



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

The clergy and seminarians of Mater Dei Seminary sincerely wish all of our friends and benefactors a most blessed Christmas and grace-filled New Year!

It is with grateful hearts that we thank you for your prayers and support this past year and we wish to reassure you of our prayers and sacrifices for all of you.

On the feast of Our Lady of Guadalupe, we congratulate Rev. Franz Trauner and Rev. Leopold Trauner (Austria) on the reception of the Subdiaconate; Frater Martin Sentman, CMRI (Michigan) on the reception of the minor orders of exorcist and acolyte; Anthony Alley (South Dakota), Kyle St. Aubin (Canada), Thomas Netzel (Washington), Richard Lauricella (Washington), and Lucas Costa (Brazil) on the reception of the minor orders of porter and lector.

After the Christmas/Epiphany season, when we resume seminary classes, we thank God and Our Blessed Mother that there will be new arrivals in the seminary. It is primarily by our prayers that Our Lord will send laborers into his harvest.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI





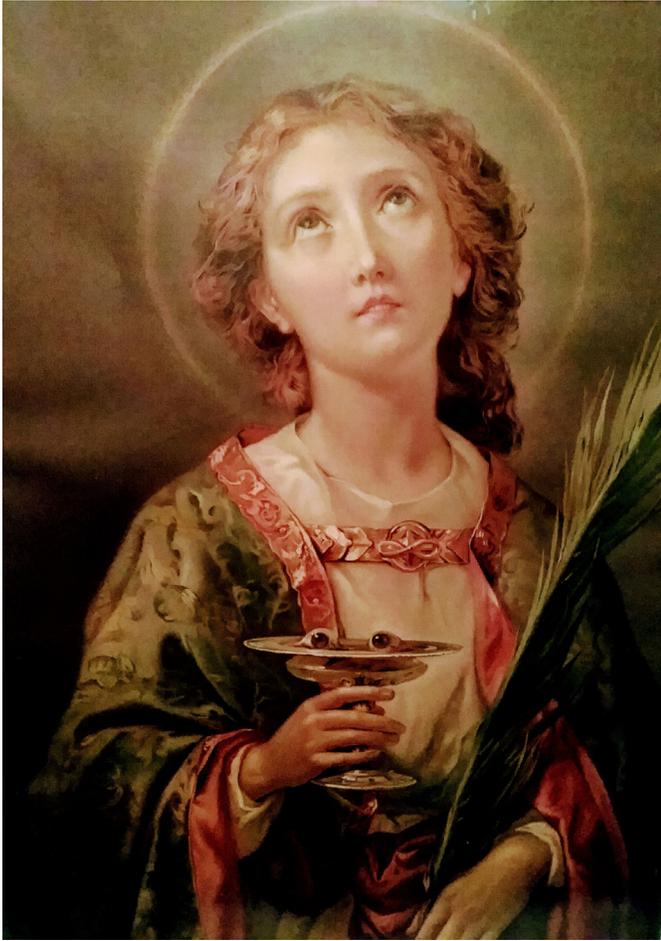
Ordination to the Diaconate in Guadalajara, Mexico



Imposition of Hands—the matter of the Sacrament



Carmelite priests in their chapel of San Jose



*St. Lucy, Virgin and Martyr
December 13th*

The mother of St. Lucy suffered four years from an issue of blood, and the help of man failed. St. Lucy reminded her mother that a woman in the Gospel had been healed of the same disorder. “St. Agatha,” she said, “stands ever in the sight of Him for Whom she died. Only touch her sepulchre with faith, and you will be healed.” They spent the night praying by the tomb, till, overcome by weariness, both fell asleep. St. Agatha appeared in vision to St. Lucy, and calling her sister, foretold her mother’s recovery and her own martyrdom. That instant the cure was effected; and in her gratitude the mother allowed her daughter to distribute her wealth among the poor, and consecrate her virginity to Christ. A young man to whom she had been promised in marriage accused her as a Christian to the heathen; but Our Lord, by a special miracle, saved from outrage this virgin whom He had chosen for His own. The fire kindled around her did her no hurt. Then the sword was plunged into her heart, and the promise made at the tomb of St. Agatha was fulfilled.

Prayer: *Full of confidence in thy powerful intercession, O glorious martyr St. Lucy, we beseech thee to intercede with thy divine spouse Jesus, that it may please Him to keep ever healthy the light of our bodily eyes, giving us at the same time the grace to make good use of them, so that on the day of the general resurrection they may become radiant with that heavenly light which will fit them to behold the ineffable beauties of the country of the blessed. Amen.*



Carmelite Sisters, Guadalajara, Mexico



Sisters of Divine Providence, Guadalajara, Mexico

Outlines of Moral Theology

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

CIRCUMSTANCES OF RESTITUTION

Restitution must be made, in the first place, to the one whose right was violated. If he is dead, restitution for injustice in external goods is to be made to his heirs. If the possessor in bad faith is unable to find the victim or his heirs, he must make restitution to the poor or to pious causes—e.g., the foreign missions. In the event that he has done this last, after sufficiently seeking the true owner, he is not obliged to make restitution again to this latter if he unexpectedly appears.

Restitution to the federal government can be made by buying postage stamps and burning them. Sometimes a debt of this kind can be paid by donations to the poor—e.g., in a place where the government is patently negligent in providing for the poor. If a person is very poor himself, he can make restitution to himself, but this principle must be used very cautiously.

A person can make restitution in the form of a gift, unless this will draw a gift from the other party in return. One who is bound to make restitution to the poor can count the donations he made to the poor since the obligation began as portions of this restitution.

Restitution should not be deferred too long; but at times, especially when restitution is to be made to the poor, a person can put it off until after his death—that is, by leaving it in his will to some charitable cause.

CAUSES EXCUSING FROM RESTITUTION

If a person has nothing with which to make restitution, of course he is excused for the time being, though he should have the intention to restore when he can. Neither is a person forced to give up a justly acquired place in society in order to make restitution, but he should curtail his expenses as much as possible. Nor is a person obliged to sacrifice his good name in order to make restitution. For example, if a widow, knowing that one of her children was conceived of an adulterous union, could rectify the matter of the inheritance only by revealing her sin (that is, in such wise that only the legitimate children would get the inheritance of her deceased husband) she would not be obliged to make such a revelation.

If a person goes into bankruptcy honestly — that is, if he does his best to keep his business going but fails, and then declares all his assets — it seems quite probable that afterward he is not obliged to make up for the debts he could not then pay, even though he acquires another fortune. The basis seems to be that the State exercises its power over private property to transfer to his credit the amount he cannot pay, and also the general understanding among businessmen that they will condone the debt of an unfortunate colleague, expecting the same favor from him in like circumstances. As is very evident, these principles do not apply to the dishonest bankrupt, the man who declares bankruptcy when he is able to keep his business going, and who conceals a large sum.

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