

# **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,

After a very event-filled month of May, our priests and religious were able, in the first week of June, to make their annual retreat. This traditionally ends on the feast of Corpus Christi with a Solemn High Mass and Procession of the Blessed Sacrament. As we have two churches in Nebraska (Omaha and O'Neill), we hold the Blessed Sacrament Procession in Omaha on the feast of Corpus Christi and in O'Neill on the following Sunday.

The purpose of a retreat is to provide the priests and religious with conferences, extra meditation and reflection, in order to renew their spiritual fervor in the service of God. This is done in imitation of Christ Who often



*Solemn High Mass for the  
Feast of Corpus Christi*



## *Blessed Sacrament Procession*

went away from the crowds to pray alone, and Who exhorted His Apostles to do the same after the activities of their mission.

Although our seminary classes have ended for the summer, our six novice brothers have regular classes in the study of the religious life in preparation for their First Vows. The purpose of their novitiate is to lay down a solid foundation for the rest of their religious life.

The month of June is dedicated to the Sacred Heart of Jesus. How great is our privilege to have recourse to Our Lord ever present on our altars. From the tabernacle Our Lord silently calls to us, "Come to Me all you that labor and are burdened and I will refresh you" (Matt. 11:28). Are we burdened by trials and temptations? Do we feel at times overwhelmed by difficulties? The solution is to place ourselves before our Eucharistic King in the tabernacle to be consoled and strengthened by His Sacred Heart, burning with love for us.

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

## Sermon of St. Thomas Aquinas for the Feast of Corpus Christi

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The immense blessings bestowed by the divine mercy upon the Christian people give it an inestimable dignity. There is not, nor ever was, a nation so great that has “gods” so high as our God is present to us. For the only-begotten Son of God, wishing to make us partakers of His divinity, took upon Himself our nature... And this body that He took from us He gave wholly for our salvation. For He offered his own body to God the Father upon the altar of the Cross as a victim for our reconciliation, and He shed His own blood both to redeem and cleanse us, that we, being brought back from a wretched slavery, might be washed from all our sins. And then, that the memory of such a great benefit might abide in us, He left His body to be our food and His blood to be our drink, that the faithful might receive them under the species of bread and wine.

O precious and wonderful banquet, healthgiving and full of all sweetness! What could be more precious than this banquet, in which no longer as under the law the flesh of calves and goats is eaten, but Christ the true God is set before us that we may receive Him? What could be more wonderful than this sacrament, in which bread and wine are substantially changed into the Body and Blood of Christ? And therefore Christ, perfect God and man is contained under the appearance of a little bread and wine. He is eaten by the faithful but not torn asunder; indeed when the Sacrament is divided He remains entire in each particle. The accidents subsist without a subject, that there may be room for faith, when we receive visibly that which is invisible and hidden under an appearance not its own. Thus the senses are kept free from deception, for they judge of accidents known to them.



### *Benediction at the Outdoor Altar*

Of all the sacraments none is more healthgiving, for by it sins are washed away, virtues are increased, and the soul is fed with an abundance of all spiritual gifts. It is offered in the Church for the living and the dead, that all may profit by that which was instituted for the salvation of all. Finally, no words suffice to describe the sweetness of this sacrament, in which spiritual delights are tasted at their very source and the exceeding charity of Christ in His Passion is called to mind. It was in order to impress more deeply upon the minds of the faithful the boundless extent of His charity that, when He had kept the Pasch with His disciples and was about to depart out of this world to His Father, Christ instituted this sacrament as a perpetual memorial of His Passion, the fulfilment of the ancient figures, the greatest of all His miracles. To those who grieved at His absence it was to be a special consolation.





*Blessing of Mary Help of Christians Church in Colorado Springs, Colorado*



*Mater Dei Academy  
Graduation Class of 2012*



*Final Vows Ceremony for  
Sr. Anne Marie Vroom, CMD and  
Sr. Maria Lucia Vigil, CMD*



# *Father Connell Answers Moral Questions*

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

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## **The Conscientious Ballplayer**

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**Question:** I was asked this question by a professional ballplayer: He attempted to tag a baserunner trying to steal a base. The umpire called the runner out, although the player credited with the out was sure that he had not tagged the runner. Should he have informed the umpire that he had not actually succeeded in making the play, so that actually the runner was safe?

**Answer:** It is the accepted rule in baseball (and presumably in other sports) that any protests against the decisions of the umpire are to be made by the manager or the players of the team that has received the unfavorable decision. A player whose team was favored by a decision need not make any protest, even though he is sure that the decision was erroneous—at least as long as he employed no unlawful deception to bring about this decision. Hence, in the case proposed the player who was credited with an out through an error on the part of the umpire may accept the decision with a clear conscience. It is for the other team to make a protest, if they wish.

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## **Falsehoods by One in Authority**

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**Question:** What answer can be given by a man in public office, such as a senator, a governor, etc., to a question centering about some confidential matter, when any reply except a definite falsehood will probably result in at least a partial revelation of the secret?

**Answer:** The problem presented by our questioner in respect to a person in public life can occur also in the case of many others in posts of authority, such as a lawyer, the doctor, an ecclesiastical or religious superior, etc. Such a person often possesses information which he may not divulge. What answer should he give when he is questioned about the matter? Some theologians would answer that the only lawful ways in which the secret can be protected are silence or the use of a mental restriction. By a mental restriction is meant a statement that can be understood in the correct sense, though in the present circumstances it will probably be understood in some other sense. But it must be admitted that there are occasions when even the most clever mental restriction will be inadequate to prevent the revelation of the secret. The view of another school of theologians offers assistance in a case of this kind. They hold that when a person possesses a very important secret and some one is trying unjustly to discover it, this person is permitted to tell a direct falsehood as a means of protection. In such an event, they say, the falsehood is not to be classified as a lie, since the essential malice of a lie is the harm it does to society, and in the particular circumstances described, society is aided rather than harmed by a falsehood. I believe that the opinion of these latter theologians is sufficiently probable to be used in practice. Of course, only a very prudent and restricted use of this opinion is permissible.

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**MATER DEI SEMINARY**  
7745 Military Avenue  
Omaha NE 68134-3356