



# Adsum

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## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

On the feast of St. Isaac Jogues and Companions, September 26, Rev. Timothy Geckle was ordained to the diaconate; his ordination comes in an important time as he can assist at the distribution of Holy Communion, especially at Sunday Masses and take care of sick calls to the infirm in our parish. This ordination was particularly a joyous occasion because he graduated from Mater Dei Academy and was ordained in the presence of the students. Having the seminary in close proximity to the academy and boarding facility has been a source of inspiration to our young men and boys and has planted the seeds for future vocations.

The occasion of this ordination reminds us of Pope



*Ordination to the Diaconate*

Pius XII's Apostolic Constitution *Sacramentum Ordinis* in 1947, in which the Pope infallibly determined the matter and the form for the ordinations of deacons, priests and bishops. Although the Holy Father had at that time resolved a controversy among theologians, the Apostolic Constitution is providentially a great defense for the traditional movement today. After Vatican Council II, Paul VI had in 1968 altered the form for the consecration of bishops and replaced the form determined by Pope Pius XII with an ambiguous form similar to the invalid form used by the Protestant Anglican Church under Cranmer (which Pope Leo XIII in his Apostolic Constitution *Apostolicae Curae* in 1896 declared invalid).

When we consider the teachings of the last several true Popes prior to Vatican Council II, we find how God in His infinite wisdom has given us clear and concise Catholic doctrine to keep us from the Great Apostasy that has ravaged the Church. A few examples of these



papal teachings are:

\* Pope Pius IX's *Syllabus of Errors* in 1864, which condemned the religious liberty promulgated at Vatican II in the decree *Dignitatis Humanae* of 1965.

\* Pope Leo XIII's *Libertas* in 1888 which also condemns the false teachings of *Dignitatis Humanae* and *Satis Cognitum* in 1896 which condemns the errors of Vatican II that the one true Church of Christ is not identified only with the Catholic Church.

\* Pope St. Pius X's *Pascendi* and *Lamentabili* in 1907 which condemned the various errors of the modernists which has so overwhelmingly effected the "hierarchy" of the Vatican II Church.

\* Pope Benedict XV's 1917 Code of Canon Law which legislates against *communicatio in sacris*, i.e. active participation in the worship of non-Catholics (Canon 1258).

\* Pope Pius XI's *Mortalium Animos* in 1928 which condemns the false ecumenism of Vatican II and identifies those who practice it as guilty of apostasy from the true Faith.

\* Pope Pius XII's *Mediator Dei* which warned of the various innovations and alterations that had been

introduced with the promulgation of the Novus Ordo "Mass."

These are just a few examples of the stark difference between the Catholic Church prior to the Second Vatican Council and the new ecumenical religion that followed the Council. Once again, God in His providence has provided these clear teachings of the Popes to guide us in these confusing times.

This past month Bishop Martin Davila of Mexico whom I consecrated bishop in 1999 visited the seminary. It had been a number of years since Bishop Davila and I had met and it was very good to review with each other the situations of the traditional movement in Mexico and the United States.

During this month of the Holy Rosary, let us renew our devotion to the Mother of God by the devout recitation and meditation on the mysteries of the Rosary. "Thou alone, O Mary, hast destroyed all heresies in the world!" St. Dominic foretold that one day by means of the Rosary and Scapular, the world would be saved. With my prayers and blessing,  
Most Rev. Mark A. Pivarunas, CMRI



*Bishop Davila and Bishop Pivarunas with our seminarians*

# The Words of the Blessed Virgin Mary at Fatima, Portugal, 1917

## **In May:** (to the children)

“Do not be afraid. I will not harm you.”

She smiled a little sadly, as if reproaching them for a lack of confidence in her. Lucia took her courage in both hands and asked:

“Where do you come from?”

“I come from Heaven.”

And the Lady raised her hand and pointed to the blue firmament.

“What do you want of me?” asked Lucia with rising courage.

“I have come to ask you to come here for six months on the 13th day of the month, at this same hour. Later I shall say who I am and what I desire. And I shall return here yet a seventh time.”

“Do you wish to offer yourselves to God to endure all the suffering that He may choose to send you, as an act of reparation for the sins by which He is offended, and to ask for the conversion of sinners?”

“Yes, we do!” Lucia answered eagerly.

“Then you will have much to suffer, but the grace of God will be your strength.”

“Say the Rosary every day, to bring peace to the world and the end of the war.”

## **In June:**

On June 13, the Lady told the children to “say the Rosary and after each mystery pray: *O my Jesus, forgive us and deliver us from the fire of hell: take all souls to Heaven, especially those who are most in need.*”

(To Lucia): “I want you to learn to read, and afterwards I will say what else I want.”

When Lucia asked that the three of them be taken to Heaven, Our Lady said: “I will take Jacinta and Francisco soon. But you must remain longer here below. Jesus will use you to make me better known and more loved. He wishes to establish throughout the world the devotion to my Immaculate Heart. I promise salvation to those who embrace it and their souls will be loved by God as flowers placed by myself to adorn His throne.”

“Must I stay here alone?” asked Lucia.

“No, my child. Do not be sad because of this. I will never leave you. My Immaculate Heart will be your refuge and the way which will lead you to God.”

## **In July:**

“Make sacrifices for sinners and say often, especially when you make a sacrifice: *O Jesus, this is for love of Thee, for the conversion of sinners and in reparation for sins against the Immaculate Heart of Mary.*”

As she said these words she opened her hands. The reflection which they gave out seemed to penetrate the earth and showed the children a vision of Hell. The terrified children looked up at the Blessed Virgin as if asking for help, and she sadly but kindly told them:

“You have seen Hell where the souls of sinners go. To save them God wishes to establish in the world devotion to my Immaculate Heart. If you do what I tell you many souls will be saved and there will be peace. The war will end, but if men do not cease to offend God another worse one will begin. When you see a night lit by a strange unknown light, you will know that it is the sign that God gives you that He is going to punish the world for its crimes by means of war, hunger and the persecution of the Church and the Holy Father. To prevent it I shall come to ask for the consecration of Russia to my Immaculate Heart and the reparatory Communion of the First Saturdays.

“If my desires are fulfilled, Russia will be converted and there will be peace; if not, she will spread her errors throughout the world, causing wars and persecutions of the Church; the good will be martyred and the Holy Father will have much to suffer; various nations will be annihilated. But in the end my Immaculate Heart will triumph...”

“Continue to come here every month. In October I will tell you who I am and what I desire, and I shall perform a miracle so that everyone will have to believe you.”

## **In August:**

“Pray, pray a great deal and make sacrifices for sinners,” she said gravely, “for many souls go to Hell because they have no one to sacrifice and pray for them.”

## **In September:**

“Continue to say the Rosary every day for the end of the war.” And she repeated all that she had said in the preceding month; that they were to come on the 13th of October, when they would see St. Joseph and the Holy Child, with Our Lord Himself and also the likeness of Our Lady of Dolours and Our Lady of Mount Carmel.

Lucia asked about the miracle again. “Yes, in October I will perform a miracle,” answered the Lady.

## **In October:**

“I am the Lady of the Rosary, and I desire a chapel built in my honor in this place.

“People must continue to say the Rosary every day. The war will end soon, and the soldiers will return to their homes.”

Assuming a sadder tone, the Lady said, “Men must offend Our Lord no more, and they must ask pardon for their sins, for He is already much offended.”

# *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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## *Surgery for the Healthy*

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**Question:** If a person is about to go to a foreign land where medical and hospital care is very difficult to obtain (e.g., a foreign missionary), may he have his appendix removed, even though he has no symptoms of appendicitis, on the score that an attack of this disease in his future abode, where the proper surgical treatment will not be available, will very probably be fatal?

**Answer:** According to Catholic moral principles, the mutilation or excision of a part of the body is permitted only when there is certainty or probability that benefit will thereby come to the whole body in sufficient measure to compensate for the harm that has been done. (It might be well to note in passing—though it does not relate to the question at hand—that this principle may probably be extended to include benefit to the body of another person. This interpretation is defended by the Rev. B.J. Cunningham, C.M., S.T.D., in *The Morality of Organic Transplantation* [Washington, D.C.: The Catholic University of America Press, 1944]. If, however, there is not at least a probability that the mutilation or excision is necessary or useful, it is forbidden by the fifth commandment. Accordingly, the question with which we are concerned can be reduced to this: “Is it sufficiently probable that an operation for appendicitis will be necessary or useful at some future time to justify such an operation at present on a person who indicates no symptoms of this ailment?”

Doubtless there are theologians who would deny that sufficient probability exists in the case of an apparently healthy person, and who would consequently hold that such an operation is illicit. However, after discussing the matter with competent medical authorities, I have come to the conclusion that there is an argument in favor of the lawfulness of appendectomy on an apparently well person, at least in the circumstances proposed by the questioner. For it seems that about twenty per cent of the people of America require an operation for appendicitis at some time in the course of their lives. Accordingly, if one can regard this proportion as establishing a sufficiently probable opinion that even an apparently healthy individual *now* has a pathological condition of the appendix in an incipient stage so that he will one day find it necessary to submit to this operation, he could admit the lawfulness of the operation here and now—at least if the individual is setting out for a place where good surgical treatment is not available. In view of the fact that there is grave danger of death if one is seized with appendicitis in the circumstances visualized, the probability based on that fact that one in five eventually requires an operation would seem sufficient to justify the operation.

It should be noted that, although the prospect of contracting appendicitis is much less probable than the opposite in the case of a healthy person, an equiprobabilist, as well as a probabilist, could consistently follow the opinion just proposed, since serious danger to health or life is involved. In other words, the question must be viewed, not only from the standpoint of the obligation to preserve one’s health or life is involved. In other words, the question must be viewed, not only from the standpoint of the lawfulness of a mutilating operation, but basically from the standpoint of the obligation to preserve one’s health and life, and when this obligation is at stake, *per se* one must follow the safer side, so that even a much more probable opinion to the contrary (in our case the opinion that one will not contract appendicitis) may not be followed. (St. Alphonsus, *Theologia moralis*, I, 42 sq.). From this it might seem to follow that one would even be obliged to have the operation. However, it seems that the operation in question would be an extraordinary means of safeguarding one’s health. Now, there is no *obligation* of using an extraordinary means of protecting health and life; but one is *permitted* to use such a means (St. Alphonsus, *Theologia moralis*, III, n. 372).

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**MATER DEI SEMINARY**  
7745 Military Avenue  
Omaha NE 68134-3356