



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 seminary newsletter begins with a remembrance of the late Bishop Daniel Dolan, who passed away this past month. His Excellency was consecrated a bishop by me back in November of 1993. At that time, I was not only responsible for our churches and chapels throughout the United States, but with the death of Bishop Carmona I was overwhelmed with the vast apostolate throughout Mexico. Realizing the moral impossibility to maintain so many locations for confirmations and ordinations, I offered to consecrate Bishop Dolan.

Then after eight years of working in Mexico, the time had come for the Trento priests to be spiritually cared for by one of their own bishops. In 1999, I requested the Trento priests to hold a meeting in order to choose a candidate for episcopal consecration. Bishop Dolan assisted me in the consecration of Bishop Martin Davila, of the Trento priests, in May of 1999.

With the death of Bishop Dolan, Fr. Charles McGuire will be soon consecrated to carry on the work of his spiritual father and I assure him of my prayers and best wishes for his upcoming episcopal consecration.

Here at the seminary, as we have concluded our classes for the scholastic year, a number of our seminarians advanced through the various steps toward the priesthood. We congratulate the seminarians who received first clerical tonsure: Franz Trauner (Austria), Christopher Handke (Poland), Leopold Trauner (Austria), and Noah Ellis (Kentucky); Frater Alphonsus Vincent, CMRI (Idaho) who received the minor orders of porter and lector;



May 11, 1999, the late Bishop Daniel Dolan assisted me in the consecration of Bishop Martin Davila

Frater Aloysius Hartman CMRI (Arizona), Wojciech Wieckowski (Poland), Matias Chimenton (Argentina), Caleb Armour (Scotland), Giles Purdue (Alabama), and Adam Craig (Michigan) received the major order of subdeacon. May Mary the Mother of God spiritually form them to be worthy priests in imitation of the Sacred Heart of her Divine Son!

The reason why the title Mater Dei was chosen for our seminary is that Our Lord spent 30 years of His 33 years earthy life in the company of His holy Mother. Who better than the Blessed Virgin Mary knows how to guide and inspire our seminarian in the imitation of Christ?

As we witness the sad state of the world and of the Church, it is easy to become depressed at the spiritual devastation of souls. Let us not forget the simple message of Our Lady at Fatima. She promised that her Immaculate Heart would be our refuge and that in the end her Immaculate Heart would triumph!

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



Clerical Tonsure for our seminarians who have completed their studies in philosophy



The minor orders of porter and lector are given to our religious seminarian after his first year of theology



That thou wouldst vouchsafe to bless, to sanctify, and to consecrate these elect!



The final exhortation to all those who advanced toward the priesthood



The chanting of the Greater Litanies on the feast of St. Mark the Evangelist

Thou Art a Priest Forever

J.B. Henri Lacordaire, OP

To live in the midst of the world with
no desire for its pleasure...

To be a member of every family
yet belonging to none...

To share all sufferings; to penetrate
all secrets; to heal all wounds...

To daily go from men to God to
offer Him their petitions...

To return from God to men
to offer them His hope...

To have a heart of fire for charity
and a heart of bronze for chastity...

To bless and be blest forever.

O God, what a life, and it is yours,
O Priest of Jesus Christ!

Outlines of Moral Theology

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

THE PRINCIPLE OF THE DOUBLE EFFECT

A principle that is often employed in moral theology is known as the principle of the double effect. It means that under certain conditions a person may perform an action even though he foresees that one of the effects will be evil, either physical or moral. Four conditions must be fulfilled in order to justify one in acting thus:

1. The action which is to be performed by the agent must be morally good, or at least morally indifferent by its nature.

2. The bad effect may be only permitted; it may not be willed in itself.

3. The good effect must be caused at least as directly as the bad effect. In other words, the bad effect may not be a means to produce the good effect. Sometimes this condition is expressed by the phrase that the good effect must be at least equally immediate with the bad effect. But this immediacy refers to the order of *causality*, not the order of *time*. In the order of time the bad effect may precede the good effect.

4. The good effect must be sufficiently beneficial to compensate for the permitting of the bad effect. Many factors must be considered in determining this condition. Thus, a greater good is *per se* required to compensate for the permitting of a *morally* bad effect (the sin of another) than for the permitting of a *physically* bad effect; a greater good is required when the bad effect is *sure* to follow than when it will only *probably* follow; a greater reason is required only when the bad effect is injurious to the *common* good than when it is harmful only to an *individual*.

SOME PRACTICAL CASES: The bomber can attack an enemy ammunition base, even though he foresees that some innocent civilians will very likely be killed, as long as the military benefit to his country from the destruction of the base will be very great. On the other hand, if the number of civilians who will be killed is so great that the benefit anticipated from the attack will not compensate for the loss of many lives (and, of course, it is not easy to establish a proportion between these two terms), the attack is unlawful. (For this reason, the use of the A-bomb on the Japanese cities in 1945 was immoral. Too many civilians were killed in comparison with the military objectives gained. Some tried to argue that by killing so many civilians our armies terrorized the people and induced them to surrender, so that eventually more lives were spared than were destroyed by the bomb. But such an argument fails to take into consideration the third condition. It results in a bad means to a good end.)

Four men are on a raft, and after a while it is discovered that the raft will hold only three. With four it will sink. One may jump off the raft, even though he knows that he will soon perish. But if the crisis is insufficient food, one may not jump off, though he may voluntarily abstain from food, even though it will result in death from starvation. These cases revolve around the third condition, the difference being that in some instances the good effect flows directly from the act (or omission), in other instances only through the causality of the bad effect.

The principle of the double effect can be applied to the case of one who goes into the proximate occasion of sin, so that at times he will be justified in doing this, as long as there is a sufficiently grave reason for doing so. For example, a man may go into a saloon which is a proximate occasion of sin to him, in order to persuade his son to come home. But a person is not justified in doing this unless he also uses means for rendering remote the proximate occasion, especially prayer. Moreover, a person may never use this principle if he is sure to sin. But one may sometimes lawfully perform an action foreseeing that it will be an occasion of sin to another.

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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