



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 feast of the Divine Maternity of the Blessed Virgin Mary was instituted by Pope Pius XI in 1931 to celebrate the 1500th anniversary of the Council

of Ephesus in 431 AD, during the pontificate of Pope St. Celestine I. This celebrated council was held to condemn the errors of Nestorius, who impiously taught that Jesus Christ was two persons—one the Son of God and the other a mere man. As we know it is divinely revealed that Jesus Christ is one Divine Person having two natures, God and man, which is clearly expressed by St. John the Evangelist in the first chapter of his Gospel: “In the

beginning was the Word, and the Word was with God, and the Word was God... and the Word was made Flesh!” Furthermore, after the fall of man by the sin of Adam, the work of our redemption required that infinite atonement be made which no man alone could make. This could only be accomplished by the sacrifice and death of the God-man, Jesus Christ.



The errors of Nestorius had a further consequence in that he denied that the Blessed Virgin Mary was truly the Mother of God. The Council of Ephesus beautifully expressed her Divine Maternity and called her “Theotokos,” the Mother of God. This

also is clearly founded in Scripture throughout the four Gospels, especially in the Gospel of St. Luke when St. Elizabeth “filled with the Holy Ghost” cried out to Mary, “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?” Long before the coming of Christ, Isaias the prophet foretold: “Behold a virgin shall conceive and bear a son and his name shall be called Emmanuel (God

with us).” (Isaias 7:14) Later on this same prophet speaks of Emmanuel: “For unto us a child is born and unto us a son is given and his name shall be called wonderful, counselor, God the mighty, father of the world to come, the prince of peace.” (Isaias 9:6)

This feast is the titular feast of Mater Dei Seminary and is always celebrated by a Solemn High

Mass and with the recitation of the Rosary with exposition of the Blessed Sacrament. Our spiritual Mother has once again proven herself our Mother by our acquisition of a new property for the seminary. As we began our new scholastic year with 15 seminarians, combined with our priests, religious brothers and boarder students, we found ourselves overcrowded and in desperate need to expand. Our Blessed Mother saw to it that a very sizeable donation was given together with the sale of a ten-acre property with housing for 15 to 20 people. On the feast of Our Lady of Ransom, September 24th, we closed on this property and our younger seminarians with Fr. Stephen Sandquist took up residence on October 7th, the feast of the Holy Rosary. This property is secluded, out in the country, and provides a wonderful retreat atmosphere. As one of our deacons, Rev. Joseph Pham, remarked when

he first saw the property, in the words of St. Peter to Christ on Mount Tabor, “Lord, it is good for us to be here.”

This newsletter has been written upon my return from the Fatima Conference in Spokane, Washington. During this conference we were visited by Fr. Alexander Krysov from Russia, Fr. Eugen Rissling from Germany and Fr. Thomas Le Gal from France. During the Pontifical High Mass, the faithful were inspired by the assistance of 12 priests in the sanctuary.

Thank you for your continued prayers, sacrifices and support of the seminary! And as always be assured of our daily prayers for all of you, our friends and benefactors.

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



Solemn Pontifical Mass for the feast of the Divine Maternity of the Blessed Virgin Mary at Mount St. Michael's



Bro. Mary Alexius, CMRI takes First Vows



Caleb Amour (Scotland), Dominic Lehnen (Minnesota), William Sentman (Michigan), and Joseph Vines (Nebraska) receive the cassock as new seminarians.



The Sisters of the Congregation of the Mother of God returned to Omaha from their various convents to celebrate the 25th Anniversary of Vows of Sr. Mary Alphonsa CMD and Sr. Maria Josepha CMD

Father Connell Answers Moral Questions

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

CAN A DEBT BE OUTLAWED?

Question: Can a person ever regard his debts as outlawed by the civil statute of limitation, so that he is free from them in conscience?

Answer: Certain debts are of such a nature that by custom and common consent the debtor is not considered bound to pay until he receives a bill from the creditor. Such, for example, are the debts owed to a lawyer or doctor for professional services. If a creditor to such a debt fails to send his bill within the time stipulated by law (for example, two or three years), but subsequently attempts to collect the money, the debtor could with a safe conscience avail himself of the legal prescription and refuse to pay the bill. For the intent of the civil law in passing the statute of limitations for such a case seems to be the extinction of the debt by prescription; and, according to Catholic moral principles, prescription endowed with the requisite conditions gives a valid title to acquisition of goods or to release from an obligation. In this case the “good faith” required of the debtor can be merely negative, consisting only in the fact that he does nothing to prevent the creditor from transmitting his bill. Thus, good faith would not be present if the debtor changed his address so that the creditor could not find him. This same principle of prescription can be applied to a debt arising from damages, provided there was no moral guilt on the part of the one inflicting the damage. If the injured party does not take legal action within the time stipulated by law, the one who (inculpably) injured him may refuse to make any recompense—provided, again, he did not prevent the inauguration of a suit.

In the case of an ordinary debt—a personal loan, a bill sent by a tradesman—the statute of limitation could be invoked only in the supposition that a considerable length of time has passed since the debt was contracted and there has been positive good faith on the part of the debtor. It would seem that a period of ten years would surely suffice, as long as the civil law permits this period or even less. But the chief emphasis must be placed on the need of positive good faith in the debtor—a condition which is seldom present in the case of a debtor such as we are considering. It means that he is ignorant of the debt or does not avert to it during the entire period. This could take place in the case of a man who has inherited his father’s estate, without realizing that it is burdened with a debt. It might even take place in the case of one who contracted a debt, and then entirely forgot it for many years. But in the case of an ordinary bill, which the debtor remembers, no length of time will free him from the obligation of payment, even though the creditor, after making the loan or sending the bill, never repeats his demand for payment or attempts to dun the debtor.

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:

MATER DEI SEMINARY
7745 Military Avenue
Omaha NE 68134-3356
www.materdeiseminary.org