



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

On the joyful occasion of the episcopal consecration of Fr. Pio Espina of the Church of St. Joseph (Molinari, Argentina), by His Excellency Bishop Martin Davila, I wish publicly to state of my approval of this consecration. Fr. Pio Espina has been a priest for 18 years, and there is no doubt of his dedication to Holy Mother the Catholic Church and of his generosity in service of the Church. I do wish to express my sincere appreciation to His Excellency Bishop Martin Davila for his sacrifice to travel to Argentina and to perform the episcopal consecration. Whenever an episcopal consecration takes place under the present circumstances in the Catholic Church today, the faithful are reminded that there are historical precedences for such consecrations during the vacancy of the Apostolic See. During the Interregnum, between the death of Pope Clement IV (November 29, 1268) and the election of Blessed Gregory X (September 1,

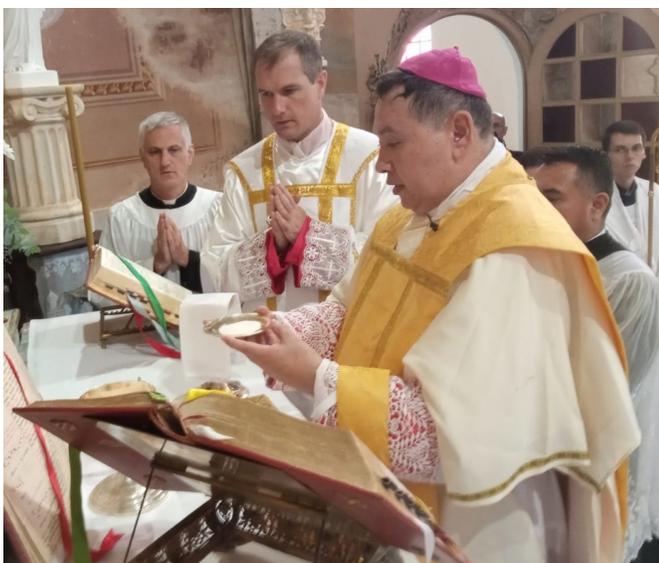


1271), there were 21 episcopal consecrations without the usual papal mandate. The faithful are also reminded that the traditional Catholic bishops firmly believe in the Papacy, Papal Infallibility, and the Primacy of the Roman Pontiff. It is for this reason that they reject Francis I as a true pope because he has been guilty of the sin of manifest heresy on numerous occasions, both before and after his supposed election. Divine Law bars manifest heretics from papal election; if a pope were to fall into the sin of manifest heresy, by Divine Law he would lose the papal office (see *Cum ex Apostolatus Officio*—Pope Paul IV; *Si Papa*—Pope Innocent III; Canon 219; *De Romano Pontifice*—St. Robert Bellarmine; *Epitome Iuris Canonici*—Vermeersch; *Institutiones Iuris Canonici*—Coronata).

Ad multos annos to my fellow bishops, His Excellency Bishop Pio Espina and His Excellency Martin Davila!

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI





The Bishop elect prostrates during the Litany of the Saints



The book of Gospels is placed on the shoulders of the Bishop elect to signify his duty to teach all nations all things whatsoever Christ has commanded (Matt. 28:19)



The newly consecrated bishop's hands are anointed with sacred chrism



The consecrating bishop presents the crozier to the newly consecrated bishop: "Receive the staff of the pastoral office, so that in the correction of vices you may be lovingly severe, giving judgment without wrath, softening the minds of your hearers whilst fostering virtues, not neglecting strictness of discipline through love of tranquility. Amen."



Our seminarians join the faithful in the candlelight Rosary in honor of Our Lady of Lourdes



Our seminarians in procession during the Pontifical ceremonies for the blessing of candles

Outlines of Moral Theology

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

ALEATORY CONTRACTS

An aleatory contract is one in which an uncertain good is sought or an uncertain evil is avoided for a determined price. The latter type, in which an uncertain evil is avoided, is found in the contract of insurance.

It is evident that certain practices in the matter of insurance render the contract null and void and oblige to restitution. For example, if a person burns down a building to get the insurance, he must restore what he has gained; or if one insures a man who is actually dead, the contract is invalid. The difficult problems concern the matter of deception regarding age, previous condition of health, etc., in the taking out of a life insurance policy. It would seem that a slight falsification does not invalidate the contract—for example, if a man stated that he was 40 years old when in reality he was 42. Furthermore, if the concealed fact did not actually contribute to a person's death, the insurance could be accepted. For example, if a man concealed the fact that he had had several heart attacks and got an insurance policy, his relatives could accept the money if his death was caused by an auto accident. But, even in this case, the relatives would have to pay the difference between what he paid in policies and what he would have had to pay if the truth had been told.

If the insurance company's doctor examines a person and finds no trace of disease, the person need have no scruples in taking the policy, even though he himself believes that he has some hidden malady. In that case, the company is supposed to take the word of the doctor, and the other need make no statement.

Gambling is also an aleatory contract, in which the uncertainty is on both sides. Gambling is not in itself sinful, though it may lead to many sins, such as injustice, hatred, excessive love of gain, drunkenness, etc. Civil laws forbidding organized gambling are binding in conscience.

That a game of chance be lawful, it is required: (1) that each stake something that belongs to himself. (2) That each play willingly. (3) That a reasonable proportion be observed between what is bet and what may be gained and that each have a fair chance to win. (4) That the rules of honesty be observed in the play. Thus, it would render the game null and void if one had cards concealed, if false dice were used, or if a slot machine were "doctored." On the other hand, it is not forbidden to look at an opponent's hand if he carelessly exposes it or to observe any marks that may be by chance on the back of the cards.

If a person gambles with money belonging to another, *per se* he may keep the gains, because they constitute industrial fruits. But if he has nothing to restore in case he loses, and no hope of getting any means of restoring, the game is null and void from the beginning (and the winnings must be restored to the other player), because he actually bet nothing that his opponent could lawfully win.

A person cannot gamble justly if he is *sure* of the results. For example, if a man privately knows that one of the horses in the race is sick and cannot finish, he may not bet against this horse with a person who knows nothing of the animal's ailment.

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