



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,

During the week of Corpus Christi, our priests and religious customarily make their annual retreat. The religious Sisters make theirs at the convent in Iowa and the priests here in Omaha. The retreat appropriately concludes with the celebration of Holy Mass on the feast of Corpus Christi and the public procession of the Blessed Sacrament. What a wonderful way for all of our priests to conclude their retreat than to participate in the Solemn High Mass and procession.

One of the themes for the priests' conference was



Fr. Carlos Borja celebrates the Solemn High Mass for the feast of Corpus Christi assisted by his fellow priests



Benediction at the outside altar

that the priest is an “alter Christus” and that he acts in the person of Christ. After Our Lord’s Resurrection, He appeared to His Apostles and said to them, “Peace be to you. As the Father has sent Me, I send you!” The priest carries on the mission of Christ for the salvation of souls. His first and foremost duty is to offer the Holy and August Sacrifice of the Mass, the unbloody renewal of Christ’s Sacrifice on the Cross. The Mass must be the center of the priest’s life and the priest must draw his spiritual strength from Our Divine Lord in the Blessed Sacrament.

This summer has been full of many activities for the seminarians and religious Brothers. The new

construction at the seminary to expand the chapel and enlarge the classroom has progressed very rapidly. Besides this construction, seminarians maintain two large gardens, landscaping at the seminary, and general maintenance of the church, seminary, and convent.

The seminarians have some additional company at the seminary with five of the Sisters' cows to graze on the pasture above the seminary and chapel. Although they built a shed for the cows to get out of the weather and put up an electric fence around the perimeter of the pasture, it is the Sisters who visit daily to tend to the cows. The cows are funny in the sense that they look upon the seminarians as strangers to be avoided and would rather have the familiar faces of the Sisters to care for them.

Despite the recent protests and civil unrest that has disturbed our society, our seminarians and religious enjoy a peace and tranquility out in the country far removed from all the distractions and turmoil of city life. This is especially true when Holy Mass is offered

at the seminary or convent and all that can be heard are the melodious voices of numerous birds singing in praise of their Creator.

This coming month, Joseph Weissensteiner, our seminarian from Austria who is studying under Fr. Florian Abrahamowicz in Treviso, Italy, will visit the seminary in order to receive the holy order of Diaconate. He was scheduled to be ordained in April in Italy; however, I was prohibited to travel there because of the health restrictions and travel ban.

As the health restrictions are gradually being lifted throughout the country and things return to "normal," it will be good for our parishes to resume parish life again. This July, our Sisters will hold their 25th annual Girls' Camp which regularly entertains over 100 girls from all over the Midwest.

May all of you have a safe and peaceful summer!
With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI



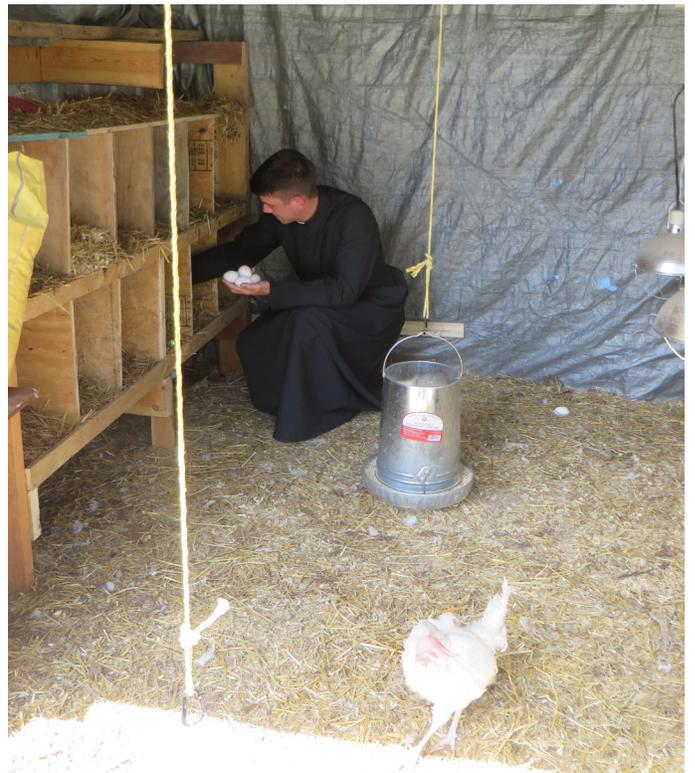
Procession of the Blessed Sacrament for the feast of Corpus Christi



New construction to expand the seminary chapel and classroom



Frater Aloysius, CMRI, tends to the seminary garden



Rev. Mr. Denis McGuire gathers eggs from the coop that houses chickens, ducks and pheasants

Outlines of Moral Theology

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

THE HOLY EUCHARIST AS A SACRIFICE

1) Proof of the Doctrine:

A sacrifice, generally speaking, is a sacred rite in which a victim is offered to God, and in some way destroyed or immolated. Sacrifices were common in the Old Law, at the express command of God; and the death of Christ on the cross was the great Sacrifice of all time, infinite in its value to adore and thank God, to atone for sin, and to obtain favors. That the Mass is a sacrifice is proved, first, from the prophecy of Malachias, in which the prophet contrasts the sacrifices of the Old Law with a great and clean oblation which in messianic times is to be offered everywhere: "From the rising of the sun even to the going down my name is great among the gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation." It is to be noted that the prophet is speaking in the name of God. Second, when our Lord instituted the Holy Eucharist, He used words that indicated that He was then performing a sacrificial act: "My Body, *which is being given for you,*" My Blood... which is being *shed for many unto the forgiveness of sins.*" It is noted also that in the original Greek this is in the present tense; moreover, in St. Luke, the "shed" is applied to the chalice then before Him. All this indicates that the Last Supper was a sacrificial act. Now, the Mass is the renewal of the Last Supper, in obedience to our Lord's Command, "Do this in remembrance of me." Consequently the Mass is a sacrifice. This is corroborated by tradition from the earliest ages.

The Catholic Church does not claim that the Mass is an *independent* sacrifice—that is, entirely distinct from the Sacrifice of the cross. Indeed, it derives all its value of bestowing grace and pardon from the Sacrifice of Calvary; hence, it is called the renewal and the representation of the Sacrifice of the cross. But it is, nevertheless, a true sacrifice, and not merely a commemoration of the Sacrifice offered by Christ.

2) The Nature of the Eucharistic Sacrifice:

The nature of the Holy Sacrifice of the Mass is the object of much discussion. A view which can be explained easily and has much in its favor is that which was proposed a few years ago by Father de la Taille, SJ. He held that the basic act of sacrifice is offering; immolation has come in only because of man's sin. The offering signifies that God is the supreme Lord of all; the immolation signifies that man has sinned and in consequence deserves destruction, but he is seeking pardon through the symbolism of destroying some creature, such as an animal.

Our Lord made the offering of His one great Sacrifice at the Last Supper; that offering continued through the crucifixion in which He was immolated. Now, although He has been glorified, He still remains an immolated victim for all eternity. The value of the immolation of Calvary remains forever. Every time a priest celebrates Mass, he renews the *offering* of the *immolated* victim. This takes place at the Consecration, in which there is a mystical (or representative) immolation of Christ, in that the separate consecrations vividly portray the separation of His body and blood on Calvary. Thus, the Mass is an offering of a victim *who has been immolated.*

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:

MATER DEI SEMINARY
7745 Military Avenue
Omaha NE 68134-3356
www.materdeiseminary.org