

Adsum

Adsum is published by **Mater Dei Seminary** for the enjoyment of our families, friends, and benefactors.

LETTER FROM THE RECTOR

Dear Friends and Benefactors,

In our May issue of the seminary newsletter, there was not enough room to display the pictures of both the ordinations and the First Solemn High Masses of the newly ordained priests, so this issue will contain both family pictures of the newly ordained priests and their First Solemn High Masses.

As for their assignments, Fr. Martin Sentman, CMRI will return to our religious seminary in Idaho and assist Fr. Benedict Hughes, CMRI. Fr. Noah Ellis will join Fr. Nino Molina in Florida to cover our Mass centers in Melbourne and Brooksville. Fr. Franz Trauner is assigned to Our Lady of the Snow in Denver, where he will assist Fr. Carlos Zepeda.

Fr. Leopold Trauner is stationed at Immaculate Conception Church in Sartell, Minnesota, with Fr. Adam Craig.

We wish to congratulate the seminarians who have received First Tonsure: Jacob Hasbrouck (Michigan), Massimo Turri (Italy), Vincent Timmerman (Nebraska), and Mateo Salazar (Colombia). Also we congratulate Jorge Diaz (California) and Julio Perez (California) on their reception of the last two minor orders of Exorcist and Acolyte.

During these summer months let us heed Our Lady's words at Fatima and practice the virtues of modesty and chastity, especially as she warned about immodest styles and fashions that would gravely offend her Divine Son.

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



*First Solemn High Mass of Fr. Leopold Trauner,
assisted by Fr. Carlos Borja,
Fr. Johannes Heyne and Fr. Franz Trauner*



*First Solemn High Mass of Fr. Franz Trauner,
assisted by Fr. Carlos Borja,
Fr. Florian Abrahamowicz and Fr. Eugen Rissling*



First Solemn High Mass of Fr. Martin Sentman CMRI, assisted by Fr. Francisco Radecki CMRI, Fr. Adam Craig and Fr. Caleb Armour



First Solemn High Mass of Fr. Noah Ellis, assisted by Fr. Carlos Borja, Fr. Carlos Zepeda and Rev. Kyle St. Aubin



Fr. Martin Sentman, CMRI with his family



Fr. Noah Ellis, with his mother and sister



*Fr. Franz Trauner and
Fr. Leopold Trauner with their family*



To live in the midst of the world
without wishing its pleasures;
To be a member of each family,
yet belonging to none;
To share all suffering;
to penetrate all secrets;
To heal all wounds;
to go from men to God
and offer Him their prayers;
To return from God to men
to bring pardon and hope;
To have a heart of fire for Charity,
and a heart of bronze for Chastity;
To teach and to pardon,
console and bless always.
My God, what a life;
and it is yours,
O priest of Jesus Christ.

—Lacordaire

Outlines of Moral Theology

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

DETRACTION AND CALUMNY

Detraction is the injuring of the reputation of one who is absent. If what is said is true (that is, the revelation of secret sins), the sin is simple detraction; if it is false, the sin is calumny. Both are violations of justice. The gravity of the sin is measured, not by the gravity of the crime narrated, but by the injury that is done to the person's good name.

It is not injustice to manifest a person's crimes if they are now public—that is, when many know them, and it is impossible for them to be hidden much longer, even though the individual who is now hearing of them was previously unaware of them. It would seem that it is not against justice to tell the recent evil deeds of a man in one place, if they were committed and are publicly known in another place. But when a person's evil deeds have been forgotten and he is now leading a good life, it would seem to be against justice to bring them up now. Sometimes, although it may not be against justice to reveal something, it is against charity, e.g., when a person who was convicted of a crime years ago has recovered his good standing in the community.

One who listens to detraction or calumny and does not encourage it does not fail against justice, unless he has the obligation to officially correct the detractor (e.g., a pastor or religious superior). Often it is better not to make any explicit protest against detraction (e.g., gossip) but rather to try to change the conversation. One who encourages detraction is a co-operator in the sin.

Contumely is the act of taking away from a person the honor he deserves. It can be a grave sin, when it is very insulting. It is committed in the presence of the person, at least in the sense that his image is present, as when the college president is hanged in effigy by the students. Its gravity is measured by the dignity of the person dishonored and the authority of the one who commits it. Thus, if the Pope is dishonored it is worse than if it is a simple priest; an act of insult proceeding from a person in high office is worse than one committed by a person of low rank. For this reason the insults passed back and forth by the patrons of a barroom are generally not grave sins, even though they may be very opprobrious.

There is an obligation of repairing calumny and detraction, grave or light in accordance with the measure of harm that has been done. In the case of calumny, the guilty person does not have to admit that he told a lie, if he can repair the harm by saying that since the truth was told a person may not deny it, but he can attempt to make up by bringing out the good qualities of the one injured. When a person has been guilty of calumny or detraction in the public press, he should use this same means to make reparation. If it took place by word of mouth, and the guilty person has reason to believe that those to whom he spoke have repeated the story to others, he should ask them to pass along the reparation also.

At times the obligation of repairing the detraction or calumny ceases—namely, when there is good reason to believe that the matter is now generally forgotten, and it might do more harm to bring the subject up again, or when it is very likely that the hearers regarded the story as groundless gossip and consequently no great harm was done.

One who has dishonored another is also bound to make reparation. This need not take the form of an explicit apology; at times it suffices to show the person a special honor—e.g., inviting him to dinner. But, at any rate, such reparation should be made known to those who witnessed the act of contumely.

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