



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,

The month of October celebrates the titular feast of our seminary, “Mater Dei” the Mother of God, on October 11th, the feast of the Divine Maternity of the Blessed Virgin Mary.

The reason this title of Our Blessed Mother was chosen back in 1989 (when the seminary was transferred from Mount St. Michael in Spokane, Washington, to Omaha) is that Jesus Christ, the Eternal High Priest, spent 30 years of His 33 years on earth in the hidden life at Nazareth in the company of His Holy Mother Mary. As the seminary is another Nazareth to prepare future priests, Our Lady is an important part of these formations.

This feast was established by Pope Pius IX in 1931 to commemorate the 1500th anniversary of the Council of Ephesus in 431 AD during the papacy of Pope St. Celestine I. The occasion of this Ecumenical Council was to condemn the heresy of Nestorius, who heretically held that there were 2 Persons in Christ—one Divine and one human and, consequently, denied that the Blessed Virgin Mary should be given the title the Mother of God.

Almighty God in His Providence raised up St. Cyril of Alexandria to defend the true doctrine that Christ was indeed one Person with two natures joined in a hypostatic union. Holy Scripture clearly expresses

this wonderful mystery of the Incarnation. St. John begins his Gospel, which is read at the end of the Holy Sacrifice of the Mass, “In the beginning was the Word, and the Word was with God and the Word was God... And the Word was made flesh.”

Long before the coming of Christ, Isaias the prophet foretold: “Behold a virgin shall conceive and bear a Son and His Name shall be called Emmanuel, God with us.” (Is. 7-14) Later on, this same prophet foretold “A Child is born to us and a Son is given to us; and His Name shall be called... God the Almighty.” (Is. 9:6)

During Mary’s visitation to her cousin, St. Elizabeth, “filled with the Holy Ghost,” exclaimed, “and how have I deserved that the Mother of my Lord shall come to Me?”

Thus, the Council of Ephesus reiterated that which the Church had always held: that Christ was one Person with 2 Natures, and

rightly was Mary to be called the THEOTOKOS—the Mother of God.

St. Cyril of Alexandria, in one of his letters on the subject, eloquently wrote:

“I do not know how to express my astonishment when I see Christians hesitating to give the Holy Virgin the title of Mother of God. Since our Lord Jesus Christ is God, how can the Virgin, who gave him birth, not be the Mother of God? The Apostles have taught us this truth, even though the word *Theotokos* be not found in their writings. The Holy Fathers never hesitated to use



the term... You may perhaps ask me: ‘Was, then, the Holy Virgin Mother of the Divinity?’ We know that the Eternal Word existed before Mary, and that from all Eternity He abides in the Bosom of His Father. But in the Incarnation there is a Mystery, which we can in some measure compare to that of human generation. All men who have ever been born are made up of soul and body. Our mothers gave us the corporal substance into which God has infused a soul. This fact does not hinder us from saying that they gave birth to a *man*...The union of soul and body makes up the one person who is called *the man*, therefore she who gives birth to a man is truly his mother. After the same manner that the soul is united so strictly to the body—so indissolubly that one cannot separate them in the human person without destroying the man—in the Incarnation the Word was united to Human Nature to be born in the One and Indivisible Person of Jesus Christ our Lord and God.”

Over the past 33 years of Mater Dei Seminary, there have been many wonderful examples of the maternal care of Our Blessed Mother for our seminary. The most recent was the acquisition of our 10 acre property 3 years ago out in rural Iowa. Every morning

after I finish two periods of class with the high school students in Omaha, I travel to teach at the seminary and thoroughly enjoy the picturesque hills of beautiful trees, and endless acres of corn, soybean, and alfalfa fields. When I arrive at the seminary I am surrounded by an atmosphere which is full of peace and quiet, so conducive for meditation and reflection. Our Blessed Mother certainly took care for us to have the financial means to acquire this property, and it reminds me of the holy House of Nazareth wherein Jesus, Mary and Joseph humbly lived.

The same can be said for our novitiate in western Colorado and our major religious seminary and minor seminary in northern Idaho. Situated well out of the city, the atmosphere is so much an aid to recollection and union with God.

In this issue of our seminary newsletter, we have photos of our secular seminarians in Omaha, our religious postulants and novices in Colorado, and our religious seminarians and minor seminarians in Idaho. How important is the work of the seminaries and novitiate! As we read in Sacred Scripture, “What a man sows, he will also reap!” These houses of spiritual formation will provide Holy Mother the



Mater Dei Seminary — clergy and seminarians



Fr. Benedict Hughes CMRI, Fr. Gregory Drahman CMRI and our major religious seminarians

Church with her future priests and religious. For me, I enjoy teaching the seminarians year after year. It not only educates them but also keeps especially the principles of moral theology and canon law foremost in my mind. This is such a great aid when priests will call me with questions, and I can readily give them an answer with details of exact texts from various books of theology and canon law.

In addition to their prayers and studies, the seminarians in Iowa have been busy in modification of new pews for the seminary chapel, in the renovation of a Gothic altar for our new church in Alabama, and in the installation of a root cellar for food storage. As the Midwest is a breadbasket for agriculture, large donations of food are a great help to feed the priests, religious, seminarians, and boarder students. Just this past week, two tons of potatoes were kindly donated by a large company from north central Nebraska.

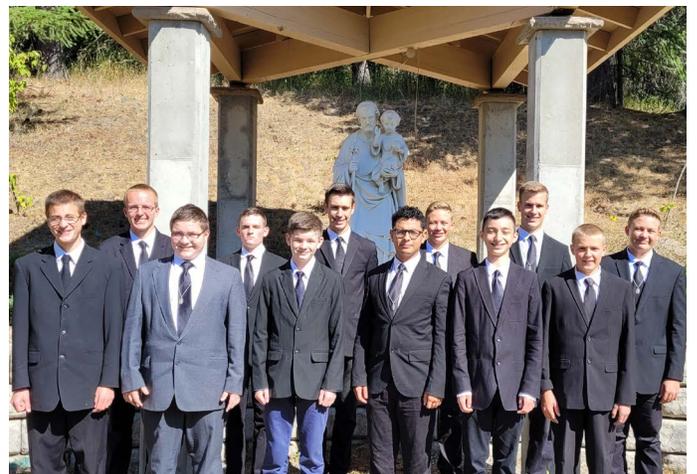
This year's Fatima Conference will be special with both Bishop Martin Davila (Mexico) and Bishop Pio Espina (Argentina) to join us for the lectures and activities in honor of Our Lady of Fatima. The theme for this October conference is the words from the Book of Genesis which God spoke to Satan: "She shall crush thy head."

Let us never forget to carry our spiritual weapons in our battle against the world, the flesh and the devil—the brown scapular and the holy Rosary.

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



Fr. Bernard Welp CMRI with the postulants and novice



St. Joseph's Minor Seminary

Outlines of Moral Theology

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

INSTITUTION OF THE SACRAMENTS

Only God, by the operation of His divine nature, can be the *principal* cause of the sacraments, for the sacraments give grace, which is the participation of the divine nature; and only God Himself through the operation of His divine nature can grant a participation of the divine nature. As an *instrumental* cause of the institution of the sacraments, God could have chosen a mere man; but actually only Christ, the God-Man, has been empowered in the present order of the New Law to institute sacraments, as the primary instrumental cause. We know explicitly from Scripture that certain sacraments were instituted by Christ during His life on earth—Baptism, the Holy Eucharist, and Penance. But we have the testimony of tradition that all the sacraments were instituted by Our Lord while He dwelt on earth. It was fitting that He alone should be empowered to do this, for the sacraments dispense grace, and it was Christ as Man who, by His Passion and death, merited all the graces that are given to men.

Although Our Lord instituted all the sacraments, it is a disputed point whether He determined the matter and form of all the sacraments *specifically*. In regard to some of the sacraments, especially Confirmation and Holy Orders, it is possible that He determined what was to be the purpose of these sacraments and left it to the Church to choose matter and form suitable to this effect. This is called *generic* determination of the matter and form.

THE MINISTER OF THE SACRAMENTS

Christ explicitly deputed the Apostles to confer certain of the sacraments—Baptism, the Holy Eucharist, and Penance. And since He wished that the sacraments should be in use in the Church until the end of time, He evidently willed that men should continue to administer them until the consummation of the world.

Five sacraments can be given only by a consecrated or ordained minister—Holy Eucharist (the consecration of this sacrament), Confirmation, Penance, Extreme Unction, and Holy Orders. Two can be administered by a person not possessing sacred power—Baptism and Matrimony. Moreover, the mere conferring of the Holy Eucharist does not require any special sacred power.

The minister of the sacrament, since he acts in the name and by the authority of Christ, must have the intention of doing what Christ did, or what the Church does, in conferring the sacred rite. The intention need not be explicit, nor need the person who gives the sacrament necessarily believe in its efficacy, as long as he wishes to do what the church does or what Christians do by this rite. Thus, an unbeliever can give the sacrament of Baptism if he goes through the ceremony properly and wishes to do thereby what Christians do by this rite.

The intention must not be confused with attention. Intention is in the will, attention in the intellect. A person may be entirely distracted when he gives the sacrament, yet if he intends to give it by virtue of an intention previously elicited and in some way influencing the present act, he has what is called a virtual intention which suffices for validity.

The minister of a sacrament, since he is performing a very sacred act, would be guilty of grave irreverence, a mortal sin, if he administered a sacrament in mortal sin, at least when he is an ordained minister administering the sacrament with the solemn ceremonies. It is not certain if a lay person in mortal sin, who baptizes, in case of necessity, commits a mortal sin, or even if a priest in mortal sin is guilty of grave sin if he administers a sacrament without the solemn ceremonies in urgent need.

Catholics should all be instructed in the manner in which Baptism is to be given, and be prepared to give it in case of emergency. If a person in mortal sin is called on to give this sacrament, he should make an act of perfect contrition. Of course, a person in mortal sin who confers the sacrament of Matrimony on the one he is marrying would himself be guilty of mortal sin by receiving the sacrament unworthily. Catholics preparing for marriage should realize the great privilege they have of conferring as well as receiving a sacrament.

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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