



Adsum

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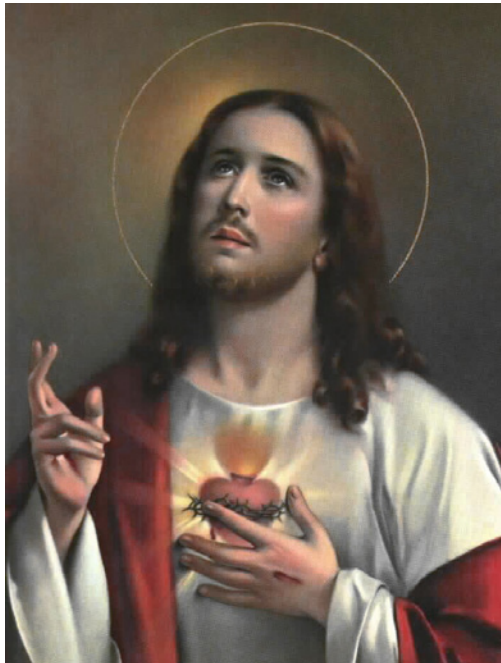
LETTER FROM THE RECTOR

Dear Friends and Benefactors,

Now that another scholastic year has been completed, the grounds at Mater Dei have been much quieter without the presence of the secular seminarians and the boarder boys. For the religious seminarians, although there has been a much-needed break from their studies, there are numerous work projects to be completed in the area of maintenance and in extending accommodations for the new seminarians and students coming this fall.

In cosmology, the seminarians learn, among other things, that the material world of ours is finite, and the buildings and property at Mater Dei are also finite. With our increased enrollment we are ever challenged to provide more and more residences with our limited resources. Another aspect learned in cosmology is that one of the characteristics of material bodies is mutability, also known as changeability. Material things need to be repaired and when worn out need to be replaced. Whether it is carpentry work, plumbing, or painting, summer time for our religious seminarians is the opportunity to address “the mutability” of our facilities.

This is where Divine Providence comes in. During our annual retreat for the priests and religious earlier this month, one of our topics was the importance of trust in God’s loving care. How important it is for our priests and religious to stay focused on the work of God in the salvation of souls and leave our temporal needs to “our Father in Heaven.” God shall provide.



Every year our annual retreat concludes on the feast of Corpus Christi with a Solemn High Mass and the procession of the Blessed Sacrament. After a very active scholastic year and extensive Mass circuits on weekends, it was most beneficial for our priests, seminarians, and religious to “recharge” their spiritual batteries.

On the last day of the retreat, Brother Alphonsus Maria, CMRI, having completed his one year novitiate, took his first vows of poverty, chastity and obedience. Brother is originally from the Philippines and began his spiritual journey at St. Joseph’s Minor Seminary in Idaho under the direction of Fr. Benedict Hughes, CMRI. He made his novitiate in Olathe, Colorado, at St. Joseph’s Catholic Church under Fr. Gregory Drahman, CMRI. This summer he will assist Fr. Benedict in Idaho and then return in early September to begin his first year of philosophy here at Mater Dei.

At the end of our scholastic year, Frater Augustine Walz, CMRI, (Wisconsin) received the Minor Orders of Porter and Lector, and Frater Francis Crawford, CMRI, (California) received the Minor Orders of Exorcist and Acolyte.

This summer Rev. Mr. Robert Letourneau will travel to St. Cloud, Minnesota, to assist Fr. Brendan Hughes, CMRI, who has now needed to schedule three Masses on Sunday to accommodate his growing parish.

As June is dedicated to the Sacred Heart of Jesus, let us ever go to Him in the Sacrament of His love and be mindful of His loving invitation, “Come to Me all you that labor and are burdened and I will refresh you.” With my prayers and blessing,
Most Rev. Mark A. Pivarunas, CMRI



Solemn High Mass and procession of the Blessed Sacrament for the Feast of Corpus Christi



*Final Exhortation in the
Ordination of the Minor Orders*



*Bro. Alphonsus Maria, CMRI
takes his first vows*

The Final Resting Place of St. Peter

excerpts from *A Pilgrim Walks in Rome* by P. J. Chandlery, S.J.

Ss. Peter and Paul suffered martyrdom in the same persecution on the same day, June the 29th, and in the same year, 67 A.D. Baronius, Panciroli, and others held that St. Peter was martyred on the Janiculum, where the church of S. Pietro in Montorio now stands. Anastasius Bibliothecarius, Mallius, Comestor, Bosio Arringhi and most modern writers say that he was put to death in Nero's circus on the Vatican, and this opinion is now generally accepted. The reasons urged in favor of the Vatican as the site of martyrdom are:

1. the tradition on which Baronius, etc. rely, goes back no further than the eleventh century, whereas the tradition in favor of Nero's circus on the Vatican can be traced to the *fourth* century.

2. A writer of the fourth century says the Apostle was crucified *juxta palatium Neronianum—juxta obeliscum Neronis*. but there was no such obelisk on the Janiculum.

3. A very early tradition says that he was martyred *inter duas metas*, "between the two goals" (of the circus). In the middle ages the two *metae* were supposed to refer to two pyramidal monuments known as the tombs of Romulus and Remus, situated the one at the Ostian Gate (*Porta di S. Paolo*) which still exists, viz., the tomb of C. Cestius; the other near S. Maria Traspontina, which was destroyed by Alexander VII. S. Pietro in Montorio being in the line between these two land marks, is supposed to be referred to as *inter duas metas*; but this is a very forced interpretation, and would have been a most vague topographical indication.

The Apostle, at his own request, was crucified with his head downwards, for he accounted himself unworthy of dying in the same manner as his Divine Master. This fact is mentioned by St. Jerome, St. Ambrose, St. Augustine and Prudentius. We are told that St. Clement, his third successor in the Pontificate, St. Marcellus, a priest, St. Apuleius, one of his disciples, together with SS. Anastasia and Basilissa, afterwards martyred under Nero, came and took down the body of the Apostle and having washed it in wine mingled with myrrh, aloes and spikenard, and having carefully embalmed it, wrapped it in fine linen and placed it in a marble urn which they had before strewn with leaves of laurel and ivy as a symbol of their faith in the future life. With many fervent prayers they deposited the remains in a tomb on the Via Cornelia, close to the circus of Nero, and they placed at the same time the foot of the sarcophagus toward the east, and marked by an inscription the place where remains so precious were

buried. The tomb still remains in the original spot.

St. Anacletus, who had been ordained by St. Peter, and who succeeded St. Linus in the Papal See, built a memorial chamber or oratory over the Apostle's tomb, which remained undisturbed until Constantine replaced it by a rich, vaulted chamber (*Confession of St. Peter*), when he erected his splendid basilica. Allard shows that such a sepulchral chamber would have been respected by the pagans, and would not be likely to be disturbed at any time during the first and second centuries.

In the beginning of the third century, the Emperor Heliogabalus enlarged the circus of Nero, and for this purpose destroyed many of the tombs along the Via Cornelia, but, by a special interposition of Divine Providence, as Tertullian observes, the tomb-oratory of St. Peter was left undisturbed. That simple oratory was, to the early Christians, the most sacred spot in Rome and even in the world outside Palestine.

Thither they came by stealth through the dark days of persecution to kneel at the Apostle's tomb, and implore his help while girding themselves for the conflict, or to pray for those who were actually bleeding in the arena. Thither pilgrims flocked from all parts of Italy, and even from the distant provinces of the Roman Empire; and, if we may credit the Acts of different martyrs, they came also from Egypt, from parts of Africa, and from Persia, even as early as the year 270. It was known from remote times as the *Confessio Beati Petris*, "St. Peter's Confession," and was regarded as the very heart of the Church.

For two centuries the successors of St. Peter in the Papacy were buried near his tomb, with the exception of St. Clement, who was martyred in Chersonesus (Crimea). The catacomb of St. Callixtus began to be the place of Papal sepulture in the third century.

It is stated in the *Liber Pontificalis*, written by Anastasius Bibliothecarius in the eighth century, that the Emperor Constantine after his miraculous conversion caused the body of St. Peter to be exhumed in presence of Pope St. Sylvester, and enshrined in a case of silver enclosed within a sarcophagus of Cyprian brass. Over this he placed a large cross of gold weighing one hundred fifty pounds. The body was then restored to its original tomb, over which he erected an altar and a vaulted chamber (in place of St. Anacletus' memoria) faced interiorly with plates of gold. This chamber was, and still is, right under the high altar of St. Peter's Basilica, and on the Apostle's tomb still lies the cross of gold.

Father Connell Answers Moral Questions

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

Dishonesty in a Public Employee

Question: A foreman in a city department of labor finds that certain dishonest practices are expected of him. For example, he is supposed to give freely to some persons favored by the “bosses” large amounts of material belonging to the city, and also to have jobs done at the expense of the city for these same “good friends.” Also, he is expected to give some of the other employees credit for working on days when they did no work. If he does not cooperate with such dishonest procedures, he will lose favor with the “bosses,” and be impeded in his efforts to get a promotion—perhaps even lose his job. In such circumstances may he “go along” with these practices?

Answer: The practices described have become all too prevalent in modern political life in America; and unfortunately there are some Catholics who believe that they can lawfully cooperate on the grounds that “everybody is doing it,” or “you can’t keep your job if you don’t go along with the bosses,” etc. But is this attitude justifiable according to Catholic standards of morality? I cannot see how it is. To me it seems to be an unlawful concession to the spirit of dishonesty that is so prevalent in all fields of life in our country today. In politics, in business and industry, in social and recreational life even the most fundamental principles of justice seem to be forgotten or neglected by many. The chance to get rich seems to obscure all principles of morality.

But this affords no reason for Catholics to join in this growing abuse. Catholics receive from their Church definite teachings on justice and truthfulness. They know that when they are confronted with a choice between the observance of God’s law and financial loss—even financial ruin—they must choose to obey God’s law.

The excuses that are sometimes alleged by those who practice dishonesty in politics or business are very weak. When such persons say: “Everybody’s doing it,” they are trying to rationalize. Thank God, there are still some honest persons in the world, and those who seek to include everyone in the same category as themselves are simply telling another lie. The argument: “If I don’t play along with the crowd, I’ll lose my job,” is much overworked. It might be the case sometimes, but usually when a man lets it be known, by word and by deed, that he is not going to take part in dishonest practices, he will be let alone and not discharged. In fact, he may be secretly admired by those who have not the courage to imitate him, or he may even induce some to follow his example. But, even if he does lose his job or is kept from advancement, he should not waver in his loyalty to the principles of honesty. That is one of the instances in which a person must think of the words of Jesus Christ: “What does it profit a man, if he gain the whole world, but suffer the loss of his own soul? Or what will a man give in exchange for his soul?” (Matt. 16:26)

Catholics should remember, too, that dishonest practices on their part may easily give scandal. When persons of other religious beliefs, knowing that Catholics claim to have the one true Faith, see their Catholic co-workers engaging in unjustifiable practices, their first reaction may very well be: “What a weak religion Catholicism must be, when it cannot induce its members to live up to their principles!”

I believe that we can say unhesitatingly that Catholics who indulge in the practices described by our questioner are weak in their faith. They may go to Mass regularly and even receive the sacraments (worthily, we hope, subjectively), they may be pure and temperate in their personal lives—but they should bear in mind that to violate the law of God seriously even in one respect will deprive the soul of sanctifying grace. It is hard to see how a person can have a strong Catholic faith when he is so inconsistent. What assurance have we that in the event of a persecution such a Catholic would be loyal to his faith?

I believe, therefore, that when priests are asked about dishonest business and political transactions such as are described in the question, they should reply that they are sins against God’s law—even though they are sometimes sheltered under the name of “sharp practices”—and that, if a serious amount of money is involved, they are mortal sins.

Adsum, a publication by the seminarians of **MATER DEI SEMINARY** for the reading enjoyment of friends and benefactors, is sent free of charge to all who request it. If you are interested, please provide your name and mailing address to:

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