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Adsum

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



Priestly Ordinations — Feast of Sts. Peter and Paul

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

This issue of our seminary newsletter features the priestly ordinations of Fr. Michael Oswalt and Fr. Brendan Legg. On the feast of Sts. Peter and Paul, June 29, Mount St. Michael chapel was filled with traditional Catholic faithful from all over the country who attended the Pontifical High Mass during which eighteen priests assisted me as two more of our seminarians became “other Christs.”

Among these priests was Fr. Alexander Krysov from Moscow, Russia. It was no small act of Divine Providence that he was able to get his visa on Monday, June 27, and fly out early the next morning (Moscow time) to arrive late Tuesday, the night before the ordinations. Fr. Krysov had been up twenty-six hours to be with his fellow priests for this special occasion. Also visiting were Fr. Lira from Guadalajara, Mexico, and Fr. Julian Gilchrist from New Zealand.

It was truly amazing that many long-time traditional laity had never before attended the ordination of a priest. Some said it was one of the most inspiring moments in their life. It was also very encouraging for the laity to see such a considerable number of priests



Fr. Michael Anaya and Fr. Julian Gilchrist witness the Oath against Modernism and Profession of Faith of the Ordinandi



Ordinandi are instructed in the duties and obligations of the Priesthood

present to join the Bishop in the imposition of hands, showing that they share in the priesthood.

How significant and providential it was that Pope Pius XII in his Apostolic Constitution *Sacramentum Ordinis* (1948) authoritatively determined the exact matter and form for the ordination to the diaconate and priesthood and for episcopal consecration. Twenty years later in 1968, with the aftermath of Vatican II, Paul VI substantially changed the form for the consecration of bishops. This alteration was so similar to the changes introduced into the Anglican Church at the time of Edward VI. Pope Leo XIII in his Apostolic letter *Apostolicae Curae* on September 13, 1896, declared Anglican Orders to be invalid because of the substantial change in the sacramental form introduced. The Anglican form was “Receive the Holy Ghost,” which is ambiguous because it does not express the grace and the power bestowed in episcopal consecration. Pope Leo XIII taught, “But the Episcopate undoubtedly by the institution of Christ most truly belongs to the Sacrament of Orders and constitutes the sacerdotium in the highest degree, namely, that which by the teaching of the holy Fathers and our liturgical customs is called the

‘summum sacerdotium, sacri ministerii summa’ (the fullness of the priesthood, the fullness of the ministry). So it comes to pass that, as the Sacrament of Orders and the true sacerdotium of Christ were utterly eliminated from the Anglican rite...” This Pontiff made it clear “that form consequently cannot be considered apt or sufficient for the sacrament which omits what it ought essentially to signify.”

Based on the teachings of Pope Leo XIII, the new rite of consecration of bishops established by Paul VI must be considered invalid. The new form used in the Conciliar Church is “So now pour forth upon this chosen one that power which is from You, the governing Spirit whom You gave to your beloved Son, Jesus Christ, the Spirit given by him to the holy Apostles, who founded the Church in every place to be your temple for the unceasing glory and praise of your name.” Nowhere in this form is to be found the grace and power of the episcopacy—the fullness of the priesthood, the fullness of the ministry.

For this reason, when Fr. Michael Oswalt (formerly a Novus Ordo “priest”) was ordained, he was ordained absolutely and not conditionally. Furthermore, the “priests” of the Fraternity of St. Peter are certainly not an option for Mass and the Sacraments.



The newly ordained priests concelebrate the Mass with the Bishop



“Receive the Holy Ghost, whose sins you shall forgive, they are forgiven.”

For although a traditional rite was followed for their “ordination” ceremony, Novus Ordo bishops have not been validly consecrated since the new rite was introduced in 1968.

Our newly ordained priests will remain at Mount St. Michael for the next year in order to be under the care of older and more experienced priests. This has always been the practice of the Church and there is much wisdom in this custom.

One of our priests, Fr. James McGilloway CMRI, was not able to attend the ordinations because he is presently receiving medical treatment for cancer. I told him that although everyone would have appreciated his presence, there is a greater concern that he experiences a full recovery in order to resume his priestly duties. Please remember him in your prayers.

May all of our priests be holy, meek and humble of heart, after the Sacred Heart of the Eternal High Priest!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

Father Connell Answers Moral Questions

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

Vitamin Pills and the Eucharistic Fast

Question: Can vitamin pills be considered medicine, and hence be taken at any time before Communion, or are they a form of food which is permitted only up to three hours previously? Would it make any difference whether they are taken because of a doctor's prescription or by one's own choice?

Answer: Some persons who are perfectly healthy take vitamin pills in order to maintain their health; others take them as a remedy against some form of ailment. In the case of the former group, I believe that vitamin pills are to be considered as food, and hence may not be taken within the three hours before Communion. Such persons cannot be classified as *sick* people, for whom the concession is granted. Those who use them as a remedy against some ailment may regard them as medicine. This would seem to be the judgment of the average person (the *aestimatio vulgaris*), which the Church values so highly in deciding questions of this sort. As far as the eucharistic fast is concerned, I do not think it makes any difference whether they are used as a remedy with a doctor's prescription or by one's own decision. The *motu proprio* (papal letter) of 1957 made no statement to the effect that a doctor must prescribe the medicine permitted before Holy Communion.

However, this does not mean that even a person who takes vitamins as a medicine is always permitted to take them up to the time of Mass or Holy Communion. There must be some *necessity* for taking them within the period when solids are ordinarily forbidden. The Instruction of the Holy Office which accompanied the Constitution *Christus Dominus* in 1953 allowed medicine to the sick immediately before receiving Holy Communion only if "because of their illness they cannot, *without grave inconvenience*, observe the fast completely until the reception of Holy Communion." No such restriction was added in the *Motu proprio* (papal letter) "Sacram Communionem" in 1957, but certainly there must be some inconvenience involved by not taking the vitamins shortly before receiving Holy Communion. Hence, if it makes no difference when one's pills are to be taken in the course of the day, I believe he should take them either after Mass or Holy Communion or more than three hours beforehand.

However, I would be lenient in deciding when a sufficient reason is present justifying the taking of the vitamin pills up to the time of receiving Communion. For example, if it is definitely beneficial to space the vitamins at certain definite times through the day, one may make use of the concession. Nor would one have to rise before his accustomed time to take the pills three hours previously.

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