



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,

This issue of the *Adsum* is published during Holy Week, in which we celebrate the most solemn events in the history of mankind—the Passion, Death and Resurrection of Our Lord and Savior Jesus Christ. How beneficial it is for our seminarians to assist in the Sacred Liturgy and learn the ceremonies in detail. This will serve as an excellent preparation for them when they are ordained priests and will carry out these ceremonies on their own.

Every year during Holy Week a number of priests travel to Omaha to assist at the chanting of Tenebrae on Wednesday night and at the Mass of Christm on the morning of Holy Thursday. This year we were honored to have Fr. Anaya (Washington), Fr. Geckle (Arkansas), Fr. Trough (Alabama), Fr. Molina

(Minnesota), Fr. Augustine, CMRI (Colorado), and Fr. Philip, CMRI (Idaho).

When we first built Mary Immaculate Church, the sanctuary was constructed for ordinary parish ceremonies and it was necessary for us to extend our sanctuary. Even with this extension, we have just enough space to perform episcopal ceremonies in a becoming manner. As our number of seminarians increases, we will find the means to accommodate.

On May 11th, feast of the Apostles Sts. Philip and James, our seminarians will be advancing to the subdiaconate, minor orders, and first tonsure. Please remember them in your prayers that they may make a worthy preparation. May all of you have a blessed and grace-filled Easter in celebration of Our Lord's glorious Resurrection!

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



The clergy and the seminarians chant Tenebrae—the anticipated Matins and Lauds for Holy Thursday



Palm Sunday Procession



*Blessing of Holy Oils during
The Mass of Chrism on Holy Thursday*



*Fr. Trough, Fr. Philip CMRI, and Fr. Geckle
solemnly chant the Passion on Wednesday of Holy Week*



Solemn Pontifical High Mass on Holy Thursday morning



Novice Sisters of the Congregation of the Mother of God assist the church and seminary with manual labor during their spiritual formation



Mater Dei Academy Archery State Champions secured six trophies for the high school, middle school, and elementary levels in both bulls-eye and 3-D competitions

Outlines of Moral Theology

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

LIES

A lie is a statement contrary to what a person believes to be true. It may be in word, in writing, or in deed. It is forbidden explicitly in Sacred Scripture, and also by the natural law. Some theologians base their argument on the fact that the purpose of speech is to manifest what one believes to be true; and hence it is against the primary purpose of this faculty to tell a lie. Other theologians argue that the primary purpose of the faculty of speech is to promote the welfare of mankind by mutual communication of ideas, so that a lie is wrong because it tends to disrupt the spirit of trust and confidence among human beings. However, they say, when a person is unjustly trying to force me to reveal a truth which I have a right to conceal, I do not sin if I say something contrary. In that event I am telling a falsehood, but not a lie. This opinion is truly probable, but those who accept it must be very careful not to abuse it.

Theologians distinguish three types of lies—helpful, jocose, and harmful. The first is that which is intended to render some helpful service to oneself or another, the second is that which is intended as a joke, the third is that which is aimed at causing harm. Generally speaking, the first two are venial sins, the third is mortal or venial sin in accordance with the measure of harm that is wrought.

To tell a lie is not the same as to conceal the truth. This latter is permitted at times, even by the use of what is known as mental restrictions. By a mental restriction is meant a statement which *can* be understood in a true sense, either from the words actually used or from custom, even though in the present instance it probably will be understood in another sense. One may not use a mental restriction if one is asked regarding a sick person: “How is he doing?” and should answer: “He is doing very well” or “His health is much improved,” signifying that the person has received the sacraments, so that his spiritual condition is much better, he would be making use of a mental restriction, which would be perfectly lawful, when there is good reason for concealing the truth from the questioner. Again, if the servant tells the visitor: “Mrs. Smith is not at home,” when Mrs. Smith actually is at home, but does not wish to receive callers, the servant’s words are a legitimate mental restriction, because this phrase is commonly understood to include such a case. Even in the case of one who inquires directly of a person: “Were you guilty of such a crime?” the answer “No,” unless the questioner has the right to know, such as the priest in the sacrament of Penance. For a categorical negative in the case of an accused person, even though he is being charged with a crime in court, is to be understood as meaning: “I have no obligation to confess my guilt to you; therefore, if I am guilty, it is your task to prove it.” Under this comes the case of a woman accused by her husband of marital infidelity, when she is really guilty. Even in that case she can say: “No.” Those theologians who teach that a falsehood is a justifiable means of defense against an unjust attempt to force information from a person would say that in such instances this theory is applicable. Those who do not admit this theory regard such a denial as a justifiable mental restriction.

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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