



# Adsum

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## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

On a very cold Thursday in December, the feast of Our Lady of Guadalupe, a number of our seminarians received the major and minor orders. We congratulate our new deacons Rev. Mr. Noah Ellis (Tennessee), Rev. Frater Martin Sentman, CMRI (Michigan), Rev. Mr. Franz Trauner (Austria) and his brother Rev. Mr. Leopold Trauner (Austria); also our new subdeacons Rev. Mr. Anthony Alley (South Dakota), Rev. Mr. Kyle St. Aubin (Canada), and Rev. Mr. Lucas Costa (Brazil). We also congratulate those who received the minor orders of Exorcist and Acolyte: Thomas Netzel (Washington) and Richard Lauricella (Washington); and those who received the minor orders of Porter and Lector: Julio Perez (California) and Jorge Diaz (California).

On this same day, in the early afternoon, a portable building was delivered to the seminary for a much needed extra classroom (14 x 40 feet). During the next few weeks, after their classes, our seminarians

will install the electrical wiring, the insulation and then finally the sheet rock and flooring to complete the finish work inside their new classroom.

Please remember in your prayers Jason and Amanda Fabaz and children from Kansas. Their little two year old daughter Cecilia, who had struggled with a rare blood disorder, passed away on Tuesday, December 10<sup>th</sup>, the feast of Our Lady of Loreto. Amazingly, this past summer, the Fabaz family visited Michigan and met the Martin family (in the last issue of the *Adsum* it was related about the tragic auto accident in which Alexa and her daughter Zelie passed away). Little Zelie and little Cecilia played together during that visit, and now they can see each other in Heaven.

Lastly, December 13<sup>th</sup> marks the 40th anniversary of the late Archbishop Thuc's death; let us always remember his heroic actions to preserve the true Faith in these times.

May all of you have a very blessed Christmas and grace-filled New Year!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



*December Ordinations to the minor and major orders—final exhortation to the ordained*



*Ordinations to the minor orders  
of Porter and Lector*



*Ordinations to the minor orders  
of Exorcist and Acolyte*



*Ordinations to the major order  
of Subdiaconate*



*Ordinations to the major order  
of Diaconate*



*Our friend and brother in the episcopacy,  
Bishop Pio Espina, from Molinari, Argentina, with the children he confirmed*



*The Sisters of the Congregation of the Mother of God (CMD),  
who operate 13 schools around the country, gather at their motherhouse to celebrate Thanksgiving*

# Fr. 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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## THREATS AS A MEANS OF NATIONAL PROTECTION

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**Question:** Is it morally permissible to conduct research in order to produce some effective atomic, bacteriological, and chemical weapons as a means of threatening those nations that are aiming at enslaving the free nations of the earth? In other words, may our government try to equal our foes in the production of such weapons so that they will be aware that if they make use of such means of death and destruction, we are prepared to inflict mass retaliation?

**Answer:** Pope Pius XII on several occasions, particularly in his radio address to the world on Easter, 1954, deplored the use of atomic, bacteriological and chemical (A. B. C.) weapons of war, and asserted that he would strive vigorously to have them outlawed by international agreement. Nevertheless, the Sovereign Pontiff did not condemn such weapons as intrinsically evil, and even indicated that they could be used in a defensive war thrust unjustly on a nation. For, in speaking of such weapons as undesirable, he used the phrases “saving always the principle of legitimate defense”... “unless the war is imposed by an evident and extremely grave injustice, otherwise unavoidable.” We cannot say, therefore, that the preparation of such weapons is wrong as a measure of just defense, as long as the atheistic powers that are hostile to our land are apparently disposed to use these measure in the event of war. We should hope that our government, if ever called on to use them, would restrict them to lawful targets and to justifiable limitations. Nevertheless, we are not obliged to give any assurance to our enemies as to the exact way in which they would be used. In other words, there is no moral objection to our producing and retaining atomic, bacteriological, and chemical weapons as a threat against those governments who would gladly enslave us. Let us hope and pray, however, that the day will come when through effective international agreements such terrible means of death and destruction will be entirely done away with.

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## CHEATING IN SCHOOLS AND COLLEGES

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**Question:** Apparently some young persons see no harm in cheating. What is to be said of the morality of this mode of conduct? Is it a sin, and if so, against which commandment? What is the gravity of a sin that may be committed by cheating?

**Answer:** Cheating in school is a sin against the *eighth* commandment. In other words, it is a lie. The pupil who hands in an examination paper asserts implicitly (and sometimes explicitly) that he has used no other help than those that are permitted, such as (in some instances) a dictionary. He is understood to state that he has made no use of such forbidden helps as hidden notes, secret communication with others who are taking the examination, etc. Hence, if he has made use of prohibited help, his submitting of the paper is a lie in action.

Cheating may also be a sin against the *seventh* commandment, as a sin of injustice. For example, if a pupil through cheating wins a valuable prize, a scholarship, or a cherished honor, he is violating commutative justice, equivalent to theft, against the person whose honest efforts actually entitled him to the prize of honor. The cheat may also violate charity and legal justice—that is, if through his dishonest methods he manages to pass an examination that wins for him a post of responsibility for which he is actually incompetent. This would be true of a student, who by cheating gained admission to the medical profession where his ineptitude may do much harm. This would also be applicable to the law student, and above all to the candidate for the priesthood, who would thus unjustly gain admission to their respective professions.

Cheating in a case where no matter of great importance would depend on the examination would be a venial sin. But when a valuable prize or an honor of great distinction was thus won, or when the falsification may be seriously harmful to society, the cheater would be guilty of mortal sin.

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**MATER DEI SEMINARY**  
7745 Military Avenue  
Omaha NE 68134-3356  
[www.materdeiseminary.org](http://www.materdeiseminary.org)