



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

Now that the summer break has ended, it is good to have the seminarians back to resume their course of studies for the priesthood. As each year brings new young men to our seminary, it is a challenge to teach the various levels of classes for them. The first two years are dedicated primarily to the study of philosophy, dogmatic theology, Latin, Sacred Scripture, and ascetical theology. In these classes our seminarians are identified as being in first and second year philosophy. At the end of their two year studies in philosophy, they receive clerical tonsure and begin their studies in moral theology and canon law (as well as dogmatic theology, Latin, liturgy, ecclesiastical history and patrology). Once again our clerics are at different levels. They are identified as being in first, second or third year of theology. (It is during these years that the clerics will receive their minor and major orders.) All of these classes are covered by Fr. Borja, Fr. Sandquist and myself. Although it may seem that this is difficult, everything runs smoothly, since we have all the textbooks and examinations well in place

after 35 years of seminary education.

And the same can be said for the seminary schedule and prayer life: Holy Mass, the Divine Office, meditation, the rosary, and spiritual reading. All take place at set times throughout the day. The schedule helps to form our seminarians with the habit of good use of their time: a time for prayer, a time for study, a time for manual labor, a time for recreation, and a time for rest. As priests one day, they will need to practice discipline to follow a schedule in order to be effective for God's glory and the salvation of souls.

This year, the month of September is unique in that the feasts of the Nativity of the Blessed Virgin Mary and her Seven Sorrows as well as the feast of St. Michael the Archangel all fall on a Sunday. How wonderful it is to have our Catholic calendars bring before our minds the great truths of the Faith for our inspiration!

Please pray for the success of this new seminary year, that our seminarians can truly be formed, through the intercession of Mary the Mother of God, into other Christs.

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





One of the great privileges of the seminary life—living in close proximity to the Blessed Sacrament

A PRIEST

by Lacordaire

To live in the midst of the world
without wishing its pleasures;
To be a member of each family,
yet belonging to none;
To share all suffering;
to penetrate all secrets;
To heal all wounds;
to go from men to God
and offer Him their prayers;
To return from God to men
to bring pardon and hope;
To have a heart of fire for charity,
and a heart of bronze for chastity
To teach and to pardon,
console and bless always.
My God, what a life;
and it is yours,
O priest of Jesus Christ.



A look from the back of the seminary classroom

PRAYER TO ST. MICHAEL

composed by Pope Leo XIII on September 25, 1888 (300 days indulgence)

O Glorious Archangel St. Michael, Prince of the heavenly host, be our defense in this terrible warfare which we carry on against principalities and Powers, against the rulers of this world of darkness, spirits of evil. Come to the aid of man, whom God created immortal, made in His own image and likeness, and redeemed at a great price from the tyranny of the devil. Fight

this day the battle of the Lord, together with the holy angels, as already thou hast fought the leader of the proud angels, Lucifer, and his apostate host, who were powerless to resist thee, nor was there place for them any longer in Heaven. That cruel, that ancient serpent, who is called the devil or Satan, who seduces the whole world, was cast into the abyss with his angels. Behold, this primeval enemy and slayer of men has taken courage. Transformed into an angel of light, he wanders

about with all the multitude of wicked spirits, invading the earth in order to blot out the name of God and of His Christ, to seize upon, slay and cast into eternal perdition souls destined for the crown of eternal glory. This wicked dragon pours out, as a most impure flood, the venom of his malice on men of depraved mind and corrupt heart, the spirit of lying, of impiety, of blasphemy, and the pestilent breath of impurity, and of every vice and



iniquity. These most crafty enemies have filled and inebriated with gall and bitterness the Church, the spouse of the immaculate Lamb, and have laid impious hands on her most sacred possessions.

In the Holy Place itself, where has been set up the See of the most holy Peter and the Chair of Truth for the light of the world, they have raised the throne of their abominable impiety,

with the iniquitous design that when the Pastor has been struck, the sheep may be scattered. Arise then, O invincible Prince, bring help against the attacks of the lost spirits to the people of God, and give them the victory. They venerate thee as their protector and patron; in thee holy Church glories as her defense against the malicious power of hell; to thee has God entrusted the souls of men to be established in heavenly beatitude. Oh, pray to the God of peace that He may put Satan under our feet,

so far conquered that he may no longer be able to hold men in captivity and harm the Church. Offer our prayers in the sight of the Most High, so that they may quickly conciliate the mercies of the Lord; and beating down the dragon, the ancient serpent, who is the devil and Satan, do thou again make him captive in the abyss, that he may no longer seduce the nations. Amen.

Outlines of Moral Theology

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

SPONSORS AT BAPTISM

It is the law of the Church that at solemn Baptism there be at least one sponsor or godparent; there may be two of different sexes. It is the duty of a sponsor to regard the baptized person as a spiritual son or daughter, and to provide this person with proper religious and moral training if the parents are unable or unwilling to do so.

The Church has laid down certain laws determining who may *validly* accept the office of baptismal sponsor and who may do so *lawfully*. Excluded from valid sponsorship are the unbaptized, those belonging to a non-Catholic religious denomination, the parents or husband or wife of the person being baptized, and those on whom a condemnatory or declaratory sentence of excommunication has been inflicted. Excluded from lawful (though valid) sponsorship are persons under thirteen years of age, those who do not know even the rudiments of faith, priests and religious (unless they have received permission from their respective superior), and those who have been excommunicated for a notorious offense, without a declaratory or condemnatory sentence. However, for a good reason the minister of Baptism can allow a child under thirteen to be a godparent.

The godparent must physically touch the recipient during the actual conferring of the sacrament, or (in the case of baptism by immersion) immediately afterward raise him from the font or receive him from the hands of the minister. A person can act as godparent through a proxy, or representative, who goes through the ceremony in the name of the real godparent. But it is necessary that the real godparent agree to this. Thus, the parents of the child could not delegate someone to act as a proxy for a relative who knows nothing about the matter.

When baptism is conferred privately (without the solemn ceremonies) a godparent should be had if it is easy to procure one, but the obligation to procure a sponsor in this case is not grave.

A godparent contracts a spiritual relationship with the baptized person, which constitutes an impediment to their marriage. A similar relationship is formed between the minister and the recipient of the sacrament. Thus, if a boy baptized a girl in danger of death, he would be forbidden afterward to marry her.

SPONSORS AT CONFIRMATION

Just as in Baptism, so in Confirmation the Church commands that the recipient have a sponsor or godparent. The sponsor must be a Catholic who himself has been confirmed. The other requirements are the same as those described in the previous chapter as the conditions for the validity or the lawfulness of sponsorship in Baptism. It is the ruling of the Church that one person shall not be godparent to more than two recipients at the same Confirmation ceremony, but for good reasons the bishop can permit the same person to be sponsor for a large group. Between the one confirmed and his sponsor there is a spiritual relationship, involving on the part of the latter obligations similar to those contracted by the sponsor in Baptism. However, this relationship does not constitute an impediment to marriage.

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