

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,

There is a saying that important things happen in threes. In the last issue of our seminary newsletter, we commented on the death of two of the parents of our priests. We are also sad to announce that Fr. Bernard Uttley, OSB, who cares for Our Lady of Victory Church in London, Canada, lost both his parents—his father Charles and his mother Brenda—within two weeks. Please pray for the repose of their souls, and pray for God’s support for Fr. Bernard in this time of sorrow.

We are pleased to have received a visit from Fr. Floriano Abrahamowicz, who accompanied Josef Weissensteiner for his reception of Clerical Tonsure. Father invited me to visit his churches in northern Italy later this year.



Josef Weissensteiner (Austria) receives Clerical Tonsure



Rev. Robert Letourneau (Boston) receives the Diaconate

This coming December our two deacons, Rev. Timothy Geckle (Ohio) and Rev. Robert Letourneau (Boston), will be ordained to the priesthood. Their ordination is greatly anticipated not only by our laity but also by our over-extended priests. “The harvest indeed is great but the laborers are few.”

Although the Easter octave will provide a much needed rest for our priests after a very busy Holy Week and offering multiple Masses throughout the Midwest, it will be a short reprieve as our seminary scholastic year and our academy will conclude classes in May. A most blessed feast of Our Lord’s glorious Resurrection to all of you! As St. Paul exhorted the early Christians, “If you be risen with Christ, seek the things that are above.”

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



Fr. Floriano Abrahamowicz (Italy — 3rd from left of Bishop) accompanied our new cleric, Josef Weissensteiner, for his reception of Clerical Tonsure



Sr. Rose Marie, CMD, (Minnesota) & Sr. Maria Franziska, CMD, (Germany) take their first vows



Sr. Mary Dominica, CMD (Colorado), formerly Rebecca Short, is received as a novice Sister

The Last Resting-Places of the Apostles and Evangelists

From *Catholic Gems and Pearls*, 1897

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 of Amalfi, the Neapolitan province.

St. James the Greater was beheaded on March 25, A. D. 43, in Jerusalem, where he was buried. Some time afterward 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 62, 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 II, 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 Meso-

potamia. 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. Jude 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 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.

Father Connell Answers Moral Questions

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

Problem on the Eucharistic Fast

Question: Must the three hours of fasting from solids and of one hour from liquids be computed strictly, or will it suffice (or at least constitute small matter) if a few minutes are lacking from the prescribed period of fasting now required before a priest celebrates Mass or a lay person receives Holy Communion?

Answer: The rule of “three hours from solids, one hour from liquids (except water, which does not break the eucharistic fast)” must be taken absolutely. There is no parvity of matter or “moral computation” in reckoning this period that must elapse between the taking of food or drink and the reception of Holy Communion or the beginning of Mass (in the case of the priest). The time must be measured exactly, up to the last second. This was the commonly accepted interpretation of theologians in respect to the concessions granted by the Constitution *Christus Dominus* in 1953, and undoubtedly this same interpretation must be applied to the recent legislation of Pope Pius XII in the *Motu proprio Sacram Communionem*.

The Purpose of Amendment

Question: I have heard this procedure suggested to confessors for the treatment of a penitent strongly addicted to some bad habit: Do not require him to have the purpose of giving up the habit permanently. Tell him to limit himself to the purpose of abstaining from it for one week only, and then demand a promise that he will return to confession in a week. May this procedure be lawfully followed by a confessor?

Answer : In order that a person may receive the sacrament of Penance fruitfully, he must have the purpose of not sinning (at least mortally) again—in the words of the Council of Trent, *propositum non peccandi de caetero* (Denz, n. 897). This means that he must here and now have the will to endure all evils rather than again commit a mortal sin. It does not mean that he must be certain that he will not in future change his mind and sin again. On the contrary, he may regard it at least as probable that this will happen. But, as far as his present dispositions are concerned, it is necessary that he have the firm purpose to give up mortal sin forever (*de caetero*), and not merely for a limited time. Hence, if a penitent has the purpose of giving up mortal sin for a week only, he lacks one of the requirements for a fruitful confession. This is very evident, of course, if his intention beyond the limited period is a positive intention of committing sin again. But even if he is neutral in his purpose regarding his future life subsequent to the limited time he lays down for himself—that is, even if he has neither the purpose of sinning or of not sinning—he is indisposed. He must have a positive resolution of giving up mortal sin forever.

The confessor may indeed—once he has sufficient assurance that the penitent has the requisite purpose *non peccandi de caetero*—recommend that he concentrate his efforts on avoiding the repetition of the bad habit for a week, without concerning himself explicitly with the weeks and years ahead, but trusting in God’s help. However, this is a very different attitude from the definite purpose of avoiding sin for a single week.

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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