



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,

This newsletter features the ordination of our two new priests. Before we refer to the beautiful ceremonies, it is necessary to share some sad news.

For Father Bernard Welp, CMRI, the joy of his ordination was followed by the death of his dear mother just three weeks later. Fr. Bernard had the consolation of administering Extreme Unction to her before she passed away and to offer the Solemn Requiem Mass for the repose of her soul. Whatever sacrifices had been made to reach the priesthood, these are nothing compared to the consolation to have prepared a loved one for eternity. Please pray for the repose of the soul of Barbara Welp. She was preceded in death by her husband, Ray. As I had the privilege to deliver the eulogy at Ray's funeral, I was deeply moved that Ray would have to witness his son's ordination from Heaven.

Words cannot describe the joy and happiness of Father Alexander Kryssov from Moscow, Russia, at the reception of the holy priesthood. It is truly remarkable that the traditional Catholic faithful in Moscow (St. Pius V Chapel) had persevered after the death of their elderly traditional priest from Lithuania. They were able to preserve the faith without the benefits of Holy Mass and the Sacraments. I am sure at times the prospect of having a resident priest seemed, humanly speaking, very grim. How wonderfully has Our Blessed Mother heard their prayers!

Fr. Kryssov was accompanied by two young men who were so appreciative of the opportunity to witness the ordination of their good friend and fellow Catholic. This has been a ray of hope for the spread of the Faith throughout Russia. As we have mentioned in the past, St. Pius V Chapel in Moscow is in need of our support, and donations can be directed to Tim Drahman at Mount St. Michael.

I did not realize how long it had been since a priestly ordination took place at Mt. St. Michael. Someone made mention that it had been over ten years. With the seminary in Omaha, most of our ordinations have been here which has been beneficial for many traditional Catholics. Omaha is centrally located and easily accessed from the western and the eastern parts of our country.

With this "drought" of ordination ceremonies at Mt. St. Michael, it was a real spiritual treat for the religious and laity. It was amazing how many people traveled many hours from the Seattle-Tacoma area to be present. Many had never seen ordinations to the priesthood and were most attentive to follow the special booklets with the ceremonies and explanations.

The Mt. St. Michael choir was nothing short of spectacular. With what great expectation they prepared to sing for the Solemn Pontifical Mass. One of the highlights for the choir was when they resounded with the magnificent hymn, "Tu es Sacerdos" after the newly ordained priests' hands were anointed and they were presented with the chalice with wine and the paten with a host. As often as ordinations have been held, that hymn at that moment is a reminder to all of our priests of the great dignity that has been conferred upon them.

What makes an Ordination Mass unique is that the newly ordained priests concelebrate the Mass with the Bishop. The prayers of the Offertory, Preface, Canon, and the rest of the Mass are said in unison and out loud.

It is the custom that before the clergy process out of the church at the end of the ceremonies, the newly ordained priests give their parents their first blessing. When Fr. Bernard came to the Communion rail to give his frail mother his priestly blessing, there was not a single soul who was not moved at such a sight. And little did Father know that just three weeks later, he would be laying to rest his dear mother. It is also the custom that the linen cloth which wrapped the anointed hands of the newly ordained priest be buried with the priest's mother.

How appropriate it was that our new priests were ordained on the Feast of the Holy Rosary of the Blessed Virgin Mary! The life of a priest is full of joys and sorrows and in the midst of his sorrows, the priest looks forward to the glories of Heaven.

On behalf of Fr. Bernard Welp, CMRI and Fr. Alexander Kryssov, we would like to thank all those who supported them on their journey to the priesthood by their prayers and sacrifices and their financial support. Please remember to continue to pray for them that they may be good and holy priests after the example of Our Divine Lord, Jesus Christ, the Eternal High Priest.

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



The Bishop's admonition to the ordinandi



The Prostration during the Litany of the Saints



The priests join with the Bishop in the imposition of hands



The Preface with the essential Sacramental form



The Anointing of Hands



**The newly Ordained Priests concelebrate
with the Bishop**



**The newly Ordained Priests recite
the Apostles' Creed**



**Fr. Bernard Welp
gives his mother his priestly blessing**

More Answers to Today's Moral Problems

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

Validity of Confession

Question: In the recent edition of *Summa theologiae moralis* by Noldin-Schmidt-Heinzel (Innsbruck, 1954), III, 293, it is stated that if a confessor did not understand *any* of the sins told by the penitent, the absolution would be invalid because there was nothing on which the confessor could sacramentally pass judgment. Evidently there is question of mortal sin, and by *understanding* is meant the recognition of the specific nature of the sin. Is this statement correct?

Answer: If the opinion in question is taken literally, as applicable to all circumstances, it is difficult to see how it can be reconciled with certain principles pertinent to the Sacrament of Penance admitted by all theologians. Unquestionably, there are certain circumstances in which the penitent can be absolved after a merely generic confession, which includes no mention of the specific nature of his sins, but indicates simply that the penitent has committed sin. Such a mode of confession would be valid and lawful on the part of a large group of soldiers about to take part in a dangerous battle. In a case of this kind the priest has understood no particular sin, yet the confession and the absolution are certainly valid. Therefore, it is not correct to say, without qualification, that if the confessor has not understood any particular sin, he cannot impart

valid absolution. Of course, if the priest has not understood the specific nature of the sins confessed—for example, because of distraction, drowsiness, deafness on the part of the priest, or the lack of clear enunciation on the part of the penitent—he must ordinarily ask the penitent to repeat what has been missed, at least if there is reason to believe that it contains grave matter. But there are times when the priest would be justified in imparting absolution even when he has not understood any sin in its specific nature. Thus, if the penitent finds it very difficult to enunciate properly, because of illness or some physical defect, and there is no hope that another attempt will produce a more satisfactory confession, the confessor may absolve him, even though he has not understood any particular sin in its specific nature.

Vocalizing the Sacramental Penance

Question: When a person receives as a sacramental penance the recitation of a number of Our Fathers and Hail Marys, must he recite these with the lips, or is mental recitation sufficient to fulfill his obligation?

Answer: The Our Father and the Hail Mary are *vocal* prayers, and hence when they are given as a penance they must be said vocally. In the words of Regatillo-Zalba: "A prayer [imposed as a penance] must be recited orally, not

merely by reading it or mentally reciting it."⁵ The same doctrine is taught by Capello.⁶

⁵ E. F. Regatillo and M. Zalba, *Theologiae moralis summa* (Madrid, 1954), III, n. 455.

⁶ Capello, *op. cit.*, II, n. 250.

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