



# Adsum

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

## LETTER FROM THE RECTOR

Dear Friends and Benefactors,

The parishioners of Mary Immaculate Church were spiritually “spoiled” this past July when they had the opportunity to attend multiple Masses offered by our priests each day during our biannual priests’ meetings here in Omaha. From 6:15 a.m. to 9:15 a.m. at six altars, Holy Mass was continuously offered. In attendance were 24 priests and 3 deacons. Fr. Pio Espina flew all the way from Cordoba, Argentina, to participate in the conferences and discussions. The importance of these meetings cannot be underestimated in order to maintain unity and to provide mutual support among our clergy.

This month of August has two beautiful feasts in honor of the Blessed Virgin Mary: her Assumption into Heaven and her Immaculate Heart. How biblical it is to honor the Blessed Virgin Mary, the Mother of Jesus Christ, the Mother of God! If we consider just the Gospel of St. Luke, sometimes called Mary’s Gospel (because many of the events, such as the Annunciation, Visitation, Nativity of Christ, His Presentation in the Temple, and the Finding of Jesus in the Temple, were directly witnessed by her) there are such explicit passages in praise of the Mother

of Jesus.

How familiar we all are with the words of the Angel Gabriel when he saluted her, “Hail, full of grace, the Lord is with thee. Blessed art thou among women” (Luke 1:28-30); and in the same Gospel, St. Elizabeth, “filled with the Holy Ghost... cried out with a loud voice, Blessed art thou among women and blessed is the fruit of thy womb! And how have I deserved that the mother

of my Lord should come to me?” (Luke 1:42-44). In response to this salutation, the Virgin Mary uttered her humble prayer of praise (the Magnificat) to God:

“My soul magnifies the Lord, and my spirit rejoices in God my Saviour... FOR, BEHOLD, HENCEFORTH ALL GENERATIONS SHALL CALL ME BLESSED... because He Who is mighty has done great things to me...” (Luke 1:47-50)

As we fulfill this prophecy of the Blessed Virgin, “henceforth all generations shall call me blessed,” every month

throughout the year, let us especially remember why Mary was blessed.

On one occasion in the Life of Our Lord, a woman from the crowd, out of enthusiasm, cried out to Jesus, “Blessed is the womb that bore thee, and the breasts that nursed thee.” In response, Jesus answered, “Yea, rather, blessed are they who hear the word of God and



keep it” (Luke 11:27-29). Some non-Catholics have erroneously attempted to use this passage to demonstrate that Jesus did not favor the praise rendered to His Mother. On the contrary, Our Divine Lord, our perfect Model in all things, would never have offended against the Fourth Commandment “Honor thy father and mother,” and would never have publicly shown disregard to His Mother. With a little reflection we can understand from this response of Jesus, that He not only recognized that His Mother Mary was indeed blessed because she was His Mother, but also that she was even more blessed because she, more than any other creature, heard the word of God and kept it most faithfully. At the Annunciation, the Virgin Mary

answered the Angel Gabriel, “Behold the handmaid of the Lord, be it done unto me according to thy word.” She heard the Word of God and kept it!

Also, St. Elizabeth who was “filled with the Holy Ghost” confirmed this when she exclaimed to Mary, “and blessed is she who has believed, for the things spoken to her by the Lord shall be fulfilled.”

The Blessed Virgin Mary is our powerful advocate and intercessor with her Divine Son, and when we honor her we are truly fulfilling her prophecy that “henceforth all generations shall call me blessed” (Luke 1:45).

With our prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

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## The Assumption

by a seminarian

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On November 1, 1950, from his throne in front of the facade of St. Peter’s, Pope Pius XII solemnly defined the dogma of the Assumption of the Blessed Virgin Mary and declared it to be a divinely revealed article of Catholic Faith.

Some 36 cardinals, 600 archbishops and bishops, and thousands of priests and religious were present at the ceremonies. The crowd of 700,000 filled the piazza and the streets nearby. Those who could not be present heard the Pope over the radio as he made the declaration. After the Holy Father had finished, all the church bells of Rome rang and he proceeded to offer a Solemn Pontifical Mass in honor of the Assumption.

Prior to this definition, the Pope sent a letter, “*Deiparae Virginis Mariae*,” to all the bishops in which he asked: “Do you, Venerable Brethren, in your outstanding wisdom and prudence, judge that the bodily Assumption of the Blessed Virgin can be proposed and defined as a dogma of faith?” The almost unanimous answer was “yes.”

In his Apostolic Constitution, *Munificentissimus Deus*, Pope Pius XII eloquently presented the sources of divine revelation which demonstrated this dogma to have been revealed by God. These sources included historical evidence of universal belief, the testimony found in liturgical books, the testimony of the early Fathers of the Church, and the necessary connection of this doctrine with the dignity of the Divine Motherhood of the Blessed Virgin Mary in accord with Scripture.



*Pope Pius XII proclaims  
the Dogma of the Assumption*

Thus, did Pope Pius XII define:

“Wherefore, after We have unceasingly offered Our most fervent prayers to God, and have called upon the Spirit of Truth, for the glory of Almighty God Who has lavished His special affection upon the Virgin Mary, for the honor of her Son, the immortal King of the Ages and the Victor over sin and death, for the increase of the glory of that same august Mother, and for the joy and exultation of the entire Church; by the authority of our Lord Jesus Christ, of the blessed Apostles Peter and Paul, and by Our own authority, *We pronounce, declare, and define it to be divinely revealed dogma: that the Immaculate Mother of God, the ever Virgin Mary, having completed the course of her earthly life, was assumed body and soul into heavenly glory.*”

# The Last Resting Places of the Apostles and Evangelists

*from CATHOLIC GEMS AND PEARLS (1897)*

*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 knows, 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 on March 25, AD 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 Anastatius, 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 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.



**St. Peter**



# *Father Connell Answers Moral Questions*

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

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## **THE CHURCH FAST AND THE EUCHARISTIC FAST**

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**Question:** There seems to be some confusion among priests as to the kind of liquid nourishment one may take up to an hour before Holy Communion. I have heard some priests say that a person may have soup (even with small pieces of meat or vegetables), egg-nog, etc. Others say that only thinner liquids are permitted. I am inclined to believe that these latter are confusing the eucharistic fast with the Church fast. Will you please give a clear statement on this matter?

**Answer:** Our questioner surmises correctly that some priests fail to distinguish between the law regarding the liquids that may be taken up to one hour before Holy Communion (which is now the same law for the celebrant of the Mass) and the law regarding liquids that may be taken between meals on a fast day. On a fast day, such as a weekday in Lent or an Ember day, those who are obliged to fast may drink between meals, as often as they wish, liquids which are not very nourishing. Such liquids would be tea, coffee, wine, beer, and (according to the generous interpretation of most of the bishops of the United States in their regulations concerning fast and abstinence) milk, and undiluted fruit juices. But on a fast day one who is obliged to fast may not take between meals such liquids as soup, egg-nog, cream, etc., which are practically as nourishing as solid food. A different norm is to be followed in regard to the liquids which one may take up to one hour before Holy Communion (which is now the same law for the celebrant of the Mass). In such case one may take even nourishing (though non-alcoholic) beverages, such as soup, cream, egg-nog, malted milk, etc. We are now presuming that it is not a day of Church fast, or at least that the individual making use of this privilege is not bound to fast. In a word, when there is question of the non-alcoholic nourishment permitted up to one hour before Holy Communion, one may follow the principle, "If you can drink it, you can have it."

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## **IMMORAL ACTIONS OF CHILDREN**

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**Question:** I am chaplain in an orphanage for boys between the ages of six and ten, most of whom come from broken homes and are consequently regarded as "emotionally disturbed" children. Many of these boys, without any attempt at concealment, perform actions with themselves in the course of the day that are manifestly indecent, though they are apparently quite unaware that what they are doing is wrong. Some persons, especially psychiatrists, say that we should not ascribe any moral imputability to these actions, but should try to correct the boys by arguments that have no relation to morality—by telling them that these actions are not polite, etc. From the Catholic standpoint, what should be the proper course to follow in such cases?

**Answer:** Very probably these boys acquire such bad habits without any subjective guilt. Nevertheless, in our effort to correct them, especially when they are in the care of a Catholic institution, there would seem to be no reason for concealing from them the fact that the actions in question are objectively sinful. It is the traditional practice of the Catholic church to train the young in the principles of God's law applicable to them; and in the present case, such instruction seems called for. There is a tendency on the part of some persons nowadays to eliminate, from the reasons for right living proposed to the young, motives based on the moral law. Boys and girls are supposed to be deterred from evil by arguments of a utilitarian or aesthetic nature—for example, that impure actions are not courteous or will lower the culture of the community. This is not the Catholic way. We should teach our children from the earliest dawn of reason that the law of God forbids certain actions, and that in obedience to God we must avoid such actions. This ruling would apply to the case presented by our questioner. The boys should be told that the actions described are violations of God's law, and that if they are performed with the knowledge of this fact, they must be told in confession.

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