



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

As our seminary classes and academy classes conclude for the summer, I am reminded of the great importance to create a Catholic atmosphere in our parish and grade and high school academy in order to foster vocations to the priesthood and religious life. A good example of this is the number of vocations that have come from our school and boarding houses: Fr. Carlos Borja, Fr. Philip Davis CMRI, Fr. Timothy Geckle, and Fr. Stephen Sandquist graduated from Mater Dei Academy and moved on to study at Mater Dei Seminary. Sr. Jeanne Marie CMD, Sr.



Fr. Geckle & Fr. Sandquist assist in the blessing of Sacred Heart Church in Mountain View, Arkansas



Blessing of the interior of St. Philomena Church outside of Little Rock, Arkansas

Maria Gabriella CMD, Sr. Josephine Marie CMD, Sr. Margaret Mary CMD, Sr. Noel Marie CMD, Sr. Mary Dominica CMD, Sr. Maria Lucia CMD, Sr. Evangeline Marie CMD, Sr. Mary Elizabeth CMD, and Sr. Marie Bernadette CMD all graduated from Mater Dei Academy as well.

St. James writes in his epistle, “Behold the farmer waits for the precious fruit of the earth, being patient until it receives early and late rain.” (James 5:7) On the part of the academy, a spiritually healthy schedule of daily Mass, frequent confession, recitation of the Rosary, and the various liturgical ceremonies and monthly devotions creates a spiritual atmosphere to foster vocations. As St. Paul in his first epistle to the Corinthians so wonderfully expressed it, “So then neither he who plants is anything, nor he who waters, but God Who gives the growth.” (1Corinthians 3:7) Ultimately it is God’s grace that inspires the minds and hearts of young people to leave the world behind



Our seminarian from Mexico, Francisco Gomez, waters the fruit trees in the orchard assisted by Bosco

and to give their life to His service. Our Lord tells us this when He said, “The harvest indeed is great but the laborers are few” (Matthew 9:37) and gives us the solution for more vocations, “Pray ye the Lord of the harvest that He send laborers into His harvest.” (Matthew 9:38)

While we consider Our Lord’s words of the harvest and laborers, I would like to congratulate Fr. Timothy Geckle on the work that he has accomplished in Arkansas. After frequent travels every weekend (9 hours one way) from Omaha to Little Rock, Father established his residence in Arkansas and has recently completed 2 beautiful churches, one in Mountain View and the other outside of Little Rock, for his growing flock. The seminarians who had not returned home yet for the summer traveled with Fr. Sandquist to assist me in the blessing of one of the churches. Fr. Geckle’s next undertaking will be to renovate the house on the church property in Mountain View for a convent. Our Sisters can then assist him with parish work, catechism, and their school.

This month of June we celebrate the beautiful feast of Pentecost and we are reminded of the wonderful

work the Holy Ghost wrought in the souls of the Apostles and disciples. From being ignorant and fearful, they became changed men—enlightened and courageous to fulfill the command of Christ to teach all nations all things whatsoever Christ commanded. It is not without reason that in the Apostles’ Creed when we profess “I believe in the Holy Ghost, the Holy Catholic Church,” the Holy Ghost and the Catholic Church are listed side by side. The Holy Ghost guides the Church in every century to protect it from error. As the Divine Spirit continues to work within the Church today, let us ask for His Divine assistance to enlighten our minds to know the will of God and strengthen our wills to always fulfill the will of God in our lives!

With our prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



Rotating the frozen items in the walk in freezer in order to make room for the newly butchered cattle

Excerpt from *The Blessed Eucharist Our Greatest Treasure*

by Fr. Michael Muller, CSSR

The Most Holy Festival of Corpus Christ and its Origin

Many a century had passed over the Church of Christ before there was any distinct feast of the Blessed Sacrament, and when in the thirteenth century Our Lord chose that it should be instituted, He had recourse to a holy nun in a vision to be the instrument of this devotion in His Church. St. Thomas was living then and so was St. Louis, but God chose neither the learning of the one nor the royal power of the other to be the means of executing His desire.

From the age of sixteen, for many years, a vision perpetually haunted a young Belgian nun, Juliana of Retinne, whenever she knelt in prayer. A brilliant moon continually appeared before her with one small portion obscured and invisible. She tried in vain to chase the vision away; at last Our Lord Himself came to explain it to her. He said it was to show that the ritual year of the church would remain incomplete until the Blessed Sacrament had a feast of Its own, and He wished it to be instituted for the following reasons:

First, in order that the Catholic doctrine might receive aid from the institution of this festival at a time when the faith of the world was growing cold and heresies were rife.

Secondly, that the faithful who love and seek truth and piety may be enabled to draw from this source of life new strength and vigor to walk continually in the way of virtue.

Thirdly, that irreverence and sacrilegious behavior towards the Divine Majesty in this adorable Sacrament may, by sincere and profound adoration, be extirpated and repaired.

Lastly, He bade her announce to the Christian world His will that this feast should be observed.

Tremblingly the maiden received the command, and heartily did she pray to be released from the charge. Our Lord answered her that the solemn devotion which He

ordered to be observed was to be begun by her and to be propagated by the poor and lowly. Twenty long years had passed away and the secret still lay hidden in Juliana's breast; she dared not reveal it to anyone, and yet an interior impulse urged her on. So terrible was her repugnance that she shed tears of blood over it! At length she imparted it to her confessor, and with her leave he consulted others, especially James de Threzis, Archdeacon at the Cathedral of Liege. This priest was afterwards, for his piety and learning, elected Bishop of Verdun, then Patriarch of Jerusalem and at last Pope of Rome, being called Urban IV. From that time it became a public question and sorely

were men divided upon it. Canons and monks protested against the new devotion and urged that the Daily Sacrifice was sufficient to commemorate the love of Jesus in the Blessed Sacrament—without a special day being particularly assigned for that purpose. But the faithful nun prayed; civil discord raged around her; the city where she lived was lost and won, sacked by a lawless army, and retaken; three successive convents were either burned or otherwise destroyed over her head, yet no earthly troubles could make her forget the task which her Lord had assigned her.

She died before it was accomplished, yet she had done enough in her lifetime to provide for its execution. In her wanderings, she had met with a few men with devotion to feel and learning to defend the feast of the Blessed Sacrament. When she was in her grave, the Sovereign Pontiff, Urban IV, wrote to inform one of her companions that he himself had celebrated the feast with the Cardinals in the Holy City. The triumph of the Blessed Sacrament was complete; St. Thomas Aquinas composed its office; the devotion spread throughout the length and breadth of Europe. From that time to this, every church in a Catholic country, from the cathedral of a royal city to the village chapel, keeps the festival. The procession issues into the streets followed by the authorities of the realm; it is the public recognition by the Catholic world of Jesus in the Blessed Sacrament.



Outlines of Moral Theology

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

THE NATURE OF CHARITY

Charity is love of *benevolence*—that is, love for one because of his goodness considered in itself. From this standpoint it is very different from love of concupiscence, which is love for an object because of the benefit accruing to the one who loves. However, love of concupiscence naturally leads to love of benevolence, in that when a person hopes to secure some benefit from another he perceives goodness in that other and is thus drawn to love him for his own sake.

As a theological virtue charity is defined: the theological virtue which inclines us to love God as the Author of the supernatural order, because of His absolute supernatural goodness, and ourselves and our neighbor because of their participation in this goodness of God.

A characteristic of charity, emphasized by our Lord, is that it constitutes *friendship* between God and the soul. Genuine friendship exists only between those who in some manner share in the same state of life. In the friendship established by charity this element is found in the fact that through sanctifying grace man is made a sharer of the divine nature, and thus, in a certain sense, is elevated to the state of God Himself.

Charity is sometimes called the *form* of the other virtues. This means that charity directs the acts of the other virtues toward its own end, God as He is in Himself, and thus renders them meritorious. In this same sense, charity is sometimes called the *queen* of the other virtues.

Charity resides in the *will*. It is given to the soul in proportion to the measure of a person's sanctifying grace. It increases in the soul in proportion to the increase of sanctifying grace. It is not diminished by venial sin, but is lost by every mortal sin.

The material object of divine charity is threefold—God, ourselves, and our neighbor. God is the primary object; the others constitute the secondary object. By our neighbor is meant everyone who is or can be a partaker of the divine goodness through sanctifying grace—the angels and saints, the souls in purgatory, all persons in the present life—but not the devils or the lost souls.

By virtue of the charity which he owes himself, a person is bound to seek what is necessary for his spiritual welfare, and particularly to make provision that he dies in the state of grace. For this reason a person who would deliberately choose to remain in sin for the remainder of his life, merely because he hopes that God will grant him the opportunity and the grace to receive the sacraments worthily in the hour of death, would be guilty of a grave sin against charity in regard to himself and would also commit a sin of presumption *beyond hope*. Some theologians say that a person would sin gravely in the matter of charity toward himself if he refuses to receive Extreme Unction; others say that this would not be a grave sin, as long as he receives the sacraments which are surely necessary for those in danger of death—Penance (if there is any grave sin that must be confessed) and the Holy Eucharist.

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