

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 of May marks the end of another scholastic year for our seminary and our academy. On the feast of Pentecost, May 19, Frater Michael Geckle CMRI will receive the last two minor orders—Exorcist and Acolyte; and our four novice brothers: Brother Augustine Walz (Wisconsin), Brother Philip Davis (Colorado), Brother Jerome Williams (Ohio), and Brother Francis Crawford (California) will take their first vows of Poverty, Chastity, and Obedience as religious. Adam Lawrence (Ohio) will also be received as a postulant the same day. Please keep them in your prayers.

Shortly after Easter, I traveled to Australia to administer the Sacrament of Confirmation to the faithful under Fr. Julian Gilchrist's pastoral care. This brought me to the cities of Brisbane, Melbourne, and Adelaide. Although the visit was rather short (5 days) it was a great opportunity to see the wonderful pastoral work in which Fr. Gilchrist has been engaged. North of the city of Adelaide, a nice, large house and property out in the country were donated to the Church and have become the permanent residence for Father in Australia. It is our long range plan to use this property as a site for a future seminary. Within a year, Rev. Mr. Nino Molina, upon his ordination to the priesthood, will

join Fr. Gilchrist in the "land down under." This is providential because there are a number of Phillipino families in Australia who assist at Father's Masses.

As I write this letter, we are on the last week of school for Mater Dei Academy and there are many loose ends to tie up with seniors' graduation, school program, report cards, and field trips. One of the many highlights of the school year was that our high school archery team won the state championship for the fourth time back in March and broke the state record (3200 points). This qualified them to participate in the National Archery Tournament in Louisville, Kentucky, this past week. Out of 156 high schools from around the country, Mater Dei Academy ranked 42nd and qualified to attend the World Archery Tournament in St. Louis, Missouri, which we plan to attend at the end of June.

I firmly believe that the success of our academy has been built over the years on several factors: provide the means of grace through daily Mass, Holy Communion and the rosary; maintain a consistent discipline that is fair and balanced; eliminate as far as possible occasions of sin; and provide wholesome activities in the form of outdoor recreation and physical exercise.

May Mary the Mother of God continue to intercede for us that God may bless us in the formation of future priests, religious, and mature and dedicated Catholic men and women. With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI



Greater Litanies on the Feast of St. Mark



Fr. Gilchrist at the cornerstone of our future seminary in Australia—Mount Carmel



Family picture after Confirmation in Brisbane



A few of the faithful from Melbourne



A family picture from Adelaide



*Mater Dei Academy (Nebraska High School Archery State Champions)
at Nationals in Louisville, Kentucky*



Senior Graduates Class of 2013

Excerpts from the Fathers of the Church on the Holy Eucharist

“The bread that I will give, is my flesh, for the life of the world. The Jews therefore strove among themselves, saying: How can this man give us his flesh to eat? Then Jesus said to them: Amen, amen I say unto you: Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you. He that eateth my flesh, and drinketh my blood, hath everlasting life; and I will raise him up on the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him.” John 6:52-58

St. Ignatius (107 A.D.): “I desire God’s bread, heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who has been of the seed of David and Abraham: and as drink I desire His blood, which is love incorruptible and life everlasting.”

“Strive, therefore, to partake of one Eucharist; for one is the flesh of Our Lord Jesus Christ, and one is the chalice, unto the union with His blood.”

Tertullian (240 A.D.): “The body feeds upon the flesh and blood of Christ, that the soul also may be nurtured of God.”

St. Cyprian, Bishop of Carthage (258 A.D.): “A harder and fiercer battle is at hand, for which Christ’s soldiers must prepare themselves by faith untainted and resolute courage; bearing in mind that therefore do they daily drink the chalice of the blood of Christ.”

St. Hilary (366 A.D.): “For what we say concerning the natural verity (very nature) of Christ in us, we say foolishly and impiously unless we have learned it from Him. For He himself says, *My flesh is truly meat, and my blood is truly drink. He that eateth my flesh and drinketh my blood abideth in me, and I in him.* There is no room left for doubting the verity of the flesh and blood. For now it is truly flesh, and it is truly blood; both according to the declaration of the Lord himself, and according to our faith; and these being received and drunk, effect this, that both we are in Christ, and Christ is in us.”

St. Cyril of Jerusalem (386 A.D.): “In the figure of bread is given to thee the Body and in the figure of wine the Blood, so that when thou receivest the Body and Blood of Christ, thou mayest become of one body and one blood with Him; for thus we shall become Christbearers, when His Body and His Blood are distributed in our members.”

“What appears to be bread is not bread, although it seems thus to taste, but it is the Body of Christ, and what appears to be wine, is not wine, although the taste judgeth thus, but it is the Blood of Christ.”

St. Basil (379 A.D.): With what fear, with what conviction, with what disposition, should we partake of the Body and Blood of Christ? The fear is taught us by the Apostle, when he says: *He that eateth and drinketh un-*

worthily, eateth and drinketh judgment to himself. The faith in the words of the Lord produce *full conviction*, seeing that He says, *This is my Body which is given for you. Do this for a commemoration of me;* as also the faith in the testimony of John, who, having first declared the glory of the Word, then introduced the manner of His incarnation, saying, that *The Word was made flesh and dwelt amongst us, and we saw His glory,* etc.; and the faith also in the words of the Apostle, writing: *Who being in the form of God,* etc. When, therefore, the soul putting faith in these and similar important words, has learned the greatness of His humility and obedience, that one so great obeyed the Father even unto death, for the sake of our life; I am of opinion that the soul’s affections will be aroused to love both God the Father, *who spared not His own Son, but delivered Him up for us all,* and also His only begotten Son, *who became obedient even unto death* for our redemption and salvation; such a disposition and preparation ought he to have who partakes of the Bread and the Cup.”

St. Ambrose (397 A.D.): “Perhaps thou wilt say, ‘I see a different thing: how is it that you assert that I shall receive the Body of Christ?’ It yet remains to prove this also. How many examples shall we use? Let us prove that this is not what nature formed, but what the benediction has consecrated; and that the force of the benediction is greater than the force of nature, because, by the blessing, even nature itself is changed.”

St. John Chrysostom, Patriarch of Constantinople (407 A.D.): “Reflect, O man, what a sacrifice thou art about to touch what a table thou art about to approach; consider, that—though dust and ashes—thou receivest Christ’s Body and Blood. What the Lord did not tolerate on the cross, He tolerates now in the sacrifice through love of thee; He permits himself to be broken in pieces that all may be filled to satiety.”

“Believe that there takes place now the same banquet as that in which Christ sat at table and that this banquet is in no way different from that. For it is not true that this banquet is prepared by a man, while that was prepared by Himself, but both this banquet and that one are prepared by Himself.”

Father Connell Answers Moral Questions

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

Mass Without a Chalice

Question: A priest has traveled a long way to say Mass on Sunday at a mission station. When assembling the equipment for the Holy Sacrifice, he finds to his dismay that he has forgotten to bring a chalice. It would involve two or three hours' delay to procure a chalice from his parish church. In such a case would it be permissible for him to use a ciborium in place of a chalice?

Answer: *Per se* (precluding sufficiently grave reasons for doing otherwise), a consecrated chalice must be used in the celebration of Mass, and this obligation binds *sub gravi* (under pain of mortal sin). If there were question of a private Mass of devotion, a priest would be bound under pain of mortal sin to abstain from celebrating rather than use a substitute for a chalice or even an unconsecrated chalice. However, there can be times when a priest could celebrate Mass without a consecrated chalice. As Regatillo-Zalba say: "It is a grave sin to celebrate Mass without a gilded chalice and paten that have not been consecrated, *except for a very grave and urgent necessity*." I believe that the case presented by our questioner would constitute such a grave and urgent necessity. For, certainly, if a priest arrived at a mission chapel where the people were assembled for Mass, and then failed to offer the Holy Sacrifice, he would give considerable scandal. There would be many complaints and perhaps suspicions about his moral integrity. For some it might even be the occasion of leaving the Church. Hence, in the situation visualized, I believe that the priest should offer Mass, using in place of the chalice a ciborium, if one is available. If he uses a ciborium, I do not believe that any explanation is required, because, on account of its similarity to a chalice, there would be no surprise.

The Use of the Faculty of Bination

Question: Is a pastor justified in binating on Sunday for the benefit of a community of nuns living only a hundred feet from the parish church, if they are all physically able to come to the church? They are not cloistered nuns. The Mass is merely for their greater convenience.

Answer : It is difficult to see how bination is justified in such a case. The Code says that the Ordinary may grant a priest the right to binate when otherwise "a notable part of the faithful could not hear Mass on a Sunday or holyday of obligation," and although a generous interpretation may be given to the phrase "could not hear Mass" so as to include grave inconvenience, such an interpretation is evidently not possible in the circumstances described by our questioner.

Adsum, a publication by the seminarians of **MATER DEI SEMINARY** for the reading enjoyment of friends and benefactors, is sent free of charge to all who request it. If you are interested, please provide your name and mailing address to:

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