

The Student Press



Savonarola Theological Seminary of the Polish National Catholic Church

March/April 1976

Seminary Elevations

Five seminarians presently at Savonarola were elevated to the order of Sub-Deacon on December 18th, 1975 during Holy Mass celebrated by His Grace, Prime Bishop Zielinski. Only one Major Order remains, the Diaconate, before their final Ordination. The Student Press is proud to make this announcement of achievement for part of our staff.

The five are: Sub-Deacon David Gajda, son of John and Lottie Gajda of East Chicago, Indiana, Sub-Deacon Joseph S. Lewandowski whose wife Barbara and two children reside in Scranton, Pa. Joseph is the son of Stanley and Elizabeth Lewandowski of Detroit, Mich. Sub-Deacon Michael R. Mietlicki, son of Michael and Julia Mietlicki of Scranton, Pa., Sub-Deacon Joseph Palumbo, son of Victor and Carmela Palumbo, Somerdale, N.J., and Sub-Deacon William Uchic, son of Elizabeth and the late Steve Uchic. Formerly from the Pittsburgh area, William's mother now resides in Olyphant, Pa.



SUBDEACONS CONGRATULATED --- Five students of Savonarola Theological Seminary are being congratulated by the Vice-Rector, on their elevation to the Subdiaconate. From left they are: Joseph Palumbo, Joseph Lewandowski, David Gajda, Rev. Bruno Danis, William Uchic and Michael Mietlicki.



NEW SEMINARIANS WELCOMED --- Three new students at Savonarola Theological Seminary are being welcomed by the Vice-Rector, who is explaining the format for daily prayers. From left are: Joseph Seliga, Frank Rowinski, Czeslaw Kuliczowski and Rev. Bruno Danis.

New Seminarians Enter Savonarola

New candidates for the priesthood of the Polish National Catholic Church are: Joseph M. Seliga, Frank C. Rowinski, Dr. Joseph L. Victor and Czeslaw Kuliczowski.

Joseph M. Seliga, 19, is a resident of Scranton and a general studies graduate of West Scranton Senior High. He is the son of Mrs. Jean and the late John Seliga. Joseph entered the seminary October 31, 1975.

Frank C. Rowinski, 27, hails from Chicago, Illinois. He is the son of Rt. Rev. and Mrs. Francis C. Rowinski. His father is bishop of the Western Diocese. Mr. Rowinski is a graduate of Lane Technical High in Chicago and Northern Illinois University, DeKalb, Illinois where he received a B.S. in psychology. Frank spent two years in the Army as a Medical Specialist. He currently serves as Vice Chairman of the National United Choirs. Mr. Rowinski entered the seminary in January, 1976.

Dr. Joseph Victor, 33, of Wallington, New Jersey is Chairman of the Public Safety Department of William Paterson College, Wayne, New Jersey. He is also Chairman of the National School of Christian Living Commission. He entered the seminary in January, 1976. Additional background on Dr. Victor is found on page three in a personal interview.

Czeslaw Kuliczowski, 24, a native of Poland, entered the seminary in January of this year. He is the son of Mr. Francis and the late Helena Kuliczowski.

We Welcome New Readers

The Student Press, an official newsletter of Savonarola Theological Seminary, always welcomes new readers who are interested in our institution.

Our publication is non-profit and receives no funding from the Polish National Catholic Church. We depend on individual subscriptions like yours to continue our newsletter each year.

For five dollars you can receive four issues per annum including a summer edition. Each newsletter represents a lot of hard work for the seminarians. The high cost of printing and mailing makes it a costly endeavor as well. But we are more than happy to continue publishing with the knowledge there are persons interested in the affairs of our seminary.

If you already are a subscriber, we hope you will renew your subscription. If you want to become a new reader, you are invited to send us the coupon below.

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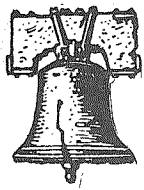
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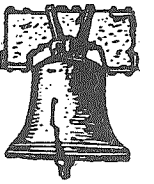
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Our Own Bicentennial Observations



Where Do We Go From Here?

by Cleric Francis Rowinski

On July 4, 1976, the United States of America will officially observe its 200th Anniversary. This celebration should be something special, something memorable, something inspiring. Yet as we look a little closer, as we watch the people of America, we see that our nation seems confused about just what this milestone in her history means. America is unsatisfied with herself and not quite sure how it can seek fulfillment. It has suffered terribly through a costly, humiliating war that almost tore her apart only to suffer again at the hands of her leaders. Our cities are rotting; people are afraid of one another. Our age inspires little enthusiasm. According to Kenneth Keniston, a professor of Psychology at Yale University, "Alienation, once seen as imposed on men by an unjust economic system, is increasingly chosen by men as their basic stance toward society." What is America thinking? Where is America headed? What role will we play in the future as citizens? These are things to ponder as we approach her 200th birthday.

In looking at America after 200 years of evolution, we see that despite the achievement of many of the traditional aspirations of our society, we commonly feel a vague disappointment. Goals that promised so much, have somehow meant little real improvement in the quality of human life. We have worked for and attained "the good life." Yet in attaining what we sought we have been left restless and frustrated. Whatever the gains of our technological age, whatever the increase in our opportunities and freedoms, whatever the decrease in objective suffering and want, many Americans are left with an inarticulate sense of loss, or unrequitedness, a lack of connection. At the very moment when affluence is within our reach, we have grown discontented, confused and aimless. This new sense of alienation is especially clear in the actions of America's youth, hungry for purpose, poised hesitantly on the edge of an adult world which elicits little deep commitment.

Our country is in great need of new input into its decision-making process. If our contributions as Polish Americans are to retain their unique character, they must be guided and advanced to the society at large by an institution committed to the betterment of all mankind. Polonia is seeking an institution with the charisma, principles, understanding and knowledge necessary to convince it of its importance to America and then to encourage it to develop itself not in spite of, but because of America.

Is not the very essence of what Polonia seeks to be found in the principles and ideology of the Polish National Catholic Church? Is not the very essence of what our country seeks in the same ideology? Membership in the PNCC is something wonderful because of these principles. It is also unfortunate to see the great reservoir of unused potential these principles still hold. Why are so few convinced that our Church is relevant in today's world? Why are we not more active in the implementation of these principles and the fulfillment of their promise?

Our unhappiness with the present is a direct result of our apathy in the past. As members of the PNCC we must realize how truly "wealthy" we are! What is lacking in America today is certainly not the know-how, the imagination or the intelligence to shape a future better than our present. Nor do we lack the values that might guide the transformation of our society to a more fully human and diverse one. Rather, we lack the conviction that these values might be implemented by ordinary men and women acting in concert for the common good. We have an obligation to ourselves and our country to study and come to know the PNCC more fully. Our church has an obligation to assert itself and to take its place in our society. We need men and women with the wisdom, passion and courage to transform their private alienation into such public aspirations. The start of the society we all seek lies deep within each one of us. Through our Lord Jesus Christ and through Truth, Work and Struggle, all things are possible.

God, Not Government, Gives Rights

by Sub-Deacon David Gajda

"We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights, that among them are Life, Liberty, and the pursuit of Happiness."

These words, taken from our Declaration of Independence, attest to our belief that the rights and freedoms which we enjoy are endowed to us by our Creator.

According to former U.S. Supreme Court Justice William O. Douglas, in his book, *An Almanac of Liberty*, the source of these rights of man is God, not government. When the state adopts measures protective of civil liberties, it does not confer rights. It merely confirms rights that belong to man as the son of God.

It is with this idea in mind that we should celebrate the Bicentennial anniversary of our country's birth. The media has called attention to the political, social, ideological and historical aspects of the revolutionary birth of our nation. But, in the religious sphere, the press has limited itself to extolling government's freedom of religion, and not the "inalienable rights" which religion gives us.

The Polish National Catholic Church upholds the principle that the rights of man are of divine origin. The PNC Church also states in its "Eleven Great Principles" that "neither religion nor the Church, as its exponent, should be servants of political parties, governments or tools of the potentates of this world for combating the free aspirations of man or a nation toward liberty, but on the contrary; they are to strengthen men's spiritual powers, assist them in life's struggle in fulfilling their mission nationally and to humanity as a whole."

Therefore this Bicentennial observance should include the recognition of God-given rights, especially by Polish National Catholics.

Remember the men who, in 1776, stood up for their inalienable rights, and based the source of these rights on their Creator.

Religious World News

No Pennies For Pallottines

Washington, D.C. -- The Washington Post has reported the Baltimore Branch of the Pallottine Fathers, an international Roman Catholic Missionary Society, lent Maryland Gov. Marvin Mandel the \$4,000 he used for his 1974 divorce settlement. Meanwhile the Vatican rector general of the Pallottine Fathers has ordered the group's Baltimore mission to cease all fund raising activities, according to American Roman Catholic Officials.

The IRS Defines Church

New York City -- An executive of the National Council of Churches wants the Internal Revenue Service to define a religion or church for tax purposes. To date the IRS criteria for determining a religious body's eligibility for tax exemption is made on an individual basis. Rev. Dean Kelly, NCC executive, said he would like to see the IRS use a "time test" whereby any church lasting over 20 years would qualify for tax exemption

The High Price of Prayer

Boston, Mass. -- A Roman Catholic state legislator has filed suit to stop the practice of paying chaplains in the Massachusetts House and Senate. H. Thomas Colo is objecting to paying two Roman Catholic chaplains \$71 a minute

for their services. Colo says the House chaplain, Msgr. Kerr, has received over \$105,000 since 1959. Colo also charges no Protestants or Jews have been selected although the state is only 50 per cent Roman Catholic.

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Personal and Pertinent

Good Luck Western Diocese United Choirs at your convention.

Dean and Helen Thomas, Congratulations.

Very Rev. Wojdyła, congratulations on your investiture.

Rev. J. Trela, best of luck in your latest appointment.

A Criminologist In The Seminary



"Virtually every offender I ran into has identified himself with a religion."

"The traditional approach to religion is not saleable to the hard-core offender."

What's a former New Jersey State parole officer doing in Savonarola Theological Seminary? For an answer to that question ask Dr. Joseph Victor, an experienced criminologist and candidate for the Polish National Catholic priesthood.

Dr. Victor's status as a seminarian is somewhat paradoxical since he is both a student and a teacher.

While pursuing his theological studies at Savonarola, he also serves as chairman of the Public Safety Department of William Paterson State College, Wayne, N.J. There he teaches courses in criminology, juvenile delinquency, contemporary corrections, community relations and treatment of offenders.

He holds a doctor's degree from Fairleigh-Dickinson University where he submitted his thesis on the development of a juvenile diversion project to combat delinquency in Jersey City.

He received his master's degree in counseling psychology from Seton Hall University where he also earned a BA in psychology.

His 10 years' practical experience in criminal justice began in 1964 when he became a parole officer for the State of New Jersey. Dr. Victor also was a social worker and counselor for a drug treatment center and later was named executive director of the Hudson Community Service Center, funded by the Law Enforcement Assistance Administration

The criminologist views a modern priest's role as one who is sensitive to people's needs which can be assisted through professional counseling.

Dr. Victor also sees a priest as one who "should transcend the parochial boundaries of any given parish" and "have his feet on broader ground in the real world."

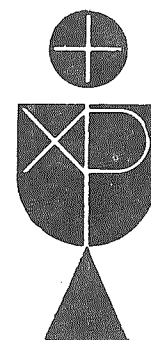
The criminologist joined the Rahway Prison staff because he wanted to have "some sense of an institutional experience." During his tenure at that correctional facility and elsewhere, he was surprised to learn virtually every offender identified himself with a religious denomination. At the same time it became apparent that hard-core criminals were not about to accept salvation through the "traditional approach." Those clergy who lived exemplary lives rather than simply sermonized usually got best results, according to Victor.

The priesthood candidate is a member of SS. Peter and Paul Church, Passaic, N.J., and is chairman of the National School of Christian Living Commission. He is concerned that young people in the church receive their Christian training from a Polish National Catholic point of view so they may appreciate the important role their denomination plays in today's Christian Society.

Dr. Victor considers the Polish National Catholic Church to be the most fertile vineyard for a "modern priest" and that's why he made his commitment.



"A priest should transcend the parochial boundaries of any given parish."



The Force of Ninety-Nine

An Editorial by

Sub-Deacon J. Lewandowski

"One person with a belief is equal to a force of ninety-nine who have only interests" John Stuart Mill (1806-1873) writer, statesman, philosopher

I was sitting at my desk recently and happened to glance at a poster hanging on my door. I examined the small writing in the corner. Memory tells me that the poster was given me by a friend back in Detroit and I guess he had a purpose for the gift. I began to "think" a about the quote and tried to get a better understanding of what it said. I would like to share my thoughts with you.

Since this is a Church periodical and I am a seminarian, I decided to apply the above phrase to life in the Church. I'm sure we all have interests in the Church but just what are they? Where do they lie? Are we interested in our parish life; or in the Church general? Do we share interests with our fellow parishioners? If you have given a positive answer to these questions, it is safe to say you have a belief and it's working and showing in your parish. You are equal to the "force of ninety-nine". But how many of us answered in the positive?

"Where do our interests lie?" How many of us have a hobby, are involved in sports, decorating, sewing, the labor union, have an active social life? There's nothing wrong with any of that but could every one of these activities prove to be a help to the parish? Sure they can, and this leads right into the second question. "Are we interested in our parish life"? It would be unfair to say that your parish can get by without YOU. No matter what your interests are, your parish can use your talents. Just ask your pastor what

societies and clubs exist in the parish and you'd be surprised to find that there's one that you would fit into perfectly. Every one of the societies in the Church have both spiritual and material background and in both areas your help is needed. In fact, the strength and growth of a good Christian community, a strong parish, and a world peace begins with each and every one of us. We all share in this role of making a better world for us to live in. Until we realize this and work for it, it will not come about. Our church and your particular parish does not need "convenient Christians". It needs "Christians".

Thirdly we ask, "How interested are we in the Church"? Let me first explain that Church is meant here as the Polish National Catholic Church. We cannot confine our interests and work to only the parish. We are members of a united Catholic Church and for all purposes, an infant church. In the history of the Christian world, 1897 is not that long ago and we're still growing or should be. Again, the growth of our Church depends on your active participation in it. In the words of our beloved organizer, Bishop Francis Hodur "A religious man is like a tree which grows with all it's roots in the earth; but if the tree is taken out of the earth and is not given proper soil to grow in...it dies" (Rola Boza, Oct., 1949). We have been given the proper soil, we have been nourished, let's grow. The fourth question is "Do we share our interests with our fellow parishioners"? When we have an idea, or are interested in a certain facet of parish life, do we keep it to ourselves or do we let others know? The best place to begin making your parish one of growth is your active role in the parish committee. All too many parish meetings are held with only a handful of members but all too often a large number of people will be heard complaining about the parish life.

Preservation of Human Rights

By Subdeacon Michael R. Mietlicki

Modern man, with all of his intellectual knowledge, with all of his wisdom and freedom, with all of his technological advances and with all of his progress, continues to fight for his survival. The fight, launched when man first appeared upon the earth, does not consist of battle against nation, or against technology or against our environment as much as it involves the preservation of human rights.

When man was making paths through the wilderness, he was subjected to frequent animal attacks. He was in the animals' ball park, so to speak. As he progressed he learned to defend himself against wild beasts. Man has now civilized most of the earth to the extent he can control the environment in many ways.

But what has happened? Instead of fighting a life-struggling battle in remote areas against beast, man has moved his battle ground.

Consequently, man, when faced with democracy, now fights for survival in the modern day arena -- the federal and state legislatures.

Incredible to believe? Not really in light of the examples excerpted from "Pigs and People", an address delivered by Donald H. Bourma before the National Planning Institute at Cornell University. Here are some quotes:

"At a recent meeting of the State Penitentiary Board of Arkansas, the question of beating prisoners with a four-foot strap was debated, with a majority favoring its continued use. At the same meeting, the board vetoed a proposal for branding prison farm cattle, calling it 'inhuman.'

"Michigan has had for years a law to control the overloading of cattle cars. Michigan has no law to control the overloading of school buses."

"The Society for the Prevention of Cruelty to Animals was organized years before the first Society for the Prevention of Cruelty to Children."

"...for many years the federal government has spent many times as much money on the care and study of migratory birds as on the care and study of migratory workers..."

What does this tell us? Could it be that the above citations are examples of isolated cases or are they universal? That question isn't really essential.

What is germane, however, is society's relationship to animals compared to man. Think of how many advertisement campaigns are directed to animals and their owners. Whether it be on television, in the local newspaper, or in nation-wide publications. Compare the number of animal advertisements to the number of appeals for human rights and improved interpersonal relationships. Who wins?

In the same manner, how many people are unwilling and even ashamed to be seen or associated with an Afro-American, or a Irishman, or a Pole, or a German? But let them see a stray dog or cat in their neighborhood and they have compassion for them.

It is ironic how man, in taming the wild beast, has placed it on a pedestal and in doing so, neglected his own rights. Could it be man now uses animal as one of the many psychological escapes from improved interpersonal relationships and love for his own kind?

Steps to the Priesthood

(The following article is the third in a series by Sub-Deacon Joseph Palumbo which deals with holy orders conferred on seminarians as they progress toward their eventual goal of ordination. Sub-Deacon Palumbo explores the theological and historical implications of these ancient rites and how they apply to the Polish National Catholic Church.)

The Order of the Subdiaconate is one of the ancient offices created by the Catholic Church to better serve her faithful. The first mention we have of this order is in "The Apostolic Tradition" written by Hippolytus of Rome in 215 A.D. The order of the Subdiaconate has been the subject of much historical investigation and theological speculation. Subdeacons were originally designated to assist the Deacons in their ministry. This was necessary because in the early Church the number of Deacons was limited to only seven for each city. While the Deacons busied themselves with taking care of the communities' needs, such as preaching and baptizing, Subdeacons kept watch over the tombs and graves of the martyrs. They were keepers of the chalices and patens, and were delegated the task of cleaning the altar linens and other liturgical related duties. In seventh century Rome the Subdeacons assumed greater importance and authority at the celebration of Holy Mass. They were entrusted with the reading of the epistles and they assisted with the receiving of offerings of the faithful at the fraction of the host. In a pontifical or bishop's Mass, they had to sing

the Sanctus and Communion Chant. The privilege to fetch water for the preparation of the gifts at the offertory was also given to them. From the Acolytes they took over the office of holding the patens, since because of their large size they could not be placed upon the Altar.

Originally the order of the Subdiaconate resembled the Acolytes thus, up until the 13th century the Subdeacons were considered as minor clergy. As the functions of the Subdiaconate became more important in the eyes of hierarchy, and the obligations of perpetual celibacy and the recitation of the Divine Office became attached to this order, the Church gave it the honor of being considered the first of the greater orders of deacons, priests and bishops.

Within the Polish National Catholic Church the order of the Subdiaconate has undergone many reforms which once again have restored it to the pristine place it once held in the early Church. In the early Church the Subdiaconate was regarded as the greatest of the minor orders and as a probationary period of testing and self-examination before receiving the greater orders of deacon and priest.

In the Ritual of the P.N.C.C. the oblig-

ation of celibacy and reading the Divine Office have been discarded because they were never a part of the ritual of the order in the early Church. They were added at a time when the prelates of the Church were overly concerned with keeping the laity and clergy under total subjection. The easiest manner to do this with regard to the clergy was to attach to their offices unnecessary disciplines which would make them more pawns in the hands of bishops who were often ruthless and tyrannical. The P.N.C.C. has in seeking to return to the undaunted Catholic faith has restored the order to its place as the greatest of the minor orders and as a preparatory period for receiving the Biblical orders of Diaconate and Priesthood.

The rite of the Subdiaconate comprises three parts. The first, the giving of the empty chalice and paten which is necessary for its valid reception. The second, is the receiving of the cruets with wine and water and the purificator from the Archdeacon. And the third is the giving of the Book of Lessons in which the Bishop charges the candidate to "have the authority of reading it in the Church of God for the living and the dead."

In receiving the Subdiaconate the cleric is for the first time clothed in vestments which are characteristic of his office. As the bishop dresses the young cleric with the vestiture of this office, he charges him to strive to acquire the virtue of character that these vestments typify. As the bishop pulls the amice up over the

head of the candidate, he reminds him to strive to keep his speech pure. In giving the maniple the love of service and diligence in all good works, and by the tunic the spirit of joy and gladness. Of these vestments the giving of the maniple is included in the rite but is designated as optional. This was done from a practical rather than theological perspective because the maniple often got in the way and caused many inconveniences as the Subdeacon would perform his liturgical functions. The following which is taken from the English translation of the conferral of Holy Orders best expresses the duties and ministry of the Subdeacons in the P.N.C.C.. "Dear Brothers, the duty of the Subdeacon is to prepare the wine and water required for the Holy Sacrifice, to keep clean the vessels and articles used during Holy Mass, such as chalice, paten, pall, corporals, purificators, finger towels, and altar linens. Remember that all articles designated for use during the Holy Sacrifice have a symbolic meaning relating to Jesus Christ, who is the true altar of his church therefore, let your actions be an expression of your living faith. If to the present time, you were negligent with respect to the church, become zealous, if languid, be on the alert, if intemperate, be sober, if devoted to the world and the sense arise to the life of the spirit. This you will attain with the help of Jesus Christ our Lord who with God the Father and the Holy Spirit lives and reigns forever and ever."

Osiągnięcia naukowe, 'Starego kraju.'

Co roku, Polska wita na swojej ziemi, bardzo dużo gości z zagranicy. Bardzo często są to goście szczególnie, najbliżsi nam, Rodacy, przybywający do kraju ze wszystkich stron świata, najwięcej z USA i CANADY. Przybywają aby odwiedzić kraj, który kiedyś opuścili, albo zobaczyć go po raz pierwszy w życiu, zabrać i przekonać się jaki jest naprawdę ten "kraj ojców i dziadków", aby dotknąć ziemi ojczystej, zasmakować polskiego masła i chleba, złożyć kwiaty na grobach najbliższych, czy też pomodlić się w przydrożnych kapliczkach lub świątyniach. Wielu Rodaków nie zna przecież Polski, a szczególnie Polska im była ze słyszenia, z rodzinnych opowieści. Często w marzeniach jako kraj wprawdzie drogi, ale biedny i zacofany. Obecna Polska ukazuje im się, w innej postaci; jako kraj stojący na wysokim poziomie rozwoju gospodarki, przemysłowej, rolnej, nauki i szkolnictwa. Dynamiczny rozwój kraju i stały postęp byłby nie do pomyślenia bez wieloletniej ofensywy oświatowo-kulturalnej, bez stałej troski o udoskonalenie szerokim rzeszom obywateli w dziedzinie nauki i kultury. "POLSKA krajem ludzi kazałających się". To hasło żywo realizowane przez długi czas w całym kraju. Kształcą się nie tylko ludzie młodzi ale i dorośli. Analizy zostały całkowicie zlikwidowane.

Przemiany ustrojowe i opieka państwa, wydatki budżetowe na oświatę i kulturę oraz ochronę zdrowia osiągnęły w 1970 r. 1 mld. zł. W okresie obchodów 100-Lecia Państwa Polskiego, od 1966 roku wybudowano ponad 1500 szkół,

Pomników Tysiąclecia, dużej pomocy udzieliła polonia zagraniczna z różnych krajów, pomagając finansowo kwotą ok. 142 000\$.

Nauka polska będąca nierozrwalną częścią systemu oświaty narodowej startowała 1945 r. niemal z punktu zerowego. Po zakończeniu okupacji i działań wojennych z 603-pracowni naukowych szkół wyższych istniejących w 1939r, tylko 3 nie zostały uszkodzone, a 367 uległo całkowitemu zniszczeniu. Dziś w społeczeństwie nauka polska nawiązuje z powodzeniem dialog z czołówkami światowej nauki, ma wysoką pozycję i liczy się w świecie.

Szybki rozwój gospodarczy kraju powoduje, że uwaga państwa skoncentrowała się bardzo na szkolnictwie wyższym, na rozwoju i rozbudowie szkół politechnicznych, kształcących naukowców, i praktyków. W 1975 r. studiowało w Polsce ponad 300 tys. osób jednocześnie, a w 1980r. liczba młodzieży akademickiej ma osiągnąć 500 tys. osób. Na różnych uczelniach w Polsce w roku 1975, studiowało 700 studentów polonijnych. Pion podstawowy w nauce polskiej stanowią wyższe uczelnie, których jest ponad 80 dla porównania w roku 1939 było 32. Pion drugi stanowią instytuty i zakłady naukowe Polskiej Akademii Nauk, których jest ponad 80. Zbudowano od podstaw takie nauki jak atomistyka, fizyka ciała stałego, elektronika i automatyka, których rozwój ma ogromne znaczenie dla gospodarki kraju i liczy się w świecie.

Instytut Badań Jądrowych ma wiele osiągnięć w dziedzinie badań atomowych. Odkrycie jądra atomowego przez polskich fizyków w 1952r. znane jest na całym świecie i stało się fundamentem nowej nauki; fizyki cząstek elementarnych. Polscy matematycy uczeni światowej sławy Sierpinski i Mostowski są znani w całym naukowym świecie. Opanowanie teorii i konstrukcji, oraz budowy maszyn matematycznych, komputerów, przyrządów do produkcji narządów ludzkich; jak; sztuczna nerką, płuco-serce, rozrusznik serca, wzbudziły zainteresowanie w całym medycznym świecie.

Wśród nauk humanistycznych dorobek polskiej ekonomii politycznej wzbudza szerokie zainteresowanie w krajach poszukujących dróg rozwoju gospodarki. Dodając do tej krótkiej listy osiągnięcia polskich naukowców, inżynierów, techników, i robotników, w przemyśle; okrętowym, obrabiarek,

maszyn drogowych, taboru kolejowego, i przemysłu ciężkim zrozumieli się stając, skąd się wzięła, forma uznania dla nauki polskiej przez rządy i placówki naukowe różnych krajów. O, znaczeniu i zainteresowaniu nauką polską świadczyć może fakt, że tylko w latach 1970-1975 polskie placówki naukowo-badawcze zorganizowały ponad 300 zjazdów i kongresów naukowych. Placówki naukowo-badawcze PAN prowadzą wymianę publikacji i doświadczeń z 10.tys. ośrodków naukowych na całym świecie. Przedstawiciele polskiej nauki otrzymują zaszczytne tytuły Honoris Causa nadawane przez najwybitniejsze zagraniczne ośrodki naukowe. Taka rola nauki polskiej a jednocześnie Polski na arenie międzynarodowej jest powodem do dumy i chwały.

Clerik Czesław Kulickowski

