



Adsum

Adsum is published by **Mater Dei Seminary** for the enjoyment of our families, friends, and benefactors.

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

As this issue of our seminary newsletter focuses on the liturgy of Holy Week, we can reflect on what a wonderful opportunity it is for our seminarians to participate in these beautiful ceremonies. One day as priests they will perform these sacred functions, and there is no better way for them to prepare than to actually participate in the Sacred Liturgy.

On Holy Saturday we celebrated the Easter Vigil according to the Restored Holy Week of Pope Pius XII. How appropriately His Holiness returned the ceremonies of the blessing of the Paschal fire and candle, the Exultet and Preface to the evening hours. As the deacon chants the Exultet and the Preface, references are made to “O Beata Nox!” These prayers for the vigil ceremonies fittingly take place at night when all is dark; the Paschal fire and candle, a symbol of our Risen Savior, the Light of the world, dispel the darkness!

As we have frequently noted in the past, our priests follow the liturgical Restoration of Pope Pius XII, because, as Vatican Council I said, “We declare that the judgment of the Apostolic See, whose authority is unsurpassed, is not subject to review by anyone; nor is anyone allowed to pass judgment on its decision.” (Denzinger 1830)

The month of April is dedicated to the Holy Eucharist. Let us be grateful that Pope St. Pius X lowered the age for the reception of Holy Communion for children and that Pope Pius XII modified the Eucharistic fast from midnight to three hours for food and one hour for liquids. How important is the frequent reception of Our Divine Savior in the Sacrament of His love, for “unless you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you... My Flesh is Meat indeed and My Blood is Drink indeed!” (John 6)

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



Chanting of Tenebrae



Fr. Anaya blesses three deacons for the chanting of the Passion on Wednesday of Holy Week



The blessing of Holy Oils at the Mass of the Chrism on Holy Thursday morning



Rev. Lucas Costa de Oliveira and Rev. Julio Perez assist in the blessing of the Paschal fire and candle



Resurrexit Sicut Dixit!

Stories of the Blessed Sacrament

excerpts by Rev. Joseph McDonnell, S. J.

A Royal Model

A beautiful and edifying example of devotion to the Blessed Sacrament was given by the late King Alphonsus XII of Spain in the year 1881. This young king, who afterwards died in the twenty-ninth year of his age, was one day out driving in his carriage accompanied by the queen. It happened that on the way they chanced to meet a priest carrying the Blessed Sacrament to a sick person. In Catholic countries this is done with much greater pomp and circumstance than in these lands, where a powerful Protestant ascendancy and the hostile influence of a Protestant government have compelled the Church to lay aside for a time something of the public and exterior splendor of its majestic ritual. Abroad the Blessed Sacrament is carried publicly through the streets, accompanied by white-robed acolytes bearing lighted torches and censers, breathing sweet perfume of smoking incense, and followed by a goodly train of pious persons who esteem it their highest privilege thus to honor the sacramental presence of the Lord of Hosts. The advent of the Blessed Sacrament is heralded by tinkling bells, and the faithful throw themselves upon their knees as the procession passes by.

The young king, seeing the procession approaching, stopped his carriage and got out. The people were delighted and amazed. Place was made for him at once beside the priest, and with head uncovered and reverential mien, Alphonsus XII of Spain accompanied the God of Armies to the lowly home where death was about to claim its victim.

Great was the astonishment of the poor family at seeing so illustrious a personage enter under their humble roof, and greater still the edification with which they saw him assist on bended knees at the entire function.

Let the example of this illustrious monarch animate you to greater reverence towards Our Blessed Lord in the Holy Eucharist. Show this reverence by your modest and attentive demeanor in the chapel; by genuflecting in a proper manner, bending your right knee to touch the ground when you enter into the august presence of the Tabernacle; lastly, by being careful, if possible, to raise your hat or show some other token of respect whenever you pass by a church.

Four hundred pounds for each Communion

When Elizabeth, the illegitimate and heretical daughter of Henry VIII, became Queen of England, she spared no pains to complete the work of destroying Catholicity in England which had been begun by her impious father. She devoted herself especially to the task of abolishing the Mass and of putting a stop to the reception of the Blessed Eucharist. Among her other measures adopted to secure these ends, a fine of 400 pounds was inflicted on anyone who was found to have received Communion.

In view of this enactment, an English gentleman of high position, and a fervent Catholic, sold two of his finest estates, and, gathering together the money, divided it into portions of 400 pounds each, placing each portion in a purse by itself. He had hitherto been in the habit of going very frequently to Communion. This practice he faithfully adhered to, being resolved to sacrifice every penny he possessed rather than forgo the happiness of frequently receiving the Blessed Eucharist.

In spite of all his efforts to keep the matter secret from the government, it was not long before he was accused before the magistrates of infringing the royal mandate. He was summoned before the tribunal and convicted; he paid his 400 pounds without a word.

Spies were set to watch him, and the very next Sunday he was again reported to the magistrates and fined as before.

Week after week the same thing happened, till at length the store of money was exhausted. Nothing daunted, this heroic confessor and client of the Blessed Eucharist proceeded to dispose of another of his estates and was continuing to pay the same high price for the privilege of communicating weekly when he was arrested as a recusant and sentenced to be banished from the kingdom.

Let this noble example serve to fill us with a high appreciation of the inestimable privilege we enjoy of receiving our Divine Lord so often in the Blessed Eucharist. Let it be our greatest happiness to receive Him as often and as fervently as possible. The offering of a pure and upright heart is the only price we have to pay for the enjoyment of this priceless privilege. Would that we could realize the value of Communion to our souls; how many more would frequent the Eucharistic Banquet in our churches.

Fr. Connell Answers Moral Questions

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

HONESTY IN SPORTS

Question: Could not something be done by Catholics to promote a spirit of honesty in competitive athletic sports, which seems to be on the decline in schools and colleges? It would seem that the idea that the game is to be won by any and every means is being encouraged even by athletic coaches. For example, a basketball player will deliberately foul an opponent when he is about to score a basket (by pulling the latter's jersey) in the hope that he will not be seen by the referee and penalized. Sometimes there is even a planned attempt to inflict physical injury on the players of the opposing team, especially in football. I hope that this spirit is not prevalent to any great degree in Catholic schools and colleges; yet I fear that sufficient instruction on this matter and admonition against dishonesty in sports are not provided in Catholic institutions.

Answer: With the questioner I wholeheartedly hold that all forms of dishonesty in sports should be denounced and that adequate instruction on this matter should be a part of the course in religion or ethics given in Catholic schools and colleges. Our young folks should be taught that the moral law regulates competitive athletics, as it does every phase of human activity. However, the chief difficulty in giving definite instruction on the subject is this: What exactly constitutes dishonesty in sports? What norm should be followed in determining what is unfair as distinct from lawful strategy? This is a question which has not been discussed to any great extent by Catholic moralists, and I would hesitate to give any more than general norms.

In the first place, I believe that certain practices in sport are recognized as lawful, even though they involve some deception, and hence may be used without any violation of honesty. Thus, it is a common trick in baseball for the baseman to conceal the fact that he holds the ball in his glove, in order to trap the runner to step off the base; and I do not believe that even the most conscientious player would regard this as dishonest. And certainly in football the attempt to deceive the opposing side as to the contemplated play by clever passing is a recognized feature of the game.

On the other hand, any practices intended directly to inflict injury on an opponent should be regarded as forbidden. Under this would come the "spiking" of a player in baseball, the tripping of an opponent in hockey, and especially tackling in football in a manner expressly designed to injure an adversary and force him to retire from the game. I believe that the practice of some baseball pitchers of delivering a "bean ball" is also to be condemned. In Catholic schools and colleges such tactics should be vehemently condemned, and coaches and athletic directors should treat severely any students found guilty of them. They should be denounced, not only as exhibitions of poor sportsmanship but also as transgressions of the moral law.

At any rate, all who possess any influence or authority over school and college athletes should try to impress them with the need of honesty and fair play in games, not only as something which is decent and upright but also as an obligation of justice and Christian charity. Even from my limited knowledge of recent sport activities, I am inclined to suspect that the principle that "the end justifies the means" has made considerable inroads on our American tradition of fairness in athletic contests. Catholic boys and girls particularly should be made aware of their duty to be outstanding exemplars of clean and honest sportsmanship.

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