

# Adsum

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*Tonsure and Minor Orders on the feast of Saints Philip and James*

## LETTER FROM THE RECTOR

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Dear Friends and Benefactors,

In the Gospel for the Third Sunday after Easter, Our Lord speaks to His Apostles about “a little while” or as in Latin, the word “modicum.” Indeed how short and quickly passing are the things of this world. With the late Easter this year, soon after celebrating Holy Week and the Feast of the Resurrection, our seminary classes were concluded and seven of our seminarians advanced toward the holy priesthood. How quickly has this past scholastic year gone by!

At the beginning of May, Fr. Abrahamovich, a former priest of the Society of St. Pius X, from Italy came to visit us. He wanted to establish contacts with traditional bishops and priests in the United States, and so he started on the east coast with visits to Bishop McKenna, OP, and Bishop Sanborn. From there he traveled to Ohio to meet Bishop Dolan and then to Omaha to meet myself. His last stop was to Mount St. Michael to visit Fr. Casimir Puskorius, CMRI.

Fr. Abrahamovich came to the conclusion that the modern church is not the Catholic Church when Benedict XVI issued his *motu proprio*. Although he granted a more extended use of the Latin Mass, he clearly taught that the Novus Ordo “mass” and the Latin Mass were equal. The only distinction Benedict XVI made was that the Novus Ordo was the ordinary form of the Latin Rite and that the Latin Mass was the extraordinary form. This was the pro-



*Marcellus Moylan (Hawaii) receives Clerical Tonsure*



*Creagh Goble (South Africa), Florent Grassigli (France), and Nino Molina (Philippines) receive the order of Porter and Lector*

verbial last straw for Fr. Abrahamovich. How can a neo-Protestant commemorative meal be put on the same level as the Holy Sacrifice of the Mass?!

Fr. Abrahamovich said that as a member of the Society of St. Pius X in Italy, he was not aware of the reality of the traditional movement in the United States of those who do not recognize the legitimacy of the Vatican II “popes.” He was very excited to see the churches, chapels and schools here in the United States and took many pictures and video recordings to share with the faithful in Europe.

During this summer break, our religious seminarians who remain at the seminary have multiple projects to prepare for next fall. Besides the usual maintenance of the buildings, we must continue to find ways to expand our capacity to house new seminarians and an increase of our high school boarding facility.

At the end of this month, we will have two new priests ordained at Mount St. Michael. Such is always a momentous occasion when we consider how the modern church had invalidated the consecration of bishops in 1968 with the new rite established by Paul VI. How often traditional Catholics point to the year 1969, when the Novus Ordo was officially imposed, as an infamous date. However, we can add 1968 as another tragic year because with Paul VI’s defective form for the consecration of bishops, the invalidity of Novus Ordo “bishops” and “priests” further ensured the destruction of the Holy Sacrifice of the Mass and the loss of the Real Presence of Christ in the Holy Eucharist.



*Carlos Borja (Oklahoma), Julian Voth (Germany), Frater Anthony Short CMRI (Colorado) receive the Minor Orders of Exorcist and Acolyte*

How significant it was that the Angel of Portugal who appeared to Lucia, Jacinta, and Francisco prior to the

apparitions of Our Lady of Fatima, spoke of the Holy Eucharist and the Real Presence of Jesus in the tabernacle. How beautiful a prayer did the Angel teach the Fatima children, “My God, I believe, I adore, I trust and I love Thee... O most Holy Trinity, Father, Son and Holy Ghost, I adore Thee profoundly. I offer Thee the most Precious Body, Blood, Soul and Divinity of Jesus Christ present in all the tabernacles throughout the world...” A mere fifty years later, the Novus Ordo “mass” was being designed with the help of Protestants and Paul VI was substantially altering the form for the consecration of bishops.

Thus, the upcoming ordinations should increase our love and appreciation to the Sacred Heart of Jesus and the Immaculate Heart of Mary that in these difficult times, we still have the true Faith, the Holy Sacrifice of the Mass, and the Real Presence of Our Lord in the Holy Eucharist. Please remember Rev. Michael Oswald and Rev. Brendan Legg in your prayers that they be holy priests.

With my prayers and blessing,  
Most Rev. Mark A. Pivarunas, CMRI



*Religious seminarians take a break from their work to follow in the footsteps of St. Peter and St. Andrew to catch fish for the Friday supper table. Instead of nets, they use bows and arrows.*



*Some of the highschool boarders assist in the cutting of the last grand maple trees on the property. With the occasional high winds and thunderstorms, these limbs were a potential hazard to adjacent buildings at the seminary.*

# *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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## *Interpretation of the Eucharistic Fast Law*

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**Question:** May the three-hour (from solids), one-hour (from non-alcoholic beverages) law that is now the norm for the Eucharistic fast be taken morally? To give a concrete example, would it be permitted to a lay person to receive Holy Communion when his watch tells him that he finished breakfast two hours and fifty-eight minutes previously?

**Answer:** There is well-nigh unanimous agreement among theologians that the answer must be negative. "If one has not fulfilled the conditions of the fast and goes to Holy Communion, one sins mortally." The concessions of 1957 gave no indications of any change in this matter.

Theologians and canonists agree that the "three-hour one-hour law" which now constitutes the norm for the Eucharistic fast must be observed exactly, to the very second. It is true, Father Regatillo has suggested that it may be permitted to interpret this law morally, but in view of the fact that all previous legislation regarding the Eucharistic fast demanded mathematical exactness in computing time and there is no evidence of any change in the documents emanating from the Holy See, it is difficult to see how this lenient view can have sufficient weight to be followed in practice. Hence, in explaining the law of the Eucharistic fast to their people, priests should insist that the period of fasting required before receiving Holy Communion is to be interpreted literally and exactly. It is true that some theologians admit *parvitas* (slight matter) in judging the time element, so that it would be only a venial sin to cut off a few minutes from the time required for fasting, but there seems to be no adequate intrinsic reason for this concession.

The concessions granted by the Holy See in the matter of the Eucharistic fast are very definite; outside of these, the law continues unchanged. One of the chief characteristics of this law is its complete gravity. It admits of no parvity of matter in respect to the computation of time and the amount of food or drink that breaks the fast. Hence, it must be regarded as objectively a mortal sin to shorten by a single moment the hour between the taking of liquid nourishment and the beginning of Mass or the reception of Holy Communion, or to receive Holy Communion after the smallest amount of solid food. In the words of Father Ford in reference to the concession of 1953: "Suppose someone has fasted only fifty-five minutes from liquids; or suppose he has taken only a minute quantity of forbidden solids along with the liquids. If such a one thereupon went to Communion, could he be said to be sinning only venially, because he has failed to observe the fasting conditions in such a small matter? The answer must be negative."

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## *Eucharistic Fast*

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**Question:** A priest has suffered a coronary thrombosis, but is again able to perform his sacred duties. He is assigned to say the 8 and the 10 o'clock Masses on Sunday. In view of his previous ailment may he take liquid nourishment up to the beginning of his first Mass?

**Answer:** It is a reasonable interpretation of the Apostolic Constitution *Christus Dominus* to hold that one who fears that he may be afflicted with sickness unless he takes some liquid nourishment or medicine before the celebration of Mass or the reception of Holy Communion is entitled to this privilege. Thus, Father John Ford, S.J., in his excellent commentary on the Constitution of 1953, says: "A person who is not sick at the moment but who foresees that he will be sick and will suffer grave inconvenience unless he takes medicine or liquid is entitled to the dispensation and may take the nourishment or medicine in order to forestall the sickness."

Certainly, a priest in the circumstances described by the questioner has reason to fear a recurrence of the ailment he has previously experienced, and hence is entitled to medicine or liquid nourishment before either of the two Masses or both. Such medicine or liquid may be taken even immediately before the Masses.

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