



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 saints and spiritual writers tell us that one of the most beneficial devotions for our souls is meditation on the Passion of Christ. To this end, we have the Sorrowful Mysteries of the Rosary and also the Stations of the Cross to help us call to mind the great love of Our Divine Savior in redeeming us. We can also add the devotion of the Seven Sorrows of the Blessed Virgin Mary, a devotion that was especially observed by the Servite priests and religious in my childhood parish church in Chicago.

As we meditate on our suffering Savior and His Sorrowful Mother Mary, it is well for us to call to mind the beautiful prophecies of the Old Testament which foretold in detail all that the future Messiah would suffer for our redemption.

Isaias the prophet summarizes the Passion of Christ: "Surely He has borne our infirmities and carried our sorrows: and we have thought Him as it were a leper, and as one struck by God and afflicted. But He was wounded for our iniquities, He was bruised for our sins; the chastisement of our peace was upon Him, and by His bruises we are healed... The Lord hath laid on Him the iniquity of us all. He was offered because it was His own will, and He

opened not His mouth; He shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and He shall not open His mouth."

How often in the Psalms do we find prophecies foretelling the Messiah's future sufferings: "They have dug my hands and feet; they have numbered all my bones...They have looked and stared upon me; they parted my garments among them and upon

my vesture they cast lots." (Psalm 21:17-19) Again, in Psalm 68: "I looked for one that would grieve together with me, but there was none, and for one what would comfort me, and I found none. And they gave me gall for my food and in my thirst they gave me vinegar to drink."

The prophet Zacharias spoke of Christ's side to be pierced: "They shall look upon me whom they have pierced, and they shall mourn for Him as one mourneth for an only son. And they shall grieve over Him as the manner is to grieve for the death of the first-born."

Although there are many more prophecies which we could reference, the last one is particularly amazing, as it foretold the thoughts and words of the enemies of Christ. From the Book of Wisdom we read: "Let us therefore lie in wait for the just, because He is not for our turn, and He is contrary to our doings, and upbraideth us with transgressions of the law, and divulgeth against us the sins of our way of life. He boasteth that He hath



the knowledge of God, and calleth himself the Son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for His life is not like other men's and His ways are very different. We are esteemed by Him as triflers: and He abstaineth from our ways as from filthiness, and He preferreth the latter end of the just, and glorieth that He hath God for His Father. Let us see, then, if His words be true, and let us prove what shall happen to Him: and we shall know what His end shall be. For if He be the true Son of God, He will defend Him, and will deliver Him from the hands of His enemies. Let us examine Him by outrages and tortures, that we may know His meekness and try His patience. Let us condemn Him to a most shameful death; for there shall be respect had unto Him by His words." (Wisdom 2:12-20)

Thus we see long before the coming of Christ, God inspired the prophets to foretell many of the details of the sufferings of the Messiah which were fulfilled perfectly by Our Divine Savior. Let us ever remember the importance of suffering and of carrying our crosses in life, as Our Lord has shown us by His example the way to Heaven: the royal way of the Cross.

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



Fr. Michael Sellner, Rev. Caleb Armour, and Rev. Matias Chimenton assist at the blessing of ashes to start the holy season of Lent



Fr. Bernard Welp, CMRI with some of the religious seminarians in front of the future St. Joseph's Church in Olathe, Colorado



Newly renovated sanctuary in the seminary chapel



Jesse Sand, CMRI postulant, helps clear the parking lot of the church



Seminarians at prayer in their newly renovated seminary chapel.

Outlines of Moral Theology

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

REGULATIONS ON FAST AND ABSTINENCE

To foster the spirit of penance and of reparation for sin, to encourage self-denial and mortification, and to guide her children in the footsteps of Our Divine Savior, Holy Mother Church imposes by law the observance of fast and abstinence.

In accordance with the provisions of Common Law, as modified through the use of special faculties granted by the Holy See, we herewith publish the following regulations:

On Abstinence

Everyone over 7 years of age is bound to observe the law of abstinence.

Complete abstinence is to be observed on Fridays, Ash Wednesday, the Vigils of the Immaculate Conception and Christmas, and on Holy Saturday. On days of complete abstinence meat and soup or gravy made from meat may not be used at all. Partial abstinence is to be observed on Ember Wednesdays and Saturdays and on the Vigil of Pentecost. On days of partial abstinence meat and soup or gravy made from meat may be taken only once a day at the principal meal.

On Fast

Everyone over 21 and under 59 years of age is also bound to observe the law of fast.

The days of fast are the weekdays of Lent, Ember Days, the Vigils of Pentecost, the Immaculate Conception and Christmas.

On days of fast only one full meal is allowed. Two other meatless meals, sufficient to maintain strength, may be taken according to each one's needs; but together they should not equal another full meal. Meat may be taken at the principal meal on a day of fast except on Fridays, Ash Wednesday, Holy Saturday and the Vigils of the Immaculate Conception and Christmas. Eating between meals is not permitted; but liquids, including milk and fruit juices, are allowed.

When health or ability to work would be seriously affected, the law does not oblige. In doubt concerning fast or abstinence, a parish priest or confessor should be consulted.

Those taking advantage of these mitigations should compensate by prayer, the more frequent reception of the sacraments, etc.

Violation of Ecclesiastical Law of Fast and Abstinence

Generally speaking, a quantity of four ounces suffices to commit a mortal sin against the law of the Church fast where the absolute norm is in use. Where the relative norm is used a greater quantity is required for grave matter—e.g., one fourth of a full meal. For the violation of abstinence two ounces of flesh meat suffices to constitute a mortal sin. The law of abstinence is divisible—in other words, a person would commit several distinct sins on a day of abstinence by eating meat on several occasions. But the law of fast is indivisible—that is, one sin would be committed if a person ate several times on a fast day over and above what it permitted. Small amounts of food taken several times in a day can coalesce to grave matter.

One can sin by co-operation in respect to these laws. For example, a wife who gives her Catholic husband meat on a Friday just because otherwise he will be somewhat cranky is sinning. But for a grave reason—if he would beat her or get into a furious temper, she could give him the meat, on the principle that material co-operation in another's sin is permitted for a sufficiently grave reason.

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