



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 the feast of Our Lord's glorious Resurrection occurs earlier this year, the holy season of Lent is already upon us. So unique is this holy season that every single day of Lent has a proper Mass to inspire us with a greater love for Our Divine Savior and to encourage us to spend this time in penance to atone for our sins and to subdue our fallen human nature.

The saints tell us that it is extremely beneficial to meditate on the Passion and Death of Our Lord. St. Thomas Aquinas, the Angelic Doctor, learned such great wisdom by gazing on Christ Crucified on the cross. Among the many devotions during this holy season, recitation of the Sorrowful Mysteries of the Rosary and of the Stations of the Cross are highly recommended.

Among the many spiritual reading books that treat of the sufferings of Christ, St. Alphonsus Liguori's *The Passion and Death of Christ* and Archbishop Goodier's book with the same title are particularly inspirational.

On page three of this newsletter, there can be read a list of bishops consecrated during the time of the interregnum between the death of Pope Clement IV (November 29, 1268) and the election of Blessed Gregory X (September 1, 1271). There is actually historical precedence for the consecration of bishops when the Chair of St. Peter is vacant. As Vatican Council I taught: "Therefore, just as he sent the apostles, whom he had chosen for himself out of the world, as he himself was sent by the Father (John 20:21), so also he wished shepherds and teachers to be in his Church until the consummation of the world (Matt. 28:20)." (*Denzinger 1821*)

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



In honor of Our Lady of Lourdes, our seminarians carry the statue of Our Lady during the candlelight Rosary; in between decades, the verses of "Immaculate Mary" are sung during which the candles are raised as a tribute to the Mother of God.



In honor of the Sacred Heart of Jesus, on the First Friday of February, Fr. Stephen Sandquist officiates at Solemn Benediction of the Blessed Sacrament



Our seminarians make their own maple syrup from the sap that flows profusely from maple trees as the temperatures fluctuate between freezing and above freezing.

Consecration of Bishops during Interregnum

Historical Precedent

During the interregnum from the death of Pope Clement IV on November 29, 1268, to the election of Blessed Gregory X on September 1, 1271, twenty-one vacancies occurred in various dioceses. During this time bishops were consecrated without papal mandate to fill these vacancies because of the spiritual necessity for the faithful. These bishops functioned on supplied jurisdiction.

From the document *Hierarchia Catholica Medii Aevi* by Fr. Conrad Eubel OFM., STD., printed in 1913, the following bishops were elected and consecrated during the period of the above-mentioned vacancy:

Diocese of
Avranches, France,
Radulfus de Thieville
consecrated November 1269

Dioceses of Aleria, Corsica,
Nicolaus Forteguerra
consecrated in 1270

Diocese of Antivari, Greece,
Caspar Adam O.P.
Consecrated in 1270

Diocese of Auxerre, France,
Erardus de Lesinnes
consecrated in January 1271

Diocese of
Chalons sur Saone, France,
Potius de Sissey
consecrated in 1269

Diocese of Cagli, Italy,
Jacobus
consecrated September 8, 1270

Diocese of Le Mans, France,
Geoffridus d'Ass
consecrated in 1270

Diocese of Cefalu, Sicily
Petrus Taurus (Peppers)
consecrated in 1269

Diocese of Ceriva, Italy
Theodoricus Borgognoni O.P.
Consecrated in 1270

Diocese of
Civita Castellana, Italy,
Johannes Magnesi O.P.
Consecrated in 1270

Diocese of Evreux, France,
Philippus de Chaourse
consecrated in February 1270

Diocese of Forlimpopoli, Italy
Ravaldinus
consecrated in 1270

Diocese of
Lismore-Waterford, Ireland,
Johannes de Rupe (Roche)
consecrated in 1270

Diocese of Lucca, Italy,
Paganellus
consecrated in 1269

Diocese of
St. Jean de Maurienne, France
Petrus de Gualis
consecrated in 1270

Diocese of Meaux, France,
Johannes de Garlande
consecrated in 1269

Diocese of Metz, Germany,
Laurientius von Leisteberg
consecrated in 1269

Diocese of Sion, Switzerland,
Raudulfus de Valpelline
consecrated in June 1271

Diocese of Toulouse, France,
Bertandus de Lisle Jourdain
consecrated October 20, 1270

Diocese of Troyes, France,
Johannes de Nanteuil
consecrated in June 1269

Diocese of Abril, Spain,
Petrus Urg
consecrated November 3, 1269

Fr. Connell Answers Moral Questions

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

BOMBING OF CIVILIANS

Question: Is the direct bombing of the civilian population ever permitted in war, for the purpose of breaking down their morale, so that they may the more speedily sue for peace?

Answer: The direct killing of non-combatants, even in a just war, is condemned as sinful by Catholic theologians. Even though the end may be a speedier return to peace—a most desirable objective—the use of this means is not permitted. However, when there is question of applying this principle to the bombing of the residential districts of a city, the solution is by no means simple. For, in the first place, even among the civilians of a belligerent nation today there are many who are directly engaged in war activities, such as the making of weapons and fighting planes, and accordingly they are justly regarded as combatants, even though they are not serving in the armed forces. Secondly, important military objectives are often located in the midst of civilian centres nowadays. To bomb these objectives is lawful, even though it is foreseen that death and injury will thereby be inflicted on civilians, provided that the military advantage thus gained can be justly regarded as proportionate to the harm done to non-combatants. In such a case the killing of the civilians is an indirect and unwilling, though permitted, effect of the attack on the military objectives.

PRIZEFIGHTING AND BOXING

Question: What is to be said about the lawfulness of prizefighting and boxing?

Answer: Boxing, in the sense of giving and parrying light blows without any intention of striking the opponent severely or inflicting injury, is lawful for the purpose of exercise and recreation, and in order to test one's skill in self-defense. But it is difficult to reconcile prizefighting, as we have it today, with Catholic principles of morality. For, undoubtedly, the purpose of the fighters is to deal each other severe blows, and if possible to score a "knock-out." That grave injuries frequently come to those who follow prize-fighting as a career is well known from experience. The fact that both contestants willingly submit to the probability of being severely pummeled does not alter the case, since a man has no right to allow another to beat him, apart from justifiable punishment. Neither does the fact that the combatants will be paid a large sum of money justify a means that is unlawful.

Even boxing may easily assume sinful features. Speaking of this sport, Damen says: "This type of contest can easily become unlawful, either venially or mortally, in accordance with the degree of the more or less probable danger of injury or even of death—for example, if the due cautions are not observed or if the contest tends to the 'knock-out' of one of the fighters" (*Theologia moralis* [Rome, 1947], I, n. 586).

This opinion may seem somewhat severe in view of the widespread conviction of the American people that prizefighting is a "good, clean sport." Yet, it is difficult to see how any other interpretation of the fifth commandment can be given. Needless to say, a pastoral prudence will often suggest that people be left in good faith on this point.

Adsum, a publication 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:

MATER DEI SEMINARY
7745 Military Avenue
Omaha NE 68134-3356
www.materdeiseminary.org