

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,

During the week of the Feast of Corpus Christi, our priests and religious make separate annual retreats. As the seminary is five miles down the road from our convent, this greatly facilitated their daily conferences. The importance of the annual retreat in order to inspire our priests and religious to a greater fervor in the living of their holy vocations cannot be underestimated. It is legislated in Canon Law for our priests and required in the constitutions of all religious communities.

It has been our tradition to conclude these retreats with the celebration of a Solemn High Mass and the Corpus Christi Procession, assisted by all of the priests who were able to attend.

During these summer months we have the opportunity to catch up on many of the incomplete



Fr. Augustine Walz, CMRI offers the Solemn High Mass on the Feast of Corpus Christi to conclude the priests' annual retreat



Solemn Benediction on the Feast of the Sacred Heart of Jesus

duties for which there is not enough time during the normal scholastic year. Besides the normal maintenance at the seminary, some of our seminarians have assisted Brother Xavier, CMRI in the construction of the new facility at the convent. This new building will be two stories high with the Sisters' chapel on the second floor and their dining room on the first floor. This undertaking began in March and has a projected completion date of early August.

Providentially we have located a stained glass window company which can reproduce very beautiful and vivid religious scenes. For the Sisters of the Congregation of the Mother of God, the stained glass windows for their chapel will be a series of events in the life of the Blessed Virgin Mary. On page two, we display examples of this beautiful artwork.

Thank you for your prayers and support!
With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI



Mater Dei Academy for the scholastic year of 2025-2026.

A very important fruit of Catholic education has been the priestly and religious vocations that have come from our school over the last 38 years. The recipe for priestly and religious vocations is first and foremost prayer ("Pray the Lord of the harvest that He sends laborers into His harvest"); to create a Catholic atmosphere in the lives of our youth so that they can live their Catholic Faith and hear the Voice of God when He calls; and to keep them from the many occasions of sin that surround them by providing wholesome activities in order to steer their energies in a positive direction.



These two windows for the Sisters' new convent chapel, which beautifully depict scenes in the life of the Blessed Virgin Mary, are two examples of the ten windows which will be manufactured within 6-8 weeks. After much research, we have found these very inspirational windows at a very reasonable price



The Sisters of the Congregation of the Mother of God (CMD), in addition to operating fourteen schools throughout the United States and in Canada and Scotland, have tirelessly assisted our seminary throughout the years, especially in the sewing of priestly vestments, altar linens and other liturgical items necessary for our newly ordained priests.



Novice ceremony



Six Religious Sisters take their Final Vows

Moral and Pastoral Theology

by Henry Davis, S.J.

THE EIGHTH COMMANDMENT

The eighth commandment is: "Thou shalt not bear false witness against thy neighbor." This commandment explicitly forbids lying in giving testimony about another; implicitly it forbids lying, injuring by word or act the good esteem or honor of others, all rash judgment, and the unjust revelation of secrets.

Lying is contrary to the virtue of truthfulness. The gift of speech is for social intercourse. As we may not employ any member or function of the body for purposes contrary to its natural ends, for that would be to frustrate the divine intentions, so we may not use speech to express what is contrary to the natural purpose of speech, namely, the manifestation of our convictions. We fail in truthfulness by excess if we are indiscreet; we fail by defect if we lie.

The essence of a lie is the contradiction between interior conviction and the external expression by words or conduct. The social effect of a lie is to deceive, but the essential evil in lying is not deceit but the frustration of the purpose of speech. The lie is intrinsically evil and contrary to the law of nature.

A lie as such is not a grievous sin, for it is not a serious inordination against nature, nor a grave abuse or misuse of a faculty; it cannot be likened to suicide, murder, contraception, each of which completely subverts the order of nature and tends to the extinction of the race.

A lie is injurious if harm to another is done by it; it is said to be profitable, as opposed to the injurious lie, if it benefits the speaker without doing harm to another; it is said to be jocose, if it affords pleasure or provokes merriment without doing harm to others. Only the injurious lie is of its nature grievous, but its gravity depends on the gravity of the harm done.

Mental restriction is the act of the mind which restricts the meaning of a phrase or set of words to one particular sense. When the sense of the words is so restricted that they could not, under any circumstances, mean what they express, a lie is told. This is called strict mental restriction and is nothing else but a lie.

There is another kind of mental restriction, when the words employed can have two senses, one of which is intended by the speaker and could be gathered by anyone who was acquainted with all the circumstances, the other sense, not being intended by the speaker, is mistakenly understood by the hearer. This is called broad mental restriction and is certainly not a lie.

It is obvious that when a secret must be safeguarded and kept inviolable, and when silence is not possible without revealing the secret, some way of safeguarding the secret may be adopted if it is a legitimate one.

For the legitimate use of broad mental restriction two conditions are to be fulfilled, namely there must be a sufficiently good reason for safeguarding one's secret; secondly, the misinterpretation or self-deception of the hearer must be justified under the circumstances. Thus when one is legitimately interrogated by a judge or a Superior mental restriction is not permitted.

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