



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

As we begin another scholastic year for our seminarians (our 37th year), our new classroom has been a wonderful addition to our facility. When I look back to 2019 when we first acquired this property, there has been a steady growth and development of the seminary which has paralleled our growth in number of seminarians. This year we have 20 seminarians, mostly from the U. S. but also from other countries (Colombia, Brazil, Italy, Portugal, and Canada eh!) The seminarians, in addition to their classes and studies, assist the priests in the liturgical ceremonies (weddings, funerals, baptisms, confirmations) and also maintain an excellent choir for Holy Mass and the chanting of the Divine Office.

Every morning, after I teach the first two periods of high school classes at Mater Dei Academy in Omaha, I drive 50 minutes to the beautiful countryside of rural Iowa to the picturesque surroundings of the

seminary. The gravel road to the seminary has little to no traffic and there is a very peaceful atmosphere in which our seminarians can develop their spiritual lives. How good is God's Providence and Our Lady's loving care to have provided so well for our temporal needs!

Let us remember that the month of October is dedicated to the Holy Rosary of the Blessed Virgin Mary. This devotion is so firmly based on Sacred Scripture! The Our Father and the Hail Mary are directly from the Gospel of St. Luke; the meditations for the 15 Mysteries are nothing else than meditations on the Life of Christ and His Most Holy Mother as related in the four Gospels. I remind non-Catholics of this often: we Catholics not only read the Bible—we meditate on it every day!

Let us pray this powerful weapon (the Rosary) as an important means to persevere in these difficult times!

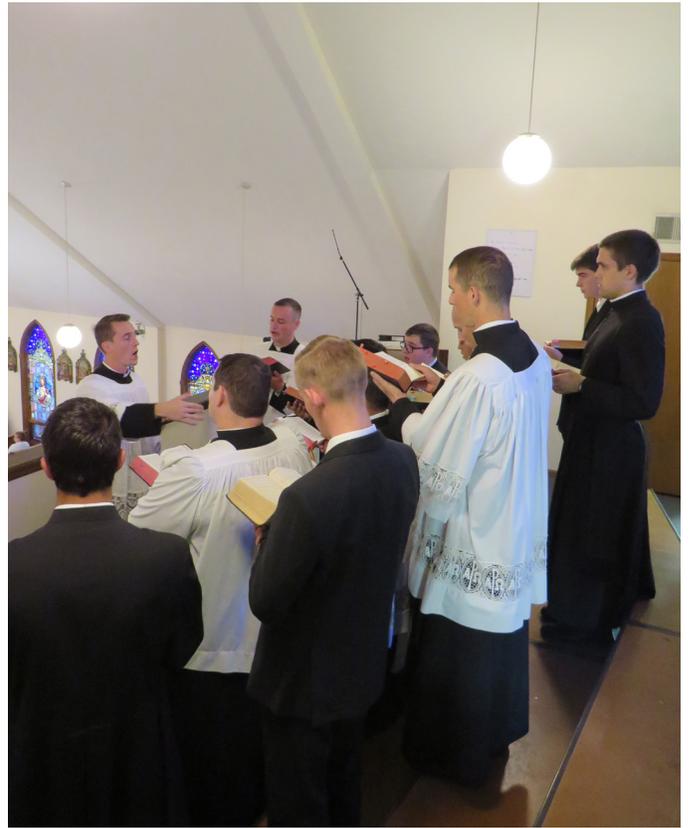
With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI



Our major seminarians for our new scholastic year



Our new seminarians receive the black cassock, which is a symbol that they have renounced the world and strive to live for Christ alone.



Our seminary choir sings a Requiem Mass for one of our departed parishioners at Mary Immaculate Catholic Church.



Fr. Stephen Sandquist and Fr. Carlos Borja assist Bishop Pivarunas in teaching classes for the seminarians.

The Gospel of St. Luke

by Rev. Rudolph G. Badas

St. Luke was a native of Antioch—a city renowned for its learning—where he received his early education. From the fluency and perfection of his literary style, it is inferred that he was a Greek. The teaching of Tradition that St. Luke was a physician is based on certain statements in his own writings. The Evangelist manifests great interest in diseases and their cure, and describes them in the language of ancient medicine. St. Paul explicitly refers to him as “the most dear physician” (Colossians 4:14). The belief that St. Luke was a painter is based on the statement of Nicephoras Callistos of the sixteenth century that the Empress Eudocia “sent to Pulcheria from Jerusalem an image of the Mother of God, which the Apostle Luke had painted.”³ After his conversion he became a special friend of St. Paul, whom he first met at Troas. He remained St. Paul’s companion on the missionary journeys. He visited St. Paul frequently during the latter’s imprisonment at Caesarea, remained at the Apostle’s side during the two years’ imprisonment in Rome, and was alone with St. Paul at the time of his last imprisonment (II Timothy 4:11). Little is known of St. Luke after St. Paul’s death.

1) St. Luke’s Gospel is a record of Christ’s life and teaching as preached by St. Paul. It stresses those facts which illustrate—in the spirit of the Apostle of the Gentiles—the universality of salvation for both Jew and Greek. It sets Christ forth as the Saviour of mankind. In exquisitely tender colors it depicts our Lord as the merciful and pitying Divine Physician—as the Friend of sinners and Consoler of afflicted. It describes those incidents which would touch the hearts of the heathen and awaken their confidence in God. The love of Christ for sinners is illustrated in the accounts of Zachaeus (19 :2), the sinful woman (7:37), and the penitent thief (23:42-43). It is St. Luke’s Gospel alone that narrates the beautiful parables of the Good Samaritan (10:25), the Prodigal Son (15:11), the Unjust Steward (16:1), Dives and Lazarus (16 :19), the Pharisee and the Publican (18:10). The doctrine of universal salvation appears even in the genealogy of Christ, which is brought down from Adam, the father of all mankind (3 :23-38), and

not—as in St. Matthew’s Gospel—from Abraham, the father of the chosen people. The Evangelist omits whatever might be offensive to the Gentiles or cause the Jews to glory over them. The mockery and execution of Christ by the Roman soldiers is passed over in silence.

Besides being called the “Gospel of Mercy”, St. Luke’s Gospel is frequently designated by various other titles. Occasionally it is referred to as the “Gospel of antithetical pictures.” St. Luke has left us such contrasts as the following: Simon and the Sinful Woman; Martha and Mary; the Pharisee and the Publican; the Good Samaritan and the Priest and the Levite; Dives and Lazarus; the Good Thief and the Bad. St. Luke’s Gospel has also been called the “Gospel of Hymns” because it contains the *Magnificat*, the *Benedictus* and the *Nunc Dimittis*. It is also said to be the “Gospel of Prayers”, not only because it contains the Our Father and the Hail Mary but because it alone records that our Lord prayed on several distinct occasions—at His baptism, after cleansing the leper, before calling the Twelve, at His Transfiguration, on the cross for His executioners, and at the moment of His death (3 :21; 5 :16, 6 :12, etc.).



St. Luke’s Gospel has in a special manner been designated as the “Gospel of women”. It places before us and describes the following feminine characters: Elizabeth, the Mother of John the Baptist; Anna, the aged prophetess; the “sinful woman” who

anointed the Lord’s feet in the house of the Pharisee (7 :36-50); the women “who ministered unto Jesus of their substance,” among whom was Mary Magdalen (8:2); Martha, the sister of Lazarus, and Mary, Martha’s sister (10:38-42); “the woman in the crowd” who lifted up her voice and said to Jesus: “Blessed is the womb that bore Thee” (11:27); the widow of Naim (7:11-17); the woman whom our Lord delivered from her infirmity (13:10-17); the women of Jerusalem who met Jesus on the way to Calvary (23 :27-31). Preeminent among all these is Mary, the Mother of God, who occupies a prominent place especially in the first two chapters of the Gospel.

Outlines of Moral Theology

by Very Rev. Francis J. Connell, C.S.S.R., S.T.D., LL.D., L.H.D. (1953)

THE NATURE OF SIN

Sin, in general, is a moral deordination. We distinguish original sin and personal (or actual) sin. Original sin is the deprivation of sanctifying grace inherited by every descendant of Adam (all mankind) because of his transgression. (Of course, we are excluding Christ Himself, who was incapable of sin because of His divine holiness, and also was free from original sin because of the miraculous mode of His conception. Moreover, it is a dogma of faith that the Blessed Virgin was preserved free from original sin from the first instant of her conception, by a special privilege, through the anticipated merits of her divine Son.)

Actual or personal sin is a positive act contrary to the law of God. We say it is a positive act because, even in the case of a sin of omission, the will acts to choose something at variance with God's will—even though this may consist merely in willing not to will to do the thing prescribed. We say that sin is contrary to the law of *God*, for although sin may consist in the transgression of a human law, as far as its immediate object is concerned, it is always, at least remotely, against the law of God, which is the basis of all human legislation.

It is important to note, however, that a person need not have an intention of offending God in order to be guilty of sin. For, since the proximate constitutive norm of morality is human nature (in its entirety), a person can realize that a certain act is against one of the aspects of human nature (for example, theft, drunkenness), so that if he deliberately performs this act he commits a sin, even though he does not think of it as an offense against God. The Church has condemned the view of those who assert that a "philosophical sin"—that is, an act at variance with human nature and right reason committed by one who is ignorant of God or does not actually think of God—is not a mortal sin and does not dissolve the divine friendship or merit eternal punishment.

In every sin there are two elements—a positive act of the will choosing as good what is really only an apparent good, and a defect of what should be present to make the act actually good. In a mortal sin the positive act is an inordinate turning to a creature; the negative element, or defect, is the turning away from the true final end, God. In a venial sin there is no turning away from God, but there is a deordination on the choice of the proper means to God.

A sin is not the same as an imperfection. An imperfection can be either negative or positive. A negative imperfection is simply the absence of greater perfection in an action, and this is present in every human act, however excellent it may be. A positive imperfection is the deliberate choosing of the less perfect of two possible courses of action, neither of which is commanded, though the more perfect is counseled, either by some outside authority (e.g., a sermon, an admonition from a superior, a spiritual book) or from within, by one's own intellect aided by grace. Thus, on a Sunday, a religious who has already heard Mass may have the opportunity of hearing another Mass, or he may spend the time in recreational reading. If he chooses to follow the latter course, it is a positive imperfection. Some theologians pass a strict judgment on imperfections of this type, classifying them as venial sins, inasmuch as it is unreasonable for a person to renounce the opportunity of gaining the additional merit that would come from these good works, unless there is some good reason for doing so. But, according to a more lenient view, which seems quite probable, these imperfections are not even venial sins. For, if they be ranked as such, there does not seem to be any real difference between what is of obligation and what is of counsel. But *per accidens*, there can be venial sin in such acts of imperfection, in the sense that they proceed from some immoderate inclination or sinful attitude, such as excessive love of ease or of pleasure. This same principle applies to the violation of those religious rules which do not bind under pain of sin.

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MATER DEI SEMINARY
7745 Military Avenue
Omaha NE 68134-3356
www.materdeiseminary.org