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Ukrainian Priest Tells PNCC Seminarians: Orthodox Church Struggles Under Communist Yoke

by Cleric Paul Sobiechowski

"Last year I saw the patriarch's limousine parked beside the cathedral in an alley. While the patriarch celebrated mass inside, his chauffeur was sitting in the car reading 'Pravda', the official (communist) party organ."

The above statement sums up the church-state relationship in the Soviet Union, as seen by the Very Rev. Hieromonk Nicholas, guest lecturer at Savonarola Theological Seminary in November of 1977. Very Rev. Nicholas is pastor of SS. Peter and Paul Ukrainian Orthodox Church in Johnstown, Pa.

Lecturing on "The State of the Orthodox Church in the Soviet Union," he spoke openly of the effects the soviet state has upon the Catholic Church. Having visited the U.S.S.R. three times (the most recent visit being in 1977) he offered keen insight into this problem.

In the Soviet Union the Church plays an insignificant role in the life of the country. The government is happy about this. Father Nicholas indicated that Moscow, with a population of 8 million, has but 40 Orthodox and five non-Orthodox churches; Kiev, with 2.5 million people, has only eight Orthodox churches, and Leningrad with a 4.5 million population, only seven. Statistics are boring, but they tell the story in this area.

bishops were consecrated. The German occupation of World War II did allow the resurrection of the church, but again it was destroyed in 1944 when the Ukrainian bishops were either killed or withdrew with the retreating German forces.

In response to the German tolerance, Stalin allowed a Russian patriarch to be elected in 1944, the first since the death of Patriarch Tikhon in 1925. From this point the church became a tool of the soviet government.

"The people now view the church only as a dispenser of the sacraments and nothing more," observed Father Nicholas. "The people pray at home and go to church as seldom as possible. The church is only allowed to conduct religious services, and only in church. No other religious or social activities are allowed. Attendance figures are difficult to obtain as no census records are taken regarding church attendance."

Average believers go to church several times a year because they are afraid to go more often. As a result since Christians suffer greatly. Father Nicholas estimates that for every member of the communist party in the Soviet Union there are four members of the Orthodox Church.

The U.S.S.R. discourages official church membership by favoring non-believers, giving them preferred jobs in the economy. Persecution too, continues for believers. Father Nicholas relates, "Wearing a Baptismal cross is reason enough to be sent to a psychiatric hospital for 'observation'. In fact such treatment has occurred to several people I know of."

With such treatment of Christians, Father Nicholas observed two types of groups primarily attend church services, the aged and women. "At any service, of every 500 people attending, you're lucky to find 50 under the age of 60 years," he said.

The priests in general are sincere in their faith and service. "Priests in the U.S.S.R. don't wear clerical dress outside church buildings; not that they're forbidden to do so. I feel that they see it a lot safer not to," Father Nicholas said. As a result, the men on the street in the suit and tie may just be a priest. Seminarians are educated in the Soviet Union in three seminaries; in Moscow (Zagorsk), Leningrad and Odessa. Interestingly enough, in such an atheistic state there exists a national Committee on Religious Affairs. Further, bishop's and priest's salaries are paid by the government and bishops are given chauffeur-driven limousines.

Father Nicholas relates, regarding the condition of church services, "While I was in Leningrad last year I saw a four minute funeral service. The priest offered no con-

soling words to the bereaved. He simply rushed through the service and left!"

Because of such incidences and facts,

many in the Soviet Union are doubtful of the sincerity of the "higher-ups" in the Orthodox Church in their state. "I've

(Continued on p. 2)

NEW DEFINED VOTIVE MISSAL

by Cleric Joseph Soltysiak

Work begun by Prime Bishop Thaddeus Zielinski and the National Liturgical Commission of the P.N.C.C. over five years ago on a revised missal is now undergoing final compilation by Reverend Jonathan Trela. This "defined votive missal", as it is being termed, is an initial step towards a future multi-volume missal encompassing all forms and masses of the P.N.C.C. rite.

The missal, originally meant to be a revision and re-edition of the Requiem Missal, compiled by Reverend Clement Sienkiewicz in 1961, had been under study by the National Liturgical Commission for about five years. Rev. Trela, not a member of the commission, was asked eight months ago by Bishop Zielinski to regenerate the project. In essence, Father Trela has taken on the role of editor for this new missal.

During a telephone interview with Father Trela, he spoke about the commission's role in this project. "The commission, reviewing the penultimate product, is presently making recommendations for further emendations for the

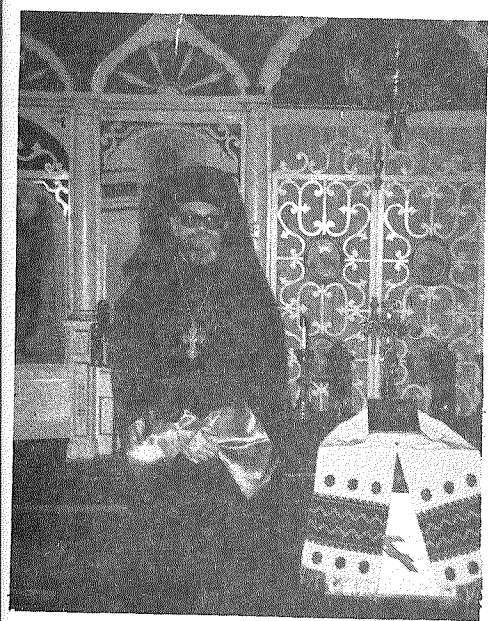
missal."

The revised missal is currently needed to re-acquaint the people with the liturgy. It employs a more modern language, using the Revised Standard Version of the Holy Bible for scriptural quotes. The missal is bi-lingual; Polish and English, with matching texts in both languages.

The missal will include a mass for the sick and a Mass for the Resurrection (one in which white vestments are worn) for funerals. The Resurrection mass was developed by clergy of the Buffalo-Pittsburgh Diocese. Also included will be a mass to the Holy Spirit and a Chrism mass directed to the blessing of Holy Oils on Holy Thursday. The missal will not, therefore, be a requiem missal as originally intended. It will be a defined votive missal.

The missal is to include two canons. One will be the canon as taken from the first missal of the P.N.C.C. The second canon used will be the "Bishop Hodur

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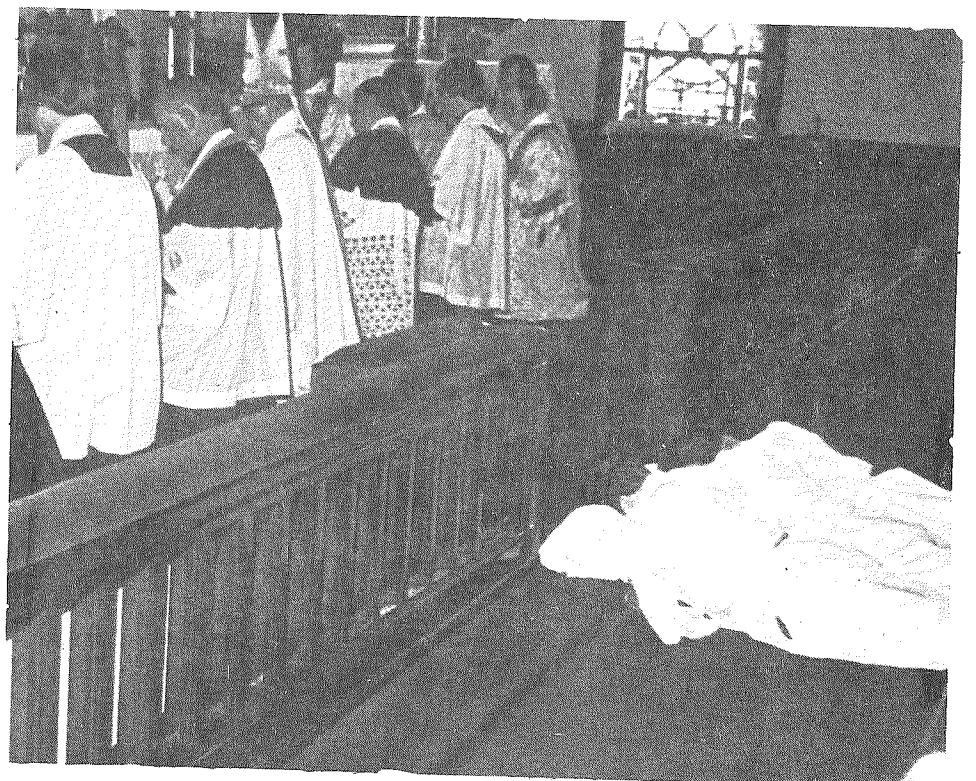


Very Rev. Hieromonk Nicholas

Before the Revolution there were 600 churches in Moscow. With the advent of a communist state and accompanying atheism, attempts were made to rid the Soviet Union of all churches.

Quoting Father Nicholas, "Lenin said that five years after the Revolution the Church would be no more. Yet last November was the 60th anniversary of the revolution and still, the Church exists."

In the Ukraine all the Orthodox bishops were dead by 1927. No further



ORDINATION RITE - Candidates to the holy priesthood prostrating themselves during the Litany of the Saints, a traditional part of the ordination rite. (see related story on page 3.)

EDITORIAL

“...the aim of our charge is love that issues from a pure heart and good conscience and sincere faith.” (1 Tim. 1:5)

This October a general synod of our Church will exercise a grave authority in the election of bishops and a prime bishop to fill vacancies. To this point little regard has been given this upcoming duty by the church media.

It is a sad but true fact that in almost all episcopal elections held by past synods, the majority of attending delegates knew little or nothing of the background and qualifications of candidates. Church publications were generally quiet in this regard. Delegates often didn't even know who the candidates were. Thus synods were forced to elect to the episcopate men, who only days before, were unknown to the majority of those in attendance. Therein lies the problem. It is the duty of candidates and church media alike to fill this void.

We take this opportunity to review the qualities a man should possess if he is to be consecrated to the “fullness of the priesthood.” In doing so we turn to the Holy Bible, particularly the Pastoral Letters.

Writing in his first letter to Timothy, Paul speaks of a bishop's qualities saying:

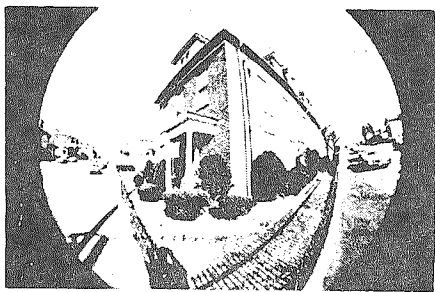
“If anyone aspires to the office of bishop, he desires a noble task. Now a bishop must be above reproach, the husband of one wife, temperate, sensible, dignified, hospitable, an apt teacher, no drunkard, not violent but gentle, not quarrelsome, and no lover of money. He must manage his own household well, keeping his children submissive and respectful in every way; for if a man does not know how to manage his own household, how can he care for God's church? He must not be a recent convert, or he may be puffed up with conceit and fall into the condemnation of the devil; moreover he must be well thought of by outsiders, or he may fall into reproach and the snare of the devil.” (3:1-7) Again St. Paul advises:

“Have nothing to do with godless and silly myths. Train yourself in godliness; for while bodily training is of some value, godliness is of value in every way...” (4:7-8)

And again:

“If anyone teaches otherwise and does not agree with the sound words of our Lord Jesus Christ and the teaching which accords with godliness, he is puffed up with conceit, he knows nothing; he has a morbid craving for controversy and for disputes about words... But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight... I charge you to keep the commandment unstained and free from reproach until the appearing of our Lord Jesus Christ.” (1 Tim. 6)

The Bible in these and other passages clearly presents that character which must be a bishop's. A candidate for bishop must be foremost a holy, spiritual



individual. He must zealously guard the faith and teachings of the Church. He must be capable of filling the spiritual, moral and administrative duties of his charge. He must be father to priests and laymen alike.

We urge our readership to consider these standards and duties carefully. We also urge those aspiring to ecclesiastical office to make known, through the church media, their qualifications. We urge the media to become that forum in which people can learn of the men who may one day succeed to the office of bishop.

Our church membership must fully prepare themselves and their synodal representatives for this rapidly approaching and sacred election. To prepare they must know who the candidates are!

May the Holy Spirit guide us in our preparations. It is through the office of bishop that we remain Catholic and Apostolic. Such an office must be filled by the right man, one in character with the Apostles. Echoing St. Paul's commendation: “Hence I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self-control.”

Peace be with you all.

TO THE EDITOR

Here's something I came across that I'd like to share:

MY JOY IS FULL!

What do we know about joy? We know the definition of the word: happiness, bliss, delight. We know that it is said to be an emotion evoked by the acquisition of or the expectation of God. We know that joy is of the spirit as well as of the mind and emotions. A deep joy can be experienced in the quiet of prayer. A great joy can be expressed in a song and in the spoken word. Our whole being can dance with joy. Strangers can share joy even when their language is not understood. Joy is limitless to no age group--the infant, the youth, the mature share joy. Joy does not ask how much money or property or prestige you have.

We know that joy is important to our spiritual well-being, and that we need to give expression to our joy. Jesus knew how very important joy is to spiritual unfoldment, for He said, “These things I have spoken to you, that My joy may be in you, and that your joy may be full.” We need only to refresh our minds and hearts with his teachings to find that our joy is full.

“That your joy may be full.” (John 15:11)

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1978 National PNCC Youth Convocation Planned

by Cleric Daniel Holgate

To meet the needs of the young people of the Church, the Polish National Catholic Church has decided to aid its youth with a Convocation. One week of religious seminars will be held from July 30th to August 4th. Setting for this year's convocation is Princeton University, New Jersey, with the theme of “Prepare Ye the Way of the Lord”.

The Central Diocese Youth Council has taken the job for arranging this year's Convocation. The convocation allows the Church to look upon young people with admiration and esteem. Since the convocation is being conducted by the youth themselves, this will be good training for leadership in the Church for the future.

Convocations give the opportunity to listen and watch the youth for insight into their feelings and needs.

Chairman Leon Stankowski Jr., along with other members of the convocation committee, have made arrangements to have access of the University's many facilities. Students will stay in Princeton's dormitories. Planned recreation and personal free time will be provided.

Mass will be celebrated, opening the week spent in religious studies. The Chapel at Princeton University can ac-

New Missal contd.

Canon.” According to Father Trela, the latter canon was developed by Most Rev. Francis Hodur and Bishop Edward Herzog, a Old Catholic Bishop of Switzerland.

A third canon, that of St. Hippolytus of Rome (215 A.D.) may also be included. This canon, quite possibly the first canon used in the Christian Church, is a good deal shorter than the other two canons. Definite inclusion has not as yet been determined.

The missal will include four types of masses and a full list of rubrics for them. There will also be music written for singing at the English mass during the final absolution.

Development of this votive missal is not being done to emulate in any way the current Roman-Catholic trend of wholesale changing of the liturgy. “The liturgy in this missal will not differ in any way, nor delete from any of the other Polish National Catholic Church missals,” said Rev. Trela. It will not make the other missals obsolete. Rather, this votive missal will open a new understanding in the people by the use of a more modern English and Polish language.

A second missal under development is a revision of the present Polish and English general missals. This proposed missal will be cyclical. Mass themes will rotate in a three year cycle; allowing three years before a particular mass will be said on a given Sunday. Commenting on the masses as we presently have them Father Trela said, “Masses as we have them are no longer thematic. Prayers for a given mass do not in many instances agree with the corresponding lesson and gospel.” It will be the aim of this revised “Sunday Missal” to rectify this.

“Bishop Hodur was concerned with the people taking an active part in the liturgy,” said Father Trela, “The purpose of the liturgy is not only to extend to the people the opportunity for full participation, but also, to make that opportunity more meaningful, understandable, and worshipful.” It is hoped that this revised votive missal will spark a revival within the Church that will produce other up-dated liturgical works.

comodate over 2000 individuals. Holy Eucharist service will also conclude this year's Convocation '78.

All participants in the Convocation will be classified into three groups according to age. Group one, 13-15; group two, 16-17, and group three, ages 18 and up. Three Gospels shall be studied. The first group will have the gospel of Saint Matthew. At that time group two shall study the gospel of Saint Mark; while group three investigates the gospel of Saint John.

The purpose of Convocations is to instill the youth with knowledge of religion. This year's eighth annual convocation is no different. However, the Youth Council wishes to open the young mind to a new outlook on religion, God, and each other; as brothers and sisters in Christ Jesus; to study faith through and through.

Taking an individual's word on religion is not true faith. Seeking and finding what is true, is belief, and belief is faith. Jesus once said, “Knock and it shall be opened unto you, Seek and ye shall find”.

Program Committee chairman Edmund Godek says, “We hope to have 500 participants at this year's Convocation. With intentions for your benefit we ask for your co-operation and participation in making this convocation a success. The foundation of the future Church and the new generation is the youth.. Each one is needed for their own special talent.”



NATIVE ART ICON - The nativity scene above is a hand carved and painted icon given Father Nicholas during his recent Soviet Union visit.

Orthodox contd.

heard it said both inside and outside the Soviet Union that Metropolitan Nikodim of Leningrad is an agent of the K.G.B.” (K.G.B. are the Russian initials for the Committee for State Security in the Soviet Union.)

Apparently, the persecution is less severe outside of Russia. Father Nicholas related that churches are packed more in the Ukraine. “A Russian believer told me that when he was in the Ukraine this summer, the churches were so packed that he thought it was as though before the communist revolution.”

In spite of all the hardships, the lay people are intensely, albeit privately, religious. In fact, a Christian, a true believer's faith is beyond doubt in the Soviet Union. The faithful are truly modern day Confessors. They suffer in silence and hold true to their faith despite communist persecution.

Editor's Note - Father Nicholas is a close friend of a number of PNCC clergy, especially Rev. John Kraus, whose parish is only a block away from Father Nicholas'.

The Sacrament, A Treasure-House

by Vice Rector Bruno Danis

A sacrament is an outward and visible sign of God's inward and spiritual grace, instituted by Christ for our sanctification and salvation.

Almighty God can and does give His Grace to men in answer to their internal aspirations and prayers without the use of any external sign or ceremony. This will always be possible, because God, grace, and the soul are spiritual beings. God is not restricted to use of material, visible symbols in dealing with men; the Sacraments are not necessary in the sense that they could not have been dispensed with. But, if it be shown that God has appointed external, visible ceremonies as the means by which certain graces are to be conferred on men, then in order to obtain those graces it will be necessary for men to make use of those Divinely appointed means.

Neither in the New Testament nor other Christian writings of the first century is there any trace of the use of a common name to designate those observances which were afterwards classified more or less comprehensively as sacraments.

The word "sacramentum", as applied to denote such rites, occurs first in the letter of Pliny the Younger to the Emperor Trajan (c. A.D. 112); but its employment in that letter may be merely accidental. Among the ancient Romans this word primarily signified an oath of loyalty taken by soldiers.

In the early Christian centuries the term "sacrament" was applied widely to many of the Church's rites, such as blessings imparted by a priest and a bishop. However, since the twelfth century sacrament has been employed in the Catholic Church in a specific sense; to designate one of the seven ceremonies instituted by Jesus Christ as instruments or channels of divine power for the conferring of supernatural grace.

The Son of God has given us the external rites for our sanctification because human beings are creatures of sense, and hence, more inclined to make use of means of holiness that are subject to human senses, than purely spiritual means. The Son of God had on occasion Himself used special and external signs for the purpose of conferring divine grace upon people. For instance, Our Savior cleansed the leper by touching him and saying: "Be thou made clean." (Matt. 8:3). He raised Lazarus to life with the words: "Lazarus, come forth." (Jn. 11:43).

In sacraments we touch, as it were, the hands of our Lord and hear His voice. It is He who through them produces the effect of grace. Neither the minister or priest nor the subject is a contributory cause.

This last point may be better understood from the following illustration: A king's treasure-house is filled with heavy bars of gold. A warden is in charge of the door, and opens to all who have the right to entry. Each one who comes takes away with him as much gold as he can carry. The treasure-house is the Sacrament; the gold is the grace it gives; the warden is the minister or priest. Those who come for the gold are the subjects of the sacrament, the people desiring God and His grace; showing and representing their good disposition.

To apply the figure in detail, we create another picture. As the warden turns the key effectively, whether he be a loyal servant or not, so the minister or priest confers the sacrament validly, whatever the condition of his soul before God; God being the most perfect Judge of us all.

Again, as the people who visit the treasure-house bear away as much gold as their strength allow, so the subject (human being) of a sacrament receives grace according to his good disposition; the better the disposition, the more grace is revealed.

If there be no good disposition then no grace is obtained. Hence, we say technically, that good disposition is not the cause of grace but a condition; i.e. the people, receiving sacraments, do not themselves contribute anything to the grace received through the sacrament, but merely regulate or determine the amount they are fit to receive.

We do not find in the Holy Scripture the word "sacrament," St. Paul and the Primitive Church instead of using the Latin word "sacramentum," used the Greek "Mysterion" (meaning in English, mystery.) Neither does the Holy Scripture enumerate the number of sacraments. This problem was left by Christ to the authority of His Church. But, on the other hand, we can find in the teaching of Christ that there are more than one sacrament. Instructions on the sacraments are clearly mentioned in the teaching of Christ regarding Baptism, Penance and Holy Eucharist. Others, especially Matrimony, are proved to be sacraments mainly from Tradition.

The twelfth century theologian Peter Lombardus (1085-1160), basing his speculation on Holy Scripture and Tradition, was the first to define the number of the sacraments as seven. The absence of any defined sacramental concept and number does not mean that instructions as to the institution, purpose, and significance of individual sacraments was at any time neglected in the Primitive and Apostolic Church. This can be proved by the oldest writings of the Primitive Church; v.g. the Didache, and the Fathers of the Church: Hermes, Barnabas, Ignatius, and Clement. They all at least assume their readers familiar with the doctrine of Baptism and the Holy Eucharist. The later Fathers of the Church mention more than these two sacraments.

Each of the seven sacraments is made up of two elements, matter and form. The matter is the material factor (as water is in Baptism and bread and wine in the Holy Eucharist) which we perceive with our senses. The form is the words spoken by the person (minister or priest) who confers the sacrament; "I Baptize you...", "I forgive you...", etc.

In Christian religious life we distinguish two kinds of sacraments: 1) Sacraments of the Dead, and 2) sacraments of the living. Life and death are understood here in a spiritual sense. Therefore, sacraments of the dead are those which primarily intend to confer sanctifying grace on the human soul dead in sin. These sacraments are penance and baptism. The rest of the sacraments are primarily intended to confer and increase the Grace of God when sins are forgiven. We also distinguish those sacraments which impress a character or indelible spiritual mark, sign or seal; these are: Baptism, Confirmation and Holy Orders (Priesthood.) Being indelible, these sacraments are not to be repeated.

THE SPIRIT

"He who has the Spirit not only is called Christ's, but even has Christ Himself." For it cannot but be that where the Spirit is, there Christ is also. For wheresoever one Person of the Trinity is, there the whole Trinity is present. For It is undivided in Itself, and has a most entire Oneness." - St. John Chrysostom.

New Students Enter Seminary

With the start of the New Year and another semester, we have two new students at Savonarola Theological Seminary.

W. Brian Grisel, 22, has entered the seminary coming to us from the Connecticut area. He is the son of Mrs. Dorothy Opalach Grisel and the late Mr. William L. Grisel.

Brian is a graduate of Bolton High School, Bolton, Conn. He also attended the Ratcliffe Hicks School of Agriculture at the University of Connecticut. While there he obtained an Associate's Certificate in Horticulture. Shortly after graduation he was married to the former Karen Woolley.

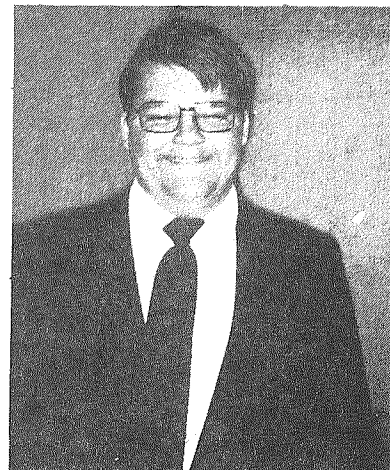
Brian's home parish is the Church of St. John in Manchester, Conn., where Father Walter Hyszko is pastor. His grandfather, Mr. Stanislaus Opalach, is the last living organizer of that parish. After his marriage Brian and his wife Karen attended the Transfiguration of Our Lord Jesus Christ parish in New Britain, Conn., before coming to Scranton.

Brian attributed much of his decision to entering the seminary to both Fr. Hyszko and Fr. A. Wayne Kargul of the New Britain parish, saying each in his own way had some influence on his religious formation. Brian was quoted as saying, "The best possible influence I could have was simply the strength and backing of my own family and the parishioners of my church. Even though our congregation is



Student Brian Grisel

much smaller than most of those found in this area, the love and faith of the people are of the greatest convictions."



Student Edward Gaweda

The other student starting this January is Edward Gaweda, 19.

Ed is a graduate of the John Jay High School, Brooklyn, New York. He is the son of Edward and Barbara Gaweda, and has been a resident of Brooklyn all his life. After graduating High School Ed entered The United States Navy. There he served aboard The U.S.S. NITRO, an ammunition ship home-ported out of New Jersey.

Ed was Roman Catholic for most of his life. He had recently converted to the P.N.C.C. and is a member of Holy Cross parish in S. Brooklyn, N.Y. The pastor of Holy Cross is the Rev. Wieslaw Pietruszka, a native of Poland. Father Pietruszka is also a Roman Catholic convert.

During our interview Ed stated "Father Pietruszka is the type of earthy Polish Priest who is an inspiration to his people". In talking with him on his decision to enter the priesthood he said, "I have always wanted to become a priest, but I always put other things ahead... Now the time has come for me to ask the Holy Spirit to lead me to a life of prayer and service in the church."

CENSER

A metal vessel with a perforated cover and suspended by chains, in which incense is burned. It is used at some masses, Benediction of the Blessed Sacrament and other liturgical functions.

Three New Priests Ordained

by Cleric Joseph Soltysiak

First Solemn High Masses were celebrated on Sunday, January 15, by three newly ordained priests from the Savonarola Theological Seminary. The masses followed ordination services on Wednesday, January 11, when eight students received major and minor orders. The ordinations took place at St. Stanislaus Cathedral.

Three Deacons were ordained to the priesthood while the order of Subdeacon was bestowed to four other students. One student received minor orders up to and including Blesser. The ordination ceremonies were performed by the Most Reverend Thaddeus F. Zielinski.

The three ordained to the Holy Priesthood were Rev. Chester Kuliczowski, Rev. Francis Rowinski, and Rev. Joseph Victor. Rev. Kuliczowski, originally from Poland, previously as a Deacon was assisting Very Rev. Fryderyk Banas at Holy Mother of the Rosary Cathedral in Buffalo, New York. Rev. Rowinski, son of Bishop Francis Rowinski, also was assisting as a Deacon at All Saints Cathedral in Chicago where his father is Bishop Ordinary. Rev. Victor is from Saints Peter and Paul Parish in Passaic,

New Jersey, and is head of the Criminology Department at Paterson University, New Jersey.

Four other aspirants to the priesthood elevated to the sub-deaconate were Cleric Stanley Bilinski, Cleric Daniel Holgate, Cleric Paul Sobiechowski, and Cleric Joseph Soltysiak. Cleric Raymond Drada received minor orders up to and including Blesser.

Attending the ordination ceremonies were Bishop Walter Słowakiewicz, Bishop Joseph Nieminski, Bishop Anthony Rysz, and Bishop Francis Rowinski. Other clergy in attendance were Very Reverend Senior Abramski, Very Reverend Senior Orzech, Very Reverend Senior Jan Chwiej, Very Reverend Senior John Swantek, Father A. Wayne Kargul, Father Thaddeus Peplowski, Father Sigmund Peplowski, Father Michael Mietlicki, Father Edward Ratajack, Father Melvin Walczak, Father John Slys, Father Thaddeus Dymkowski, Father Louis Victor, Father Stephen Gnas, Father Edward Paluch, and Father Albert Liska. All of the clergy in attendance laid hands on the newly ordained priests.

“In What Books is God Speaking?”

by Cleric Stanley Bilinski Jr.

The Bible is once again under study, emerging from work being done by a forty-member international team of scholars. Their work consists in the translation of the pseudepigrapha, those writings once regarded as sacred but later left out of the Bible. Evaluating the texts, gathered from around the world, may take years, but there are two areas which may prove beneficial:

--Give the modern world the benefit of one or more additional authors who met Jesus.

--Provide new insights into the events surrounding Christ's birth, generally pushed aside while ancient writers concerned themselves with Christ's return after the Resurrection.

Translating the pseudepigrapha, like most other Biblical scholarship, is not meant to prove or disprove the Bible. Rather it seeks to strengthen current understandings of the times in which it was written. These are the views held by Rev. Mr. James H. Charlesworth, director of the International Center for the Study of Christian Origins at Duke University in Durham, N.C., who is editing the work done by the committee.

The texts of pseudepigrapha were at one time rejected by church leaders and it is not clear exactly why that decision was made. Speaking on this, the Rev. Walter Thomas, instructor of Old Testament at Savonarola Theological Seminary, says, "There were probably a couple of reasons for them not being included:

1) They were probably repititious, either corroborating or repeating information already recorded;

2) We have to assume that the Holy Spirit guided the Councils in their decisions. Because of this, we can also assume that their actions were justified;

3) This is not to say that the writings were wrong, but that they were probably just not necessary."

The questions confronting the committee are those like, "What is the minimum number of books (sacred) we should read to be Christian?" "In what books is God speaking?" Many of the authors of early Christian writings considered their works sacred. Replying to this, Fr. Thomas adds, "Not all early writings were necessarily inspired. Many of the prophets felt their works were inspired, but the evangelists, Matthew, Mark, Luke and John just felt they were recording the life of Christ. Later the church felt that these writings were divinely inspired."

THE STUDENT PRESS

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The pseudepigrapha shows a "Rich swirl" of the type of philosophy that was evident during the centuries that separate the Old and New Testaments. Most of the texts appear to be of Jewish origin, but also include many Christian concepts. It shows in some ways how very Jewish Christianity was in its beginnings. Seventeen works of the pseudepigrapha were collected and translated in 1913. Since 1973 the number has grown to 47, most of which were found in miscellaneous manuscripts in old libraries throughout the world.

The pseudepigrapha, once completely translated and published (sometime next year), will add to Biblical scholars' debates on points of history and theology. The texts are dated in the centuries following the first Christmas. The value of these works lies in the fact that not a lot of information is known about this time, save for that provided in the desparate and brief accounts in the Gospels of Matthew and Luke.

With work done on the Bible at different times in its history, one asks about the worth of its truthfulness. The pseudepigrapha strengthens the views of the worth of Biblical reportage. As a sort of a summary, Fr. Thomas said, "The effectiveness of Christ's teaching is that He took the teachings already set down and put them into practice. God works through His people."

Important Notice

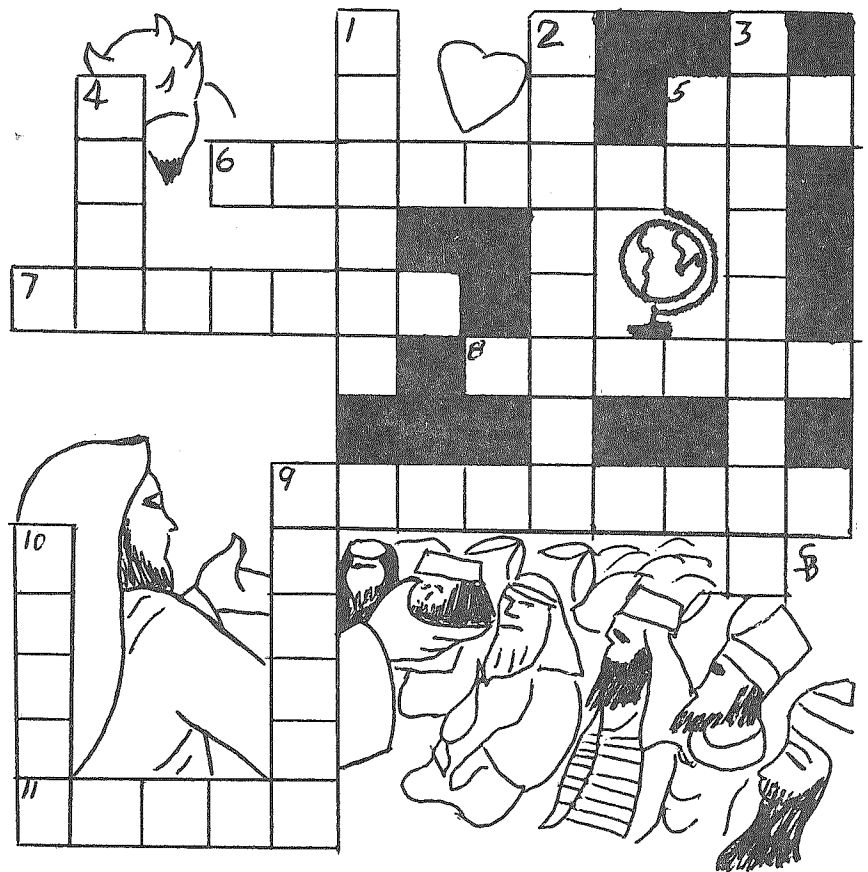
This newsletter, published by seminarians of the Polish National Catholic Church, is an independent, self-sustaining endeavor which exists solely through paid subscriptions.

The Student Press Staff is proud to announce it has an ever-increasing subscribers' list. The cost of publishing, however, constantly is increasing as well.

Therefore we find it necessary to remind our readers we need your subscriptions during the new year to keep our independent and informative publication alive. The fact that so many have subscribed to date is indicative there is a true need for this newsletter within the Church.

If you are a new subscriber or wish to renew your subscription, you may use the convenient ordering form found in this newsletter. The students of Savonarola Seminary, who donate their free time to make this publication a reality, thank you in advance for your interest.

CROSSWORD



Blessed are the poor in (9 down), for theirs is the kingdom of heaven. Blessed are they who mourn, for they shall be (3 down). Blessed are the meek, for they shall inherit the (10 down). Blessed are they who (1 down) and thirst for righteousness, for they shall (9 across). (7 across) are the merciful, for they shall obtain mercy. Blessed are the pure in (11 across), for they shall see God. Blessed are the peacemakers, for they shall be called children of (5 across). Blessed are they who suffer persecution for justice' sake, for theirs is the (6 across) of heaven. Blessed are you when men reproach you, and persecute you, and speaking falsely say all manner of (4 down) against you, for my sake. Rejoice and be glad, for your (8 across) is great in heaven, for so men persecuted the (2 down) who were before you.

MATTHEW 5:1-12.....

Our Seminary - A Physical Perspective

by Cleric Raymond Drada

Do you know the history of the Polish National Catholic seminary? Soon after the start of the

Polish National Catholic Church, there was a need for a seminary to train men to the priesthood.

The need for priests was great and Bishop Hodur, with a small faculty, provided the early theological studies in the rectory and hall of St. Stanislaus Cathedral. From 1914-1917, a building which was provided by Good Shepherd parish in Plymouth, Pa., served as the seminary. In 1917 the seminary was transferred to the Straż building, where lectures and study took place on the third floor, with the growth of the church, more room was needed for students. A large brick building on the corner of Cedar Avenue and Elm Street on the South side of Scranton was purchased in 1926.

After remodeling the building, it served as the resident seminary of the church. In time it became necessary to add an addition to the seminary in 1950.

What are the seminary's physical aspects like today? The building is a three story brick, with a basement. The entrance faces Cedar Avenue. The seminary has a chapel which the students use for morning and evening prayers, and for mass. There is one large classroom, and this is where most of the library is located. Also on the same floor is the dining room and kitchen.

On the second and third floors are located the students' rooms. The seminary has enough housing for 12 students. In the basement the students can spend their free time in a recreation room, equipped with athletic and game paraphernalia. Administrative offices are found on the second floor. The seminary is located two and a half blocks from St. Stanislaus Cathedral. It is eight blocks away from central city Scranton where two college libraries, plus a well-endowed public library, are available to seminarians.

The seminary does not have an actual campus but there is a fenced-in courtyard

where classes are sometimes held when weather permits.

The seminary is only a block away from the national headquarters of the Polish National Union of America. There is also found a small library plus valuable archives pertaining to the history of the PNU and the PNC Church.

In addition to the cathedral there are seven PNC churches, all located within a half hour drive from the seminary. Thus, seminarians can attend many varied functions within the church on a parish or deanery level.

The yearly tuition for the seminary is \$720.00. This year the faculty has increased to 15 instructors. Not all instructors are clergy. Nineteen courses are being offered this school year. Any young man interested in the seminary and priesthood of the PNCC is encouraged to write to:

Director of Admissions
Savonarola Theological Seminary
1031 Cedar Avenue
Scranton, Pa. 18505

DEAD SEA SCROLLS

The Qumran Scrolls, popularly called the Dead Sea Scrolls, are a collection of manuscripts, all but one of them in Hebrew, found between 1947 and 1956 in caves in the Desert of Juda west of the Dead Sea.

The Scrolls, dating from about the first century before and after Christ, are important sources of information about Hebrew literature, Jewish history during the period between the Old and New Testaments, and the history of the Old Testament texts.

They established the fact that the Hebrew text of the Old Testament was fixed before the beginning of the Christian era and have had definite effects in recent critical studies and translations of the Old Testament.