

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,

This month's newsletter has a wide variety of topics and issues for your consideration.

First of all, congratulations is given to Rev. Mr. Randy Welp, our deacon, who has been received as a novice in the Religious Congregation (CMRI) on October 7, the feast of the Most Holy Rosary. His new name as a religious is Frater Mary Bernard. For those not familiar with the practices of the religious life, a religious changes his baptismal name in the world for a new name in the religious life. It is for this reason that unlike secular priest (e.g. Fr. Gronenthal, Fr. Anaya, Fr. Trough who are called



Our new novice, Frater M. Bernard, CMRI



Pontifical Mass on the Feast of the Divine Maternity

by their last name), our religious priests are called by their religious names (e.g. Fr. Gregory, Fr. Casimir, Fr. Dominic).

Another practice is the distinction between Frater and Brother. Brother Xavier is a religious brother who does not intend to be a priest. He is content to serve God as a religious with simple vows of poverty, chastity, and obedience. On the other hand, Frater Bernard, as a cleric, is addressed by "Frater" (Latin for "Brother") to designate that he is a religious and a cleric.

On October 11, the feast of the Divine Maternity, the seminary celebrated its titular feast with a Pontifical High

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Mass. During the sermon, we reflected that in 1931, Pope Pius XI celebrated the 1500th anniversary of the Council of Ephesus (431). On this occasion, the Pope issued an encyclical letter (*Lux Veritatis*, December 25, 1931) on this Council, which defined the divine truth of Our Lord (one Person with two Natures -- God and Man), and that Mary indeed is the Theotokos, the Mother of God.

The reason that the seminary has been named after the Blessed Virgin under this title is that we entrust the formation of our future priests to the special care of the Mother of the Eternal High Priest. She who spent thirty years in the quiet and humble home of Nazareth with her Divine Son, and who daily observed the Light of the World, can help form our future priests according to the perfect example of Our Lord.

As the Autumn season progresses, the temperature continues to fall lower (near freezing) and the days “grow” shorter and shorter. During this time of the year, the seminarians will cut wood for recreation to burn in our fireplace inserts and wood stoves. There is nothing like the heat of a wood stove on a cold autumn day; however, the wood stove certainly is not the place to attempt to study Latin and to do spiritual reading. Before the seminarian knows it, he will be in the “land of nod,” fast asleep.

Our summer renovation project of building another classroom has now become our fall renovation project. In addition to the usual structural and electrical construction, the city of Omaha requires us to have two handicap restrooms with the classroom. The problem is there is



absolutely no plumbing or sewer system in this building that is under renovation. This means jack-hammering over a hundred feet of driveway in order to lay the sewer pipes to the street. Fortunately we have high school boarder boys who are eager to prove their manhood by breaking up the three-foot wide strip of concrete for over a hundred feet.

Several years ago, in one of our bi-annual priest meetings, Fr. Gabriel Lavery typed up for the other priests excerpts from a scripture commentary on the Apocalypse by a Fr. E. Sylvester Berry. At that time I gave little thought to this sheet of quotes which our young priest had distributed. Recently, I was going through stacks of various articles on theology and canon law and found Fr. Gabriel’s research paper.

In 1921, Fr. E. Sylvester Berry offered extraordinary insights into the prophecies of St. John’s Apocalypse. In our difficult times when the situation in the Church and in society becomes ever more trying, we can draw consolation in the fact that these trials were foreseen by Almighty God. We also can draw strength in the fact that Our Lord will never abandon His Church, for He has promised to be with it all days, even to the consumation of the world and that the gates of hell will not prevail. It is truly amazing that Fr. E. Sylvester Berry identified in the Apocolypse the trials of the Church in the latter times especially the unique attacks against the papacy. It is most interesting that this commentary on the Apocalypse was written thirty-three years after Pope Leo XIII issued in his *Motu Proprio* the prayer to St. Michael in which it is foretold:

“These most crafty enemies have filled and inebriated with gall and bitterness the Church, the spouse of the immaculate lamb, and have laid impious hands on her most sacred possessions. **In the Holy Place itself, where has been set up the See of the most holy Peter and the Chair of truth for the light of the world, they have raised the throne of their abominable impiety, with the iniquitous design that when the Pastor has been struck, the sheep may be scattered.**”

During this month of October as we recall Our Lady’s apparitions at Fatima, we are reminded of the importance of the daily recitation of the Rosary. Don’t leave home without it!

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

The Apocalypse of St. John

Excerpts from a Commentary by Rev. E. Sylvester Berry, 1921

“In the forgoing chapter (12) St. John outlines the history of the Church from the coming of Antichrist until the end of the world . . . In this chapter he shows us the true nature of the conflict. It shall be a war unto death between the Church and the powers of darkness in a final effort to destroy the Church and thus prevent the universal reign of Christ on earth.

“**Satan will first attempt to destroy the power of the Papacy and bring about the downfall of the Church through heresies, schisms and persecutions** that must surely follow . . . he will raise up Antichrist and his prophet to lead the faithful into error and destroy those who remain steadfast . . . the Church, the faithful spouse of Jesus Christ, is represented as a woman clothed in the glory of divine grace . . .

“ . . . In this passage there is an evident allusion to some particular son of the Church whose power and influence shall be such that Satan will seek his destruction at any cost. This person can be none other than the Pope to be elected in those days. The Papacy will be attacked by all the powers of hell. In consequence the Church will suffer great trials and afflictions in securing a successor upon the throne of Peter.

“The words of St. Paul to the Thessalonians may be a reference to the Papacy as the obstacle to the coming of Antichrist: “You know what withholdeth, that he may be revealed in his time. For the mystery of iniquity already worketh; only that he who now holdeth, do hold until he be taken out of the way. And then that wicked one shall be revealed.”

“ . . . St. John . . . sees in heaven a red dragon with seven heads and ten horns . . . The dragon is Satan red with the blood of martyrs, which he will cause to flow. The meaning of the seven heads and ten horns must be sought in the description of the beast that represents Antichrist where they symbolize kings or worldly powers. (*II Thessalonians 2:6-7*) . . . Satan’s attacks against the Church will be organized and carried out by the governments and ruling powers of those days.

“With the beast of Antichrist only the horns have diadems as symbols of royalty or governing power. The heads are branded with names of blasphemy. (*Apocalypse, 13:1*) hence they symbolize the sins and errors that will afflict the Church . . . in this final struggle to prevent the universal reign of Christ all forms of sin and error will be marshaled against the Church . . . all errors which have afflicted the Church may be summed up in these seven: Judaism, paganism, Arianism, Mohammedanism, Protestantism, rationalism, and atheism.

“The dragon is seen in heaven which is here a symbol of the church, the kingdom of heaven on earth. This indicates that the first troubles of those days will be inaugu-

rated within the Church by apostate bishops, priests, and peoples . . . the stars dragged down by the tail of the dragon.

“ . . . The dragon stands before the woman, ready to devour the child that is brought forth. In other words, **the powers of hell seek by all means to destroy the Pope elected in those days.**

“ . . . It is now the hour for the powers of darkness. The new-born Son of the Church is taken ‘to God and to His throne.’ **Scarcely has the newly elected Pope been enthroned when he is snatched away** by martyrdom. the ‘mystery of iniquity’ gradually developing through the centuries, cannot be fully consummated while the power of the Papacy endures, but now he that ‘withholdeth is taken out of the way.’ During the interregnum ‘that wicked one shall be revealed’ in his fury against the Church.

“It is a matter of history that **the most disastrous periods for the Church were times when the Papal throne was vacant, or when anti-popes contended with the legitimate head of the Church. Thus also shall it be in those evil days to come.**

“The Church deprived of her chief pastor must seek sanctuary in solitude there to be guided by God Himself during those trying days . . . In those days the Church shall . . . find refuge and consolation in faithful souls, especially in the seclusion of the religious life.

“Our Divine Savior has a representative on earth in the person of the Pope upon whom He has conferred full powers to teach and govern. Likewise, **Antichrist will have his representative in the false prophet who will be endowed with the plenitude of satanic powers to deceive the nations.**

“As indicated by the resemblance to a lamb, **the prophet will probably set himself up in Rome as a sort of antipope during the vacancy of the Papal throne . . .**

“The ‘abomination of desolation’ has been wrought in many Catholic churches by heretics and apostates who have broken altars, scattered the relics of martyrs and desecrated the Blessed Sacrament. At the time of the French Revolution a lewd woman was seated upon the altar of the cathedral in Paris and worshipped as the goddess of reason. **Such things but faintly foreshadow the abominations that will desecrate churches in those sorrowful days** when Antichrist will seat himself at the altar to be adored as God.

“ . . . **Antichrist and his prophet will introduce ceremonies to imitate the Sacraments of the Church. In fact there will be a complete organization - a church of Satan set up in opposition to the Church of Christ.** Satan will assume the part of God the Father: Antichrist will be honored as Savior, and **his prophet will usurp the role of Pope. Their ceremonies will counterfeit the Sacraments. . .**”

Father Connell Answers Moral Questions

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

Payment or Correct Price

Question: A librarian sometimes receives bills which contain errors. When he is overcharged, he protests, and the error is promptly corrected. However, it sometimes happens that the error is the other way--that the price charged for a book is certainly less than the seller intended. Is the librarian bound in such a case to call attention of the dealer to this mistake? If so, on what principle?

Answer: When a buyer is sure that the bill sent by the dealer mistakenly calls for a lower price than that intended by the latter, he is bound to make known the fact so that the bill may be corrected and the full price charged. This is called for by the principle that in ordering an article from a dealer a person implicitly agrees to pay the price which the dealer has set; consequently he is bound to pay this price, once he has accepted the article, even though the bill erroneously contains a lower price. Hence, the librarian spoken

of by the questioner is bound in justice to transmit to the dealer the price which he certainly meant to charge for the book. We emphasize the fact that it must be *certain* that this is the price intended by the seller before the buyer is bound to question the amount demanded for the bill; for if there is solid probability that the dealer in this instance knowingly reduced the price, the buyer can satisfy his obligations by paying the reduced amount, without asking any questions.

The Disposal of a Collection

Question: A Catholic society has agreed to contribute one hundred dollars annually to a hospital for the maintenance of a "free bed." The money is raised by means of a card party and chance books. For several years the proceeds have exceeded the required sum, and the officers of the society have put the surplus into the organization's treasury--seemingly without any doubt as to the justice of this transaction. However, the general impression on the part of those who contribute seems to be that all the money is given to the "Free Bed Fund." This year a new group of officers has been elected in the society, and they feel qualms of conscience about retaining for the organization the amount exceeding the stipulated hundred dollars. They are also wondering if any restitution should be made for the practice of their predecessors. What answer to their problem should be given them?

Answer: In view of the fact that all who contribute evidently wish their contributions to be given to the "Free Bed Fund," it follows as a matter of justice that all the proceeds should be turned over to this laudable purpose, even though they are greatly in excess of the stipulated amount of one hundred dollars. As to the rectification of the past, the principle of the "possessor in good faith" seems applicable. For if--as appears to be the case--the previous officers of the

society felt justified in consigning the surplus to the treasury of the organization, no restitution need be made for what has been spent in such wise that the society is now no richer than it would have been if this money had not been appropriated. But restitution must be made to the hospital, in the form of a gift or a contribution to the "Free Bed Fund" equal to whatever portion of the surplus funds remains, *aut re aut aequivalenter*, in the possession of the society.

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