



# 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,

Summertime is often equated with vacation time; however, this summer has been anything but a vacation. Having completed our priests retreat and religious retreat, together with summer catechism classes and the administration of the Sacrament of Confirmation throughout the Midwest, this past week witnessed 28 religious and secular priests gathered here in Omaha to review moral and dogmatic theology, canon law, and the liturgy as well as the formulation of priests' schedules for the next 6 months. Every morning Holy Mass was offered in succession at 7 different altars by the priests before our meetings began. The most important aspect of these meetings is to maintain unity and charity for all the priests under my spiritual care. One important topic discussed was the promotion of vocations to the religious life and the priesthood. Mater Dei Seminary needs to provide for the future of the



*Bro. Alphonsus Maria, CMRI (Mark Vincent) from Idaho is received as a novice*



*Our Bi-annual Priests' Meeting in July with 28 priests in attendance*

Church by the formation of good and holy priests. Vocations will come from Catholic homes where parents instill in the hearts of their children a great love for God and a generosity to serve Him. Secondly, vocations can often be inspired by the good example of priests and religious who zealously, joyfully, and fervently live their holy vocation. And, last but not least, vocations will primarily come, as Our Lord tells us, by the prayers and supplications of the faithful: "Pray the Lord of the harvest that He send laborers into His harvest." This year we will tentatively have 13 seminarians in studies. Please remember them in your prayers for their perseverance.

Following the priests' meetings, the CMD Sisters will be hosting this week our 24th annual girls' camp with 117 girls registered. The week after the priests and seminarians will host our annual boys' camp. This leaves us with 3 1/2 weeks of free time to prepare for the new school year at Mater Dei Academy!

Thank you for your prayers and support!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



*Sr. Maria Goretti, CMD (Akron, Ohio)  
takes her First Vows*

## Monitum

The purpose of this warning is to inform the Catholic faithful about the dangers involved with particular baptisms in the Vatican II Church.

After Vatican Council II, the errors of modernism were spread rampantly, and, as a result, some modernist priests were extremely careless in the administration of the Sacrament of Baptism. Although it is true that anyone can baptize, nevertheless, for the valid administration of Baptism, three essential elements are required; namely, matter (natural water) poured over the forehead, while at the same time the form is recited (I baptize you in the Name of the Father and of the Son and of the Holy Ghost), together with the intention to do what Christ intended or what the Church intends.

If there is any doubt about a particular baptism administered in the Vatican II Church, especially done by a careless or liberal minister who did not apply the water (flowing over the skin of the head) while at the same time reciting the entire form (I baptize you....), please approach your priest for conditional baptism to ensure its validity.

Furthermore, from time to time, our priests have encountered laity who converted to the Vatican II Church after Protestantism and whose Protestant baptism was presumed valid without any investigation. Such Protestant baptisms must be investigated to ensure that they were validly administered, and if there is doubt, conditional Baptism must be given.

## Pastoral Exhortation on Modesty

With the warmer weather of the summer months, it is not only appropriate, but also necessary for our priests to preach to the faithful about the spiritual dangers that are so prevalent today in the areas of modesty and chastity. This pastoral letter is intended to assist the priests in their moral responsibility to instruct their parishioners.

The principles of the virtues of modesty and chastity are based, first and foremost, on the Sixth and Ninth Commandments of God:

*“Thou shalt not commit adultery.”*  
(Exodus 20:14)

and

*“Thou shalt not covet thy neighbor’s wife.”*  
(Exodus 20:14)

Furthermore, we read in the Gospel of St. Matthew how our Divine Savior Jesus Christ reiterated the Ninth Commandment when He said:

*“You have heard that it was said to the ancients, ‘Thou shalt not commit adultery.’ But I say to you that anyone who even looks with lust at a woman has already committed adultery with her in his heart.”* (Matt. 5:27-28)

When we consider these matters, we are also reminded of some of the warnings of the Blessed Virgin at Fatima, Portugal, in 1917.

*“Certain fashions will be introduced that will offend Our Lord very much... More souls go to hell because of sins of the flesh than for any other reason.”*

Nearly 80 years have passed since the apparitions of Our Lady at Fatima and how prophetic has her message been! With modern technology — the television, the movies and videos, and now computers — our young people are daily exposed to pornography and immorality which destroy their moral fiber. The widespread effects of this moral destruction are so obvious — teenage promiscuity and pregnancy, abortion, the open promotion of artificial contraceptives and the rise of violent crimes against women. How tragic to see so many young people live as if there were no God, no Commandments, no such thing as mortal sin, no such thing as death, judgment, and eternity. As tragic as this is, it is even more tragic to see Catholic girls and women fall victims to the allurements of the immodest styles and fashions, and by doing so, become the cause and occasion of sin for so many others.

Pope Pius XII lamented this sad and tragic spectacle on many an occasion. In 1954, the Pope sadly related:

*“How many young girls there are who see nothing wrong in following certain shameless styles like so many sheep. They would certainly blush with shame if they could know the impression they make, and the feelings they evoke, in those who see them.”*

On another occasion, Pope Pius XII addressed the Catholic Young Women’s Groups of Italy:

*“The good of our soul is more important than that of our body: and we have to prefer the spiritual welfare of our neighbor to our bodily comforts...”*

*“If a certain kind of dress constitutes a grave and proximate occasion of sin, and endangers the salvation of your soul and others, it is your duty to give it up...”*

*“O Christian mothers, if you knew what a future of anxieties and perils, of ill-guarded shame you prepare for your sons and daughters, imprudently getting them accustomed to live scantily dressed and making them lose the sense of modesty, you would be ashamed of yourselves and you would dread the harm you are making for yourselves, the harm which you are causing these children, whom Heaven has entrusted to you to be brought up as Christians.”*

All these considerations are fine and good, but they will remain meaningless if there are not some practical guidelines as to what exactly constitutes immodest dress for women and girls. Based on various excerpts from moral theology, the following general guidelines should not be too difficult for our Catholic women and girls to understand: Immodest dress pertains to:

- 1) Dresses or blouses with low cut neck lines;
- 2) Skirts or shorts which do not reach to the knee;
- 3) Clothing which is sheer;
- 4) Excessively tight-fitting dresses or slacks, especially leggings.

Here it may be asked about those particular occasions which seem to call for exceptions. What about extremely hot weather, or sports, or swimming?

A woman will have to use common sense in these various cases and take some extra precautions, realizing she has a serious responsibility in this regard. In hot weather a woman can wear a dress or culottes that are loose, light, and cool and yet still modest, depending upon the activity. For swimming she can wear some type of pull-over or cover up garment except for the times she is actually swimming. Choice of a swimming suit for women today is extremely important. Most women’s bathing suits are grossly immodest. A woman may have to make or provide her own contributions that will be modest, but if that is what it takes to be modest she should do so. (N.B. Public pools and beaches are serious occasions of sin and must be avoided.)

For our Catholic women and girls, let them seriously reflect on their manner of dress and their moral obligation to refrain from any “styles and fashions which gravely offend our Divine Lord.” When we consider that the greatest of evils to befall anyone is the eternal loss of one’s soul to hell, how we should dread to be the cause or the occasion of sin for anyone!

# *Father Connell Answers Moral Questions*

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

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## MILITARY ACTIVITIES CONTRARY TO THE LAW OF GOD

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**Question A:** What course should be followed by a Catholic in the air corps if he is commanded to bomb a target which he knows is not a lawful military objective according to Catholic principles?

**Question B:** What advice should a Catholic chaplain give when such a case is submitted to him for judgment by the soldier in question?

**Question A:** Is it lawful for a young man to enter the air service if he realizes that he may be commanded to participate in activities forbidden by the law of God?

**Answer A:** If a soldier is commanded to do something he knows is forbidden by the law of God as interpreted by the Catholic Church, he must refuse to obey, no matter how grave the consequences. Even if he foresaw that he would be court-martialed and perhaps punished by death, he would not be justified in violating the law of God—for example, by directly bombing a group of noncombatants. It is interesting to note that the Nuremberg tribunal upheld the principle that “the fact that the defendant acted pursuant to order of his government or of a superior shall not free him from responsibility” (cf. Kenny, *Moral Aspects of Nuremberg* [Washington, 1949], p. 55). It is to be hoped that as a correlative of this principle our government would judge a soldier deserving of praise if he disobeyed a command in war when he is convinced in conscience that what is commanded is against God’s law. However, if a soldier only doubts as to the lawfulness of what is commanded, he may and should obey, since it is a general principle that a subject is bound to submit to lawful authority unless he is sure that what is being required of him is sinful. Such would be the case of the airman who is told to bomb a military objective, but is not certain whether the advantages to his side will be sufficiently great to justify the concomitant destruction of a considerable number of noncombatants.

**Answer B:** If a soldier explicitly proposes to a chaplain a problem as to the morality of a mission assigned to him, the chaplain should give him a correct and definite answer, as far as this is possible, according to Catholic principles. Thus, if the young man asks about the morality of a direct attack on noncombatants, it is the duty of the chaplain to inform him that this is contrary to the divine law, and cannot be justified under any circumstance. However, when the chaplain is not consulted, he is ordinarily not bound to take the initiative in condemning a measure, even though he is certain that it is unlawful, since usually such a protest would be futile.

**Answer C:** Since not all the activities of our air force in war are opposed to the law of God, it is not forbidden to a young man to enter this branch of the service, as long as he is determined to take no part in any particular activities that are unlawful. However, it is most desirable that Catholics who enter the air corps (in which moral problems of warfare are most likely to arise) should receive from the priests assigned to their spiritual care adequate instructions as to the laws of God concerning the means and methods of waging war, and should be told that in the event of a conflict between the law of God and a military command, they must obey the law of God.

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