true Lamb of God from the beginning of the human race. At the gates of Eden, Abel offered a lamb in sacrifice. Noe and the patriarchs immolated the lamb among their offerings,

and down the ages the little lamb was an image and a figure of the coming Messiah.

At the time of the patriarchs, the head of the family offered the victim, the night of the flight from Egypt the father of the family slew it. But after the Hebrew priesthood had been established, the victim was brought to the priests of the tabernacle and Temple to foretell how, later, they would arrest Christ and bring him to the priests to be the sacrifice, the real “Lamb of God,” Calvary’s victim.



Outlines of Moral Theology

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

SOBRIETY AND DRUNKENNESS

Drunkenness, a sin against sobriety, is the inordinate and voluntary use of intoxicating liquor for the sake of pleasure. It is complete if the use of reason is taken away; it is incomplete if it does not go to this extent, but nevertheless lessens the control one has on himself. Ordinarily complete drunkenness is a mortal sin, incomplete drunkenness is a venial sin. The malice of drunkenness consists in the fact that, without a sufficient reason, a person in a violent way deprives himself of the use of the noblest of his faculties.

It is difficult to distinguish in practice between complete and incomplete drunkenness. It is not requisite for complete drunkenness that one be rendered utterly stupid and helpless. The essential factor seems to be that one does things that are inordinate which otherwise he would not do — e. g., blasphemy, wild driving, uncontrolled temper, etc. In other words, “he is not himself.” A person is guilty of imperfect drunkenness when his speech becomes somewhat thick, when he gets excessively humorous, when he repeats the same jokes over and over again, etc. It should be noted that a person may be guilty of grave scandal even by venially culpable drunkenness.

The basic malice in drunkenness is not that one deprives himself of the use of reason, but that he does so in a violent manner and merely for the sake of pleasure. Consequently, it is not a sin when a person deprives himself of the use of reason by the use of a drug when he has to undergo an operation. Indeed, if no other anesthetic were available, one could render himself insensible by alcoholic liquor to mitigate great physical pain or to undergo an operation.

The use of narcotics, such as opium, etc., is to be judged by the same norms as the use of alcoholic liquor. Such drugs should not be used when a person is dying, except in as far as is necessary to mitigate great pain, because the last hours should be spent in acquiring merit. However, if a person is in great agony, a drug could be given him to relieve him, even though he would die unconscious—provided he has been prepared spiritually for death.

A person who deliberately becomes intoxicated, foreseeing that in that condition he will commit certain sins—e. g., blasphemy, impurity—is guilty *in cause* of those sins. For this prevision certainty is not required. It suffices that one judge with good probability that this will occur. On the other hand, a merely remote probability

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