



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

Oh, the wonderful effects of Divine grace in the lives of men! Although we cannot see this supernatural gift, we certainly can see its effects. The grace of God enlightens the minds of men and strengthens their wills to rise above fallen human nature to do great things for God.

And what better example of this can we find during this Epiphany season than in the lives of the holy Magi, Gaspar, Melchior, and Balthasar. When “the grace of God our Savior appeared” to them, these men of good will were enlightened to understand that the Star of Bethlehem was the prophetic announcement of the Divine Messiah. Without delay they hastened to follow the Star despite many hardships and inconveniences and they remained undaunted in their quest to find the newborn King of the Jews.

Even when the Star that guided them had disappeared, they were not dismayed; they sought guidance from those in the holy city of Jerusalem who should have knowledge of the prophecies of this wonderful event.

How wonderfully God rewarded their perseverance! “And behold the Star that they had seen in the east went before them, until it came and stood over the place where the Child was. And when they saw the Star, they rejoiced exceedingly.” For those who cooperate with Divine grace and overcome the trials and temptations of life, God rewards with a peace and a joy that the world cannot give.

On the passage in the Gospel of St. Matthew, “and entering the house,” it is interesting to note that there is a difference of opinion among Scripture scholars about the actual place where the Three Kings found the Holy Child and His Mother. According to Cornelius a’Lapide: “From this



Solemn High Mass for the feast of the Epiphany



Seminarians take their daily break from their prayers and classes for recreation; hockey on roller blades

passage some are of the opinion that, after their enrollment, the wealthier people, who had come to Bethlehem for the purpose, were departed; so that there were now many houses in Bethlehem at liberty for the purpose of hospitality, and that Christ had been removed from the stable in which He was born, to some worthier abode of one of the citizens, and was there worshipped by the Magi. For it is said, *they entered the house.*

“But the more common opinion is, that the stable in which Christ was born is called the house. For the Hebrews call any place in which people live, a house, as Ps. civ.17. The house—i.e., the nest, of the coot (Ital.) is their leader—namely, of birds and flying creatures. For since the census of the whole people proclaimed by Augustus was being taken during some weeks and months, and since during that period a succession of wealthy people kept arriving for enrollment, and afterwards departing, there was no room for Mary and Joseph, who were poor people, in the hostelry until the thirteenth day after Christ’s birth. And God ordered this, both to try the constancy of the Magi, and to teach them and others that Christ’s kingdom consists of poverty, humility, and contempt of the world, not in earthly wealth, and pride, and pomps, and palaces.”

“And entering the house, they found the Child with Mary His mother, and falling down they worshipped Him.” St. Fulgentius tells us in his sermon for the feast of the Epiphany: “Consider what they offered and you will know what they believed.”

“And opening their treasures they offered Him gifts of gold, frankincense, and myrrh.” Cornelius a’Lapide explains in his commentary on the Gospels: “...Illuminated by the Holy Ghost they offered gold to Christ as the most wise King; frankincense as to God and, according to His Humanity, as the High Priest and Pontiff; myrrh to Christ as man, about to die

and to be buried for the redemption of the human race...”

What a tremendous faith the Holy Magi had! Having made a long and difficult journey, outwardly they beheld the Child wrapped in swaddling clothes with His humble mother surrounded by poverty, but inwardly they recognized, by Divine grace, the Divine Messias.

How often we can witness the effects of Divine grace in the lives of men in our own times. Sometimes we see this in the conversion of non-Catholics to the true Faith and what a wonderful spiritual transformation takes place in their lives. Other times, to our great amazement, great sinners are moved

by Divine grace and abandon their ways of sin to become a great inspiration by their new lives of holiness. And still at other times we witness young people follow the Star of their vocation to the priesthood or religious life and do tremendous things for Almighty God and for Holy Mother the Church.

On behalf of Fr. Gregory Drahman, CMRI, Fr. Gronenthal, Brother Xavier, CMRI, our twelve seminarians, and myself, thank you for your prayers and support this past year!

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

The Last Resting-Places of the Apostles and Evangelists

from CATHOLIC GEMS AND PEARLS (1879) by Rev. J. Phelan

St. Peter, Prince of Apostles, suffered martyrdom about thirty-four years after Our Lord's ascension. His remains were at first consigned to the Catacombs, at the foot of the Janiculum, or Vatican Hill, crowned today by the Palace of the Vatican. The body of the saint now rests, as everyone know, in St. Peter's.

St. Paul also suffered martyrdom in Rome. Being a Roman citizen, he was put to death by the sword. His mortal remains rest in St. Peter's.

St. Andrew was crucified on November 30, sixty-two years after the birth of Our Lord, in the Greek city of Patras. In the year 357, during the reign of the Emperor Constantine, the martyr's relics were removed with great solemnity from Patras to Constantinople, and placed in the Church of the Apostles. In 1210, through the instrumentality of Cardinal Pietro of Capua, the saint's body was taken to Italy and placed in the cathedral at Amalfi, the Neapolitan province

St. James the Greater was beheaded in March 25, A.D. 44. His body was taken to Spain and interred at a place then called Tria Flavia, now known as El Padron, on the borders of Galicia. At the beginning of the ninth century, in the reign of Alphonsus II, surnamed the Chaste, the saint's remains were discovered and removed to Compostella, where they now rest in the cathedral.

St. James the Lesser, surnamed the Just, was cast from the pinnacle of the temple at Jerusalem in the year 43, then stoned and beaten with a club. He was first interred where he expired, but in the year 572 his holy remains were removed to Constantinople.

St. John, the beloved disciple, passed to his Master in Ephesus, at the age of one hundred — or, as some say, ninety-six. A church was built in his honor on a hill near Ephesus, in which his holy body reposes.

St. Thomas died at Kalmia, in India (also called Thomastown, Moliapoor, and Malipur). He was buried in a subterranean chapel. In 1523 John III, King of Portugal, caused a search to be made for his remains, which were discovered; a piece of a lance and a phial of blood were also found in his grave. The precious relics were deposited in the church at Edessa in Mesopotamia. St. Thomas is called the Apostle of the Indies.

St. Philip, when eighty-one years of age, was bound to a cross, head downward, and stoned to death in Hieropolis, in Phrygia, in which city he was buried by the Christians. Later his body was taken to Rome where a church was built in 260 in honor of the two Apostles, St. James and St. Philip. In 1204 the Florentines received, as a most precious relic, an arm of St. Philip.

St. Bartholomew, also called Nathaniel, was first flayed alive, and then beheaded. He suffered this cruel martyrdom in Albanopolis, in Armenia. In 508 the relics of St. Bartholomew were taken, by order of the Emperor Anastasius, to Duras, in Mesopotamia; thence they were removed at the close of the fifth century to Lipari in Sicily. The invasion of the Saracens in 809 caused the saint's remains to be again removed; they found a temporary resting-place in Benevento until 983, when, in the reign of the German Emperor, Otto II, they were transported to Rome, where they now rest in a church dedicated to St. Bartholomew.

St. Matthew received the crown of martyrdom in Ethiopia. His remains are venerated at Salerno, in Italy, whither they were carried in 954.

St. Simon was crucified by the pagan priests in Persia. He was interred by the Christians in Kertch, where a slab still marks his resting place.

St. Judas Thaddeus was put to death by heathen soldiery. The place of his interment is unknown. On account of Judas the arch-traitor, this Apostle is usually called St. Thaddeus.

St. Matthias, chosen to fill the place of Judas Iscariot, was stoned and then beheaded by the Jews in the year 64. The Empress Helena brought his remains to Europe, Rome being their first resting-place, but they now repose at Treves.

St. Mark was put to death at Alexandria. He was dragged over rough stones until he expired. His last resting-place is in Venice.

St. Luke's martyrdom took place in Patras, when he was eighty-four years of age; he was hanged from an olive-tree. His body was taken to Constantinople in 375.

The Shrine of the Three Kings by a Seminarian

On January 6th we celebrated the Feast of the Epiphany on which we commemorated the manifestation of Our Divine Savior to the Holy Magi, who traveled all the way from the East to adore the Divine Infant King. We marvel at their cooperation with divine grace to recognize the wonderful event of the Birth of the Son of God and their perseverance to follow the star that led them to Bethlehem. The Holy Magi, Gaspar, Melchior, and Balthasar are honored as saints and their relics are preserved and venerated in the Cathedral of Cologne in Germany.

The city of Cologne was founded in 38 B.C. by Agrippa, the son-in-law of the Roman Emperor Augustus. Originally, Cologne was a frontier post of the Roman Empire which had the Rhine River as its northern border against the hostile Germanic tribes. In 1268, on top of the ruins of the former temple of Colonia Claudia Ara Agrippinensis (the original name of Cologne), the foundation stone of the famous Cathedral of Cologne was laid. It is one of the largest cathedrals in all of Europe.

In 1327, the consecration of the east end took place. However, in 1560, funds for the construction ran out, so the south tower was left unfinished until the nineteenth century, and it is still under construction today.

Like all Gothic architecture, this Cathedral reminds the faithful by its upward driving forms that we are on a pilgrimage toward God. This effect is caused by the spires, the arched windows, the flying buttresses and all the slender pinnacles.

The greatest treasure of the cathedral is the previously mentioned shrine of the Three Kings which is of pure gold and which includes a wooden box with the relics of the Three Kings. The sides of the shrine show figures of Old Testament kings and prophets; above them are angels and Apostles. One end of the reliquary represents the crucifixion, and the other end portrays the adoration of the Magi.

The intercession of the Holy Magi is invoked by the faithful for a safe and secure journey. Holy Magi, Gaspar, Melchior, and Balthasar, pray for us!



The Immense Interior of the Cathedral



The Reliquary of the Three Kings



Cologne Cathedral — Construction began in 1268 A.D.

Father Connell Answers Moral Questions

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

Prizefighting and Boxing

Question: What is to be said about the lawfulness of prizefighting and boxing?

Answer: Boxing, in the sense of giving and parrying light blows without any intention of striking the opponent severely or inflicting injury, is lawful for the purpose of exercise and recreation, and in order to test one's skill in self-defense. But it is difficult to reconcile prizefighting, as we have it today, with Catholic principles of morality. For, undoubtedly, the purpose of the fighters is to deal each other severe blows, and if possible to score a "knock-out." That grave injuries frequently come to those who follow prize-fighting as a career is well known from experience. The fact that both contestants willingly submit to the probability of being severely pummelled does not alter the case, since a man has no right to allow another to beat him, apart from justifiable punishment. Neither does the fact that the combatants will be paid a large sum of money justify a means that is unlawful.

Even boxing may easily assume sinful features. Speaking of this sport, Damen says: "This type of contest can easily become unlawful, either venially or mortally, in accordance with the degree of the more or less probable danger of injury or even of death—for example, if the due cautions are not observed or if the contest tends to the 'knock-out' of one of the fighters" (*Theologia moralis* [Rome, 1947], I, n. 586).

This opinion may seem somewhat severe in view of the widespread conviction of the American people that prizefighting is a "good, clean sport." Yet, it is difficult to see how any other interpretation of the fifth commandment can be given. Needless to say, pastoral prudence will often suggest that people be left in good faith on this point.

The Physician's Professional Secret

Question: A physician discovers, in the exercise of his professional duties, that a young man, about to marry, is afflicted with a venereal disease in a virulent form. He tries to persuade the young man to reveal his condition to his fiancée, but without success. May the physician inform the young woman of the danger she will encounter to health and happiness in the event that she contracts marriage?

Answer : This question has been the subject of much theological controversy. Aertnys-Damen gives this solution: "Whether it is ever lawful, and even obligatory, for a physician to reveal a secret in order to avert a grave evil from an innocent party, is a matter of controversy among theologians, depending on whether they deem the common good more effectively promoted by silence or by the revelation of the secret. The greater number justify the breaking of the secret; a few demand that it be kept. In practice the manifestation of the secret seems to be lawful, though not of obligation" (*Theologia Moralis*, I, 1250).

In his recent dissertation, *Professional Secrecy in the Light of the Moral Principles*, Dr. Robert Regan, O.S.A., gives a more detailed treatment of the question, upholding not only the lawfulness but also the obligation of the question, upholding not only the lawfulness but also the obligation (*per se*) of a manifestation on the part of the physician in a case such as the question supposes. Dr. Regan says: "If the patient still refuses (to make the revelation himself) or if the physician, despite the patient's promise, is not morally certain that the information has been or will be transmitted, then the physician is both permitted and obliged to reveal the facts to the other party, and in some cases (if the fiancée is too young or otherwise unable to appreciate the gravity of the situation) to the father or mother or guardian of the girl, as the case may warrant. The physician's obligation so to act is a grave one in charity. But the danger of some proportionately serious harm's befalling himself because of the revelation would excuse him from acting in the case. This harm might threaten, for example from the patient whom he plans to expose."

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