



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,

During this past October Fatima Conference, it was a pleasant surprise to have Bishop Martin Davila, from Mexico, with a number of the Trento priests in attendance as well as Fr. Alexander Krysov, from Moscow. It had been several years since Bishop Davila and myself have had a chance to meet, and it was a wonderful opportunity for us to renew our mutual support for his priestly organization, Trento (established by the late Bishop Carmona) and for the Congregation of Mary Immaculate Queen (CMRI). In the works is a joint priest conference this summer here in Omaha with Bishop Davila and his priests from Mexico, and myself and the CMRI priests and secular priests under my spiritual care.

Following the Fatima Conference, Fr. Alexander Krysov and one of his parishioners visited the seminary in order to present to the seminarians a number of conferences on ecclesiastical history. Fr. Krysov holds a doctorate in history from the University of Moscow. In fact, it was from his study of history that he came to a knowledge of Catholicism at a time when Russia was still under the Soviet Union and Communist rule. Fortunately, Fr. Krysov came in contact with an old Lithuanian Catholic priest, Fr. Stanislaus Mazeika, who had not been tainted by the Novus Ordo and the errors of Vatican II (due to the Communist restrictions of information from Western countries). After the death of Fr. Mazeika, his faithful parishioners researched the internet for traditional Catholic bishops to provide a priest for them. They sent letters to various traditional bishops, and when I read their request, I immediately



Bishop Martin Davila and some of the Trento priests joined us for the Fatima Conference

contacted Fr. Eugen Rissling in Ulm, Germany, who speaks German, English, and Russian fluently. Fr. Rissling made contact with this traditional group in Moscow and eventually began to visit them to provide them with the Mass and the Sacraments. Fr. Kryssov expressed his desire to become a priest and for the next few years studied under Fr. Rissling. On October 7, 2008, Fr. Kryssov was ordained to the holy priesthood together with Fr. Bernard Welp, CMRI at Mount St. Michael. So now, against seemingly all odds, there is a traditional Mass center in Moscow, Russia.

This reminds me of the necessity to establish a missionary guild to raise needed funds for our foreign missions. There is a particular need at this time to provide for the Catholic faithful in the Philippines. Fr. Nino Molina had two Mass centers there and with his return to the United States, we are alternating our different priests to fly to the Philippines to provide the Mass and the Sacraments. The faithful there are poor and give whatever support they can, but it is still far short of the amount to cover the costs of the flights. If any of our Adsum readers would like to donate a little to our various foreign missions, it would go a long way to keep the true Catholic faith alive around the world. Please give any donations under the title, St. Francis Xavier Mission Fund so we know where to apply your kind support.



The late Fr. Stanislaus Mazeika of Moscow



Fr. Alexander Kryssov gives conferences on ecclesiastical history to the seminarians

This December six of our seminarians will advance closer to the priesthood. Jeremy Saunders from Canada, Bradley Parker from Australia, Stephen Sandquist from Nebraska, and Tien Le from California will receive the first two minor orders of Porter and Lector. Frater Philip Davis, CMRI will receive the last two minor orders of Exorcist and Acolyte and Frater Augustine Walz, CMRI will receive the major order of Subdiaconate. Please remember them in your prayers. As always, your prayers and support are very much appreciated!

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

Review of Pope Pius XI's Encyclical on Atheistic Communism

by a seminarian

In the year 1937, Pope Pius XI issued an encyclical letter to warn the world about the dangers of Communism and provide a solution: the teachings of the Church.

In this encyclical, the Pope shows us how Communism constitutes a great danger, not only to the Church but also to all human civilization. Communism is, for the first time in history, a cold-blooded struggle to destroy all religion and idea of God, in order to create an atheistic society. Based on a materialistic view of reality, every single principle of this system is polluted by error and, as such, can bring nothing but pernicious results, as was clearly seen at the time of the Bolshevik Revolution.

In this revolt, the principles of Marxist atheistic materialism were applied. The Pope unfolds this doctrine—Communism pretends to arrive at a society without classes, through a class struggle, a fight brought to the most violent consequences, even terrorism and murder.

The goal to achieve is a society with no authority and with no difference in possession or social condition; a society with no God, with no family, with no free individuals, but slaves of a regime that would destroy any attempt of progress under the pretext of keeping every man equal to one another, until the dreamed-of day when even the State will disappear as such.

As the Pope points out, such ridiculous and false promises are completely impossible of fulfillment and have been proved wrong already by experience. How

could it be then that Communism was and is still on such a rise of popularity, even among nations once Christian? The answer given is nothing more than that there is a hidden power behind this doctrine that supported it and propagated it by means of a shrewd and widespread propaganda, through an international mechanism, using all communication media; a power that kept the press in a conspiracy of silence, keeping in secret all the horrors and injustice that was going on in Russia, Mexico, and Spain.



To fight against this great evil, the pope explains clearly the doctrine of the church. Above all, the existence of God and our duties towards Him, as well as the law given to us by Him, become a safe hinge for every social and individual question. Man is not just matter; he has a soul. Therefore, man aspires to greater things than just material welfare. In his quest for

perfection, man has the need of assistance and a natural tendency to association. Matrimony, being the only solid foundation of a greater society, holds a primary place. He also has a tendency and a God given right to improvement and to freely develop his forces and talents in order to attain a better state in life and the exercise of virtues, including among these religion.

Having the Church's light to lead the way, it is necessary to know what we can do to fight against this menace. The Pope asks for prayer and penance, but he also reminds us that we ought to study the teachings of the Church, the falsehood of the enemy's doctrine, and to foster Catholic Action.

Father Connell Answers Moral Questions

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

THE QUANTITY OF WINE FOR MASS

Question: What is the minimum quantity of wine that should be taken for the Holy Sacrifice?

Answer: In limiting the quantity of wine for consecration in the Mass the priest must be on his guard against two possibilities—first, the amount of wine he takes at the Offertory may be so small that it will be rendered invalid matter for the Eucharistic Sacrifice by the water that is added; second, it may not be sufficient to provide a *potus* of the consecrated species. This latter statement has reference to the necessity of having a sufficiently large amount of the consecrated species of wine to reach the stomach, without being substantially disintegrated through mixture with the saliva. For Our Lord commanded that we *eat and drink* His flesh and blood, and, consequently, many theologians teach that the consecrated species must be actually transmitted to the stomach before a person can be said to have received Holy Communion. Such is the doctrine of Aertnys-Damen, who say with reference to Holy Communion under the species of bread: “If the sacred species are dissolved in the mouth... no grace is received, because there is lacking the *eating*.” The same conclusion could be drawn if there were lacking the *drinking* of the consecrated species of wine. In order to guard against these possibilities it would seem that a priest should take at least two teaspoonfuls of wine for the consecration.

THE PRESERVATION OF ALTAR BREADS

Question: A community of nuns in Holland bakes altar breads, not only for priests in their own land but also for priests in foreign lands. The hosts are enclosed in hermetically sealed cans to protect them against disintegration, and it is claimed that in this manner they can be kept fresh indefinitely. Indeed, the local bishop testifies that these hosts are used in about 100 churches in Asia and Africa and are found fully satisfactory. Naturally, this means that at least several weeks, and perhaps several months intervene between the baking and the use of these altar breads. Some dealers in the United States are now wondering if these hosts could be put on sale in our country. Would this be conformable to the rules laid down by the Church and theologians regarding the length of time that may be permitted between the baking of altar breads and their use?

Answer: The law of the Church prescribes that the bread to be used for the Holy Eucharist must be “recently made, so that there is no danger of corruption.” Moreover, decrees of the Sacred Congregation of the Sacraments give detailed directions on this point. The general rule is that it would be gravely illicit to use hosts that have been baked more than two months previously.

However, we now have a process whereby altar breads can be used after a long period of time if they have been preserved in this scientific manner. As far as the divine law is concerned, there is no difficulty about the validity and the lawfulness of the eucharistic consecration when such altar breads are used. There is a difficulty, however, from the standpoint of the ecclesiastical law, which (in the decree of 1918) very definitely condemns the use of hosts made two or three months previously. Nevertheless, I believe that by a reasonable interpretation of these Church laws, which supposed that the hosts were kept without any scientific measures for preserving them from corruption, we can hold that it is lawful to use hosts that have been preserved in the way described by the questioner, so that they are free from even the slightest sign of corruption. I recommend, however, that those who desire to promote the use of the altar breads kept for an indefinite period in this way propose the problem to the Holy See and obtain an authoritative answer. At any rate, it should be emphasized that after these hosts have been taken from the container and consecrated at the Holy Sacrifice, they must not be kept too long, either for the communion of the faithful or for exposition of the Blessed Sacrament.

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