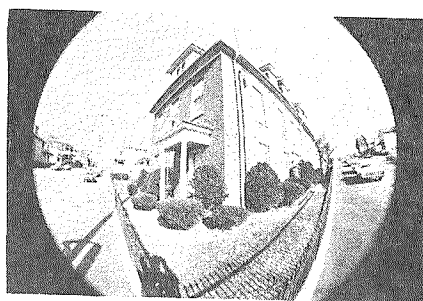


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SAVONAROLA SEMINARY
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Savonarola Theological Seminary of the Polish National Catholic Church

January:February 1977

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By Paul Sobiechowski

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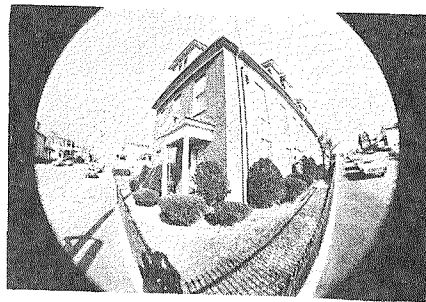
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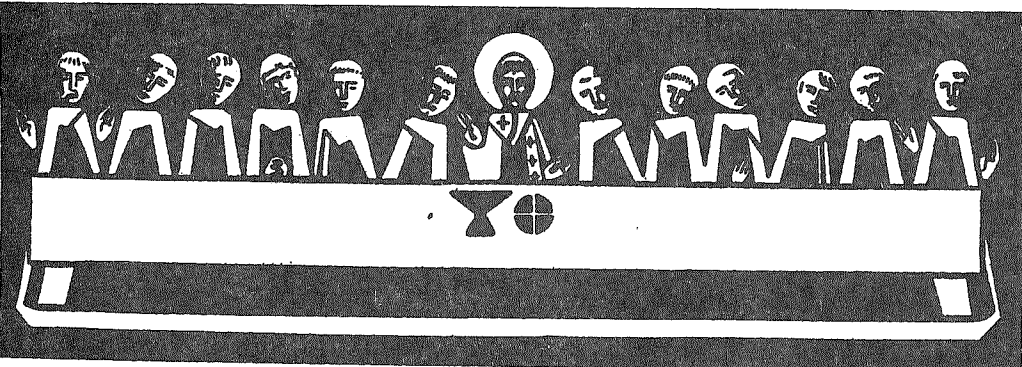
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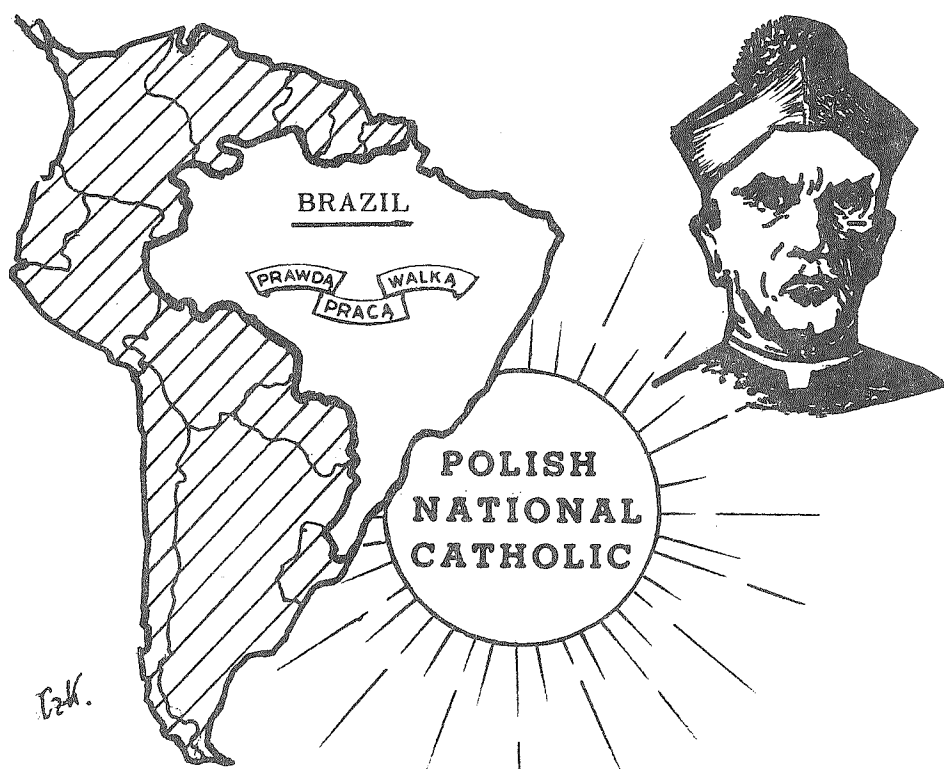
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The Polish National Catholic Mission in Brazil



An Update on the Current Situation

By Sub-Deacon Czesław Kulickowski

The Savonarola Theological Seminary is becoming an international school. It is the home of seminarians from the Polish National Catholic Church, the Lithuanian and Slovak National Catholic Churches and recently from the PNCC Mission in Brazil.

The newest student is Amelio Jacuniak, age 25, a native of Brazil. Amelio entered the Seminary January 4th of this year. He is the first student in the history of the PNCC from Brazil, the son of Henry and Mary Jacuniak. Amelio's father is a member of the parish committee in the Barao de Gotegeipe PNC parish, in Rio Grande de Sul.

Brazil is a republic occupying nearly half the continent of South America. It is exceeded in size only by the Soviet Union, China, Canada and United States. The population for 1976 was given as 110,000,000. Of this number, more than 90 per cent are listed as Roman Catholics. Reports indicate however that a large proportion are not practising Catholics. Protestant denominations are numerous, especially in the southern portion of the country. There are also significant numbers of Spiritualists, Jews, Orthodox, Buddhists, Marionites and Muslims in the population.

Many years ago the PNCC had a mission in Brazil, with several parishes. As conditions changed and government opposition grew, it was impossible to continue the mission work of our church. In October 1975, as a result of requests from this country, our church grew again began missionary activity in Brazil. The first missionary to Brazil was Rev. J. Szotmiller of Poland. He together with more recent missionaries have built the foundation for the new PNCC mission.

1871 saw the founding of the first Polish Brazilian settlement in Kurtyba, Parana.

At present there are some 600,000 people of Polish extraction in Brazil. Poles find themselves uniquely different from the general population in that they still preserve and use their old language, culture patterns and religion.

The southern states of Sao Paula, Parana, Santa Catarina and Rio Grande de Sul are largely populated by those persons of European background. There are in Rio Grande de Sul four parishes of the PNCC.

In Gotegeipe, a small town of 5,000 predominately farmers, stands a small wooden church where are celebrated daily and Sunday masses. In addition to our church there are Protestant denominations. Preparations are underway there to build a new brick edifice for the PNCC congregation.

The second PNCC parish is in Erechim, 8 miles from Gotegeipe. The city has a population of 45,000. The majority of the people work in factories, stores and public institutions. Religious life is largely Roman Catholic. Sunday masses according to the rite of the PNCC are celebrated in an Episcopal church. This parish is composed of Polish and Italian immigrants.

Gramado, a village of 1,000 is 14 miles from Gotegeipe. The mission there serves poor people, farmers, the majority of which are Bulgar and Polish immigrants. Sunday masses are celebrated in a Russian Orthodox chapel.

Linia Dua, a village like Gramado, is 16 miles from Gotegeipe. The congregation is largely Polish and Italian. Sunday masses are celebrated in the parishioners' homes. A very strong opposition to this mission is shown there by the Roman Catholic Church.

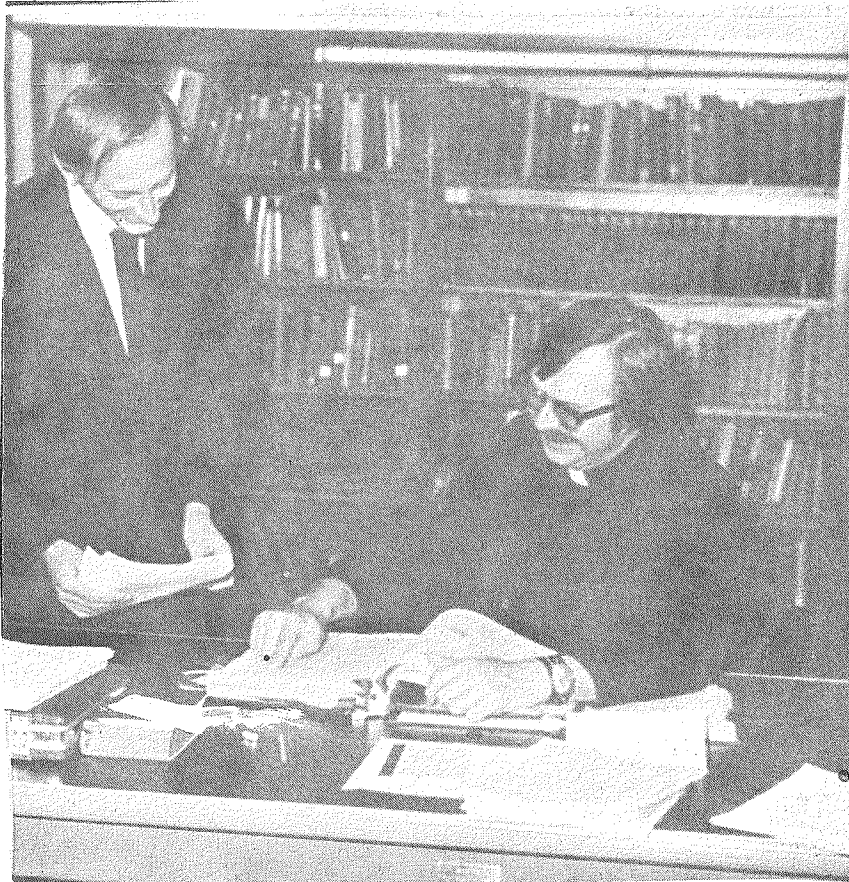
Brazil is a difficult field for missionary work. Still the PNCC mission has a good foundation for the future. Once the people are ministered to by their own priests, fluent in Portuguese and Polish, and with God's Grace, there will be a strong, true Polish National Catholic Church in Brazil.



A NEW SEMESTER BRINGS A NEW FACE -- Savonarola Theological Seminary's newest student, Amelio Jacuniak of Brazil, adjusted to his new home very quickly as classes resumed for the spring semester. From left are Amelio Jacuniak, Daniel Holgate and Subdeacon Francis Rowinski.



THE CENTER OF ATTENTION--In response to the many questions asked of him by his fellow students, Amelio takes time out to provide some general information about the country of Brazil and his home village of Barao de Cotegeipe, Rio Grande do Sol.



TIME FOR A LAUGH -- After a day of classes, Amelio Jacuniak enjoys a moment with Rev. Thaddeus Peplowski, Professor of Liturgics.

Travel Tips On Brazil

Increasing numbers of Americans travel overseas every year. Many persons of Slavic descent delight in visiting Poland and other Central or Eastern European countries where they have roots.

Now that a Polish National Catholic mission has been established in Brazil, perhaps some might be sufficiently interested or just plain curious to visit that country.

If so, Amelio Jacuniak, Savonarola Seminary's newest cleric and a native of Brazil, offers some helpful travel hints while in that country.

First, don't make the mistake of taking a Spanish dictionary to Brazil. While it is true the majority of South Americans speak that language, Portuguese is the native tongue of Brazil. English is spoken in major tourist centers but becomes less popular in remote regions.

Favorite Brazilian foods, which should please North American tastes, include Churrasco, a beef barbecue garnished in wine and onions, and Galetto, marinated chicken. Visitors are cautioned not to drink water but Brazilian wine is both excellent and plentiful.

Lodging ranges from \$100 per night to as low as \$10 for a clean, comfortable room.

If you want to visit Brazil in the "summer" months, you must travel there between November and January. The weather is cold during July and August. In Rio de Janeiro, Brazil's "show place" city, a spectacular carnival is held one week before lent. Similar to a New Orleans Mardi Gras, the event is on a much larger scale, drawing tourists from all over the world.

If you have romantic inclinations while traveling, it is advised to treat Brazilian women with great respect. Brazilian men are fine gentlemen, but they also are given to fits of jealousy and anger when it comes to women.

If you have any other questions on Brazil, Amelio will cheerfully respond to your correspondence which can be directed to him in care of the seminary.

Viewpoint

How does society look at the Priesthood? Does the priest's spiritual life differ from a layman's? These and other questions were posed to several priests in our church. Here are their replies.

Father Sigmund Peplowski feels society has many views of the priesthood. "One outstanding nature of the priest is he is chosen from among men as a spiritual leader, as an example of goodness". He also feels the spiritual life of a

would permit the ordaining of women, then the priesthood would begin to change".

Father Thaddeus Peplowski's feelings are society has two opinions of the priesthood. Some feel he is sexless or saint dropped down from heaven. While the other part of society feels a priest is a person they can relate to.

Father Jonathan Trela feels society holds a halting respect to the priesthood

because he deals with something beyond their vision. "Society sees priesthood as an archaic institutionalization of social services now developed and largely taken over by the state". Father Trela feels there is a change in the priesthood in some aspects but in others it is not changing. The priesthood is changing by means of application and expressions of a priest.

WHAT'S IN A NAME?

CONCERN DIRECTS PROFESSOR'S GOALS

By Joseph Soltysiak

By Stanley Bilinski

Have you ever wondered about the derivation of Polish surnames? According to Chester Kuliczowski, student at Savonarola Seminary, The roots of Polish names have an interesting and sometimes amusing meaning.

The origin of a Polish name dates back to the early days of Poland when Kings John III Sobieski, Stanisław August Poniatowski and Stanisław Leczynski reigned. These kings would give their servants names which pertained to their characters. For instance, a name such as "Lis" would be given to a man if he were cunning and quick like a fox. A subject could even attain a title according to his hygiene, such as "Ryba", if there was the smell of fish about him. "Komin", according to a man's vocation, would identify him as being a chimney sweep. The origin of these types of names were comparable to names such as "Smith" or "Fisher", which were given to persons of English descent if their trades happened to be silversmiths or fishermen.

Having the suffix "ski" at the end of your name signifies possible royal ancestry. The origin of the "ski" suffix stemmed from the ancient Polish kings and means "of the royal family".

Citing a few examples of familiar names, Zielinski is derived from the word "zielony", which means green. Slowakiewicz stems from the word "slowa", which means "bird with a fine voice". Orzech, in its own context, means "nut tree". Also, as a note of interest, the name of the author of this paper is derived from the word "soltys", which means "mayor of a small village".

The term "Polska" derives from the Polish word for field, pole. It was originally associated with the Polanie (field-dwellers) a western Slavic tribe which inhabited the central reaches of the River Warta, or what is now the Great Poland region, an area of fields and flat plains. The name "Poland" was first used to designate the Polish state in the 11th century and the Polish nation in the 15th century.

If you would like further information on the origin of Polish names, you can consult the book entitled *Poland*, authored by Andrzej Zieleniewicz. This book can be acquired by writing the Center for Polish Studies and Culture, the Orchard Lake Schools, Orchard Lake, Michigan.

The Biblical quote, "Make a joyful noise unto the Lord," is a fitting example of Michael Augustin's professorship of Music and Ecclesiastical Chant at Savonarola Theological Seminary.

Mr. Augustin comes to Savonarola Theological Seminary through the efforts of the National United Choirs, which is subsidizing the "Chair of Music" at the National Catholic Seminary. Their major concern is to arrange for an instructor with a music degree so the Seminary's music course is accredited.

Although Mr. Augustin brings outside material for instruction, the basic texts he uses mostly are the missals, ritual, and hymnals of the PNCC. The music professor regrets there is a lack of proper training in the public schools in relation to music. He finds fault with the presentation of the basic music program in the public schools. Most students have to take the class as part of their requirements, he says. "It's fighting, it's like trying to jam something down the student's throat. They don't want the music. They're there because they have to be; a lot of them don't want it and you wind up with more discipline problems than teaching. Getting down to the basic fundamentals is easier for the students who play an instrument than for those who just want to get through general music classes. This is unfortunate, and I blame it on the general music courses," were his views on current music education.

Mr. Augustin related some feelings he has when he attends services offered by students he has known in the Seminary. "Sometimes when I go to Mass, I like to meditate and take part. But when someone is there that I knew has gone through the seminary (music program), then I listen critically. Has he changed (the music)? These things happen. We offer guidelines at the seminary, you go out, and things may change." But through his attentive listening, the concern of this man is again shown. His criticism always keeps the church's best interest at heart.

To carry this concern to the general church. Professor Augustin's views on liturgical music are rooted in this: Improvements would lie in standardization of the music. But this standardization still would retain the flexibility needed to adopt to the varied parish situations.



Michael Augustine,
Professor of
Ecclesiastical Chant at
Savonarola Theological
Seminary.

"There should be some definite guidelines that would be set for the entire church. This is what I would like to see." He further states that the ratio of choral and clerical singing should be equal. The revised liturgy of the church allows for this ratio. In like manner, the congregation has an important contribution to make to the mass also. Historically, the idea of congregational singing has been good, Mr. Augustin says. But, he contends, the choir should be given the opportunity to express itself with a well-prepared choral selection. He sees this as an important consideration, for if the members of the choir are there just to respond, the idea of a choir is lost. "The choir is to remain an essential part of the Mass."

Continuing on the point of concern for the general church, one can find Mr. Augustin in many other areas of church music. Being a long-time member of the Cathedral Parish in Scranton, Michael Augustin was director of the parish choir for over 27 years.

Professor Augustin sat on the Music Commission of the church, but had to leave the position because of his pressing duties as a public school music teacher. But remaining consistent with his deep concern, he accepted a position as a re-

viewer of Music Scholarship applications.

In secular education, Mr. Augustin received his bachelor's degree from Westchester State Teachers College, and continued study at New York University working towards and receiving a masters degree in Music Education. Employed before entering graduate school, he taught in the Lanceford (Pa.) school district for six years, in the Blakely (Pa.) school district for 12 years, and is currently in the Clarks Summit (Pa.) school system 14 years.

He is musical director of the Seventh Music Workshop, to be held in June of next year. Some of his goals for the Workshop are: "I would like to see an effort to satisfy the choirs of smaller churches...(I'm) more concerned with the smaller choirs that need some sort of direction; need some kind of music they can properly select...to make this music accessible to them...to help in any way with their conducting. This is what we're trying to gear the Workshop to."

His final statement contained concern for the seminary: "I'd like to add this... (that) this year I see an influx of better quality students, and I think they are eager."



PRIME BISHOP'S BIRTHDAY CELEBRATED -- During the holiday season the staff and students of Savonarola Theological Seminary enjoyed dinner together and surprised Prime Bishop Thaddeus Zielinski with a birthday cake.

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