



# 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 clergy and seminarians of Mater Dei sincerely wish you a very Blessed Christmas and grace-filled New Year!

We are happy to announce the ordinations of Fr. Denis McGuire (Connecticut), Fr. Carlos Zepeda (Guadalajara), and Fr. Josef Weissensteiner (Austria), on December 12th, the Feast of Our Lady of Guadalupe. What a memorable day it was for our Catholic faithful from around this country and from Mexico to witness the beautiful Pontifical High Mass and ordination ceremonies! How inspirational was the choir of over 50 members to sing the Mass of Our Lady of the Franciscan Order! As Dec. 12th fell on a Saturday this year, it was difficult for many of our priests to attend because they would have to return to their parishes the same day; however, we are grateful that 13 of our priests could make it. At the conclusion of the Mass and ceremonies, it was especially moving when the newly ordained priests give their parents their first blessing at the communion rail before the clergy process out. Although Fr. Weissensteiner's mother was not able to be present for her son's ordination, she was able to watch via live stream and be present in spirit. Fr. Weissensteiner said there were well over 1000 viewers who witnessed

these ceremonies via the Internet.

Fr. Zepeda will join Fr. Timothy Geckle in Arkansas and from there will cover our Mass centers in Oklahoma. Fr. McGuire will join Fr. Christopher Gronenthal at Our Lady of the Sun Church in Phoenix, Arizona, and assist Fr. Ephrem Cordova, CMRI at Queen of the Most Holy Rosary Church, also in

Phoenix. Fr. Weissensteiner will stay in Omaha for the Christmas season and help out locally before returning to Europe and work with Don Floriano Abrahamowicz in Treviso, Italy. The reason for this delay is that he will have to self-quarantine for two weeks and he prefers not to miss the beautiful liturgy of the Christmas season.

The ordination ceremonies also provided the opportunity for our religious seminarians to travel from western Colorado and join with our secular seminarians to assist at the ordinations and the first Solemn High Masses of our new priests.

As we celebrate the birth of Our Divine Savior in

these difficult times, let us never forget that Christ is the Prince of Peace and He promises us a peace that the world cannot give us. His peace is peace of heart which we can experience even in the midst of trials and crosses. May the Divine Infant Jesus through His most Holy Mother Mary hear your prayers and grant your petitions this holy season!

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







*Priestly Ordinations on the Feast of Our Lady of Guadalupe, December 12, 2020*







*First Solemn High Mass of Fr. Denis McGuire with Fr. Stephen Sandquist as assistant priest*



*First Solemn High Mass of Fr. Carlos Zepeda with Fr. Carlos Borja as assistant priest*



*First Solemn High Mass of Fr. Josef Weissensteiner with Fr. Carlos Borja as assistant priest*

# *Outlines of Moral Theology*

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

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## RESTITUTION BECAUSE OF DAMNIFICATION

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A person is bound to make restitution for damage done to another's property if the following three conditions are fulfilled:

a) The act of damnification was strictly unjust. Thus one has no obligation to restore if the damage was the result of a violation of charity. For example, if I see that my neighbor's barn is on fire, and I could easily call the firemen, but fail to do so because I am too indolent or because I dislike my neighbor, I am guilty of a grave sin against charity, but I am not bound to restitution. Again, if I get my enemy ousted from his job by persuading his employer that there is really no need of his services, I do not fail against justice. But if I use deceit for this purpose—for example, by calumniating my enemy—I fail against justice.

b) The act was effective—that is, it was the cause of the damage. Thus, if I set a bad example to others by breaking windows, I am guilty of no injustice with regard to the windows they break. I am bound to restitution only for those I broke. Again, if A commits a murder and B is convicted on circumstantial evidence, A is not bound in justice to make any attempt to rescue B, though he is bound in charity to try to get him vindicated, if he can do so without too great a risk to his own life and liberty. In such a case A is the occasion, not the cause of B's misfortune. Moreover, one who induces another to inflict damage is bound to restitution (in case the actual culprit fails to make it) only to the extent that he gave counsel. Thus, if I persuade a man to give my enemy a punch in nose, I am not responsible if he also breaks his victim's leg on his own initiative.

c) The perpetrator was guilty in conscience—that is, he realized he was doing wrong, and voluntarily did it. Thus, if a boy drives a car carelessly and inflicts damage on someone's property, he is not obliged in justice to make restitution if he sincerely believes that he was not guilty in conscience, because he acted thoughtlessly, without realizing what might happen. However, in such a case, if the matter is brought to court and the sentence of the judge is that restitution be made, this is obligatory in conscience, even though there was no subjective guilt. For example, if I take due precautions to keep my dog on my property, but through some accident he gets loose and damages my neighbor's shrubs, I must pay if the court so decides. This is another example of the State's rights over private property for the benefit of the common welfare.

There is a grave obligation of making restitution only when the sin was both objectively and subjectively mortal. If the damage was objectively grave, but the person was guilty of only a venial sin because of lack of full advertence, there seems to be no obligation to restore anything. If the culprit had full advertence, but thought the damage was light, though actually it was grave, he is bound to restore only as much as he thought the damage would amount to. Thus, if I deliberately, for a joke, seize a friend's stickpin and throw it into the river because I am convinced that it is worth a quarter, though actually it contains a precious diamond, I am bound to give him only a quarter. However, he could justly bring me to court and force me to pay the entire amount.

If a person inflicts damages on a number of persons, each damage being light, he is guilty of that number of sins, not a mortal sin, even though the sum involved altogether is considerable. And he is not bound under pain of mortal sin to make restitution.

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