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Adsum

Adsum is published by the seminarians of **Mater Dei Seminary** for the enjoyment of our families, friends and benefactors.



Alexander Kryssov from Russia receives Minor Orders

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

One of the many highlights of the past month of October has been the ordination to the minor orders of our seminarian from Moscow, Russia. This was indeed significant as it was held during our annual Fatima Conference (this year being the 90th anniversary of Our Lady's apparition). Although one seminarian from Russia may seem a very small matter in the eyes of the world, nevertheless, it is no small miracle that the traditional Catholic Faith continues to persevere in the midst of a country which Our Lady made explicit mention at Fatima ("Russia would spread her errors").

Over the past 3 years, the traditional Catholic faithful in Moscow have never asked for financial aid. Their only request has been for spiritual assistance, i.e., that we send a priest to provide Mass and the Sacraments on a regular basis. Fortunately, Fr. Eugene Rissling from Germany speaks fluent Russian and has been able to meet their needs. And with the ordination of our German seminarian, Fr. Johannes Heyne, Fr. Rissling has become more available to provide for the faithful in Russia.

Nevertheless, the circumstances in Moscow have changed with the upcoming demolition of the property that is being rented for their chapel. This will mean that the small group of faithful will most probably have to pay a higher rent for a new chapel location. Unfortunately, the



Alexander, Father Casimir Puskorius, and the Bishop after Mass and Minor Orders



Brother M. Xavier operates the back-hoe for the new sewer line.

faithful have limited incomes to face this increase in rent. With this problem now facing them, their co-ordinator has humbly appealed to me for financial assistance to make up the difference.

If our readers are in a position to give to the "Church in Russia," please forward your small donations to Mr. Tim Drahman at Mt. St. Michael, who will wire the donations directly to their bank in Russia. A small donation from a sufficient number of our readers could provide the necessary funds to keep their chapel.

As our readers will recall from past issues, our facilities in Omaha are undergoing a needed expansion. An important and necessary part of this development has been the creation of a new sewer system. Thanks to the professional help and advice of Mr. Mike Gronenthal, the father of Fr. Christopher Gronenthal from Spokane, Washington, our sewer lines and the rough-in plumbing have been approved by the City of Omaha. With this accomplishment, the completion of the new and larger classrooms will soon follow.

Throughout the month of October, we had Exposition of the Blessed Sacrament with the public recitation of the Rosary. This was such a spiritual boost for us. How ap-

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propriate it is to recite the mysteries of the Rosary in the presence of the Blessed Sacrament. The same Jesus Christ



Mike Gronenthal, the father of Fr. Christopher Gronenthal, volunteers his professional service to provide the plumbing for our new classrooms.

that we adore before us on our altars is the same Jesus that became Incarnate in the womb of the Blessed Virgin Mary as we meditate on the Annunciation; the same Jesus who hung on the Cross as we meditate on the Crucifixion, and the same Jesus Who rose on the third day as we meditate on the mystery of the Resurrection. How beneficial it is to pray the Rosary in His divine presence. Such was the practice of Blessed Peter Julian who spent long hours in adoration before the tabernacle.

As we pray our daily prayers for the faithful departed throughout the month of November, it would be well for us to recall the sad reality that the doctrine of Purgatory has been subtly disregarded in the Novus Ordo Church. How often I have heard stories from traditional Catholics who have been passively present at the modern funerals out of respect or courtesy (in accord with Canon 1258) and related how the modern clergy for the most part speak and act as if the departed are now in Heaven. Modern funerals are no longer a time of prayer for the souls of the departed, but a time of celebration of the person's life! Where has the doctrine of Purgatory gone? How does anyone know for certain the departed is without doubt in Heaven? Typical of the Novus Ordo, mundane objects are included in the burial service from a baseball catcher's mitt to a motorcycle! The modern "liturgy" has become nothing less than a show!

And as we pray for the Holy Souls in Purgatory, let us not forget to carry our daily crosses patiently to make atonement for our past sins in this life rather than the next.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

Excerpts from the "Friends of the Cross"

by St. Louis de Montfort

These sins of ours must be punished either here or hereafter. If they are punished in this world, they will not be punished in the world to come.

Do we think of this, my dear Brothers and Sisters, when we have some trial to undergo here below?

Blessed indeed are we who have the privilege of exchanging an eternal and fruitless penalty for a temporary and meritorious suffering, just by patiently carrying our cross. What debts we still have to pay! How many sins we have committed which, despite a sincere confession and heartfelt contrition, will have to be atoned for in Purgatory . . . simply because in this world we were satisfied with a few insignificant penances! Let us settle our debts with good grace here below in cheerfully bearing our crosses, for in the world to come everything must be expiated, even the idle word (Matt. 12:36) and even to the last farthing.

Father Connell Answers Moral Questions

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

Viaticum to a Child

Question: May a child in danger of death be given the Viaticum, even though he has not attained the use of reason?

Answer: A categorical answer to this question could be given only if the meaning of the phrase “use of reason” were clearly defined—which is not the case. As this expression is commonly used in the Code of Canon Law it evidently means that degree of intellectual maturity which renders one capable of moral judgments even to the extent of grasping the notion of grave sin (cf. Cappello, *De sacramentis* [Rome, 1938, I, n. 462]). The use of reason in this sense is presumed to be attained at the age of seven (Can. 88 § 3). When a child has reached this stage of mental development he is bound by the precept of paschal communion (Can. 859, § 1).

However, when there is question of the administration of the Viaticum the Code requires only that the child have sufficient intellectual development and instruction to be able to distinguish the Body of Christ from common food and to adore It reverently (Can. 854, § 2). Evidently, this is something different from the “use of reason” as defined above. It does, indeed, imply some understanding of what the Holy Eucharist is, but it does not necessarily postulate the ability to understand and to commit grave sin. Indeed, the Code

does not demand that the child perceive even those mysteries of faith which must be believed by necessity of means for salvation, and which must be known by the child who receives his first communion outside the danger of death (Can. 854 § 3).

The child of five years, or perhaps even four, who has received proper religious training from his parents might well fulfil the conditions for the reception of the Viaticum. And it should be noted that the Code not only permits but even commands that the Holy Eucharist be administered in such a case (Can. 852, § 2).

It is possible, therefore, that a child may be sufficiently intelligent and instructed to receive the Viaticum, yet could not be given Penance and Extreme Unction, for these sacraments demand the attainment of the use of reason in the sense of sufficient maturity to understand and to commit sin. However, it would seem that in practice, usually when a child is judged capable of receiving the Viaticum, he can be given enough instruction in a short time to dispose him for at least the conditional administration of Penance and Extreme Unction also.

Confessions of Children

Question: If a child confesses only trifling faults which objectively can hardly be considered sins, such as the forgetting of morning prayers, disobedience to an older sister, and it is impossible to get any certain matter by questioning, what is the proper procedure for the confessor?

Answer: Some would recommend that in the case described the child should be given a blessing and dismissed. However, whenever there is a probability that the little one was guilty of a venial sin—even though the guilt was subjective and there was no objective violation of any commandment—it would seem both

permissible and advisable for the confessor to impart conditional absolution. The axiom *Sacramenta propter homines* should urge us to give children the benefit of conditional absolution whenever there is even a reasonable probability that they have provided sufficient matter for sacramental pardon.

ADSUM, a publication by the seminarians of **MATER DEI SEMINARY** for the reading enjoyment of friends and benefactors, is sent free of charge to all who request it. If you are interested, please provide your name and mailing address to:

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