



Adsum

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LETTER FROM THE RECTOR

Dear Friends and Benefactors,

Over the years, God has blessed me with remarkable friendships of very devout and dedicated traditional Catholic men and women. And it would be remiss of me not to mention the recent passings of the late Bill Hornung (Immaculate Conception Church, Burlington, Colorado) and Raymond Klabenes (St. Theresa's Church, O'Neill, Nebraska). Both of these men greatly supported their respective parishes and were wonderful examples of a truly Christian life, not only to their children and grandchildren but also to their entire parishes.

Bill Hornung passed away this past Christmas, which is something he had prayed for two weeks in advance in order to spend his Christmas with his late wife Joan (69 years of wedded life). It was his determination and financial support that was the driving force to build our new school facility for Sacred Heart Academy. A few years back, during a parish meeting, Bill emphasized the necessity of



Catholic education to provide for the future of the parish. At one point he even began to cry and said it was his Catholic education that has been his foundation in life. Bill always attended daily Mass and was a guardian angel to our religious Sisters to make sure they had what they needed.

He was a very successful rancher and farmer and his pleasant and friendly personality made him many friends throughout eastern Colorado. He and his wife had 12 children, 62 grandchildren, and 73 great grandchildren.

The following month, another wonderful Catholic man, Raymond Klabenes, was called by God. He and his wife Margaret (married 52 years) purchased the very same Catholic church that they were married in and which went up for

auction. The auction price of the church? \$650! However, it was not as simple as that because the church had to be moved (for \$20,000). He and his wife purchased 5 acres of land just south of the city of O'Neill, Nebraska, and had the church moved to its present location. I cannot begin to describe their dedication to the Church and their support for our pastoral work in the area. A number of years later, we

purchased another 6 acres adjacent to the church which were consecrated as a cemetery. Raymond was also a farmer and rancher and “just” one hard working and humble man. A few months before his death, he was taken to the hospital and the doctor asked him, “Raymond, how old are you?” To which Raymond replied, “89 years old.” And the doctor responded, “Then start acting like one!” He was still driving tractors and milking cows his last year on earth. Most importantly he was a man of prayer and was very devout to the Blessed Virgin Mary. Raymond and Margaret had 11 children, 55 grandchildren, and 47 great grandchildren.

Both Bill and Raymond were very good friends of mine and have always been an edification for me. The words of St. Paul can be properly applied to both of them, “I have fought the good fight; I have finished the course; I have kept the Faith.”

In your kindness, please also pray for the repose of the soul of Tommy Williamitis of our parish St.



Bill & Joan Hornung (Colorado)



Raymond & Margaret Klabenes (Nebraska)

Theresa’s in Lebanon, Ohio. He was 16 years old and passed away in a car accident. He was very active in our parish and an altar server. Let us especially remember his family in their time of sorrow and great loss.

Whenever God calls our friends or acquaintances to eternity, whether they were young or old, it is a reminder that our life here on earth is very fragile and that we could be called to eternity when we least expect it. When we receive Holy Communion, confess our sins in the Sacrament of Penance, or when we pray our prayers, we never know that it may be our last Communion, Confession, or prayer before we stand before the throne of God. Perhaps for us, this will be our last season of Lent to make atonement for our sins. In union with our Crucified Savior and our Mother of Sorrows, let us make a most fervent and grace-filled Lenten season.

With my prayers and blessing,

Most Rev. Mark A. Pivarunas, CMRI

Old Testament Types of Jesus Christ

By Fr. Knecht

ADAM

Adam is the father of all men according to the flesh; Jesus Christ is the spiritual Father of the faithful, for through Him alone do they receive life. Through Adam, sin and death came to all men; through Jesus Christ, we have received grace and eternal life. Sin and misery came into the world by Adam's disobedience; but our redemption has been wrought by Jesus Christ, who became obedient even unto the death of the Cross.

NOAH

Noah was the only just man in a sinful world; Jesus Christ is alone, and of and by Himself, most just, most holy. Noah built the ark for the saving of the human race; Jesus Christ founded the Church in order that in her men might find salvation. Noah preached penance and foretold the Deluge; our Lord preached penance and foretold the Last Judgment.

MELCHISEDECH

Melchisedech's name signifies the king of justice, and he was King of Salem, which name means peace: Jesus Christ is in a far higher sense King of justice, and the Prince of peace who bought for us everlasting peace. Melchisedech was not only a king, but also a priest; Jesus Christ is our sovereign king and priest. Melchisedech offered bread and wine to God as an unbloody sacrifice; Jesus Christ offered Himself to His Eternal Father at the Last Supper, under the form of bread and wine, and continues to do so in the Holy Mass.

ISAAC

The birth of Isaac was promised repeatedly; so was the coming of Jesus Christ. Isaac was the only and dearly beloved son of his father; Jesus Christ is the only-begotten and beloved Son of God, in whom His Father is well pleased. Isaac was obedient to his father, and was willing, out of obedience, to give up his life, letting himself be bound, and waiting patiently for his death-stroke; Jesus Christ was obedient to His Heavenly Father, unto death, even unto the death of the Cross. "As a sheep He was led to the slaughter, and like a lamb without a voice before his shearer, so opened He not His mouth." Isaac himself carried up the mountain the wood on which he was to be slaughtered; Jesus Christ carried up to Calvary the Cross on which He was to die.

JOSEPH

Joseph, the beloved, obedient, and innocent son of his father, was envied by his brethren, ill-treated by them, sold, and given over to the Gentiles; so also Jesus. Joseph was falsely accused and unjustly condemned; Jesus suffered patiently and resignedly between two malefactors. Joseph was set free from prison, and made ruler over the whole land; Jesus was raised from the prison of the tomb, and sitteth at the right hand of His Father. Joseph was called the saviour of the world, because he saved the Egyptians from famine; Jesus is indeed the Saviour of the world, because He has redeemed the whole world from sin and hell. As Joseph forgave and excused his brethren, so did our Lord, hanging on the Cross, forgive His enemies, and pray for them: "Father, forgive them, for they know not what they do!"

THE TWELVE SONS of Jacob, a type of the twelve Apostles.

As from Jacob's twelve sons sprang the whole chosen people of the Old Testament, even so, in a spiritual way, have the chosen people of the New Testament, the faithful, sprung from the twelve Apostles, who converted both Jews and Gentiles, receiving them into the Church of Christ.

JOB

Job, suffering the most profound grief of soul, seeing nothing but a miserable death before him and robbed of all human consolation, fell down on the ground, praying and humbly resigning himself to God's will. In this he is a type of our Lord in the Garden of Gethsemani.

THE PASCHAL LAMB, a type of Jesus Christ.

The paschal lamb was a sacrifice, for it is expressly said (Ex. 12,27) that it was "the victim of the passage of the Lord." The paschal lamb was to be without blemish: Jesus Christ is the Most Pure, the Most Holy, "a lamb unspotted and undefiled" (1 Petr. 1, 19). The paschal lamb was killed, and its blood spilt; Jesus Christ was slain for us on the altar of the Cross, and shed all His Blood for us. Of the paschal lamb "no bone was to be broken"; contrary to the usual custom with those crucified, not one of our Lord's bones was broken.

JOSUE

He was this, inasmuch as he led the Israelites into the Land of Promise, and triumphantly conquered it. Jesus Christ, by His Death and Resurrection, has overcome sin, Satan and death, and has opened to us the kingdom of heaven. He leads us there by His doctrine, His example and His grace, and especially by holy Baptism.

GEDEON

Gedeon, as saviour of his people, is a type of Jesus Christ, the Saviour of the whole world. Like Gedeon, our Lord during His early years led a humble, hidden life. As Gedeon overcame his numerous enemies with a few soldiers, so did our Lord overcome the pagan world by His few apostles and disciples, whose only weapons were the trumpet (preaching) of the Gospel, and the torches (the light) of good works.

DAVID

David not only foretold the sufferings and glory of the Redeemer, but was himself a type of Him. He was born at Bethlehem; he led a hidden life during his youth, and conquered Goliath with a contemptible weapon (Jesus overcame Satan by means of the despised Cross). He was persecuted by Saul, to whom he had done nothing but good; he was patient and full of love towards his enemies. He was both prophet and king; he ascended the Mount of Olives, crossing the brook Cedron, bowed down with grief; and returned triumphantly to Jerusalem (the type of the Ascension), having gained the victory over his enemies ("sitteth at the right hand of God").

JONAS

As Jonas was in the belly of the whale for three days and three nights, so was the Son of God in the tomb before His glorious Resurrection.

Outlines of Moral Theology

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

TEMPERANCE

Abstinence is that virtue which moderates man's use of food and drink. A person would fail against this virtue by excess if he would not take enough nourishment to support his health and strength; he would fail by defect if he took so much as to injure or inconvenience himself. Ordinarily a person is guilty of only a venial sin if he eats too much; but it would be a mortal sin if he rendered himself seriously ill or unable to fulfill his grave obligations.

That fasting is a virtuous act is evident both from the example of Christ and from the traditional teaching of the Church. It is an effective means of strengthening the will against temptation and of doing penance for past sins. The Church has made laws prescribing certain forms of fasting at certain times. These are classified under two headings, known respectively as fast and abstinence.

The essential feature of a fast day for the Church is that only one full meal is allowed. The essential feature of a day of abstinence is that one must abstain from flesh meat. Some days are days of both fast and abstinence, others are days of fast alone, others days of abstinence alone. There can also be days of partial abstinence, on which a person may eat meat only *once*.

The days on which both fast and abstinence are prescribed by the general law of the Church (1958) are as follows: Ash Wednesday, the Fridays of Lent and Holy Saturday (until midnight), the Ember Days (four times annually) and the vigils of Pentecost, the Feast of the Immaculate Conception, and Christmas. Days of fast alone are all other weekdays of Lent; days of abstinence alone are all other Fridays throughout the year.

The law of Church abstinence binds all who have completed their seventh year, provided they have also reached the use of reason. It begins to bind on the day after their seventh birthday. A child below this age, even though he has the use of reason, or one over this age if he has not reached the use of reason is free from the law.

The law of Church fast binds all who have completed their twenty-first year (beginning the day after their twenty-first birthday) up to the beginning of their sixtieth year. (Hence the law ceases the day after their fifty-ninth birthday).

It is a disputed point whether or not non-Catholics (baptized) are bound by the Church laws of fast and abstinence. The better opinion is the affirmative; but, in actual practice, they cannot be bound because of the probable view to the contrary. Hence, a boardinghouse keeper could give meat to the Protestant boarders on Friday. The better course, however, would be to obtain a dispensation from the bishop or the pastor.

A person who cannot observe the Church laws of fast or abstinence without grave inconvenience is excused from them. From fasting, therefore, are excused laboring men, those in weak health, and women who are pregnant or nursing infants. Those who have a "white-collar job," such as teachers, students, lawyers, stenographers, barbers, etc., which requires a full day of hard work, are ordinarily excused where the absolute norm (two and eight ounces for the smaller meals) prevails, but ordinarily such persons are bound to fast where the relative norm is in use, as in the United States at the present day. Catholics should consult a priest if they are in doubt on this matter.

A greater reason is required to be excused from abstinence than from fasting. However, a man who works at a very laborious job, such as a steel-mill worker, might be excused on this score. Besides physical necessity, moral necessity is to be considered an excusing cause from abstinence. Thus a child of non-Catholic parents who will provide only meat as substantial food on Friday is excused. The question is discussed by theologians whether a Catholic is excused if he is invited to dinner on a day of abstinence and meat is served. Some say that if the host would be gravely offended by a refusal, the guest may eat the meat. But this solution is rarely applicable in the United States, at least on Friday. Non-Catholic hosts should know the laws of the Church on this matter; and if they serve meat on Friday, they should realize that what they have done is offensive to their Catholic guests. Indeed, at times their purpose is to make the situation embarrassing for Catholics, and they consider it a great victory if they get them to eat meat on Friday. It is ordinarily the duty of a good Catholic in such a situation to refuse courteously but firmly to eat the meat.

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