



# 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,

Due to the shut down of travel between Europe and the United States, I was not able to travel in April as planned to France, Italy, and Ireland for Confirmations and for the ordination of Rev. Josef Weissensteiner, who is under the spiritual direction of Fr. Florian Abrahamovich in Treviso, Italy. Providentially, when the window of opportunity opened for international students to enter the United States, Rev. Weissensteiner, together with three other Austrians and one Argentinian, were able to come to

the seminary this fall.

On the feast of Ss. Simon and Jude, October 28th, Caleb Armor (Scotland), Giles Purdue (Alabama), and Matias Chimenton (Argentina) received clerical tonsure and Rev. Josef Weissensteiner the Diaconate.

During this month of November, let us remember the spiritual work of mercy to pray for the faithful departed. This month also reminds us of the importance to suffer patiently the daily crosses that God in His mercy sends us which provide for us opportunities to atone for our sins and avoid time in Purgatory.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



*Reverend Josef Weissensteiner (Austria) prostrates during the Litany of the Saints before receiving the major order of the Diaconate*



## The Pope Speaks: Fashion and Virtue

There's nothing wrong, intrinsically, in keeping up with fashion. It springs spontaneously from human sociability, from the impulse which tends to be in harmony with one's fellow men and the customs of the people among whom one lives.

God does not ask us to live outside our times, to ignore the dictates of fashion to the point of becoming ridiculous, dressing contrary to the tastes and habits common to our contemporaries, without ever worrying about their likes and dislikes. Hence, even the Angelic St. Thomas affirms that there is no vice in the outward

things man uses, but that vice results when man makes immoderate use of them, either by making himself strangely different from the others, for his own sake and without regard for the customs of those with whom he lives, or by using these things—in harmony with or in excess of the use of others—with an inordinate attachment for an overabundance of clothes, for a luxury too frantically pursued, when humility and simplicity would have been sufficient to satisfy the requirements of dignity. And the same Holy Doctor goes

so far as to say that feminine adornment may be a meritorious act of virtue, when it is in conformity with custom, with a woman's place in the world, and chosen with good intention, and when women wear ornaments in keeping with their station and dignity, and are moderate in adapting themselves to current fashion. Then even the act of adorning themselves will be the expression of that virtue of modesty which sets the style of walking, standing, dressing, and all the exterior movements.

In following fashion, too, virtue lies in the golden mean. What God asks is always to bear in mind that fashion is not, and cannot be, the supreme rule of conduct; that above fashion and its dictates there are higher and more imperious laws, superior and immutable principles, that can in no case be sacrificed

to the whim of pleasure or caprice, and before which the idol of fashion must be ready to abdicate its fleeting omnipotence. These principles have been proclaimed by God, by the Church, by the Saints, by Christian reason and morals, as marking the borderline beyond which no lilies and roses can grow and blossom, where neither purity, modesty, decency nor feminine honor can spread their radiance, but where there prevails and dominates an unhealthy atmosphere of superficiality, insincere talk, bold vanity, vainglory no less of the soul than of clothing. These are the principles which

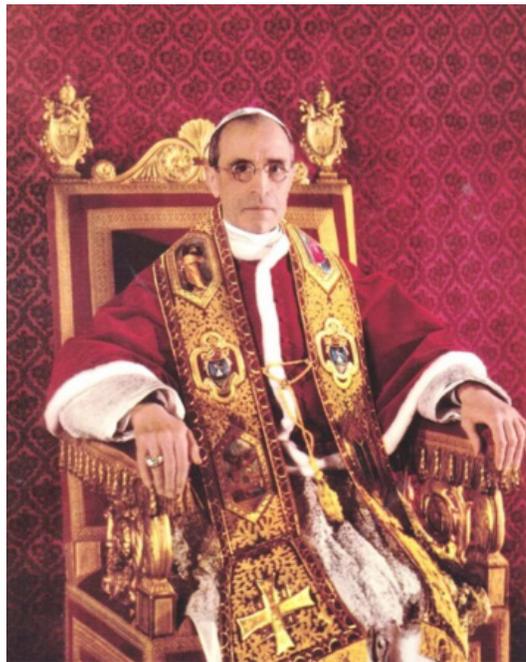
St. Thomas Aquinas points out for feminine adornment and which he recalls when he teaches what should be the order of our charity, or our affections: the good of the soul must precede that of our body, and to the advantage of our own body we must prefer the welfare of our neighbor's soul. Is it not, then, clear that there is a limit which no style of fashion can make us overstep, and beyond which fashion works the ruin of one's own soul and those of others?

Some young women may say perhaps that a certain style of clothing is more convenient and also more healthful; but if it

becomes a serious and imminent danger to the salvation of the soul, it is certainly not healthy for the spirit: it becomes a duty to renounce it...

If, for mere personal pleasure, one has not the right to endanger the physical health of others, is it not perhaps still less permissible to compromise the health, nay, the very life, of their souls? If, as some women claim, bold fashions do not have a pernicious influence on them, what do they know of the effect they may have on others? What assurance have they that they do not arouse evil incentives?...

If some Christian women suspected the temptations and the downfalls they cause in others by their dress and overfamiliarity, to which, in their levity they give such scant importance, they would be horrified by their responsibility.



# *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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## HIRING AND RENTING

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A person may rent to another an article, such as a house or car, and the contract obliges him to deliver the article in usable condition. The one who hires the object must care for it properly and return it at the time agreed on. If the article is lost or injured without any fault of the latter, he has no obligation in conscience to replace or repair it, unless this was stipulated in the contract. This last is usually done nowadays, at least to include damage or destruction done by human agents who the one who hires can and should supervise. Thus, if a man rents a house and his friends come for a party, and even without any fault on his part, damage the apartment, he can be held to repayment.

This form of contract also constitutes the relation of employer and employee. A man can hire out to another the abilities whereby God wills that he earn the necessities of life for himself and those depending on him. This is the basis of the obligation of an employer to pay a living wage—the fact that he is getting the advantage of that work whereby the employee could provide for his own needs and those of his wife and children. This argument shows that a living wage should be a living family wage, since every man has a right to have and to support a family; and this is a basic human right. However, some theologians still doubt if an employer is bound in commutative justice to pay a family wage. At any rate, such a wage is obligatory at least in social justice, and sometimes also in charity.

There are reasons which will justify an employer in paying less—if the worker is not competent, or is a youth, or if he cannot pay such a wage but the worker freely contracted for less.

At times, the workingman is justified in going on a strike. A strike is a form of economic warfare, and the same principles that are used to justify a war are used in this connection. All other means must first be used in this connection. All other means must first be used to settle the matter peacefully, and there must be good reason to believe that the evils resulting from the strike will not be so great as to outweigh the good that is hoped for. For example, if the public will suffer widely from an attempt of workers to get a slight raise in wages, there is no justification for the strike. It must be remembered that a strike in which the public is the chief victim is as unjust as a war against the civilians of a nation.

Only just means may be used. It would seem that the strongest measure of a physical nature that might be taken would be to prevent the “scabs” from entering the shop—e.g., forming a group outside the door—but it would be wrong to inflict physical injury on strikebreakers except in self-defense, or to damage property. The sit-down strike cannot be justified apart from very exceptional circumstances. Again, the slowdown strike cannot be justified if the workers are receiving pay for full-time work.

The same general principles can be applied to the lockout on the part of the employers. It is hard to see how a strike on the part of such government employees as the police force (and to a somewhat lesser measure the sanitary division and schoolteachers) can be justified, apart from the most extreme cases of injustice.

It is the wish of the Pope that Catholic workers should have organizations in which they will learn and exemplify the principles of the Church on labor. In fact, the ideal condition would be Catholic labor unions. In our country, this seems impossible; but Catholic men who go into labor unions should try to animate them with correct principles.

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