



# 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,

In your charity, please pray for the repose of the soul of Susan Walz, the mother of Fr. Augustine, CMRI. She was a devout Catholic and suffered many years from illness; she had the unique privilege of her son administering the Last Rites to her. Furthermore, as she died in the early hours of the morning, the word quickly spread throughout the United States, so prayers and Masses were offered for the repose of her soul within a few hours after her death.

It is a tradition that the linen bands that wrapped the anointed hands of the newly ordained priest are buried with his mother. In keeping with that tradition, Fr. Augustine, while yet in Wisconsin with his family, was able to have his linen bands shipped from Colorado Springs, where he is at present the pastor. Seminary classes were interrupted for two days in order for our seminarians to serve and to sing on this



*Fr. Augustine Walz, CMRI with his mother and father after his priestly ordination*



*Fr. Sandquist directs the chant of the seminarians during the funeral services*



*Solemn Requiem Mass for Susan Walz*

special occasion for Susan Walz's funeral. Besides Susan having been the mother of a priest, her grandson, Thaddeus Kuck, is also a CMRI religious seminarian who will be received as a novice this coming month of March. What great blessings come to families whose members give their life to God as priests and religious.

An important part of the spiritual preparation of the seminarians for the priesthood is the inculcation of a special love and devotion to the Blessed Virgin Mary. Throughout the scholastic year the special feasts in honor of Our Lady are celebrated in a particular manner.

During this month of February we celebrated the feast of the apparition of Our Lady to St. Bernadette Soubirous at Lourdes, France, in 1858. As we know, this apparition complemented the proclamation of the Dogma of the Immaculate Conception by Pope Pius IX in 1854. During Our Lady's apparition, when St. Bernadette inquired about the Lady's name, the Blessed Virgin Mary looked to heaven, crossed her arms over her breast and looked downward in a spirit of humility, proclaiming, "I am the Immaculate Conception." St. Bernadette was a humble peasant girl who had never heard the term before or understood its meaning. Our Lady appeared to St. Bernadette eighteen times, during which she encouraged by word and example the recitation of the Rosary and the performance of penance for the conversion of sinners.

As proof of these heavenly apparitions, God deigned to provide a miraculous spring of water which has had healing properties. Among the many, many cures wrought through this miraculous water, a blind man regained his sight and an infant at the point of death was miraculously and instantly cured. St. Bernadette eventually dedicated her life to God as a religious Sister and had to suffer excruciating pains, which she bore with amazing patience and resignation. Thus, the words of Our Lady to St. Bernadette were fulfilled: "I do not promise you happiness in this life, but only in the next."

In honor of Our Lady of Lourdes, our seminarians participated in a candlelight Rosary procession. Although it was a very cold night, there was little to no wind and the candles lit up the darkness of the night. In between the decades of the Rosary, there were hymns to Our Lady, during which the clergy, religious and laity raised their candles in the air as a salute to Our Lady. The Rosary procession was concluded with Benediction of the Blessed Sacrament as a reminder that we must go to Jesus through His Blessed Mother Mary.

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

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



*Solemn blessing of candles for the feast of the Purification (February 2nd)*



*Candles are a symbol of Christ, the Light of the world*



*Candlelight procession in honor of Our Lady of Lourdes*



*The Basilica of the Immaculate Conception  
in Lourdes, France*



*The incorrupt body of St. Bernadette Soubirous  
in the convent of Nevers, France*

# *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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## THE ORDER OF CHARITY

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As is evident, God must be loved more than we love any creature—with our whole heart and soul, as our Lord expressed it. However, our love for God need not be sovereign in *intensity*, or fervor. It suffices that it be sovereign in *appreciation*, which means that we have the sincere intention to give God the preference over everything created, so that if we are faced with a choice between God and any creature, we shall give preference to Him. It renders the act of divine charity more perfect to have more fervor, but this is only an accidental, not an essential, perfection.

When a person compares himself to other human beings in the order of charity, he should *per se* love himself more than he loves anyone else. This principle is applicable particularly in reference to one's eternal salvation. Under no circumstances may a person deprive himself of sanctifying grace or means necessary for eternal salvation for the sake of another.

When there is question of helping a neighbor spiritually with some inconvenience to oneself in the material order, we must distinguish various types of necessity. If a fellow man is in *extreme* spiritual necessity—that is, if he is sure to be deprived of eternal salvation unless I help him—I am obliged even to give my life, if I am sure that I can give him the needed assistance. Thus, a person would be obliged to enter a burning building to baptize an infant who is trapped there, if the person is sure that he will be able to get to the child, even though he is equally sure that he will not be able to escape afterward. The same principle would apply to a priest who is called on to give Penance or Extreme Unction to a person who, it is morally certain, will otherwise lose his soul.

When a fellow man is in *grave* spiritual necessity (for example, one who is calling for the sacraments and will *probably* die, or one who needs the sacraments in the hour of death, but still has enough knowledge to make an act of perfect contrition, though with difficulty), a person who can help him is bound to put up with *great* inconvenience (for example, a long journey) but need not risk his life.

When a man is in *common* spiritual necessity (a man in mortal sin, but not in danger of death), one is bound to endure some light inconvenience to assist him. For example, a priest not having the care of souls should be willing to come down to the church to hear the man's confession; a lay person who has reason to believe that he can induce the man to go to confession should be willing to make the effort to see him and talk to him, as long as it is not very difficult to do so.

If a fellow man is in *extreme* temporal necessity (in imminent danger of death for lack of food, clothing, shelter, etc.), A person is bound to endure great temporal inconvenience to help him, though not to the extent of sacrificing his own life. Nor would even a very rich man be obliged to give a person a very large sum to save his life, since this would be an extraordinary means of preserving life.

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