



Adsum

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

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

It is truly amazing that the recitation of the holy Rosary is a devotion approximately 800 years old and has been the spiritual weapon that has saved the Church and Catholic nations from the attacks of our enemies, both visible and invisible.

This was especially the case at the Battle of Lepanto when the Christian fleets under the command of Don Juan of Austria defeated the Turks and prevented Europe from being overrun by Muslims. Pope St. Pius V encouraged the faithful to take up the spiritual arms of the holy Rosary to intercede with the Mother of God during this critical battle.

Pope Leo XIII was so devoted to this devotion that he wrote an encyclical letter each year of his papacy to praise this wonderful devotion.

I was recently approached during a wedding reception by a gentleman who was most inquisitive about the Catholic Faith; he was truly impressed by his attendance at a nuptial High Mass. After having explained the basic tenants of the Faith, I showed him my rosary and explained that this Catholic devotion is thoroughly based on Sacred Scripture. The Lord's Prayer (the Our Father) and the Hail Mary are both found in the Gospel of St. Luke; however, the most important part of the Rosary is the meditation on the Life, Death and Resurrection of Our Divine Savior Jesus Christ. At this point I inquired whether he was a Christian, to which he responded that he was a non-denominational pastor. Needless to say, he said that he now has a completely different view of the Catholic



Reception of the Cassock

Church. I hope to continue to correspond with him in the future and pray for his conversion to the true Church of Christ—the Catholic Church.

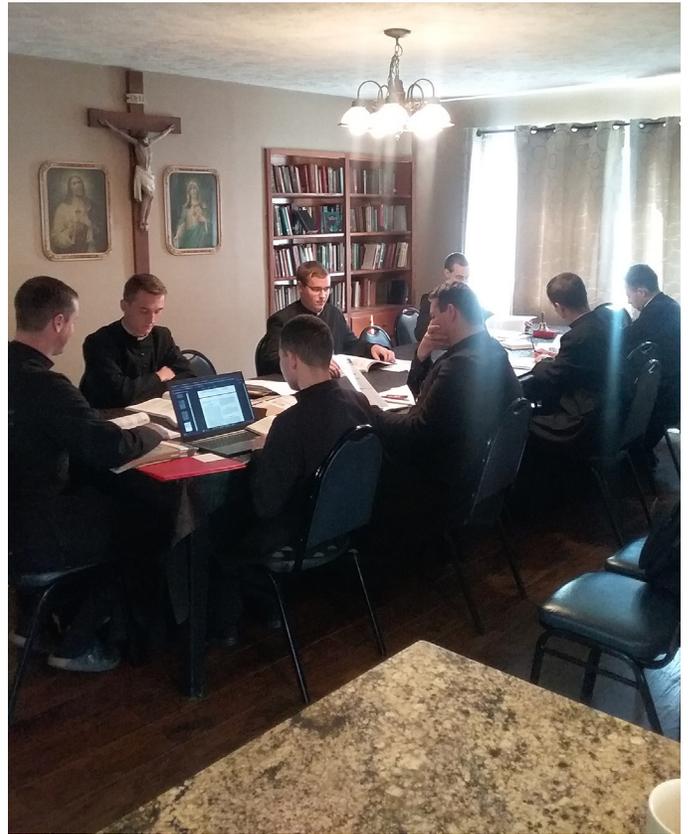
How often has Our Blessed Mother exhorted us to pray the Rosary in her apparitions at Lourdes and Fatima! As a matter of fact her words to the Fatima children in Portuguese used the word “tercos,” which means the 5 decades of the Rosary. When we think of the time it takes to recite the Rosary—a mere 15 minutes—and how wonderfully we combine vocal prayer and mental prayer, let us not make any excuses that we do not have the time to pray the Rosary every day. Parents need to instill this practice into the hearts of their children by word and example. There are so many wonderful booklets with beautiful pictures depicting the Joyful, Sorrowful, and Glorious

mysteries; what a powerful impression this has on the minds of the young!

In these terrible times of immorality and Godlessness in our society, let us take up our spiritual arms of the holy Rosary and the Brown Scapular to aid us to persevere in our precious Catholic Faith.

We would like to congratulate our new seminarians on their reception of the cassock as they continue their first year studies: Evan Estrada (Nebraska), Jacob Hasbrouck (Michigan), Connor Kordsmeier (Arkansas), Mateo Alzate (Colombia), Massimo Turii (Italy), and Vincent Timmerman (Nebraska). During the simple ceremonies, the Church reminds them that they don the black cassock to symbolize that they should renounce the things of this world and live for Christ alone.

On special feasts, the clergy and seminarians celebrate with a Solemn High Mass in which the



Morning classes for the older seminarians



Fr. Stephen Sandquist chants the Gospel for the Feast of St. Michael the Archangel

seminarians both serve and sing in choir. The feast of St. Michael was one such occasion, and the magnificent vestments used by the priest, deacon and subdeacon during the Mass were gifts from our Carmelite Sisters in Guadalajara.

The titular feast of the seminary—the Divine Maternity, October 11th—is always special to the clergy and seminarians. This feast was instituted by Pope Pius XI to mark the 1500th anniversary of the Council of Ephesus, which condemned the errors of Nestorius and reiterated the Catholic belief that Christ is indeed One Person with two natures, both human and divine, and that Mary should rightly be called the Theotokos, the Mother of God.

As always, we are most grateful for your prayers and support of Mater Dei Seminary, and be assured of our prayers and appreciation!

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

Excerpts from the Life of Pope Pius V

On a sparkling September day, Prince John marshalled his fleet to battle, after which the ships dropped anchor and everyone said the Rosary. The papal legate gave the apostolic blessing to the 65,000 men, all of whom had received the sacraments before sailing. No bad characters had been allowed to join the expedition.

There were four great squadrons in all. John of Austria commanded the main squadron, consisting of seventy ships; Doria led the right wing of fifty-four ships; and Barbarigo the left, also of fifty-four. The Pope's vessels were under the command of Colonna, whose ships sailed next to Prince John's. Ten more ships, under the leadership of John of Cardone, went ahead to seek out the enemy.

Heading eastward, they sighted the foe in the bay of Lepanto off the coast of Greece. At sunrise on October 7th, the two fleets moved toward each other. The 282 Turkish warships, strung out across the sea in a long crescent, outflanked the 241 Christian vessels, which were arranged in a tighter formation. The crimson crescent and star of the Mohammedan flag, the Sultan's gold-embroidered purple banner, and the fantastically-colored sails of the Turkish vessels presented a glorious and menacing sight, which was reflected in the choppy sea. Both fleets paused to size each other up.

Under the white banner of the Pope, the Christians recited the Rosary, ship by ship. General absolution was given by the chaplains. John of Austria urged his men to fight nobly.

During those long, tense morning hours, Pius V was kneeling in his chapel in distant Rome. He had prayed all night. He remained on his knees and stormed heaven with his prayers.

Under the noonday sun, the fleets closed on one another, and battle signals were given. The wind was favoring the Turks, who bore down rapidly upon the Christians. Then suddenly the wind died and sprang up from another quarter; it had shifted and was now favoring the Christians! They needed to be favored; they were fewer and had not so long a front line. The wind blew the smoke of the battle into the faces of the Turks and helped the Christian artillery fire reach its mark. Prince John stood in the prow of his ship, clutching a crucifix as he planned his battle strategy.

It was a long, stubborn fight, in which the Knights of St. John saved the entire Venetian squadron at the cost of their own lives in a glorious and hopeless charge. For three hours the losses seemed even on both sides, but Turkish morale was low, while Christian morale was high. Then

the Christians' left wing managed to sink the flagship of one of the Turkish squadrons. John of Austria was jubilant; he redoubled his fire and killed Hali, the Turkish commander, against whose ship he had been engaged. He boarded Hali's ship, pulled down his flag, and cried, "Victory!"

The battle lasted five hours more, but the Turks had no more enthusiasm. The Christians sank and burned ship after ship until, late in the afternoon, the thirty remaining Turkish vessels limped off, leaving behind them a sea cluttered with the wreckage of ships and men. A storm blew up and completed the destruction. The chaplains aboard the Christian vessels immediately offered Masses for the repose of their dead; then messengers were dispatched to Rome.

It was estimated that the Turks had lost 240 ships and 33,100 men; the Christians, a few ships and less than 8000 men. The Christians had taken 5000 Turkish prisoners and freed 15,000 Christian slaves, whom they had found chained to the oars in the Turkish galley ships.

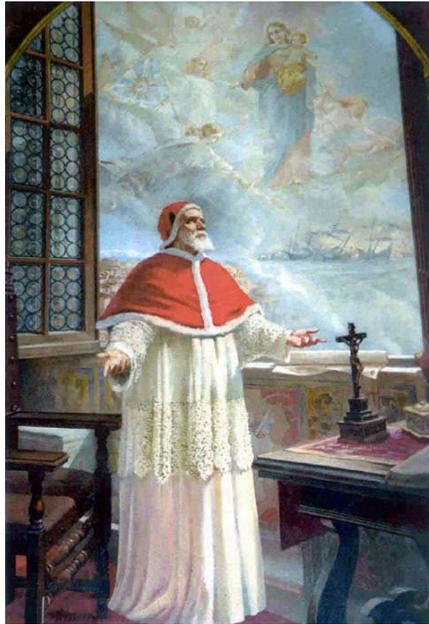
Around five o'clock that afternoon, while talking with his treasurer in the papal study in Rome, a thousand miles from Lepanto, the Holy Father became restless. He rose to his feet, walked to the window and opened it. After gazing into the sky a few moments, he cried out, "This is no time to talk of business! Let us thank Almighty God that our army has gained a great victory over the Turks!" At once he went into his chapel to kneel before the Blessed Sacrament and pour out the gratitude of his heart.

Two weeks passed before the messengers arrived—having been delayed by storms—but the Pope, his household, and the cardinals already knew the outcome of Lepanto.

When the news became official, Masses of thanksgiving were celebrated, solemn Te Deums sung, and processions held. The Pope's spirit had permeated the people; they realized that their victory had come from God, through His Blessed Mother and His Vicar on earth. The Battle of Lepanto had been won by prayer.

The Pope greeted Prince John with the exclamation, "There was a man sent from God whose name was John!" And presented him with a beautiful shield which bore a crucifix and the motto: *Christ conquers, Christ reigns, Christ rules.*

The grateful Pope added the title Our Lady Help of Christians to the Litany of the Blessed Virgin. The Feast of the Holy Rosary is celebrated yearly on October 7th, the anniversary of the famous battle.



Fr. Connell Answers Moral Questions

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

FLOUR FOR ALTAR BREADS

Question: Is it true that by government orders some extraneous matter is added to wheaten flour at the present day? If so, what is to be said of the use of altar breads made from such flour?

Answer: There are governmental prescriptions, emanating from the office of the Food and Drug Administration, laying down detailed directions concerning the ingredients to be added in the making of certain brands of flour and the proportion in which they may be added. Flour which is modified in this manner is supposed to be labeled (on the container) in such wise that it can be recognized as being a mixture of wheat and of other substances. Thus, we have “enriched flour,” “enriched bromated flour,” “self-rising flour,” “enriched self-rising flour,” etc. The substances which are added are mainly vitamins, riboflavin, thiamine, niacin, iron and calcium. The purpose of joining extra ingredients to the wheat is to increase the food-value of the flour.

However, the quantity of these extraneous elements is so small that there is no doubt about the use of bread made from such flours as *valid* matter of the Holy Eucharist. For example, in the making of “enriched flour” the maximum quantity of calcium permitted to a pound is 625 milligrams—about one-seventh of one percent of the whole. The amount of iron, niacin, thiamine, etc. allowed by the Food and Drug Administration is much less. Accordingly, such insignificant additions would certainly not endanger the *validity* of the eucharistic consecration, in the event that the altar breads were made from such enriched flour.

It would not be *lawful* to use such brands of flour for altar breads when unblended wheaten flour is easily available. Pure flour is still advertised as “white flour,” “wheat flour,” “plain flour,” or simply “flour,” and if it is purchased from a reliable firm, those who make altar breads need have no doubts or anxiety about using it. Indeed, even the use of an enriched flour for the making of altar breads would not seem to be *gravely* sinful, since the amount of extraneous matter is so small. Even in what is sold as plain flour there may be, according to governmental regulations, a quarter of one percent of malted barley flour, to make up for the natural deficiency of enzymes. One of the chemists in the Food and Drug Administration office informed me that in the near future it may become the regular procedure to enrich all wheaten flour placed on the market. In the event that it becomes very difficult to obtain flour that is entirely free from added ingredients, there would be no objection to the use of enriched flour, from the standpoint of theological principles. To such a case can be reasonably applied the words of Cappello, speaking of the mixture of some extraneous element with the wine for the Holy Sacrifice: “Usus vini ita commixti cum alia substantia seu aqua in *minima* quantitate vetatur *sub levi*. Porro, ex certa theologorum doctrina justa et rationabilis causa excusat a peccato veniali” (*De Sacramentis*, I, 289).

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7745 Military Avenue
Omaha NE 68134-3356
www.materdeiseminary.org