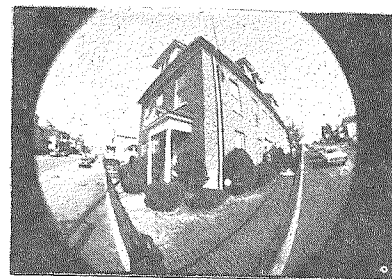


# The Student Press

Savonarola Theological Seminary of the Polish National Catholic Church

May/June 1976



SAVONAROLA SEMINARY  
THEOLOGICAL

## TWO SEMINARIANS ORDAINED

### Four Subdeacons Obtain Diaconate

by Deacon Michael R. Mietlicki

Six subdeacons of the Polish National Catholic Church were elevated March 24, in St. Stanislaus B and M Cathedral. During a Mass to the Holy Spirit, Most Rev. Thaddeus F. Zielinski, DD, Prime Bishop, ordained Subdeacons Joseph Palumbo and Joseph Lewandowski to the Holy Priesthood while elevating Subdeacons William Uchic, David Gajda, Michael Mietlicki and Edward Groman to the Diaconate.

Rev. Palumbo attended Lasalette Seminary before coming to Savonarola. He is a native of Somerdale, N.J., and is the son of Mr. and Mrs. Victor Palumbo. Father Palumbo begins his priestly ministry as an assistant to the Rt. Rev. Walter Slowakiewicz of Manchester, NH.

Rev. Joseph Lewandowski, of All Saints Parish in Detroit, Mich., is the son of Mr. and Mrs. Anthony Lewandowski. He is a veteran of the Vietnam War where he served in the United States Army. He begins his ministry at St. Casimir's Parish in Wallingford, Conn. Father Lewandowski is married to the former Barbara Stewart. They have two children, Anthony and Rachel.

Rev. Mr. William Uchic, son of Mrs. Elizabeth Uchic and the late Steve Walter Uchic, is a graduate of Apollo-Ridge Senior High School, Spring Church, Pa. He comes to the seminary from SS. Peter and Paul Parish in New Kensington, Pa. Presently, Deacon Uchic teaches a Confirmation Class at St. Stanislaus Cathedral.

The Rev. Mr. David Gajda, son of John and Lottie Gajda, hails from St. Michael the Archangel Parish in East Chicago, Indiana. Prior to entering the seminary, Deacon Gajda attended St. Joseph's College in East Chicago, Indiana, and was employed by Inland Steel Co.

Rev. Mr. Michael R. Mietlicki, son of Mr. and Mrs. Michael Mietlicki, comes to the seminary from St. Stanislaus Cathedral. He holds an Associate of Arts degree from Keystone Junior College and a Bachelor of Science degree from Marywood College.

The Rev. Mr. Groman is a native son of St. Valentine's Parish in Philadelphia, Pa. He received a Bachelor of Arts degree from Rutgers and a Master of Divinity from the Episcopal Divinity School in Philadelphia, Pa.



**NEWLY ORDAINED** -- Prime Bishop Thaddeus F. Zielinski, D.D., confers the Order of Priesthood on Deacon Joseph Palumbo and Deacon Joseph Lewandowski. The Bishop, shown seated, is assisted by Rev. Stephen Gnas on the left and Rev. Bruno Danis who acted as Archdeacon during the ceremonies.



**ORDERS CONFERRED** -- Six Subdeacons received major orders, two of which were ordained to the priesthood. From left they are: Deacon E. Owen Groman, Deacon David J. Gajda, Rev. Joseph Palumbo, Most Rev. Thaddeus F. Zielinski, D.D., Rev. Joseph Lewandowski, Deacon William L. Uchic and Deacon Michael R. Mietlicki



EASTER

by Student Frank Rowinski

The notion that man may have a new spiritual birth has inspired a great deal of attention in books on religion and philosophy. Although Christ first introduced the idea of rebirth, He never gave it precise meaning.

Bishop Hodur understood spiritual rebirth to be an on-going process. It was the movement of human life to new levels of perfection.

In a pamphlet entitled "Our Faith", Bishop Hodur wrote: "Rebirth is the state of changing man into a new spiritual being. It is the recognition of his relationship to God, and through this to come nearer to God and to unite with Him more closely. From this recognition and closeness there flows into the soul of man an extraordinary force which brings about a complete spiritual change."

We see from this definition that spiritual rebirth is of particular significance to the Polish National Catholic Church. In it we find the cause as well as purpose of our Church...

A better understanding of this fact can be gained by considering another quote from the writings of Bishop Hodur. "The task of the Church is to work on bringing individual man and the nation closer to the Supreme Being, and sustaining this relationship through appropriate activities, teaching and a worthy life of its adherents."

It is precisely because the Roman Catholic Church refused to bring God closer to its people that the Polish National Catholic Church was formed. Because God was made to be mysterious, distant and something to be feared by Roman Catholics, our Church was given life.

Easter affords us the opportunity to come to a deeper understanding of our basic essence as children of God. It is not enough that we merely profess a belief in God and claim membership in His Church. Our church and its sacraments exist as a means to an end..It is we that must move towards a complete submission of our lives to God's will. We must incorporate into our personal lives the virtues of love, justice and dedication to the welfare of others.

SEMINARY NEEDS

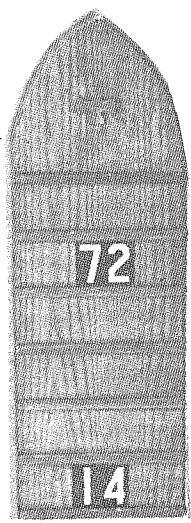
by Deacon Michael Mietlicki

"Once is not enough" seems to characterize the most recent contribution to our seminary made by the Central Committee of the Young Men's Society of Resurrection.

This vital organization of our Church meeting last June in convention at the Divine Providence Lithuanian Parish (Scranton) had decided to donate items to our educational institution totalling \$250. This donation will be repeated annually.

This year's Y.M.S. of R. gifts include a hymn board for our chapel, an assortment of reference books, a magazine rack and a wall map.

We thank the Central Committee of the Y.M.S. of R. Who is next?



Seminary Catalogue

by Deacon David Gajda

A new seminary catalogue is being prepared and is almost ready for printing. The new booklet will be an updated and condensed version of the 1970-71 catalogue.

Father Thaddeus Dymkowski, who worked with Prime Bishop Zielinski on this project, revealed the new edition will include the new faculty listing, course offerings and a description of the Student Press.

The new catalogue will have pictures of the faculty and scenes from the seminary. There will be new information about the revised tuition fees and scholarship programs available. The description and history of Savonarola Seminary has been rewritten and compiled in chronological order for the new edition, making it more interesting and informative to read.

The catalogue will feature a new cover. Course offerings will be listed but semester schedules will not be reported since they are subject to change. The new catalogue will serve the seminary over a period of several years.

CHURCH WORLD NEWS

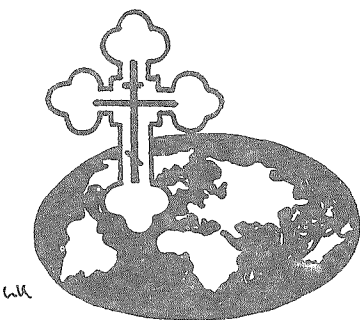


Illustration by Student Chester Kuliczkowski

Lampooning Religion

NEW YORK -- The March edition of Church and State reports a New York organization called "Citizens Against Sacrilege have filed suit in New Jersey against the National Lampoon Magazine, alleging its publishers have violated the state's anti-blaspemy laws. A spokesman for the organization said the magazine "mocked" the Christian religion.

Pallottines Getting Poorer

MARYLAND -- Maryland's scandal-ridden Pallottine Fathers, recently barred by the Vatican from collecting any more charity because of their alleged involvement with financing the Maryland governor's divorce, have been advised by the Internal Revenue Service they owe \$138,259 in taxes. The IRS revoked their tax-exempt status from a \$1.4 million warehouse owned by the order, saying it was not an actual religious center.

Smile -- You're On Christian Camera

DETROIT -- The UPI reports that a television camera has been installed in St. Aloysius RC Church to discourage burglars. While the camera has proved a deterrent to theft, it also has caused persons to behave strangely. Rev. Russell E. Kohler, assistant pastor, reported a woman came in the church, stripped "bare naked" and danced in front of the camera.

Armed Forces All-Faith Hymnal

WASHINGTON -- The Washington Post Service reports the U.S. armed forces chaplains have stepped ahead of their civilian counterparts and produced a broadly ecumenical hymnal -- something the nonmilitary religious community has never even paralleled. The 815 page booklet is an eclectic blending of Catholic, Protestant and Jewish hymns designed to appeal to young adults. Its production cost is \$1,075,000, to be paid by the military.

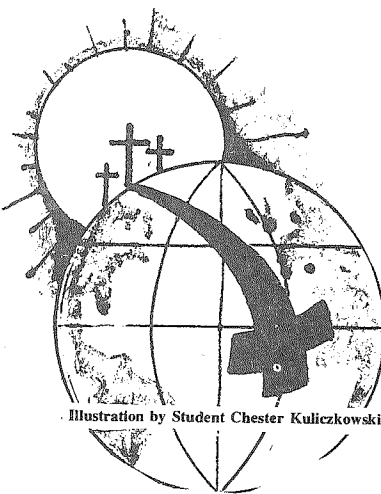


Illustration by Student Chester Kuliczkowski

THE STUDENT PRESS

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# SCIENCE IN THE SEMINARY



DR. ROBERT NAISMITH,

Photo by Deacon David Gajda

by Deacon William Uchic

"We are a technological society and the basis of that technology resides in science." These are the words of Dr. Robert Naismith, instructor of the course "Science and Society" at Savonarola Theological Seminary.

Dr. Naismith feels that "through an appreciation of the scientific basis of technology, we can better understand ourselves and the motives which prompt society."

Life and it's Origins was a course instructed by Dr. Naismith two years ago. That course was presented with the hopes of helping Seminarians to better understand the implications of science and the scientific method including the domain of science, it's aims, purposes, values, philosophical foundations, and to analyze the concept of scientific "truths" and the scientific concept of life.

Dr. Naismith stated that "clergy may not have had the opportunity to address themselves as rigorously to the content of the course as we have in the classroom. As a result, we are enabling the Seminarians to formally consider questions which they may be confronted with in a scientifically-oriented society."

This year, however, the course has changed. Now entitled "Science and Society", the Seminarians try to analyze the multitude and magnitude of problems confronting the individual, society and even government, for which the growth of scientific knowledge and the application of that knowledge are responsible.

Dr. Naismith is an assistant professor of biology at Penn State University, Worthington Scranton Campus. He received his PhD. degree from the Pennsylvania State University, in the field of genetics.

He is a member of many professional and honorary societies including Phi Kappa Phi, a National General Scholastic Honorary, the Genetics Society of America, and the American Association for the Advancement of Science. He is also continually attending professional society meetings, lectures, and seminars. These include the Genetics Society of America, Stadler Genetics Symposia, Sigma Xi lectures, AAA, and many others.

Dr. Naismith is a member of the United Nations Association of Greater Scranton. He is currently vice-president of United Nations Association in the United States of America of Greater Scranton.

Dr. Naismith is a member of St. Stanislaus B and M Cathedral, Scranton, Pa., and is married to the former Claudia R. Bialkowski. The Naismith's have two children, Robert T., age 4 and Nadia Rae, age 2.

## WHY A PRIEST?

The most important concern of the contemporary church is to be specific; Who will carry the message of Christ to future generations; who will uplift the sinner and nurture him with hope; who will by his own personal conduct witness to the permanency of Christ's work; who will last serve eternally at Christ's altar even when humanity is oppressed by the weight of material existence and begins to doubt in faith and supernatural values?

We have raised these questions to demonstrate that the world now needs more than ever men of peace, strong in faith, conscious of their mission and at the same time humble, wise, and articulate in their beliefs.

Does the contemporary world have such individuals? Most assuredly. There are many of that caliber. Some want to change the world, impelled by the idea they are chosen for great deeds. Others wish to emulate great achievers of the past and walk in their shadows. And still others strive for high ideals such as the boundless freedoms of man.

But can such individuals come under the spell of the Gospel? Can they be moved by the splendid history of the church, its eternal philosophy, its scripture molding the development of 20 centuries and its great heritage of aesthetic thought and deeds? It can be said that such credentials are capable of dazzling young people of every generation.

We know that a priestly life is not an easy one. Christianity as a whole is experiencing a certain crisis. Bishops and priests are seeking new avenues of delivering the Gospel. Many involve themselves in social and political life in order to evangelize indirectly.

However, such actions tend to raise the question. "Why be a priest?" Following this we can still ask others. Why Christianity? Why the Gospel of Christ?

Christianity has proven a practical religion because Christ revealed to man that which he always hungered for -- truth, redemption and existence of God.

The priest dedicates his life to sponsoring these three revelations and through his personal conduct proves that they are the most precious values mankind could have.

While his mission has the essence of a God-fearing layman, it still must be overt, inspiring and must reveal itself as a truth incorporated into a personal life so others looking on will be persuaded to know it.

The material world cannot offer what a priest can impart -- namely a dedicated, helpful, loving spirit which flows with the graces of the Resurrected Lord.

## AN EDITORIAL

It's hard to say goodbye to someone who will genuinely be missed. Members of *The Student Press* staff came to know this feeling with the departure of their editor, Rev. Joseph Lewandowski, and staff writer, Rev. Joseph Palumbo. Both were ordained in March.

Father Lewandowski was one of the organizers of *The Student Press*. The job of compiling it: giving the publication direction, writing editorials and coordinating the entire staff to produce an effective periodical was not an easy task for him. But he accepted these responsibilities with vigor and dedication, which nursed the newsletter through its stages of infancy.

Father Palumbo added a most important historical and theological perspective to the publication through a three-part series on "Steps to the Priesthood". In those articles he outlined, through painstaking research, the historical and theological implications of the priesthood according to the Polish National Catholic Church. His work was a comprehensive study of that topic, which *The Student Press* was privileged to print.

Both clergymen are now assigned to their respective parishes. The Staff of *The Student Press* is certain Revs. Joseph Palumbo and Joseph Lewandowski will have every success.

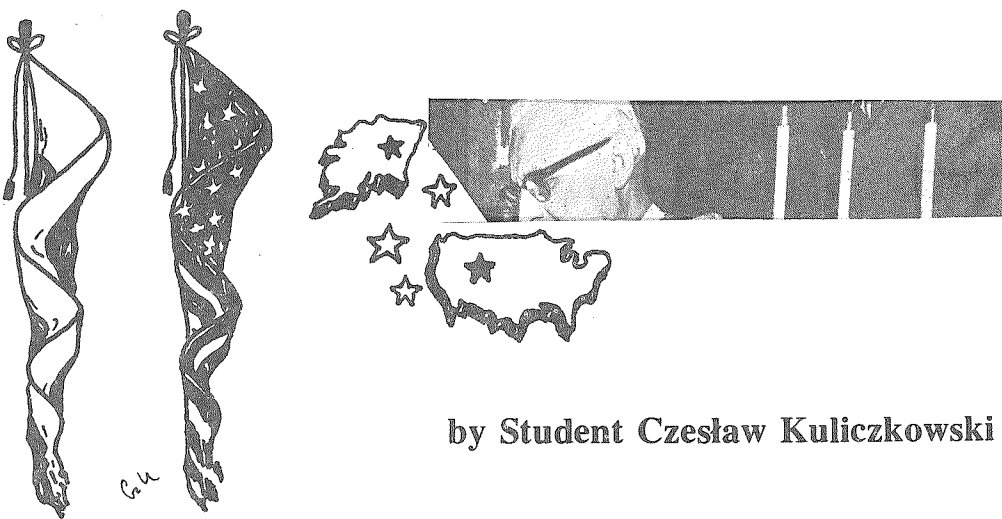


Illustration by Student Chester Kuliczowski

by Student Czesław Kuliczowski

Niesmiertalna, jest zasługa Polaków w dziejach walk o niepodległość i wolność Stanów Zjednoczonych Ameryki Północnej. Kiedy tylko rozbrzmiewał po świecie zew do walki o "Dobrą Sprawę" tylekroć w pierwszych szeregach walczących znajdowali się Polacy. Już w 1608 roku przybyli pierwsi Polacy na kontynent amerykański. Od samego początku włączyli się do czynnego życia w społeczeństwie amerykańskim. Kolonizowali ziemię, karczowali lasy, budowali forty i osiedla. Organizowali handel i brali czynny udział w społecznym i politycznym życiu "nowego kraju". Gdy na ziemi amerykańskiej rozszedł się szereg oreza, pierwsi porzucali pługi, kowadła pióra i chwytają za broń.

Jak najjaśniejsza i pierwszej wielkości gwiazda świeci nad Ameryką i Polską imię Tadeusza Kosciuszki. Generała armii amerykańskiej i Naczelnika polskiego powstania zbrojnego, po przybyciu do Ameryki, od samego początku zasłynął ogromnym zmysłem organizacyjnym i talentem. Ufortyfikował miasto i port w Filadelfii, Bilingsport, Saratodze i West Point. W nagrodę za te osiągnięcia został mianowany pułkownikiem armii amerykańskiej. Uchodził za "złotego inżyniera i najlepszego rysownika". Powiedział o nim Washington; że był to: "człowiek nauki i wyższych zalet". Po napisaniu pierwszej instrukcji artyleryjskiej zdobył zaszczytne imię "ojca artylerii amerykańskiej". Kosciuszko wyróżnił się szczególnie w bitwach pod: Trenton, Princeton i Yorkton. Po siedmiu latach walk kiedy Ameryka zdobyła wol-

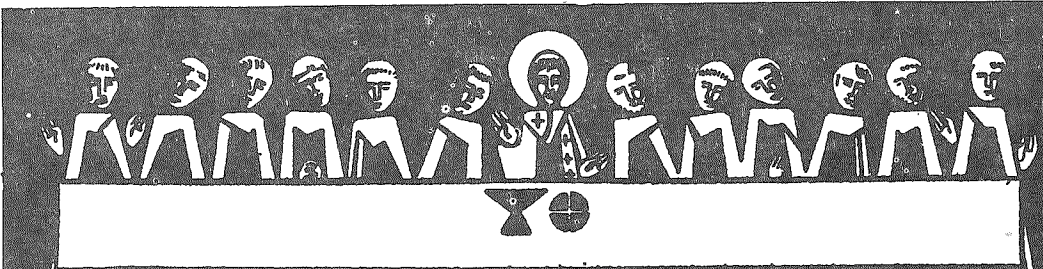
ność i niepodległość Kongres mianował T. Kosciuskę generałem brygadą oraz przyznał w uznaniu zasług za długą i wierną służbę, najwyższe odznaczenie tj. "Order Cyncynata". Ponadto otrzymał wielkie posiadłości ziemskie i wysoką pensję, jednak cały majątek przeznaczył, w 1797 roku na oświatę dla Murzynów.

Obok T. Kosciuszki w historii walk o wolność Ameryki, Amerykanie z czecią najwyższą wpisali imię Kazimierza Puławskiego. Puławski szybko zabłysnął jako nieustraszony dowódca huraganowych ataków. Dzięki takiej postawie Puławski na czele oddziałów kawalerii uratował armię Washingtona od zniszczenia pod Warren Tavern i Brandywine. Zabłysnął w roku 1779 gdy na czele "Legionu Puławskiego" wyzwolił miasto Charleston w Południowej Karolinie. Poległ na polu bitwy pod Savannah w stanie Georgia, prowadząc do ataku oddziały amerykańskie i francuskie. Pozostał na wieki "ojcem amerykańskiej kawalerii".

T. Kosciuszki i K. Puławski byli nie tylko wspaniałymi dowódcami, ale też wielkimi żołnierzami w akcji bojowej, jak również znawcami wojskowej pracy organizacyjnej.

Praca codzienna i zasługi Polaków w walkach o niepodległość Ameryki zjednały im życzliwość u władz i społeczeństwa amerykańskiego, co jest bardzo często podkreślane w obecnym roku jubileuszu 200-lecia USA.

Walce i pracy Polaków przykładem była zasada nauki Jezusa Chrystusa, oparta na; sprawiedliwości i zgodnym współżyciu wielkiej rodziny narodów.





# STAFF ARTIST

by M. Grochowski

Not every publication is fortunate enough to have its own staff artist. Many periodicals, including daily newspapers, subscribe to national editorial cartoon services and other syndicated art features in order to fill their pages with necessary illustrations. This fills a void but does not necessarily satisfy a need. Purchased illustrations do not always relate specifically to a story written by a local newspaper or magazine.

Good staff artists are hard to come by and that's a primary reason why many periodicals do without them. But the Student Press is lucky to have an artist in residence at Savonarola Seminary. He is Cleric Czeslaw Kulickowski, 24, a native of Poland and now a Canadian resident.

Kulickowski's illustrations can be found throughout this issue and we feel they add a distinctive appearance to our publication.

Czeslaw's father, Franceszek, is a commercial artist in Poland and his son always had an inclination to his parent's profession. In his early years Czeslaw purpose of our Church...

A better understanding of this fact can be gained by considering another quote from the writings of Bishop Hodur. "The... Naturally, Czeslaw loves to sketch horses, particularly the graceful Polish Arabians, a recognized breed in the equestrian blue-blood registry.

Czeslaw's other hobby is traveling and this led him to visit Canada. He decided to remain there and eventually came to worship and join St. John's PNC Cathedral in Toronto, Bishop Nieminski's Parish. It is then he made a commitment to enter the priesthood because he felt the PNC Church was a religious oasis for persons of his ethnic heritage.



Illustration by Student Chester Kulickowski

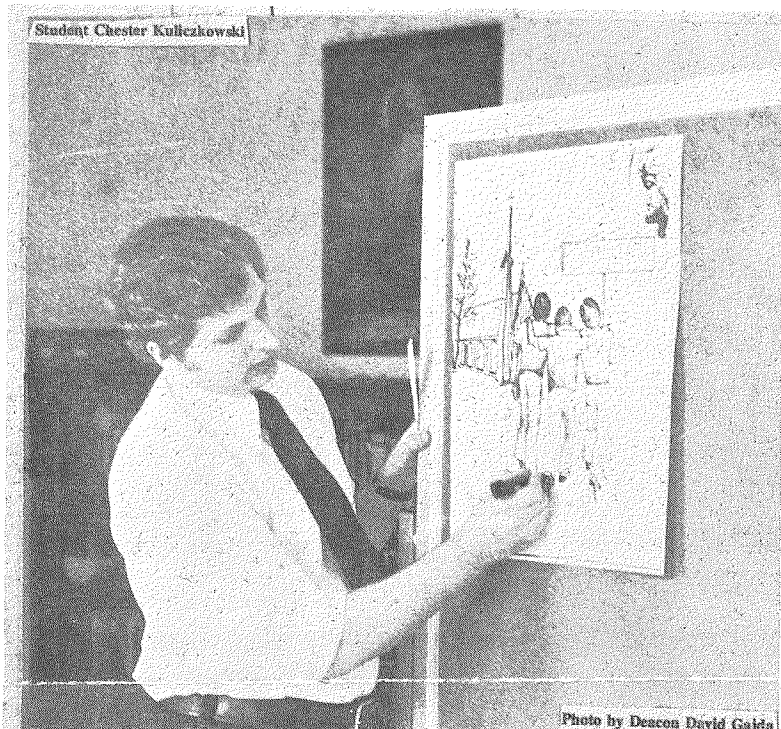


Photo by Deacon David Gajda

# THE LITURGICAL YEAR

by Joseph Seli

The liturgical year of the Polish National Catholic Church differs from the secular year of the people. When we speak of the liturgical year, it is the time beginning with the first Sunday of Advent and concluding with the last Sunday after Pentecost.

The secular year of the people begins January 1, and ends December 31. In order to understand the liturgical year much better, it can be divided into three seasons: Advent, Lent and Pentecost.

The Advent season begins four weeks before Christmas. The word Advent means "coming" or "arrival", therefore the four weeks of Advent is a time for spiritual preparation for the coming of the Lord. It is a three-fold coming of Christ

for which we should prepare ourselves. First, to celebrate His birthday near 2,000 years ago; secondly, the coming of Christ in Mass and Holy Communion; finally, His coming in the future.

After the Advent season, we observe the Feast of Christmas, the birthday of Christ.

The Christmas season lasts from December 25th until February 2. It comprises the 40 days of the purification of Mary after the birth of the Divine Infant. According to Jewish law, a woman after childbirth could not enter the Temple for 40 days after which she came to offer the sacrifice of her purification. She brought a lamb -- or if she was poor, two turtledoves or two young pigeons.

To this feast is joined the blessing of candles, the origin of which is uncertain. The blessing signifies that Jesus is the Light of the World.

The Feast of the Purification closes the Christmas season. The Sundays that precede Septuagesima, called after Epiphany, may continue after February 2, for there are 6 of them, and sometimes they may be placed between Epiphany and Septuagesima.

The 40 days of the Christmas season contain only four of them, and when Easter is early, Septuagesima and Sexagesima fall within the month of January. When Easter is later, the 3rd and 4th Sundays after Epiphany following the Purification prolong the mystery of the Divine Infancy.

# MODERN PRIESTHOOD

by Dr. Joseph Victor

One of the principal reasons for frustration and disappointment among clergymen is the separation that is growing between their professionalism and spirituality.

In the early Christian Church daily hours of meditation, recitations of long prayers and regular services were considered by monks and priests to be conditions for saintly life.

Today some clergymen view prayer as an escape or poor alternative to challenging something through creative or physical action. So it is not uncommon to see the modern priest marching in the streets instead of praying privately for social change or betterment.

But there is another story, too, usually related to those ministers and priests who for many years have been deeply immersed in the activities, worries and concerns of daily life of their parishes. The various facets of their work, different forms of activities they became involved in, the great variety of persons they met, and the broad range of problems they touched finally made them wonder how they could live a unified life under such conditions; how their own personal integrity could be maintained in the middle of so many contrasting stimuli. Even when one knows how to be a good counselor and respond meaningfully to needs of individuals and groups, even when one is fully-prepared to be an agent of social change, the most burning question remains: What moves me to do this; where do I find unity in all my diverse activities; how can I find strength to help me be a man like St. Paul, who, in the middle of his adventures, kept himself one through

his unshakeable faith in Christ and Him crucified?

Going back to regular prayers? Spending more time in reading the Scriptures? More meditation and hours of silence? Retreats? Any and all of these are useful; but, the crucial question remains: "If I cannot find God in the middle of my work -- where my main concerns and worries, pains, and joys are -- it does not make sense to try to find Him solely in hours set free at the periphery of my life. If my spiritual life cannot grow and deepen in the midst of my priesthood, how will it ever grow on the edges?"

The persistent question that seems to come up more and more in the circles of those who want to, or have dedicated their lives to the Christian ministry, is the one that lies beyond professionalism. There is hardly a doubt that being an effective priest calls for careful preparation, not only in terms of knowledge and understanding of God's word but also in terms of ministerial relationship through which God's word comes to man. Just as a doctor, a psychologist and a social worker need special skills to be of real help to their fellow men, so a priest or minister will never be able to fulfill his task in a responsible way without the necessary training in the core functions of his ministry, such as preaching, teaching, celebrating, caring and organizing.

Although the main concern of many ministers and priests in recent times has been to find a place among the various helping professions, the question brought to their minds with an increasing urgency is: "What is there beyond professionalism -- is ministry just another spe-

cialty among helping professions?" This question comes into light again when young students question the value of complicated distinctions between academic disciplines and attempt to come to grips with what is central and unifying in their lives.

Early in their theological education, students quite often are eager to learn what is the best technique, the most appropriate method, the most effective approach: "How do I preach to a church congregation in a language that will make me understood? How can I be of help to a husband and wife struggling with marriage conflicts? How can I assist a dying patient? How do I behave when my community asks me to protest against the housing situation, wants me to work to alleviate poverty, or fight segregation and social injustice? Should I remain non-violent at all cost, or is there a time when violence might be the only ethical response?"

These questions are extremely important and require intelligent, discussions, careful research, and, often, long training under competent supervision.

But these questions are not the most crucial. Sometimes it seems underneath all these concerns is the question about the spirituality of the individual who raises them. Many students are struggling with their own sense of being. Long before they can ask themselves how to effectively preach the gospel to others, they find themselves struggling with baffling questions: "Who is God to me? Does Jesus Christ really motivate my life? How do I think about my own life and death? What do I really have to do with my

neighbors? Is it my desire, task or vocation to intervene in anyone's life at all? Should I speak about love when I question in my own heart that love is a possibility? Why read, talk, and teach about prayer when I never really experienced much of anything that deserves this title?"

Although these questions may not be phrased in this very explicit way, it seems that they probably are at the base of many frustrations for today's ministers and priests. And if it is perhaps possible for a doctor to cure a patient even when he hardly believes in the value of life, a Christian will never be able to be a priest if it is not his own personal faith and insight into life that forms the heart of his pastoral work.

So, ministry and spirituality never can be separated. To minister is not a nine-to-five job but primarily a way of life which is for others to see and understand so that liberation can become a possibility.

Today there is a great hunger for a new spirituality that is a genuine experience of God in our own lives. This experience is essential for every priest but cannot be found outside the limits of his ministry. It must be possible to find the seeds of this new spiritual life right in the center of Christian service. Prayer is not just a preparation for work or an indispensable condition for effective ministry. Prayer is life; prayer and ministry are the same and can never be separated. If they are, the clergyman becomes a handyman and the priesthood becomes nothing more than another way to dull the pains of daily life.