



# Adsum

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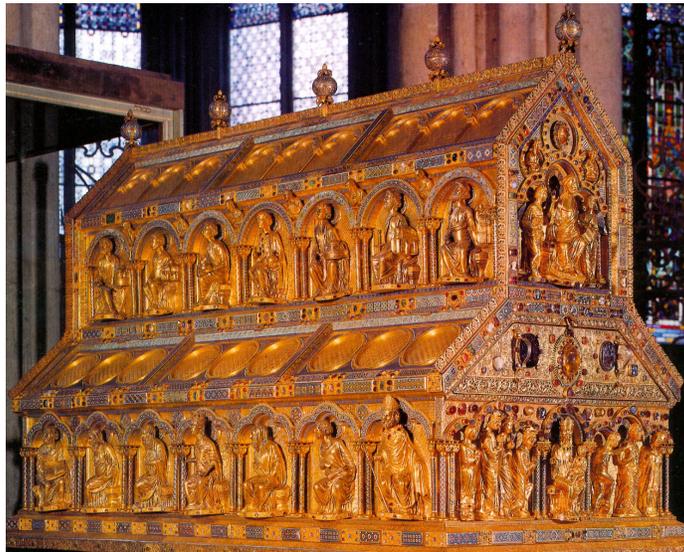
## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

I hope that your Christmas season was blessed with peace and joy and that you will have a grace-filled New Year!

During this Epiphany season, we celebrate the manifestation of our Divine Savior to the Magi by means of a miraculous star. We can draw inspiration from these Wise Men for their cooperation with grace, their determination to overcome all obstacles to find the new-born King of the Jews, and their perseverance in their quest to offer Him their gifts (gold for the King, frankincense for the true God, and myrrh for His burial).

What a striking similarity exists between the vocation of the Magi and the vocation (or calling) of a young man to the holy priesthood! A vocation to the priesthood is manifested to a young man by an interior inspiration from the Holy Ghost to be another Christ—to be able to offer the Holy Sacrifice of the Mass and to be able to save souls by preaching and by administering the Sacraments. This interior inspiration must be spiritually nourished by the individual. He must foster his vocation by prayer, spiritual reading, and meditation, so that he might gain a better knowledge and esteem for his holy calling. Thus, the young man, like the Magi, must cooperate with the grace of God



Reliquary of the Three Kings

and follow the “star” of his vocation. In the process he will, no doubt, encounter human obstacles in his pursuit of this goal; however, he must stay focused on the great end to be achieved.

If the “star” disappears, as when the young man experiences doubts or spiritual dryness, he will, like the Magi, seek counsel from those in authority to know the will of God and to continue in his quest. As the Magi met

with indifference from the inhabitants of Jerusalem, the young man may find that his “friends” are quite indifferent to his choice of the priesthood, yet he will follow the example of the Wise Men and will not be discouraged.

Finally, as Almighty God rewarded these three holy Wise Men with the gift of the True Faith for their cooperation with His grace and their

perseverance, so will He reward the young man who likewise follows his vocation to the priesthood. His reward will be the inestimable privilege to offer daily the Sacrifice of Our Divine Lord, the same Savior whom the Magi found in Bethlehem with His Holy Mother Mary and to whom they offered their adoration and gifts.

Let us pray that, in a world engulfed in the darkness of ignorance and sin, more young men follow the “star” of a priestly vocation which God manifests to them.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



*Pastoral visit to our young parishioner, Malachi Miller (Gorham, Kansas), during his stay at Children's Hospital (Omaha) in the Pediatric ICU*



*The blessing of gold, frankincense and myrrh*



*Solemn High Mass for the feast of the Epiphany*

# The Shrine of the Three Kings

*by a seminarian*

On January 6th we celebrated the Feast of the Epiphany on which we commemorated the manifestation of Our Divine Savior to the Holy Magi, who traveled all the way from the East to adore the Divine Infant King. We marvel at their cooperation with divine grace to recognize the wonderful event of the Birth of the Son of God and their perseverance to follow the star that led them to Bethlehem. The Holy Magi, Gaspar, Melchior, and Balthasar, are honored as saints and their relics are preserved and venerated in the Cathedral of Cologne in Germany.

The city of Cologne was founded in 38 B.C. by Agrippa, the son-in-law of the Roman Emperor Augustus. Originally, Cologne was a frontier post of the Roman Empire which had the Rhine River as its northern border against the hostile Germanic tribes. In 1268, on top of the ruins of the former temple of Colonia Claudia Ara Agrippinensis (the original name of Cologne), the foundation stone of the famous Cathedral of Cologne was laid. It is one of the largest cathedrals in all of Europe.

In 1327, the consecration of the east end took place. However, in 1560, funds for the construction ran out, so the south tower was left unfinished until the nineteenth century, and it is still under construction today.

Like all Gothic architecture, this Cathedral reminds the faithful by its upward driving forms that we are on a pilgrimage toward God. This effect is caused by the spires, the arched windows, the flying buttresses and all the slender pinnacles.

The greatest treasure of the cathedral is the previously mentioned shrine of the Three Kings which is of pure gold and which includes a wooden box with the relics of the Three Kings. The sides of the shrine show figures of Old Testament kings and prophets; above them are angels and apostles. One end of the reliquary represents the crucifixion, and the other end portrays the adoration of the Magi.

The intercession of the Holy Magi is invoked by the faithful for a safe and secure journey. Holy Magi, Gaspar, Melchior, and Balthasar, pray for us!



*The Immense Interior of the Cathedral*



*Cologne Cathedral — Construction began in 1268 A.D.*

# *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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## CHARITY: CO-OPERATION

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We can co-operate with others in the performance of good deeds, and when we do this, we share in the merit. Ordinarily, however, when we speak of co-operation in moral theology we refer to participation in the sinful actions of others. Co-operation of this kind is either *formal* or *material*. Formal co-operation is committed when one actually takes part in the sin of another person. This may be either *through the end of the act and of the agent* or *through the end of the agent only*. The former takes place when one objectively shares in another's sin, even though he does so with a certain measure of reluctance. Thus, if a Catholic plays the organ for a non-Catholic religious service because he has not the moral courage to refuse, he participates formally through the end of the act and of the agent. One who commands or urges another to commit a sin is a formal co-operator, even though he does not physically participate. A person co-operates formally *through the end of the agent only* when he performs an indifferent act, which the principal agent utilizes toward his sinful objective, and the co-operator positively wills that his act shall aid toward the sin. An example of this is the renegade Catholic who helps to build an heretical church, positively willing that in this way non-Catholic worship will be promoted.

Material co-operation takes place when a person performs an act that is lawful in itself, though in this particular instance it will be used or directed by the principal agent to the accomplishment of his sinful end. Thus, the saloonkeeper co-operates materially toward the drunkenness of a patron when he sells him liquor with the realization that he will drink to excess. The truck driver who delivers magazines to various stores and knows that some of them are obscene is also a material co-operator toward the sins that will be committed by those who read these magazines.

Formal co-operation is always sinful, for by its very nature it is sharing in the sin of another, at least in intention. Material co-operation is sinful if it is performed without a sufficient reason, for it is *per se* against charity to aid another to commit sin, even though one's own action in itself is lawful. However, since charity does not bind with grave inconvenience, a person is permitted to co-operate materially in the sin of another for a sufficiently grave and proportionate reason. In evaluating the gravity of the reason required to justify material co-operation, two factors must be considered—the gravity of the sin involved and the degree of influence of one's co-operation toward the sinful action. In other words, the graver the sin, the greater must be the justifying reason; and the greater the influence one's action has, the greater must be the reason.

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