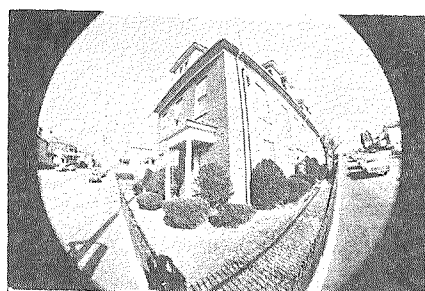
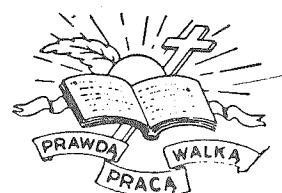


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Savonarola Theological Seminary of the Polish National Catholic Church

October/November 1976

SEVEN NEW SEMINARIANS ENTER SAVONAROLA SEMINARY

Seven new students began their studies at Savonarola Theological Seminary this fall while four senior students were ordained priests in the Polish National Catholic Church.

The new clerics are: Stanley Bilinski, Detroit, Mich.; Joseph Frankovich, Houtzdale, Pa.; David Gaydos, Passaic, N.J.; Daniel Holgate, Scranton, Pa.; Joseph Soltysiak, Manchester, N.H.; Paul Sobiechowski, Detroit, Mich., and Louis Williams, Simi Valley, Calif.

Ordained priests in rites October 21 in St. Stanislaus Cathedral, Scranton, are: Rev. Michael Mietlicki, Scranton; Rev. David Gajda, E. Chicago, Ind.; Rev. William Uchic, Olyphant, Pa., and Rev. E. Owen Groman, Riverton, N.J.

Bilinski was graduated from Wayne State University with a BA degree in physics. He was organist for Sacred Heart Church, Detroit, and was co-director and financial secretary for the Detroit Circle of United Choirs.

Frankovich was graduated from Moshannon Valley High School where he was chief yearbook editor in his senior year. He is past president of the Youth Club of St. Barbara's Church, Houtzdale; former recording secretary of the YMS of R Branch 53, recording secretary of PNU Branch 353 and a member of the Barburki Folk Dancers.

Gaydos was graduated from the Newark College of Engineering with a BS degree in chemical engineering. While in college Gaydos was captain of the ice hockey team and served as yearbook editor. He was a member of the Holy Name of Jesus Slovak National Catholic Church parish committee.

Holgate is a member of Divine Providence Lithuanian National Catholic Church, Scranton, and is a graduate of Abington Heights High School. (For more information on Gaydos and Holgate, refer to sidebar story on this page.)

Soltysiak was graduated from West High School in Manchester and was chairman of the Altar Boys' Society and Youth Club of Holy Trinity Cathedral there. A grandson of the late Bishop Joseph Soltysiak, he was a track letterman in school.

Sobiechowski was graduated from Wayne State University where he received a BA degree in history and Polish. He is working towards a masters degree in history at the same institution. A member of All Saints Church, Detroit, he has been active in church organizations on the parish, seniorate, diocesan and national levels.

Four Deacons Are Ordained to the Priesthood



LITANY OF THE SAINTS — Candidates for the priesthood lay prostrate as the cantor, Rev. Thaddeus Peplowski, intones the Litany of the Saints.

Williams graduated from Simi Valley High School in California and attended Moorpark College in that state. A member of Guardian Angel Church, Hollywood, Calif., he was a choir member, altar boy and taught catechism for the parish.

Rev. Mietlicki was graduated from Keystone Junior College and Marywood College with a BA in education. He is the author of "The Art of Teaching," a manual for School of Christian Living teachers in the PNC Church. Father Mietlicki is a former editor of *The Student Press*.

Rev. Gajda attended St. Joseph's College, East Chicago, Ind., where he majored in philosophy before coming to Savonarola.

Rev. Groman was graduated from Rutgers University and attended the Philadelphia Divinity School. He holds a masters of divinity degree and studied two years at the University of Pennsylvania's Graduate School of Slavic Languages.

Rev. Uchic was graduated from Apollo Ridge School, Spring Church, Pa., and attended the Catholic University of Lublin, Poland.

During the ordination rites held in October, three seminarians were elevated to subdeacon. They are: Czeslaw Kuliczowski, Mississauga, Ontario, Canada; Francis Rowinski, Chicago, Ill., and Dr. Joseph Victor, Wallington, N.J.

Rev. Mr. Kuliczowski was graduated from Nowa Sol Technical College and studied 3 years at the Technical University of Zielona Góra, Poland. Rev. Mr. Rowinski was graduated from Northern Illinois University, DeKalb, Ill. Rev. Mr. Victor received his PhD degree from Fairleigh Dickinson University and currently is chairman of the Criminal Justice Department at William Paterson College, Wayne, N.J.

Ethnic Backgrounds Mixed in Seminary

This semester in Savonarola Theological Seminary, there is a unique mixture of ethnic groups of the National Catholic Churches. Not only are there seminarians from the P.N.C.C. but the Lithuanian and Slovak National Catholic Churches as well.

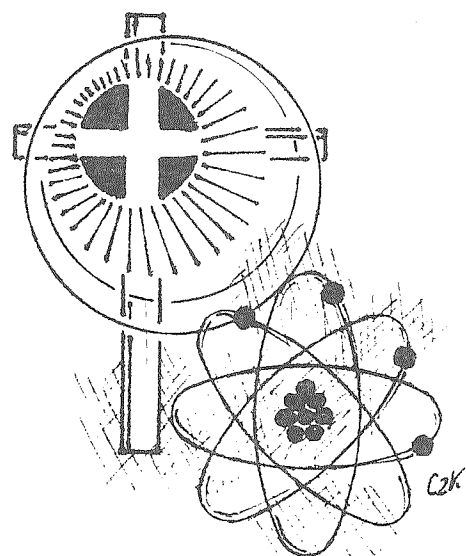
Seminarian Daniel Holgate, from Divine Providence Parish in North Scranton, is the first young man to come to the seminary in 63 years from the Lithuanian

Science Supports

Religion By Stanley Billinski

Throughout the study of physics, a fundamental theory of the science always was stressed as a foundation. This theory was given by Albert Einstein, the father of Modern Physics. He quite simply states: $E = mc^2$, or, in words, energy is equal to the mass of the substance in question times the speed of light squared. In context, this is something a physics student accepts. But there are many unexplained phenomena which result in two classes of thought. One class, imbedded in the exactness of the science, says, "Do not worry! Physics will triumph, and the answers will be found!" The other class states there is an unknown force directing the results. That unknown force is God.

One who believes in Christ is able to define and acquire spiritual energy. To paraphrase Einstein, spiritual energy is equal to the amount of prayerful commitment times the square of the person's thankfulness to God. This spiritual energy generated in Christian encounters causes many to strengthen their service to God through the priesthood. Priests take the mystery of God's work in the physical world and apply it to the study of God's work in the religious world, through His Son Jesus Christ.



N.C. Church.

Seminarian David Gaydos, who originates from The Most Holy Name of Jesus in Passaic, is the first Slovak candidate to come to the seminary in 53 years.

Both these seminarians represent two ethnic groups who have given outstanding leadership to the National Catholic Church.

WHAT IS A MARRIAGE ENCOUNTER?

by Dr. Joseph L. Victor

A "Marriage Encounter" is a weekend away from home, family and responsibilities where in a comfortable, secluded environment a couple is guided in the discovery of new techniques of communicating and sharing with one another. It is not a retreat, but it is a program designed to give couples the opportunity to examine their lives together, their weaknesses and strong points, their attitudes towards each other and toward their families. Couples are given the opportunity to look at themselves privately with their partner in an honest face-to-face, heart-to-heart encounter.

Marriage Encounter is for ANY couple who love each other and want to continue living together in the vows they made at their wedding.

The experience is for any couple who desires a richer, fuller marriage. Since every marriage can be improved, even the best marriages can find new meaning and deepened joys through the weekend.

Is the marriage encounter for all faiths? Yes, the Encounter is conducted in the framework of Christianity and is expressed in the traditions and understanding of the Church.

What happens on an encounter? Sessions are generally held Friday 8 PM. thru Sunday afternoon. At each session a lead couple and a priest make a "presentation" or informal talk. The purpose of each presentation is to inspire the couples making the Encounter to become aware of their own feelings about various aspects of their marriage.

The second step -- expressing these feelings to each other -- is achieved through a technique taught during the weekend, called dialogue. All dialogue sessions between couples are always conducted privately, and away from the group. The weekend is orderly, informative and structured to present a new technique of communication to couples in an interesting and understandable fashion as possible.

The Marriage Encounter is not a marriage clinic, a sensitivity group, or T group. It is not for troubled marriages. The Encounter in no way attempts to solve any problems. Couples do not disclose their problems to the group or lead couples for discussion or criticism. It is not a group oriented weekend.

Weekend costs average approximately \$70 per couple which covers lodging, meals and materials for the weekend. No couple is refused due to lack of funds.

Encounters are scheduled several weekends every month in New York State. They are also held regularly in New Jersey, Pennsylvania and in other parts of the country.

Persons may obtain additional information by writing: Dr. Joseph L. Victor, Savonarola Theological Seminary, 1031 Cedar Avenue, Scranton, Pa. 18505.

AN EDITORIAL

There is a movement afoot to build a new seminary. Efforts in this direction have been expressed by the newly-formed seminary alumni association which presented a written proposal to that effect at the last General Synod.

Physically, there's no question the seminary could use improvement. But more than bricks and mortar are needed to build a seminary's esteem. One of the primary needs for students is an education which is widely recognized and accepted by other institutions as being adequate and professionally taught. This is gained through accreditation.

Savonarola Theological Seminary is not a widely accredited school. Some of its courses are accepted by certain institutions of higher learning. Others are not. Is it because of a poor curriculum? No. It is because there are no current attempts underway to secure accreditation with major American schools. There are fine teachers at Savonarola and there are fine students learning from them. All that is lacking is an interest to show these achievements to the rest of the academic community by applying for accreditation.

Znaczenie Religii

By Subdeacon Czesław Kuliczowski

Od początków istnienia ludzkości religia wywierała bardzo duży wpływ na życie jednostek i ludów. Religia była drogowskazem dla ukierunkowania myśli i czynów, zawsze była dźwignią kultury. Wraz z rozkwitem religii i jej tryumfem, następował rozkwit kultury, natomiast upadek poziomu i życia religijnego, prowadził do zastojów w rozwoju kultury. Najlepszymi tego przykładami są; zabytki indyjskie, hieroglify egipskie, pieśni starogreckie, czy też zabytki średniowiecznej kultury i miejsc kultu.

Sam wraz "religia"; opinie na ten temat są bardzo podzielone. Rzymianie różnie tłumaczyli, cyceon wyprowadza od "relegere" czyli ponownie zbierać i pilnie badać. Ponieważ religia jako główny cel i obowiązek, nakazuje oddawać cześć i bojaźń Bogu, oraz istotom boskim, więc kult Boga jest głównym zadaniem. Laktancyusz a także św. Augustyn podają następujące wyjaśnienie słowa "religia"; wywodzą od "religare" czyli wiązać. W tym znaczeniu więc mówi się o tym, co nas wiąże i łączy z Bogiem.

Religia więc oznacza pierwotnie dbałość i sumienność, w dalszym stopniu jednak wyraża wewnętrzne uczucia czci Bożej, oraz ukazywanie tego uczucia poprzez modlitwę i ofiarę.

Pierwszym przebyłyskiem budzącej się świadomości religijnej i główną jej podobką, u ludów pierwotnych była bojaźń, trwoga i groza. Nawet narody o wysokiej kulturze i kwitującym życiu religijnym, nie znają dla religii innego określenia jak bojaźń Boża.

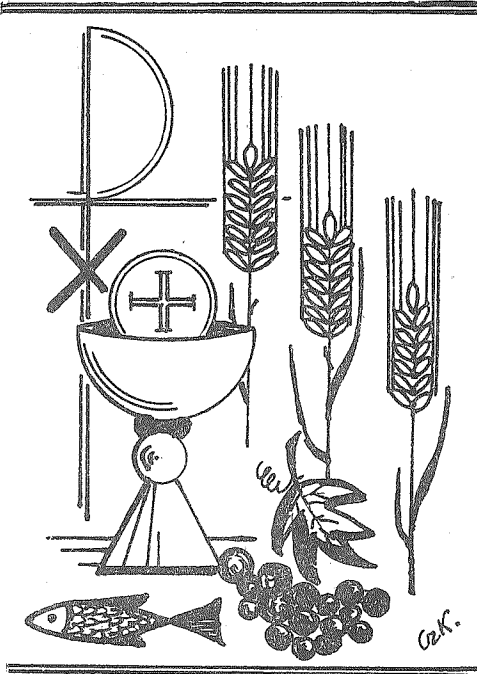
Wraz z upływem czasu pojęcie Boga i motywy czci istoty boskiej zaczęły się stawać bardziej szlachetne. Ludzkość coraz lepiej zaczęła poznawać cel życia przyszłego, potrzeba Boga stawała się coraz większą, zaś pojęcie religii jako kultu, rozszerzyło się jako zbiór reguł i prawideł chrześcijańskiego życia.

Ks. Bp. Fr. Hodur w publikacji z roku 1922, określił religię następującymi regułami:

a. Religia jest to stosunek człowieka z jego strony do Boga, jest to uznanie przez człowieka wyższej istoty, objawiające się przez akty czci, miłości i posłuszeństwa, i wreszcie, religia jest Bożym życiem w duszy ludzkiej.

b. Religia jest żywym związkiem człowieka z Bogiem w życiu doczesnym i wiecznym.

c. Religii nie wolno nikomu poniżać ani ośmieszać, ani ją handlować, ani jej naginać do osobistych i materialnych celów. A kto by to czynił naraża się wobec Boga i społeczeństwa ludzkiego na najstraszniejsze następstwo, bo odrzucenie.



d. Prawdziwa religia musi być wolnym wyrazem duszy ludzkiej i tylko takie czyny są moralne, piękne, Boga i ludzi godne, które są wpływem takiej właśnie religii.

Pęd duszy ludzkiej do Boga, jest podstawowym składnikiem religii i zarazem prawem porządku ludzkiego i moralnego. Religia jest niewątpliwie światłem wśród mroków życia ludzkiego, drogowskazem, prowadzącym zbłąkanego człowieka w progi ojcowskiego domu.

Znamienną rzeczą jest, że religia jest zjawiskiem powszechnym i mimo żywo płynącego nurtu czasu, stale absorbuje umysły ludzkie i zdaje się być naturalną odpowiedzią na metafizyczne wrodzone tęsknoty człowieka.

Ciekawy jest również fakt, że religia przeżywa ludzi, czasy, i cywilizacje, a gdyby mówić mogła, powiedziałaby zapewne o sobie: "walczę, ale istnieję i wynurzam się na powierzchnię".

Around the Seminary

As the new academic year began at Savonarola Theological Seminary, students found a number of physical improvements geared toward meeting their continuing needs.

In order to accomodate an increased enrollment, student living quarters were painted and washroom facilities completely renovated. New carpeting in the foyer and entrance hallway now greets seminary visitors.

Due to the thoughtfulness and concern of Holy Name of Jesus Parish in Schenectady, N.Y., and its pastor, Rev. Jonathon Trela, a new desk and swivel chair were purchased for use in the classroom.

Finally Mrs. Mary Sniezek of Dearborn Heights, Mich. added to the seminary library by donating a copy of *Angels* by Dr. Billy Graham.

According to Walter Pron, seminary custodian, the exterior of the building received a new coat of paint and repairs had been made to the fence surrounding the seminary during the summer months.

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THE STUDENT PRESS is published quarterly by the Students of Savonarola Theological Seminary as a service to the faithful of the Polish National Catholic Church. The subscription rate is \$5.00 per year. Permission to reprint parts of **The Student Press** may be obtained by writing the editor.

Seminary Philosophy Professor Receives Poland's Top Medal

By Frank Rowinski

Atty. Ernest J. Gazda Sr., professor of Church philosophy at Savonarola Theological Seminary, was recently honored for outstanding service in behalf of Poland. This recognition came in the form of a testimonial banquet recently held at Masonic Temple, Scranton, Pa.

Sponsored and organized by the trustees of the Masonic Temple, the banquet attracted approximately 600 people from throughout the Scranton community. Occasioned by the recent presentation to Atty. Gazda of the Gold Badge of the Order of Merit by the Polish People's Republic, the banquet spoke eloquently of the deep respect Atty. Gazda has earned during a lifetime of service to America's Polish community.

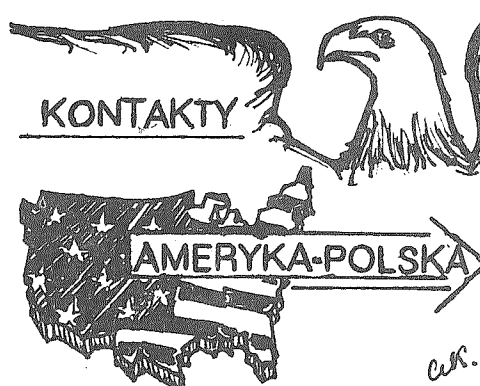
Among the guests in attendance were: Rt. Rev. Thaddeus Zielinski, Prime Bishop of the P.N.C.C., Rt. Rev. Anthony Rysz, Bishop Ordinary of the Central Diocese, P.N.C.C.; Scranton Mayor Eugene Peters, U.S. Congressman Joseph McDade, Charles Luger chairman of the Lackawanna County Commissioners; Elmer F. Peters, secretary for the Council of Deliberation for the State of Pennsylvania Scottish Rite Masonry, and Mitchell Kobelinski, director of the Small Business Administration in Washington, D.C. The Honorable Max Rosenn, Third Circuit Court judge, U.S. Court of Appeals, was toastmaster.

The Gold Badge of the Order of Merit is the highest award the Polish government can give to a foreigner. Atty. Gazda is the first American to be so honored. In accepting this award on February 19, 1976, Atty. Gazda became a unique symbol of America's long standing concern for the welfare of the Polish people.

Looking back over the years to the days in which our country was founded, we find the name of Capt. John Smith. Many of us recognize Capt. Smith as one of the founding fathers of Virginia and New England. Yet history also records that prior to his adventures in America, Capt. Smith fought with Polish legions in the war against the Turks. In effect, Smith was a predecessor to Mr. Gazda.

During the nineteenth century the Polish state ceased to exist. Divided between Russia, Prussia and Austria, the Polish people painfully endured great poverty. In an attempt to ease this suffering Edgar Allen Poe, the great American poet, collected funds for the stricken country. Unfortunately, these funds were somehow diverted. Poe's noble and sincere intentions were never fulfilled.

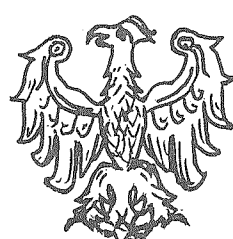
In 1958 Poland was again in need of help. President Eisenhower called for "a people-to-people movement in order to help a starving Poland." Grain and other necessities of life were made available for distribution. A call went out for help in



the coordination of the delivery of these items.

Bishop Leon Grochowski, second Prime Bishop of the P.N.C.C., organized American Polish Relief for Poland and appointed Atty. Ernest J. Gazda Sr. its Executive Vice-President. Within four years \$5-1/2 million in food and other necessities were delivered to the Polish people. Despite a very busy law practice at home, Atty. Gazda made several trips to Poland, spending as much as three months at a time assuring the fair and adequate distribution of these supplies.

Throughout his life Atty. Gazda has consistently sought to serve human need wherever he found it. Whether serving his clients, his community, the P.N.C.C., or Polonia, his efforts have consistently shown a deep concern for the common good of all mankind. Atty. Ernest J. Gazda Sr. is a man we can all be proud of.



God Watches Over Us All

by Student Dan Holgate

In the Book of Job, the Bible compares humans to animals. This is not done to diminish God's special regard for Man in His world of creation. Rather, it is to demonstrate God cares for all His creatures and watches over them with great concern.

The Bible is liberally sprinkled with references to animals. Take the "Good Shepherd" parable for example.

In the book of Job, the Bible compares humans to the animals. Mountain goats crouch to drop their young, and once the calves have grown and gathered strength, they leave them never to return. Who cares for these animals? Who gave the donkey his freedom? Who watches over us? Who makes provisions for the raven when its squabs cry out in times of hunger? God is the answer to these questions. God cares for animals; lonely, hungry, sick, scared, and distressed. Likewise, His cares for us are much the same and more.

What force is there that looks after the young and the weak? If the guardians leave their offspring to fend for themselves, who will take interest in them? God of course. He planned life so well that everything would have what they need to sustain life.

God gave the wild donkey its freedom. The Bible says he loosened the rope from its neck. He also loosened us, the human race, from the bonds which kept us chained. We have freedom to make our own decisions on what we will do. He gave the animals a place to live and He also did the same for each of us.

Is the wild ox willing to serve you? Are you willing to serve? You must first show the ox your concern; feeding and watching over the animal. The Bible says it must be taught to plow fields. The ox should know that when it has done a hard days work it will receive a reward of food and rest. God doesn't expect us to work without our reward. God is merciful and cares about each of us.

God cares are great and His mercy is endless. He gives all animals a place to thrive. He has also done the same for us. We have freedom. God is the Guardian, He is the Father, He watches over us in particular for we are his offspring.

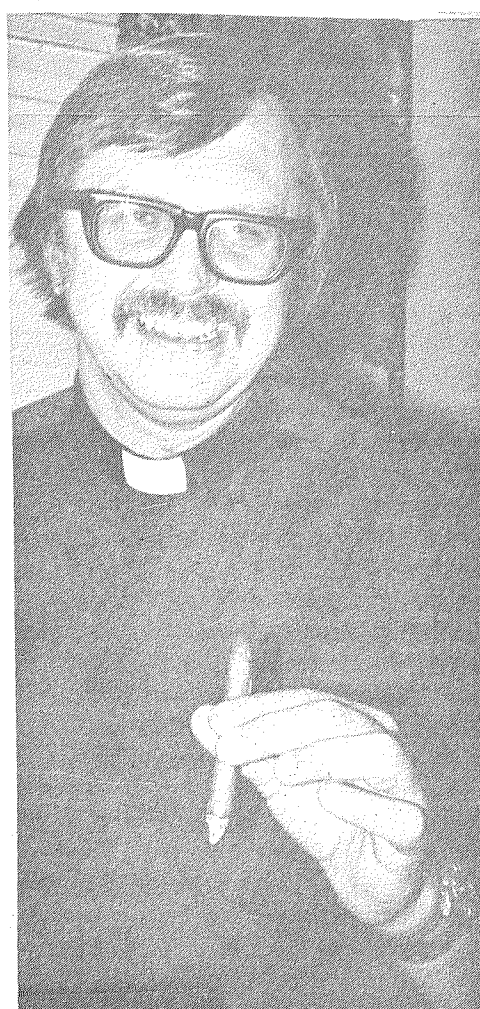
FATHER PEP

Rev. Thaddeus Peplowski,

professor of Liturgics

at Savonarola

Theological Seminary.



Regarding the skills a modern day priest must possess to orderly administer a P.N.C. parish, Father Pep commented: "Well, first of all, in our seminary here, I foresee one thing that we're going to have to expand, our program. At least a four year course. We're going into an age of highly educated people and if we want our ministry to be effective, for these people, we are going to have to improve our standard of education for the priest(hood); put more emphasis on preparation, not only in the theological and liturgical fields, but also in administering a parish. We deal today with large finances, high budgets; the priest should be prepared and educated how to raise these things....

We're dealing with people from all ethnic backgrounds, from various religious backgrounds. Our parishes are respected in communities and they (communities) expect us to take part in community action projects and to be a witness in the community.

With such a colorful past in our church, and such a zeal for work and accomplishment, it is certain that Father Peplowski has and will continue to lead St. Barbara's parish to witness for Christ in Houtzdale. His bearing and independent character serve as an inspiration to all of the students here at Savonarola.

The Liturgist-A Man of Action

by Paul Sobiechowski

"A priest has to believe in what he is doing... to relay a message of faith and love to his parishioners. It's something you can't fake because your parishioners will pick you out."

These are the words of Rev. Thaddeus Peplowski, instructor of liturgics and church administration at Savonarola Seminary.

He is a man who has a reputation as being a "real priest," although he has been labeled a heretic by those who sought to undermine his mission at Houtzdale, Pa., where he also serves as pastor of the recently organized P.N.C. Church there.

Father "Pep," as he is familiarly called, is a product of Polish National Catholic Church upbringing. He was born in Albany, N.Y., in 1936, and was reared in Our Lady of Czestochowa P.N.C.C. After finishing high school, Father Pep entered Savonarola Theological Seminary, completed four year's training, and was ordained a priest in 1958. His first assignment was assistant at Holy Mother of the Rosary Cathedral, Buffalo, N.Y., under the Most Rev. Thaddeus Zielinski. After serving there eight years and following a four month stint in Rome, N.Y., he became pastor of St. Joseph's P.N.C.C. in Oshawa, Ontario, Canada, in 1966. Finally, in 1971, he accepted the pastorate of the newly-formed St. Barbara's Parish in Houtzdale as its first pastor.

When asked if a good deal of conversions by Roman Catholic parishes (as in Houtzdale) to our denomination are expected in the near future Father Pep stated, "We don't have to look to Roman Catholics for converts, there are many Protestants who are looking for a Catholic faith, or a church that has sac-

ramental life. With Roman Catholics, if we do get new converts as we did in St. Barbara's, our attitude towards them has to be something of a positive one. Years ago many people joined this church out of anger towards what had happened to them in the Roman Church, some even

During the past 18 years Father Pep has found time to serve on the following commissions of our church:

- the National Youth Commission
- the National Music Commission
- the National Church Liturgical Commission
- the Buffalo Pittsburgh Diocese Liturgical Commission
- the National Chaplain of Senior Citizens
- the Buffalo-Pittsburgh Y.M.S.R. Organizer

Father Peplowski has also done more than his share of the work in arranging the first youth convocation in Buffalo, the first music workshop, and the 13th General Synod of the P.N.C.C. in Toronto, Ontario, Canada, in 1972.

In addition to all of the above he also hosts a 15-minute, twice-a-month radio program for our church which provides news concerning the P.N.C.C. to a 50-mile cross-section of central Pennsylvania. Father Pep organized the radio program and, as disc jockey, broadcasts announcements of St. Barbara's as well as general Church events along with sermons and information about our church to an eager public.

Responding when asked what he felt to be the most important aspect of liturgy in our church Father Pep said, "The most important aspect, naturally, is the sacrifice of mass. That a student celebrate mass once he becomes a priest with faith, believing what he's doing..."

The Body Language of the Clergy

by David Gaydos

Few people realize how much body language a priest uses during the mass. Most of the priest's gestures refer to the cross. Other movements are acts of reverence; others suggest an openness or unification with Christ.

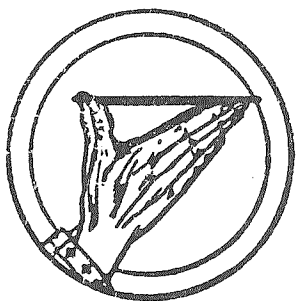
The hands of a priest are very useful for communication to people attending mass. The priest has his hands joined before his chest; the fingers are extended and touching each other at an upward angle. This message is one of solemnity and piety. When the hands are apart and at his sides, this position also emphasizes the message of solemnity.

Another hand gesture of the priest is making the sign of the cross with his thumb on his forehead, lips, and chest. This gesture states "May you have God in your thoughts, may you speak of God reverently, and may you have God in your heart."

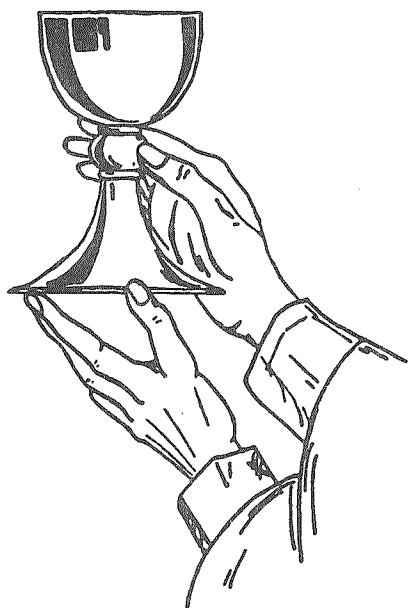
In the mass the priest washes his fingers. By this action the priest shows that he wants God to make his soul clean. The washing of the fingers also shows the great purity of soul necessary for receiving the mystical Body and Blood of Jesus Christ. It also reminds us how Pontius Pilate washed his hands in the sight of the crowd and said "I am innocent of the blood of this just man."

During the Canon of the mass the priest spreads his hands over the sacrifice like an "X" with one hand over the other. With this movement the priest is asking God to accept and to bless this sacrifice.

Some of the most expressive body language is used during the Consecration of the bread and wine. The elevation of the Host and the Chalice each take place during the Consecration. The priest takes the Host in his hands, raises his eyes to heaven, bows his head in thanksgiving, and blesses the bread. He then bows low over the altar and says "FOR THIS IS MY BODY". The priest then genuflects in adoration of the Body of Christ and elevates the Host above his head for the people to see. Then the priest genuflects once more. Then in like manner the priest



takes the Chalice, blesses it, and gives thanks. He bows low over the Chalice and says the words of Consecration. The priest then genuflects, elevates the Chalice, and genuflects again. This body language has a definite meaning; which is to recreate the Last Supper of Christ.



The last hand movement to be discussed here is the striking of the priest's breast, a gesture of sorrow, and penance.

Body movements of the priest are very important too. When describing the Consecration, the priest genuflects in adoration of the Body and the Blood of Christ. The main body movements of a priest are to bow and the genuflection. Each movement expresses solemnity and a servant-like position. When a person meets a king, a bow or a genuflection might be the proper way to show the king respect. In these two gestures the priest is showing his respect to God. When a deacon is ordained, he must show his respect and acceptance to God by prostrating himself at the foot of the altar.

The priest uses his hands and body to communicate a message of openness. He turns to face the people with his hands at his sides and at shoulder height and says "The Lord Be With You". Body language is very important here for solemnity of the act and the absence of barriers.

Another gesture of openness is the kiss of peace where actual body contact is made. The priest, moderately bowed before the altar, says a prayer for peace. He then turns to his right and embraces the deacon in the kiss of peace saying "Peace be with you". The kiss of peace is then passed on in order to precedence to the clergy.

The significance of the kiss of peace is the expression of fraternal charity which is a necessary condition for the reception of Holy Communion. The kiss of peace comes from the altar, which is the symbol of Christ. Because of this, it is Christ who kisses those who are partaking in the Holy Mass. As it is passed from one to the other of the faithful they are bound in an intimate union with Christ.

The last fact of body language is one of the formal ways of greeting a bishop, that is, by kissing his ring. This simple gesture done by clergy and laymen, shows the love, respect, and acceptance of his high office in the Church.

Seminarians

Study in Poland

This summer five students of Savonarola Theological Seminary attended a six-week course of study in Lublin, Poland.

Deacons Michael Mietlicki, David Gajda, William Uchic, Cleric Frank Rowinski and Student Joseph Frankovich were the fortunate ones to go.

For most of us, it was our first travel to Europe. With no real knowledge of the Polish language, we made an effort to learn it quickly. We also tried to adopt and learn the many unusual customs with which we totally were unfamiliar.

Being from the United States, we were accepted in many different fashions. As we walked down the streets, we were accompanied by many stares and glances, for it seems that the clergy of their country either wear a cassock when walking the streets, or they wear "civilian" clothes. But again we accustomed ourselves to the constant attention.

The course that we attended was well worth it. The attitudes of the teachers to their students were really great. Of course the teachers all spoke English and used it in classes to explain all that was taught. But they also used much Polish in the class, knowing that if we weren't subjected to it, we would never learn it.

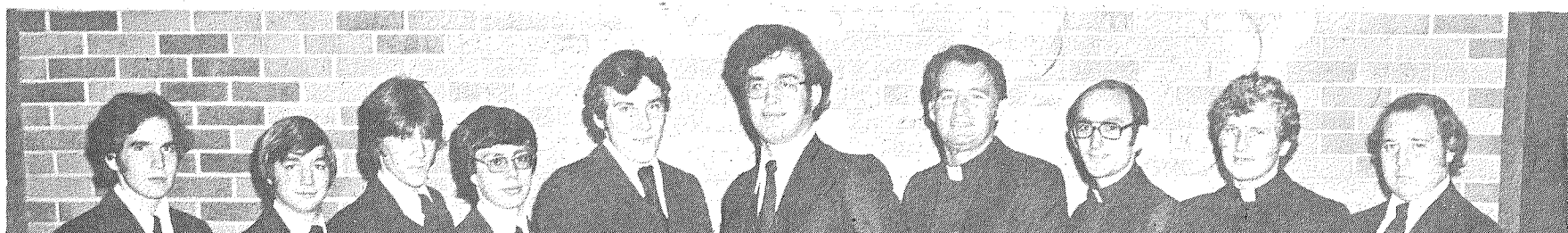
The school, the Catholic University of Lublin, also arranged different tours for the students. They took us to different cultural and historical places throughout most of southern Poland. We also visited many antiquated churches, some with historical importance. The longest excursion taken by the class was to Krakow. We toured the city and surrounding areas for four days. While in Krakow, we were pleased to see and hear popular American music and dances. There were many disco clubs in the Krakow area.

WINDMILL MANIA -- A common site that seminarians found during a five hour stopover in Amsterdam, Holland on the way to Poland.

Something that would stir just about any man, no matter what nationality, were the concentration camps. Auschwitz and Majdanek, the two largest camps in Poland we were told, had been the death place of over 4 million people of every country that was involved in the second World War. We saw the living quarters of the prisoners, their work areas and the crematories, where as mentioned before, over 4 million people were killed and their ashes buried. Seeing this gave all of us a deeper respect of our heritage and a better understanding of what the Poles were forced to face during the War.

The six week course ended and we returned to Warsaw. While there, trips to different parishes of our Church were organized by Bp. Majewski and Fr. Wysocianski. We went first to Kielce, then to Krakow, Zarki, the birth place of Bp. Francis Hodur and then back to Warsaw.

And so ended our stay in Poland. We were all very happy and pleased to be able to make this trip and we hope other trips for the seminarians will be made in the future. We arrived back in the states, ready to start another year of study in the seminary, a little more versed in Polish and with a better view of our Churches' aim and purpose towards the Polish people.



NEW STUDENTS AND SUB-DEACONS -- The student body at Savonarola Seminary consist of ten individuals. From left are Joseph Soltysiak, David Gaydos, Daniel Holgate, Joseph Frankovich, Louis Williams, Paul Sobiechowski, Dr. Joseph Victor, Frank Rowinski, Chester Kuliczowski and Stanley Bilinski.