



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

As we begin a new year, there are many events from the past year which give us cause for reflection.

This past December we witnessed the terrible killing of innocent children in a Connecticut school. What a horrible nightmare for those poor children and their families!

There can be no doubt that all parents with children throughout the United States shared in the anguish and heartache of all those involved.

As tragic as this cruel and senseless murder of innocent school children was, how many give no thought to the barbarism perpetrated thousands of times every day by the heinous crime of abortion. The destruction of human life at whatever stage is nothing else but murder. How can any civilized person justify this sin? No matter how hard someone can try to dull his conscience, how can they not see one of the masterpieces

of God's creation in the infants who are the victims of late term abortions and partial birth abortions? All abortions are the destruction of human life, but in these latter abortions, there are viable human beings (capable of living outside the womb of their mother) and no different than premature babies and fully developed infants. These sins of abortion will not go unpunished.

During the Christmas season, we celebrated the feast of the Holy Innocents who were martyred by King Herod. This wicked king, in his lust for power, sought to kill "the newborn King of the Jews" and ordered the random slaughter of the infant boys round about the area of Bethlehem.



In our own times, there are politicians who promote abortion in order to win votes and to get elected into positions of authority. The great scandal is that some of these politicians are so-called Catholics. Some of these apostate politicians absurdly claim that in their private life they are opposed to abortion; however, in their political life they supposedly do not feel right denying a woman her erroneous "right" to choose to murder her unborn child. What a terrible judgment they will face when they stand before God with the blood of so many unborn infants on their hands!

This new year will see the incremental implementation of Obamacare and the government mandated medical insurance, which includes coverage for abortion. One example of this immoral intrusion into the lives of Americans is the company Hobby Lobby. This family owned and operated business had a small beginning and has now become a well-established corporation with over 500 stores in 41 states. In the last four years, despite the failing economy, Hobby Lobby has given its employees wage raises each year. They run their business on the principle that they will obey God's Commandments, and one example is that the store closes every Sunday. Now, because the government mandates the coverage of abortion in medical insurance policies, Hobby Lobby will face the penalty of 1.3 million dollars every day for non-compliance. As David Green, the founder of Hobby Lobby says, "Our government threatens to fine a family for running its business according to its beliefs. It's not right."

This 2013, let us especially pray for the conversion of our country and let us be ever firm in the practice of our Catholic Faith.

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



*Top left: Bro. Philip masters the art of cheese-making with Rambo's approval
Top Right: Ice and snow removal
Bottom Left: A good game of hockey
Bottom Right: Frater Michael, with a mate cup, studies Archbishop Cicognani's Introduction to Canon Law*

The Authenticity of St. Mark's Gospel proved by the Dead Sea Scrolls

by a Seminarian

In this day and age, when the errors of Modernism (which were condemned by Pope St. Pius X) have become so widespread, it is not uncommon to find modern theologians who question the historicity of our gospels. They erroneously claim that our Faith was made up by the early Christians no earlier than about the second or third century. Nevertheless, there is historical evidence which disproves this opinion, and also shows the reality of our Faith and brings the events of the early Church in close proximity. One such scientific proof is the Dead Sea Scrolls.

In 1947 the Bedouins discovered caves near the ruins of the ancient city of Qumran west of the Dead Sea. The original inhabitants of this city seem to have been members of a Jewish sect whose origins date back to the time of the revolt of the Machabees in 166 B.C. With the help of vessels and utensils that were found during a systematic excavation of the caves two years later, scientists were able to determine the time when the place had been deserted. The same type of objects were unearthed in the ruins of Qumran that was destroyed during the time of the Jewish revolt (66-70 A.D.). This revolt caused the destruction of Jerusalem (including the temple) by the Roman Emperor Titus in 70 A.D.—an event predicted by Jesus: “no stone shall rest upon a stone.” This latter fact could be proved by coins found in the ruins of the city that were dated exactly from the time of Caesar Augustus to that of the Jewish War.

When they had to flee from the Roman conquerors, the members of that community had tried to store away their most valuable things in a safe place. Among these was the library containing scrolls of Old Testament texts such as Deuteronomy, the book of Psalms, the prophet Isaias, the book of Jesus Sirach, and Tobias.

But what's even more interesting is that amongst those old documents were found fragments of St. Paul's first Epistle to Timothy and St. Mark's Gospel. The deciphering of the fragment of St. Mark deserves to be mentioned in a more detailed way. All that it shows are three lines of Greek letters, the third of which consists of a double “<<” (the Greek

letters for “nn”). Now there is a double “<<” in Greek in the name for Genesareth. If one takes all places where Genesareth is mentioned in the New Testament and tries to match it with the letters of the other lines of the fragment, the whole thing fits only for Mark 6:52-53. It is therefore commonly accepted that we really have here a manuscript of St. Mark's Gospel written no later than 70 A.D.

But that is not all. A potsherd in the cave where the fragment was found was stamped with the Semitic characters for “Rome.” Besides there are similarities between the fragments from the cave and papyri from Herculaneum in southern Italy. Scientists therefore thought that the Gospel of St. Mark is of Roman provenance. This again proves correct the early Fathers (e.g., Papias (80-160), St. Clement of Alexandria (d.215), and St. Irenaeus (130-202) who tell us that St. Mark wrote his Gospel when the Romans asked him to do so. The reason for this was that St. Peter had left Rome and St. Mark had, as his interpreter, always been with him.

Let us hear St. Clement (quoted by Eusebius in his Church history) “Peter having publicly proclaimed the word in Rome, (. . .) those present, who were many, invited Mark, who accompanied him and remembered the things that he had said, to set them down in writing”

And Papias says (again quoted by Eusebius): “Mark, Peter's interpreter, wrote with precision the things he remembered, . . . that the Lord had said and done. In fact, he had not heard the Lord nor had he

followed him but later, as I have said, he had accompanied Peter. He gave them the teachings according to need, but not as if he were making a systematic collection of the Lord's preachings. So Mark did not make mistakes, having written things as he remembered them.”

The discovery to this fragment therefore gives us objective evidence that the gospel of St. Mark predates the destruction of Jerusalem (70 A.D.) which refutes the modernists' claims that the gospels were produced by the early Christians in the second and the third century.

It also verifies the testimony of the Fathers of the Church in which St. Mark was contemporary with St. Peter, the Apostle and wrote his gospel from the preaching of St. Peter.



Father Connell Answers Moral Questions

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

Administration of Baptism to Unknown Dying Persons

Question: What is possible in the matter of administering Baptism to a person who is dying unconscious, when nothing is known of his religious affiliations or beliefs?

Answer: This is one of the most difficult problems in moral theology. Before attempting a solution, we must have a precise knowledge of all the circumstances. The question does not concern a dying unbaptized non-Catholic who is known to have had some religious belief or to have led a good life. Even if such a person showed no propensity toward Christianity, it seems quite probable that Baptism could be administered conditionally when he is unconscious and there is no hope that he will recover the use of his senses before death. Although some theologians, like Prummer (*Manuale Theologiae Moralis* [Fribourg, 1936], III, n. 135), take a stricter view and demand a more explicit manifestation of a desire to receive the sacrament of regeneration by such a person, others with Damen (*Theologia Moralis* [Turin, 1939], II, n. 32) admit the probability of this view, on the grounds that his religious belief and practice, of whatever nature they may have been, sufficiently constitute an implicit desire of using the means necessary for salvation, the chief of which is Baptism. In practice, a priest could safely baptize such a person conditionally. In the event that the dying person is known to have been a baptized non-Catholic, in the same circumstances conditional absolution and Extreme Unction could be given (Kilker, *Extreme Unction* [St. Louis, 1927], pp. 124 ff.) and, since there is usually considerable doubt as to the validity of non-Catholic baptisms, a conditional administration of Baptism (*Si capax es*) would usually precede the other two sacraments.

However, the question at hand is more difficult. Here we are dealing with a person whose religious beliefs and practices are entirely unknown, like the man who is brought to a hospital dying from an accident, completely unconscious. Moreover, we are not concerned with a country in which practically all the citizens are Catholics, as in a South American land. For, in this event, the presumption that the dying person is a member of the Catholic Church would justify the giving of absolution and Extreme Unction, at least conditionally. But we are concerned with a land, like our own, in which Catholics are in the great minority, and in which many of the rest of the population have no religious belief or practice. What can be done by a priest in the matter of administering the sacraments to a person in the condition described?

The Code lays down the general principle that an adult may not be baptized, except knowingly and willingly, and after having been properly instructed and admonished to repent of his sins. It then goes on to qualify this principle in the case of a person in danger of death. A general acceptance of the chief mysteries of the Christian faith and a serious promise to observe the commandments of the Christian religion suffice, if more adequate instruction is impossible. Indeed, if the dying person cannot ask for Baptism, it suffices for the conditional administration for the sacrament that in some probable way he now manifest his intention of receiving it, or has given such a manifestation previously (Canon 752).

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