



# Adsum

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## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

By the time you receive this newsletter, our national elections will be upon us and, as you well know, there will be grave consequences to its outcome. Our country is seriously divided and over the past several months we have witnessed civil unrest to a degree that we have not seen since the 1960's.

When we consider the state of our society, not only in this country but throughout the world, we come to realize that the problems facing us are moral and spiritual much more than political. Abortion, pornography, and widespread immorality to name a few sins do not bring God's blessings upon us. How many people today live as if there were no God, no 10 Commandments, and no heaven and hell.

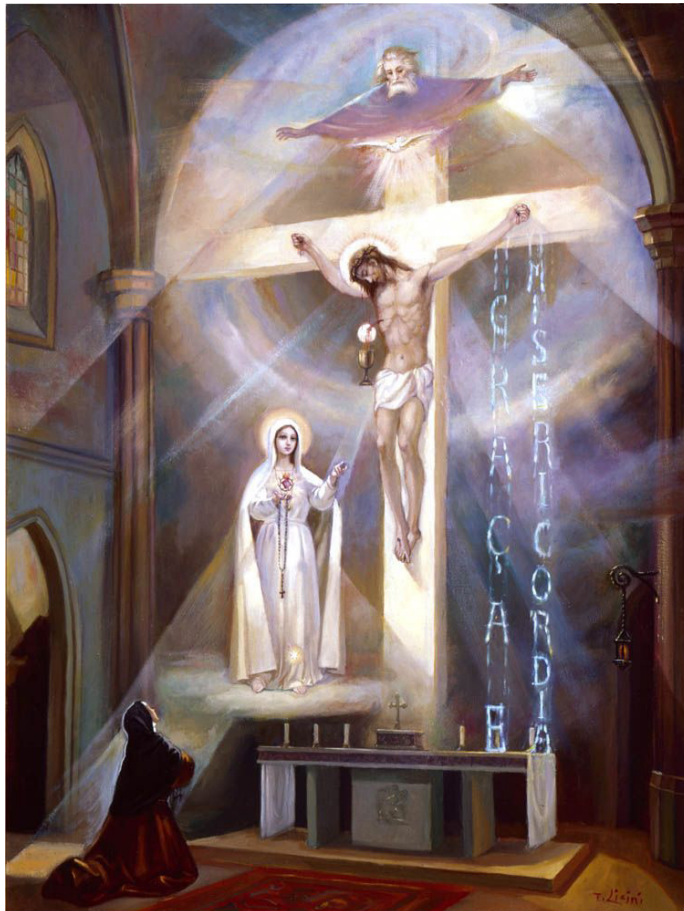
The solution to the world's problems was given by Our Lady at Fatima in 1917. Her solution is not outdated or irrelevant today—in fact, it is more relevant than ever before. The Blessed Virgin Mary solemnly declared that she had come to ask mankind to amend and to cease offending God, already so much

offended. She lamented the loss of souls to hell and exhorted that prayers and sacrifices be offered up for the conversion of poor sinners. In particular she pointed out that more souls go to hell for sins of the flesh than for any other reason and that certain styles and fashions would be introduced that would gravely offend

her Divine Son. She also warned about Russia spreading her errors and at that time, in 1917, no one would have imagined what was about to take place with the Bolshevik Revolution in Moscow by the Communist revolutionaries, Lenin and Trotsky.

We also know that Our Blessed Mother gave the Fatima children a secret to be revealed in 1960. Let us not underestimate the significance of that year 1960. The 1960's were years of radical change not only in society but also, and more importantly, in the Church. With the advent of the Second

Vatican Council, errors previously condemned by the Catholic Church in the teachings of Popes in ecumenical councils were promulgated. To name a few of the errors of Vatican II, false ecumenism and religious indifferentism were explicitly condemned by Pope Pius IX in his *Syllabus of Error* and Pope Pius XI in his encyclical *Mortalium Animos*. In addition



to the promulgation of condemned teachings, there followed from Vatican II in 1969, a new order of the Mass (which, in its preface, officially defined the Mass with a Lutheran definition) and which represents a liturgy devoid of a propitiatory sacrifice. Thus, Cardinals Ottaviani and Bacci publicly stated this Novus Ordo Missae represents a striking departure from the Catholic Mass as defined by the Council of Trent. Furthermore, many Catholics are not aware that in 1968 a new rite for the consecration of bishops was introduced in which the very form for the consecration of bishops was radically altered and replaced with one that was completely ambiguous—devoid of all that it essentially ought to signify, to use the words of Pope Leo XIII when he declared Anglican Orders to be invalid. What we witness today is nothing less than the Great Apostasy foretold by St. Paul in his second



*Sr. Marie Agnes, CMD celebrates her Silver Jubilee of religious Vows on the feast of the Divine Maternity of the Blessed Virgin Mary*



*Our seminarians participate in the candlelight procession in honor of Our Lady of Fatima on October 13th with the Catholic faithful*

Epistle to the Thessalonians.

We need to heed Our Lady's message at Fatima now more than ever! Amendment of life, prayer and sacrifice for sinners, daily recitation of the Rosary and recourse to her Immaculate Heart as a refuge in these troubling times.

This is not to say that the Catholic faithful should not be active on a local or national level to promote the common good of our country by the election of candidates who will best implement Catholic morals and social principles in our society. As St. Augustine wisely said, "We must work as if everything depended on ourselves and pray as if everything depended on God." Without God we can do nothing; however, God does require our cooperation. Let us never forget the words of St. Paul the Apostle, "I can do all things in Him who strengthens me." Our country is dedicated to the Immaculate Conception and let us implore our heavenly Patroness to intercede for us in these times of national division and unrest.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

## The Pope Speaks: Moral Obligation to Vote

### *Allocution to the Sacred College, March 16, 1946*

It is the right and at the same time the essential duty of the Church, to instruct the faithful in word and writing, from the pulpit or in the other customary forms, in regard to everything that concerns faith and morals or is irreconcilable with her own doctrine and therefore inadmissible for Catholics, be it a question of philosophical or religious systems, or of the ends intended by their fosterers, or of their moral conceptions concerning the life of either individuals or the community.

The exercise of the right to vote is an act of serious moral responsibility, at least when it is a question of electing those who are called to give the country its constitution and laws, particularly those concerning for example, the sanctification of holy days of obligation, matrimony, the family, the school, and settlement according to justice and equity of the multifarious social conditions. It is therefore for the Church to explain to the faithful the moral duties which derive from the electoral right.

### *Address to the Delegates of the International Conference of Emigration, October 17, 1951*

It is a right and a duty to draw the attention of the faithful to the extraordinary importance of elections and the moral responsibility which rests on everyone who has the right to vote. Without any doubt, the



Church intends to remain outside and above political parties, but how can she remain indifferent to the composition of a Parliament, when the Constitution gives it power to pass laws which so directly affect the highest religious interests and even the condition of life of the Church herself? Then there are also other arduous questions, above all the problems

and economic struggles which closely touch the well-being of the people. In so far as they are of a temporal order (though in reality they also affect the moral order) Churchmen leave to others the care of pondering and treating technically with them for the common welfare of the nation. From all this it follows that:

It is a strict duty for all who have the right, men or women, to take part in the elections. Whoever abstains, especially out of cowardice, commits a grave sin, a mortal fault.

Everyone has to vote according to the dictates of his own conscience. Now, it is evident that the voice of this conscience imposes upon every sincere Catholic the duty of giving his or her vote to those candidates, or those lists of candidates, who really offer sufficient assurances for safeguarding the rights of God and the souls of men, for the real good of individuals, families, and society, according to the law of God and moral Christian doctrine.

# *Outlines of Moral Theology*

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

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## FRATERNAL CORRECTION

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Fraternal correction can be regarded as spiritual almsgiving. Our Lord spoke of it as an obligation; and it follows logically from the very idea of charity that we must try to rescue our fellow men from spiritual evils (especially sin) just as we must try to rescue them from temporal evils. However, in order that a person be bound by a grave obligation to administer a fraternal correction, the following conditions must be fulfilled: (1) He must be sure that a mortal sin was committed or will probably be committed. (2) There must be at least a probability that the culprit will not amend on his own initiative or at the admonition of someone else. (3) There must be real probability that the correction will be beneficial. (4) It must be possible to make the correction without too great inconvenience or danger to oneself. For example, if there is danger that the culprit will seriously calumniate the corrector, there is no obligation of correction. (5) The circumstances of time, place, etc., must be favorable. Superiors have a graver obligation than others to correct those under their charge.

As Our Lord pointed out, the general procedure of fraternal correction is to admonish the culprit privately before reporting his transgressions to public authority. However, if there is a greater probability that the correction will not be received properly, the superior may be informed at once—at least, when there is question of habitual sin which the superior will be able to check. On the other hand, if the culprit receives the correction properly and seems likely to amend, the superior should ordinarily not be informed about the matter.

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## ALMSGIVING

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A person's temporal possessions can be divided into three classes: (1) Goods necessary to the *life* of oneself and one's dependents. (2) Goods necessary to maintain one's *state* in life. (3) Goods that are *superfluous*, not necessary to maintain even one's state in life.

If a fellow man is in extreme temporal necessity one must give him enough to relieve his necessity from one's possessions that are superfluous or necessary for the maintenance of state, but not from those necessary for the maintenance of one's own life or the lives of his dependents. However, even superfluous goods need not be given in a very great quantity—e.g., \$5000 from the very rich man to procure an operation necessary to save his poor neighbor's life.

If a fellow man is in grave necessity one must give of his superfluous wealth to assist him, but not from what is necessary for the maintenance of state, unless this can be done without much inconvenience. As regards those in common necessity the rule is that those who have superfluous wealth must give the poor some portion of this wealth. It is difficult to lay down a definite rule as to the amount that must be given, but it would seem that ordinarily about 5 per cent or 7 per cent of a person's superfluous wealth would suffice, as far as the strict obligation of charity is concerned. Moreover, the payment of a tax by which the needs of the poor are provided for diminishes a person's obligation of almsgiving, but does not entirely fulfill it, if the tax doesn't suffice for all the poor.

Under the obligation of almsgiving is included the professional service which one can render to those in need of it. Thus, a doctor or a lawyer would be obliged in charity to give free service to a person in need, according to the norms just laid down.

Even one who has become poor through his own fault by debauchery or gambling has a right to receive alms as long as there is assurance that he will not squander them. Of course, a person who can work but refuses to do so has no right to live by alms.

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