

Adsum

Adsum is published by the seminarians of **Mater Dei Seminary** for the enjoyment of our families, friends, and benefactors.



Fr. Gerard McKee, CMRI, witnesses the oath against Modernism and Profession of Faith



Fray Juan Jose and Fray Pio receive the minor orders of Porter and Lector



Fray Jose Luis and Fray Angel receive the instruction on the dignities and duties of the priesthood



Fray Juan, Fray Leon, Fray Bernardo, Fr. Ricardo Ruis, and Fr. Gerard McKee, CMRI, assist at the priestly ordinations in Guadalajara, Mexico

The Nativity

A sermon for the Feast of Christmas by Pope St. Leo the Great (440-461)

Dearly Beloved: Though we know from many tellings the mysteries of today's feast, we cannot let pass in silence the birth of our Savior, a source of unfailling happiness to the sincere of heart as light is to the healthy eye.

We believe that the words: "Who shall declare his generation?" refer not only to the mystery in which the Son of God shares His Father's eternity, but also to that in which the Word was made flesh. God, the Son of God, the Father's equal, who has from the Father a common nature, Who is the universal Lord and Creator, Who is everywhere, Who is greater than all things, chose this day in time, whose days follow one another at His command, to be born of the Virgin Mary for the salvation of the world. He preserved His Mother a virgin. Her virginity was not impaired by His birth, as it had not been lost in His conception so that, as the Evangelist tells, what the Lord said by Isaias the prophet might be fulfilled: Behold a virgin shall conceive and bring forth a son who shall be called Emmanuel, which means, God with us.

This wonderful child-bearing of the holy Virgin gave us one Person, a Child who is divine and human, for in Him are two perfect natures, though there is only one Person. The taking up of the creature by the Creator is not such that the creature merely becomes the dwelling place of the Creator; there is a real union of one nature with the other. Although what is taken up and He who takes it up are distinct, there is made such a mighty unity that the one same Son, as He is truly man, can say He is lower than the Father, and, as He is truly God, can say He is His equal.

Dearly Beloved, the blindness of Arius could not grasp this unity of Creator and creature. He did not believe that the Only-Begotten of God is of the same nature, equal in His glory to the Father. He said the Son was less than God, arguing from those sayings which are to be taken of the form of a servant. The Son of God to show that this form did not belong to another person, said: The Father is greater than I, yet at the same time He said: I and the Father are One. He is less than the Father in form of a servant which He took on at the end of the ages of our salvation. In the form of God, as He was before time was made, He is equal to the Father. In human lowliness, He was made from a woman, made under the Law, remaining in Divine majesty the Word of God through Whom all things are made.

So He, God who created man, becomes Himself man, in the form of a servant. He is God from the divinity which assumes, and man from the lowliness of what He assumes. Each nature keeps its full being. As the form of a servant does not lessen the form of God, so the form of God does

not destroy the form of a servant. In this mystery of power joined to weakness we may say that the Son is less than the Father because of His human nature. Godhead, which is one thing in Father, Son and Holy Spirit, excludes all idea of inequality. God's Eternity is beyond time. In God Himself there is nothing alien to the divine nature. In the Triune God there is one will, one nature, equality in power. There are not three Gods, but one God. Where there can be no diversity, there is true and unbreakable unity...

The birth of our Savior, which surpasses every miraculous thing and the sweep and measure of human understanding, is more firmly rooted in us by faith, through its long-time frequent prophecy. God entered into our human situation, not by some new plan of His, nor in some late-found compassion. From the very beginning of the world He had laid down the one same plan of salvation for all. The grace of God, by which all those are made holy are justified, was increased by the birth of Christ; it did not enter into time first at this point. This mystery of devotion, which has filled the whole world, was so potent in meaning, that those who believed in its promise received as much as those who enjoyed its fulfillment.

Beloved, since the undeniable love, the good God, has given to us who are called to eternal life such riches—for we have not only the prophetic foretellings, but the Truth itself visible in the flesh to be our aid—we must not rejoice in a merely earthly way on this, the birthday of Our Lord. Our celebration will be well and lovingly carried out if each one remembers of whose Body he is a member, to what Head he is joined. Let the holy building show no broken jointing. Think, Beloved, think! Recall, with the help of the Holy Spirit Who it is that has taken us to Himself, and Whom it is that we have received in us! The Lord Jesus became our flesh by His birth, we became His body by our rebirth. Members of Christ, temples of the Holy Spirit, that is what we are! This is why the Apostle says: Glorify and bear God in your bodies.

He has given us His own mercy and His own humility, those virtues in which he redeemed us, according to His own promise: Come to Me all you who labor and are heavily burdened and I will refresh you. Learn of Me for I am meek and humble of Heart. Let us take on the yoke of His truth, which is not heavy nor rough. Let us be humble like Him to Whose glory we aspire. He is our helper, able to fulfill His promises, merciful to forgive our sins, powerful to bring us to Himself Who lives and reigns through all eternity, forever, Jesus Christ, Our Lord. Amen.



A Carmelite Sister makes an elaborate vestment with gold thread and blue silk material. The clergy of Mexico have the privilege to use blue vestments in honor of the Blessed Virgin Mary



The Carmelite Sisters



Carmelite Brothers prepare for another day to labor for Jesus and Mary



The Sisters of Divine Providence established by the late Bishop Carmona in 1990



Rev. Mr. Tim Geckle advances to the Subdiaconate

Father Connell Answers Moral Questions

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

Coeducation in Catholic Schools

Question: What is the Catholic attitude on coeducation?

Answer: In his Encyclical on Christian education, Pope Pius XI explicitly declared the mind of the Catholic Church on coeducation. The Pontiff said:

“False and harmful to Christian education is that method of instructing youth which is commonly called coeducation....Both sexes have been so constituted by God’s wisdom that in the family and in society they compliment each other and aptly coalesce in a form of unity on account of the very distinction of body and soul by which they differ from each other, and which accordingly must be maintained in education and instruction, and even fostered by proper distinction and separation, suitable to ages and circumstances.”

Hence, there can be no doubt that the ideal method of Christian education is realized only when boys and girls are educated in separate classes. It is true, there can be circumstances which would justify coeducation in practice. For example, when a pastor cannot afford sufficient classroom space to maintain separate classes for boys and girls, it would surely be the lesser of two evils to educate both sexes together than to deprive one of the Catholic education. But it would be contrary to the traditional teaching of the Church and the authoritative teaching of Pope Pius XI to hold that coeducation is in itself the better system.

It is interesting to note that in the United States, where coeducation was for a time generally lauded as the ideal, recent happenings—particularly the lack of interest on the part of many young folks in their studies and the alarming increase in juvenile delinquency—have induced not a few educators to suggest schools for boys and girls. May it not be that in this matter, as in the case of many other problems of life, we shall soon see on the part of the world a return to the traditional policy of the Catholic Church?

The Recipient of an Anonymous Letter

Question: What course of action should a superior take when he receives an anonymous letter accusing one of his subjects of some grave moral fault?

Answer : No prudent superior would ever regard an anonymous letter as furnishing sufficient proof that a person was guilty of the moral fault it attributes to him. Hence, any superior who would definitely accuse a person subject to him of wrong doing or inflict punishment on him merely because of an accusation contained in an anonymous letter would be guilty of grave imprudence. At most, a superior might be influenced by such a communication to the extent of exercising greater vigilance over the accused person; and this would be the prudent course if several anonymous letters of the same type came from different sources. Whether or not the superior should inform the accused person of the letter or letters is a problem that would depend on the particular circumstances of the case. At times the best procedure is to throw the letter away and forget the affair. Generally speaking, persons who write anonymous letters are not to be trusted.

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