



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,

As we begin the holy season of Lent, in order to prepare our souls to celebrate our Redeemer's glorious Resurrection, spiritual writers list three primary means for us to practice sacrifice and penance. The first is that of fasting and abstinence, and Our Lord has given us that wonderful example when He fasted 40 days and 40 nights in the desert. The second means is to sacrifice sleep, and once again Christ set an example for us by often spending nights in prayer. A third means of mortification is that of the endurance of inclement temperature—whether hot or cold. Many of the saints endured this sacrifice to an heroic degree. During the past few weeks, God has imposed on our seminarians this last form of sacrifice and penance with freezing temperatures as low as negative 30 degrees Fahrenheit. Our new seminary has an old furnace which does not quite keep up with such severe cold and for this reason, in anticipation, we had Brother Mary Xavier, CMRI (maintenance Brother/ church builder) install a high-efficient wood stove as a support. Situated out in the country, there is plenty of dead wood to keep a fire going day and night. On Saturdays, our seminarians cut wood with chain



saws and split it, not just for the seminary but also for the two buildings at the convent and our buildings in Omaha.

Besides the three above listed means of penance that can be practiced during this season of Lent, we should never forget the sacrifices and penances that come to us from God. This is what we call “the cross.” Everyday we have opportunities to atone for our past sins by simply suffering the ordinary difficulties, contradictions, and frustrations of life. In fact, Our Lord invites each of us to follow Him on the royal way of the Cross: “If any man will come after Me, let him take up his cross and follow Me.” (St. Matthew 16:24) How beautifully St. Louis Marie de Montfort expressed this in his book *Friends of the Cross*:

“Three crosses stand on Calvary's height
 One must be chosen, so choose aright;
 Like a saint you must suffer, or a penitent thief,
 Or like a reprobate, in endless grief.”

The saint continues: “This means that if you will not suffer gladly as Jesus did, or patiently like the penitent thief, then you must suffer despite yourself like the impenitent thief.” God in His love for us to give us opportunities to atone for our past sins and to merit a heavenly reward—let us take advantage of them by patiently bearing our crosses in life!

One cross our seminarians have carried this winter is snow maintenance of our church and school parking lots and sidewalks. Just when the snow has been finally cleared, another winter front comes in to add another fresh blanket of snow. Fortunately we have gas powered snow blowers and a hand plow as a backup when shovels cannot keep up!

During this month, our seminarians joined the priests, religious Sisters, students and faithful in a candlelight Rosary in honor of Our Lady of Lourdes. How wonderful to witness between the decades the salute to Our Lady with raised candles during the “Ave! Ave!” of the hymn *Immaculate Mary* as is done at Fatima and at Lourdes. As our seminary is dedicated to the Mother of God, the Marian feasts that occur each month are always special days to honor Our dear Mother and Patroness.

One important aspect of the seminarians’ education is that of the liturgy and Gregorian Chant. It behooves



Fr. Sandquist directs the seminarians during a Missa Cantata

our seminarians to be able to learn how to sing well in order to give God greater glory and to inspire the faithful! In this area of chant, like many other areas, some of the seminarians have been blessed with an excellent voice; on the other hand, for some of the seminarians, chanting is not their forte. Nevertheless, they all raise their hearts and voices to God in the Sacred Liturgy and are learning the music for many of the different High Masses. During recent funerals for our elderly parishioners, the seminarians sang the Requiem Mass, and many of the relatives and acquaintances commented on how inspirational was their singing. Deo gratias!

Our prayer for all of you is that you have a grace-filled and penitential season of Lent and that you worthily prepare to celebrate Our Lord’s glorious and triumphant Resurrection from the dead.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



Blessing of Candles



*Solemn High Mass
for the feast of the Purification*



*Seminarians maintain our parking lots
and sidewalks*



Candlelight Rosary in honor of Our Lady of Lourdes

Outlines of Moral Theology

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

THE FACTORS OF MORALITY

To determine whether an individual act is conformable to the norm of morality or opposed to it—in other words, whether it is good or bad—three factors (known technically as the *fontes* of morality) must be considered. These are called respectively the *object*, the *circumstances*, and the *end*.

By the object of an act we mean its primary moral aspect; by its circumstances we mean those moral aspects which are present as accessories or additions to the primary aspect; by the end we mean the purpose of the person performing the act (*finis operantis*). Actually, the end is one of the circumstances; but it is given a separate classification because it has a very important bearing on human actions.

For example: A man steals money belonging to the Church, his purpose being to buy liquor in order to get drunk. The object of the act is a sin of injustice; an essential circumstance is the fact that the money belongs to the Church; the end is a sin of intemperance. Again, a man is extraordinarily generous in taking care of his sick father, because in this way he hopes to atone for the sins of his past life. The object of his actions is charity; a circumstance is filial piety; the end is penance. Just as an evil act is made worse by additional bad circumstances or ends if they are foreseen, so a good act is rendered better by additional good circumstances or ends, if they are foreseen and intended.

To be truly good, an action must be good in object, circumstances, and end. The theological axiom expressing this is *Bonum ex integra causa, malum ex quocumque defectu* (“Good is from the entire cause, evil is from any defect”). The reason is that moral goodness consists in conformity to a certain measure or norm, and conformity demands that a thing meet the standards of the norm in all respects. E.g., a beam to be used in constructing a house is no good for the purpose if even one measurement is defective, even though the other measurements are correct. So, too, all the factors of a human act must be good if the act is to be accounted as morally good. This is the reason why a good end does not justify a bad means. Thus, a person would not be permitted to tell a lie, even though by means of it he could bring about many conversions to the faith. A man would not be allowed to deny his Catholic Faith even though he could thereby gain a very desirable job in which he could effect much good for religion.

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