

Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

This October issue of our seminary newsletter is dedicated to our recent priestly ordinations on the Feast of St. Michael the Archangel, September 29th.

Priestly ordinations always take place during the Holy Sacrifice of the Mass, and the newly ordained priests concelebrate with the ordaining bishop, starting at the Offertory.

As has been mentioned so often in the past, the priest acts in the Person of Christ. During Holy Mass the priest pronounces the words of Consecration: “This is My Body”; “This is the Chalice of My Blood...” When the priest pronounces the absolution in the Sacrament of Confession, he says: “I absolve

thee...”

Our Divine Savior willed that His work for the salvation of souls would continue all days, even to the consummation of the world. At the Last Supper when He instituted the Holy Sacrifice of the Mass, He commanded His Apostles to do this in remembrance of Him. After His Resurrection, Jesus appeared to His Apostles and said: “As the Father has sent Me, I send You.’ Then He breathed upon them and said ‘Receive the Holy Ghost, whose sins you shall forgive, they are forgiven.’” (John 20:23)

It should be no surprise to us that Satan would like nothing more than to destroy the Holy Sacrifice of the Mass and the holy priesthood; these are the primary means which sanctify souls. To this end, the enemies of the Church did not hide their agenda. On October



*Priestly ordinations of Fr. Kyle St. Aubin (Canada), Fr. Richard Lauricella (Washington)
& Fr. Thomas Netzel (Washington) at Mount St. Michael*



"That Thou wouldst deign to bless, to sanctify, and to consecrate these Thy chosen ones."

13, 1967, the official Vatican newspaper *L'Osservatore Romano* announced: "Liturgical reform has taken a notable step forward in the path of ecumenism. It has come closer to the liturgical forms of the Lutheran Church." This is truly shocking as Luther himself claimed: "When we have overthrown the Mass, we shall have overthrown the whole Papacy with it. For it is upon the Mass, as upon a rock, that the Papacy rests—with its monasteries, its bishoprics, its colleges, its altars, its ministers, and its doctrines. All these will fall when their sacrilegious and abominable Mass has crumbled into dust... We must state in the first place that our intention has never been to abolish divine worship, but merely to purge the form which is used of all additions which have sullied it. I am speaking of that abominable Canon which is a confluence of slimy lagoons; they have made of the mass a sacrifice; they have added to it offertories. The Mass is not a sacrifice, it is not the act of a sacrificing high priest. Let us regard it as a sacrament, or a testament. Let us call it a blessing, or eucharist, or Lord's Table, or Lord's Supper, or the memorial of the Lord. Or give it any title we like, provided that it is not sullied by the term sacrifice, or re-enactment. With the Canon we

discard all that implies an Oblation, so that we are left with what is pure and Holy."

In 1968, the modern Church of Vatican II substantially altered the form for the consecration of bishops and in the following year promulgated the *Novus Ordo Missae*. What we have witnessed is the fulfillment of the prophecies of Daniel in the Old Testament and of Christ in the New Testament. Daniel the prophet foretold: "And they shall defile the sanctuary of strength, and shall take away the continual sacrifice, and they shall place there the abomination of desolation." (Daniel 11:31) And Our Divine Savior warned: "Therefore when you see the abomination of desolation which was spoken of by Daniel the prophet, standing in the holy place—let him who reads understand." (Matt. 24:15)

How grateful we must be to Almighty God for the true Mass and holy priesthood! The Blessed Virgin Mary, the Mother of God, is the patroness of our seminary and we thank her for her maternal love and support of our seminarians.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI



Newly ordained priests begin to concelebrate the Holy Sacrifice of the Mass, beginning with the Offertory



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

Fr. Connell Answers Moral Questions

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.”¹ The same doctrine is taught by Capello.²

¹ E. F. Regatillo and M. Zalba, *Theologiae Moralis Summa* (Madrid, 1954), III, n. 455

² Capello, *op. cit.*, II, n. 250.

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