



# 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,

With the ordinations on May 11th, Feast of Ss. Philip and James, our 34th year of scholastic studies at Mater Dei Seminary concluded. Our congratulations are extended to Rev. Noah Ellis (Tennessee) and Frater Martin Sentman, CMRI (Michigan), who received the subdiaconate; to Anthony Alley (South Dakota), Kyle St. Aubin (Canada), and Lucas Costa (Brazil), who received the minor orders of exorcist and acolyte; to Julio Perez (California) and Jorge Diaz (California), who received first clerical tonsure.

Prior to ordinations, our seminarians made their required retreat at which all the seminarians joined in the conferences and spiritual exercises. In addition to these required ordination retreats, our

seminarians make monthly days of recollection; these are wonderful opportunities to take a break from their studies and manual labor to refocus on their spiritual lives where God speaks to their hearts in silence. How important it is for all of us to seize opportunities to take advantage of these spiritual exercises. Even in the world, executives and CEOs of large corporations shut off all electronics for a day or two to “get their heads on straight” again.

It is truly amazing how quickly the time at the seminary goes by when we are so occupied with classes. The careful use of time is a very important lesson our seminarians must learn in order to be diligent priests. This is also the reason why faithfulness to the schedule provides a proper time for everything.

May all of you have a safe and peaceful summer!  
With my prayers and blessing,  
Most Rev. Mark A. Pivarunas, CMRI



*Final Exhortation to the Ordained, May 11<sup>th</sup>, Feast of Ss. Philip and James*





*Clerical Tonsure*



*Minor Orders of Exorcist & Acolyte*



*Litany of the Saints*



*Ordination to the Subdiaconate*

## The Church Teaches

---

### Excerpt from *Mystici Corporis* by Pope Pius XII, 1943

Only those are really to be included as members of the Church who have been baptized and profess the true faith and who have not had the misfortune of withdrawing from the body or for grave faults been cut off by legitimate authority. “For in one Spirit,” says the Apostle, “we were all baptized into one body, whether Jews or Gentiles, whether slaves or free (*1 Cor. 12:13*). As, therefore, in the true Christian community there is only one body, one Spirit, one Lord and one baptism, so there can be only one faith (*see Eph. 4:5*). And so if a man refuses to listen to the Church, he should be considered, so the Lord commands, as a heathen and a publican (*see Matt. 18:17*). It follows that those who are divided in faith or government cannot be living in one body such as this, and cannot be living the life of its one divine Spirit.

One must not imagine that the body of the Church, just because it bears the name of Christ, is made up during the days of its earthly pilgrimage only of members conspicuous for their holiness, or consists only of the group of those whom God has predestined to eternal happiness. It is the Savior’s infinite mercy that allows place in His Mystical Body here for those whom he did not exclude from the banquet of old (*see Matt. 9:11; Mark 2:16; Luke 15:2*). For not every sin, even though it be serious, is such as to sever a man automatically from the body of the Church, as does schism or heresy or apostasy. Men may lose charity and divine grace through sin and so become incapable of supernatural merit, and yet not be deprived of all life, since they hold on to faith and Christian hope, and illumined from above they are spurred on by the strong promptings of the Holy Spirit to salutary fear and by God are moved to prayer and penance for their sins.

### Excerpt from *The Church of Christ* by Rev. Van Noort

*Public heretics* (and *a fortiori*, *apostates*) are not members of the Church. They are not members because they separate themselves from the unity of Catholic faith and from the external profession of that faith. Obviously, therefore, they lack one of the three factors—baptism, profession of the same faith, union with hierarchy—pointed out by Pius XII as requisite for membership in the Church. The same pontiff has explicitly pointed out that, unlike other sins, heresy, schism, and apostasy automatically sever a man from the Church. “For not every sin, however grave and enormous it be, is such as to sever a man automatically from the Body of the Church, as does schism or heresy or apostasy.”

By the term *public heretics* at this point we mean all who *externally* deny a truth (for example Mary’s Divine Maternity), or several truths of divine and Catholic faith, regardless of whether the one denying does so ignorantly and innocently (a merely *material* heretic), or willfully and guiltily (a *formal* heretic). It is *certain* that public, formal heretics are severed from Church membership. It is the *more common* opinion that public, material heretics are likewise excluded from membership. Theological reasoning from this opinion is quite strong: if public material heretics remained members of the Church, the visibility and unity of Christ’s Church would perish. If these purely material heretics were considered members of the Catholic Church in the strict sense of the term, how would one ever locate the “Catholic Church”? How would the Church be on body? How would it profess one faith? Where would be its visibility? Where its unity? For these and other reasons we find it difficult to see any intrinsic probability to the opinion which would allow for *public* heretics, in good faith, remaining members of the Church.



# Fr. Connell Answers Moral Questions

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

---

## THE PHYSICIAN'S PROFESSIONAL SECRET

---

**Question:** A physician discovers, in the exercise of his professional duties, that a young man about to marry, is afflicted with a venereal disease in a virulent form. He tries to persuade the young man to reveal his condition to his fiancée, but without success. May the physician inform the young woman of the danger she will encounter to health and happiness in the event that she contracts marriage?

**Answer:** The question has been the subject of much theological controversy. Aertnys-Damen gives this solution: "Whether it is ever lawful, and even obligatory, for a physician to reveal a secret in order to avert a grave evil from an innocent party, is a matter of controversy among theologians, depending on whether they deem the common good more effectively promoted by silence or by the revelation of the secret. The greater number justify the breaking of the secret; a few demand that it be kept. In practice the manifestation of the secret seems to be lawful, though not of obligation" (*Theologia Moralis*, I, 1250).

In his recent dissertation, *Professional Secrecy in the Light of Moral Principles*, Dr. Robert Regan, O.S.A., gives a more detailed treatment of the question, upholding not only the lawfulness but also the obligation (*per se*) of a manifestation on the part of the physician in a case such as the question supposes. Dr. Regan says: "If the patient still refuses (to make the revelation himself) or if the physician, despite the patient's promise, is not morally certain that the information has been or will be transmitted, then the physician is both permitted and obliged to reveal the facts to the other party, and in some cases (if the fiancée is too young or otherwise unable to appreciate the gravity of the situation) to the father or mother or guardian of the girl, as the case may warrant. The physician's obligation so to act is a grave one in charity. But the danger of some proportionately serious harm's befalling himself because of the revelation would excuse him from acting in the case. This harm might threaten, for example, from the patient whom he plans to expose" (p. 145).

---

## OBLIGATIONS OF CONDEMNED CRIMINAL

---

**Question:** A criminal about to be executed for murder knows that his previous associates are planning a series of crimes—robberies and perhaps even some murders. Is he obliged to reveal these plans to the authorities before he dies?

**Answer:** *Per se* the condemned man is bound to reveal to the authorities as much as is necessary to prevent the crimes which his former partners are planning. This is an obligation of charity toward the intended victims, and, to the extent that the condemned man himself collaborated in the plans and preparations, it is also an obligation of justice. This obligation, we say, binds *per se*; because *per accidens* the convicted man might be excused from making such a revelation. For example, if it is quite certain that only robbery, not murder, will be committed, and the criminal about to die has reason to fear that in retaliation for any secrets he may divulge to the authorities the members of his family will suffer seriously at the hands of the gangsters, he is not obliged to reveal their plans. But if it is probable or certain that murder is included among their projects, it is difficult to see how the condemned man can be excused from grave sin in the event that he refuses to make this fact known to the representatives of the law.

However, this is an objective view of the case; for subjectively the criminal would probably be entirely guiltless if he refused to "turn state's evidence" to the detriment of his former colleagues. Indeed, so great is the abhorrence of the informer among those banded together from the commission of crime, that he might even think he is doing a good and noble deed in keeping his lips sealed. The priest who is called on to minister to a condemned man in this situation might find it the more prudent course to leave him in good faith, for if he were told explicitly of his obligation to inform on his companions, he might refuse to do so and die unrepentant.

---

*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](http://www.materdeiseminary.org)