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# The Student Press

Polish National  
Catholic Church

Savonarola Theological Seminary SEPTEMBER/OCTOBER 1977

## NEW SCHOLASTIC PROGRAM STRIVES FOR ACCREDITATION

by Cleric Paul Sobiechowski

*"With more rigorous and diversified courses, we are beginning an effort to upgrade the academic program of this seminary. Our ultimate goal of accreditation is well on its way to realization."*

Most Rev. T.F. Zielinski  
Sept. 9, 1977

Accreditation of Savonarola Theological Seminary has been a major concern of its faculty. Over the past months changes were initiated towards this end in a series of faculty meetings. Fruits of these efforts have begun to show in the form of expanded classes, an off-campus diaconate program, and a series of monthly retreats for students.

The class load for this academic year has expanded to include 21 subjects taught on a four week rotating schedule. Courses include: standard subjects like Old and New Testament, Church History, Liturgics, Dogmatics; courses of recent inclusion such as Ecclesiastical Chant, Church Administration, Patrology, Science and Religion and new or revived subjects like PNCC History, Pastoral Theology, Spirituality, Pastoral Counseling, Philosophy of Religion and 'What is Spojnia?'

Seven instructors have been added to bring the total faculty to 11 clerical and 5 lay members. Of these, many are teaching the students voluntarily, receiving only enough funds to cover travel to and from Scranton. Regarding this fact, Rev. A. Wayne Kargul, who travels 250 miles to teach Pastoral Counseling, explains, "The future of the church lies in its seminary and students. Any effort to improve its program is worth the added time and work involved."

In addition to their teaching duties, clerical instructors are taking turns in leading monthly student retreats; a spiritual introspection. Retreats foster a greater awareness of God and self in a student's life and future ministry. As such they add to daily personal and group devotions of the community and are a welcome permanent addition to seminary life.

One of three deacons, Rev. Mr. Chester Kuliczowski, is benefiting from a new diaconate program. Assisting the pastor of Holy Mother of the Rosary Cathedral, Buffalo, N.Y., Deacon Chester is receiving practical experience in the functioning of a parish which will be valuable in future pastoral duties. Plans are underway to integrate the two remaining deacons in similar positions. Instituted this year, the off-campus diaconate program will be a permanent feature of the seminary program.

"This is only the beginning," envisions Rev. Melvin Walczak, instructor of Homiletics and president of the seminary alumni. "Studies are now underway towards achieving a three year accredited course of study, association with a college or university to allow students a liberal arts education and degree upon completion, and the purchasing or building of a new seminary complex. A seminary must grow with its church if it is to be effective."

### Bilinski Receives High Honor

At a formal dinner party, marking the close of studies at the Jagiellonian University (Kraków, Poland) this summer, three students were chosen and presented an honorarium. Cleric Stanley Bilinski, of Savonarola Theological Seminary, was one of the three so honored. The award was given to those meeting certain requirements set down by the program's directors. These include progress in the course, attendance, and attitude towards course requirements. The award was a detailed book of Polish history which bore the inscription: "For distinguished participation in the academic program of the Jagiellonian University summer school of Polish language and culture, August 16, 1077".

John Borawski of Duke University (North Carolina) and Laurence Orzell of Penn State University (Scranton, Pa.) also received the award.



SEMINARIANS IN POLAND --- Students at a farewell tea given by Bishop Thaddeus Majewski preceding their flight back to America. Pictured are: chauffeur, Laurence Orzell, Cleric Stanley Bilinski Jr., Cleric Joseph Soltysiak, Rev. Sr. Edward Abramski, Cleric Paul Sobiechowski, Cleric Joseph Frankovich, Rt. Rev. Thaddeus Majewski, Cleric Louis Williams, Mr. Malusinski, Rev. Baran, Cleric Daniel Holgate, and Deacon Francis Rowinski. (See related story on page 3.)

### Should We Change Our Name?

Taking the name -- Polish National Catholic Church; what do you think of? Possibly nothing, except for the fact that you belong to this religious organization. What does an outsider think? A common response, from an individual unaffiliated with the P.N.C. Church, is: "Isn't that a church organized for Poles and persons of Polish descent?" Are there not Americans, Lithuanians, Canadians, Slovaks, and Brazilians as well as Poles? Would not the name: National Catholic Church be more appropriate and profitable to the growth of the Church, since we have individuals of varied descent?

Since Bishop Francis Hodur, a Pole, organized the Church credit and respect must be shown. However, keeping the

same doctrine and teachings, the Church would appeal to all Nationalities with this slight but positive change.

Our Nation, our communities, and even our families are composed of different nationalities and the name change would help bring these individuals together. Quoting Father Sigmund Pelpowski, he said, "Changing the name of the Church is something which needs much discussion and is not something to be rushed into. It's only a matter of time before the change occurs. This is due to the increasing number of people who are not of Polish extraction, but are a part of the Church."

# New Instructors at Savonarola

by Cleric Joseph Soltysiak

This year's improved seminary curriculum includes two new instructors. Father Senior John Swantek and Father A. Wayne Kargul from the Massachusetts-Connecticut area are teaching at Savonarola.

Father Senior Swantek teaches Religious Philosophy and holds a master's degree in that subject. Father Kargul teaches courses in socio-psychological relations and has ten years related education in this field.

After Senior Swantek's ordination on September 1, 1958, he attended Clark's College in Worcester, Mass., where he majored in Philosophy and minored in Sociology. He attended the University of Connecticut Graduate School and received a master's degree in Philosophy. He is currently the pastor at St. Joseph's parish, Westfield, Mass.

When asked what the objective of Religious Philosophy was, Father Senior said, "...to study religious matter through a philosophical process and build a solid foundation for many religious positions which we just accept."

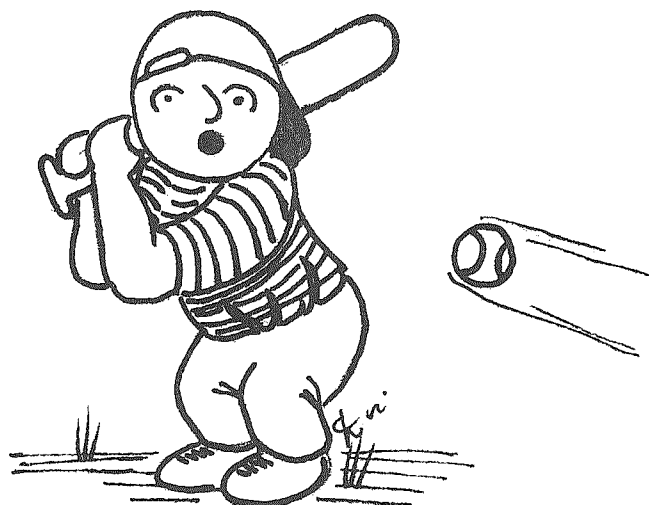
Father Kargul, after his ordination in 1967, continued his studies attending Indiana University, Mohegan College, and Southern Connecticut State University. He also attended Hewlett-Packard (Santborn) University and did independent research and study in several private institutions centering on liberal arts, counseling, medicine, and nursing.

In the medical field, Father Kargul is a certified Cardiographer and Electroencephalographer. He also worked as a Hemodialysis technician with the Southern Connecticut Renal Dialysis unit.

After an extended leave of absence, 1969-1976, Father Kargul was assigned to assist Father Senior John Urban, Divine Providence parish, Norwich, Conn. In February of 1977, he became pastor of Transfiguration Church, New Britain, Conn. As of July 1, 1977, he is also administrator of St. Casimir's Church, Wallingford, Conn.

The socio-psychological courses are new to this year's seminary curriculum. When Father Kargul was asked the objective of his course, he said, "...to make the priest a para-professional counselor, able to deal with personal problems and be a resource and liaison person for those in need of help."

The Seminary body feels that a much greater interest is being taken in the education of future priests. This institution has taken a major step towards accreditation with the addition of these two priests to the teaching staff. The sacrifice they make in traveling 400 miles to Scranton shows the Eastern Diocese clergy are striving to better the present educational standards of the Seminary.



"NEW BALL GAME"

## S.T.S. Alumni Association

By: Deacon Joseph Victor

Since its inception in 1975, the Savonarola Theological Seminary Alumni Association has aimed to improve and amplify the seminary program.

In the summer of 1975, the Association was responsible for restoring the chapel in the seminary and for purchasing new chairs with kneelers and other necessary appointments for use there.

By designating the month of June "Sacred Vocations Month," each year, some members have encouraged men to enter the Seminary by submitting articles on the priesthood to our church publications and by recruiting at the parish level.

Recognizing the need for continuing education of priests serving the Church, the Association held a two day seminar at the seminary during the summer of 1976.

Guest speakers, discussions, prayers and meditations made up the heart of this activity. A similar program planned for the membership during August 1977 failed to materialize due to an inadequate number of registrants.

According to Fr. Melvin Walczak, President of the Alumni body, members have strong feelings about the improvement and expansion of the educational and spiritual program at the seminary. For example, it is felt the screening process utilized to select candidates for the priesthood should include a more comprehensive application blank, a physical examination and a personal interview by the Seminary Board. Although a high school diploma is sufficient for admission at this time, it is felt that within a few years, previous college study should be mandatory, also the length of the seminary course of study should be

lengthened from 3 to 4 years to include a 1 year Deacon internship. Further, it is felt that seminary preparation should stress Bible Study, the Sacraments, Preaching, counseling and parish administration.

The Alumni group in addressing itself to even larger issues, believes serious steps should be taken now to construct a new seminary complex or to affiliate with an existing college or university in order that men preparing for the priesthood can earn college credits and study in an environment conducive to learning.

Concerning the Association itself, Fr. Walczak laments the fact that only twenty-five of a possible one-hundred priests of the PNCC are members currently. Of the twenty-five, about fifteen are active members.

## A NEW FACE

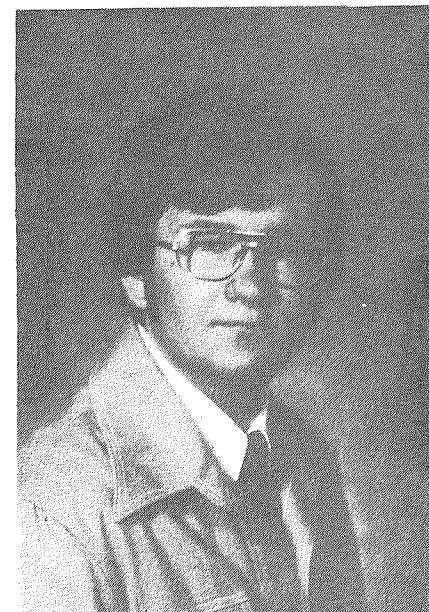
The start of the new fall term has brought a new student to Savonarola Seminary. Raymond R. Drada Jr., 18, comes from Matteson, Ill. He was graduated from Rich South High School, and is the son of Raymond Drada and Dorothy Johnson Drada.

Raymond started his early religious training at Holy Cross Church in West Paterson, New Jersey, Fr. Sen. Slyszy was pastor. Ray was active as an altar boy, and attended School of Christian Living classes for a number of years.

In 1973, Raymond and his family moved to Illinois and joined Divine Providence Church, Merrillville, Ind. where Fr. Edward Meus is pastor.

"The greatest influence in my life is deciding about the Priesthood was Fr. Sen. Slyszy," Ray said. "All the years I went to Holy Cross, Father Slyszy molded the spirit in me and gave me guidance." Ray, in commenting on his decision to

enter said, "It took me a long time to decide, but I know that I have made the right choice. To be able to help people not only spiritually, but to counsel and to help them any way I can, that's what is important to me" Ray concluded.



Cleric Raymond Drada

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### THE STUDENT PRESS

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# STUDENTS UNCOVER BISHOP HODUR'S ROOTS

by Cleric Stanley Bilinski Jr.

part of the seminarian's learning experience this summer in Poland was the discovery of some academic roots. Three students of the Savonarola Theological Seminary and one history student, in-ably aided by Dr. Grzegorz Babiński, searched the archives of the Jagiellonian University for the academic records of Franciszek Hodur.

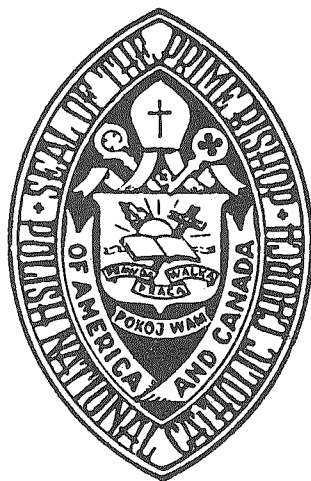
Fr. Francis Rowinski, Clerics Paul Sobiechowski and Stanley Bilinski, along with Laurence Orzell, requested the help of Dr. Babiński, professor of sociology at the University, in finding these records. With the information that Francis-Hodur attended the University in the 1890's, it was found that he was entered in the class of 1889 in the school of theology.

Employing the use of Dr. Babiński's linguistic proficiency, the investigators shown records in which Franciszek Hodur was listed. Prohibited by time, the seminarians and Orzell returned the following week to give the records a more cursory examination. As each item of importance was discovered, it was recorded on film by Cleric Bilinski. To insure maximum photo success, Cleric Bilinski made yet a third trip to the archives to retake some photos of the records. Even without proper lighting and without the aid of a close-up lens, the effort at photo-historical research done by the seminarians and Orzell turned out very well. "A PNCC goldmine," remarked one PNCC priest who saw the photos. As knowledge of this investigation filters to the masses, its importance and acclamation increases.

Thorough examination of the records, it was found that Franciszek Hodur averaged a total of thirty-three hours of work each semester. The classes taken covered various topics necessary to a matriculation at a seminary. Franciszek Hodur's recorded semester of residence at the University was the summer of 1892. It has been speculated that he had to leave the University because of his political and religious convictions. Let it be noted that the above information disagrees with that previously published in the church media, though the information presented here is more correct.

It was noted, rather proudly, that for three years in residence at the University, Franciszek Hodur received the highest marks possible, having graduated with a cum laude each year. This fact is documented on film as there being a "DOWÓD" filed in the school records. A particular document is issued and signed by the student when these high marks are attained.

It is interesting to note that two years after his final semester at the Jagiellonian University, it is reported that Franciszek Hodur came to America and three years hence came the institution of the Polish National Catholic Church. What was found then by these investigators is the academic momentum towards the beginnings of our Church.



## GENEROUS DONATIONS

by Cleric Stanley Bilinski Jr.

Savonarola Theological Seminary was once again honored by another prolific donation from the Detroit Seniorate. We recognize first Mrs. Edward Sniezek. Two donations have been made by her since the beginning of this school year, including items such as books, kitchen aids, and some office supplies for the students. Some authors included in the library now include Billy Graham, Norman Vincent Peale, and various contemporary writers of spiritual materials.

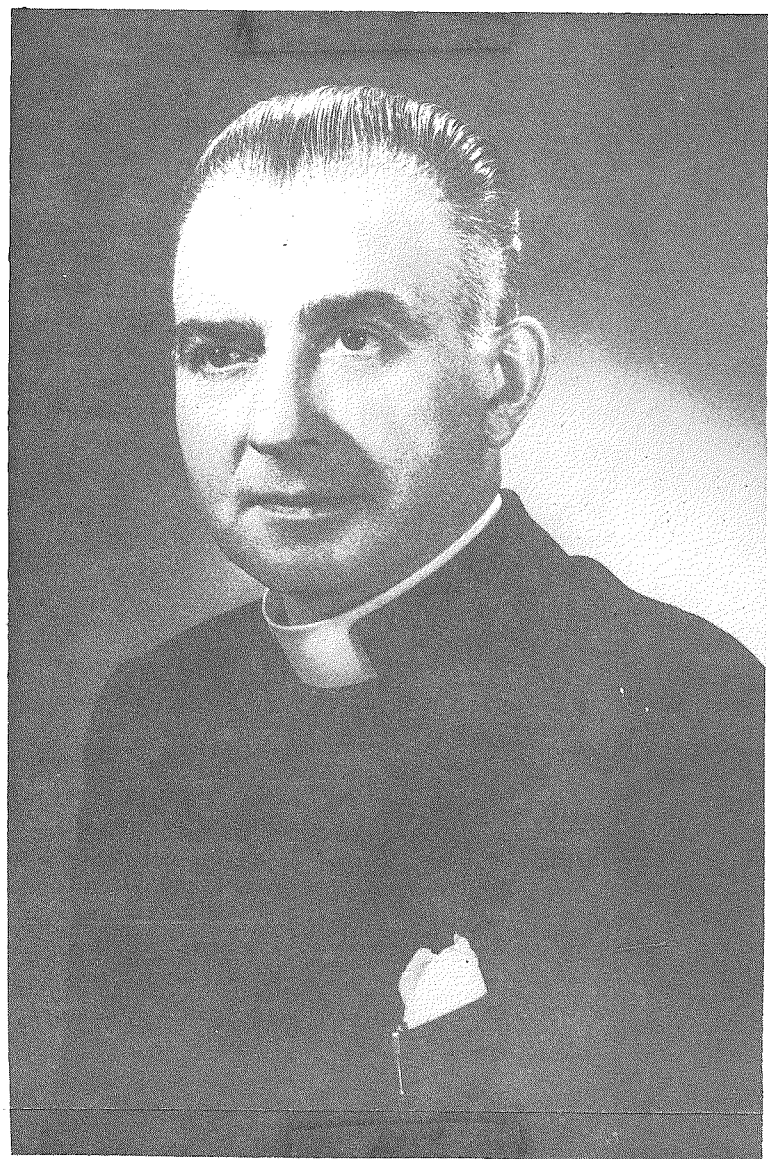
While offering her donation, Mrs. Sniezek said, "These may be small items, but I hope needed items. I'm concerned in helping out. Please let me know whatever I will be able to provide." The students, who have been the recipients of her donations last year, know of her generosity. In respect to the library donations, her additions now number twenty-two new volumes.

Reflecting this concern, we would like to acknowledge the receipt of food items from the family and friends of Cleric Paul Sobiechowski. All the items brought were home made. The various gifts enhance and add to the meals served in the Seminary refectory.

The United Maria Konopnicka Society, based here in the Cathedral Parish, have as their project to purchase necessary textbooks for the Seminary classes to be made permanent volumes of the library. To date their project has produced thirteen needed copies.

To these people, we would like to give a warm "Bóg Zapłać" and May God Bless You.

Most Rev. Thaddeus F. Zielinski DD



## AN EDITORIAL

A lifetime of devoted service was recognized on the evening of October 23, 1977 when the P.N.C.C. celebrated the 50th Anniversary of ordination of the Most Rev. T.F. Zielinski. As Prime Bishop of the P.N.C.C., Bishop Zielinski has served as Rector of Savonarola Theological Seminary since July 17, 1969. In assuming these duties during a time of great national social unrest he was consistently sought to provide his beloved church with good priests; men committed to the common good of all people and to the task of spreading the truth of Jesus Christ to all who will receive it.

In comparison to other theological seminaries, ours is very small and has limited material resources. Despite difficult handicaps, it has provided outstanding leadership for the P.N.C.C. throughout its existence. It has done this by creating an environment in which prayer based on simple faith is allowed to blossom into mature love, a love whose motivating and sustaining force is Jesus Christ. Bishop Zielinski has incessantly sought to maintain this tradition and has worked toward providing the best possible education in the liberal arts, philosophy, the Bible and theology. All institutions of higher learning have found recent years especially difficult. This in-

stitution has been no different. A chronic lack of candidates for the priesthood has been an especially difficult problem which has slowed the development of our seminary's program. As the numbers of students have increased, many new additions and improvements have been made. No one can ever question the care and concern Bishop Zielinski has shown for its curriculum and most importantly, its students.

It is said that a picture is worth a thousand words. Through a deep personal faith, concern for each and every student in attendance and constant attention to the discipline and curriculum of this institution, the Most Rev. T.F. Zielinski has provided to the students a shining example of dedicated Christian Service. The students of Savonarola Theological Seminary would like to take this opportunity to thank and congratulate their Rector and spiritual father as he celebrates 50 years of service to God, his people and the nation.

# THANK YOU

by Deacon Chester Kulickowski



## WHY SMILE?

It isn't easy to smile when you feel the world is kicking you in the teeth and everything you touch seems to turn into troubles. But you can do it, if you try.

Think about it for a moment and you will realize that you know some individual who has shown that it can be done; someone who has had more than one man's share of disappointments and setbacks, but yet manages to walk with his head high and with an outward smile to the world.

Why smile? Why pretend that life is a bed of roses when it is nothing more than a bag of thorns? Simply because a smile is the outward sign of an inner determination to persist, to carry on.

Anyone can quit. Some do it by rolling over, like the 'possum, and playing dead. Others quit by walking away, believing foolishly that troubles will not follow.

Keep your smile and never lose it. A smile is a sign of inner strength and confidence. A smile is a sign of faith strong enough to hang in there and keep trying until something can be done about troubles and problems. A smile is recognition of the fact that troubles are nothing more than temporary inconveniences along the road of life.

Life is not always beautiful, is never so bad it cannot get worse; and yet it is never so horrible as to reach a stage of complete hopelessness. There is always hope for the man who clings to faith and who reaches outward with the belief that God is and that tomorrow must be a better day.

## Right Area

Gebel Musa, in southern Sinai, is the traditional Mount Sinai where Moses received the Ten Commandments. Scholars, however, have expressed doubt as to which of several mountains actually was the Biblical site.

W Nowym Testamencie aż 54 razy spotykamy się z nazwą "apostół" Św. Łukasz używa jej 23 razy, oraz św. Paweł 25 razy. Interesującą jest też rzeczą, że św. Jan, św. Jakub oraz św. Juda ani razu nie użyli tego słowa.

Sam wyraz "apostół" pochodzi z języka greckiego. Określenie to posiadało wiele różnych znaczeń w zależności od czasów, w jakich było używane. I tak w pismach literatury klasycznej termin ten określał komendanta floty morskiej, u Herodota oznaczał "wysłannika", również w tym samym znaczeniu używał ten wyraz Septuaginta.

A więc nazwa "apostół" od samego początku odnosiła się do osób szczególnych, które zajmowały specjalne stanowiska; o charakterze wybitnie urzędowym, uroczystym itp. Co jest godne również podkreślenia, nigdy też nie używano tego wyrazu w mowie potocznej.

... "Apostołowie a potem starsi przez nich postanowieni, zwani biskupami i kapłanami, stali na czele pierwotnego, Chrystusowego Kościoła"...

(Jaki Kościół? - ks. bp. Fr. Hodur - 1922). Od samego początku istnienia misji Odkupienia rodzaju ludzkiego, zaistniał problem; jak przekazywać naukę Boskiego Mistrza aby ogarnąć ją jak najszybciej rzesze ludzkości. Bóg Stwórca zesłał dla nas Swojego jedynego Syna z wielką misją Zbawienia, następnie zaś Jezus Chrystus wyznaczył swoich następców i szafarzy łask w osobach apostołów, których podczas swojego życia wdrażał w zleconą im misję i posłannictwo.

... "A skoro nastał dzień, przywołał uczniów swoich i wybrał spośród nich dwunastu, których nazwał Apostołami (Łuk. 6:13)." Na podstawie opisów ewangelicznych domyślamy się więc, że uczniowie Chrystusa stanowili jakby "materiał", z którego Jezus dobierał sobie apostołów, i sam nadał im taką nazwę.

Apostołowie więc, od samego początku mieli do spełnienia specjalne zadanie, oni bowiem byli rzeczowymi wysłannikami Jezusa Chrystusa, Jego delegatami którzy prowadzili i kontynuowali Jego dzieło zbawcze na ziemi.

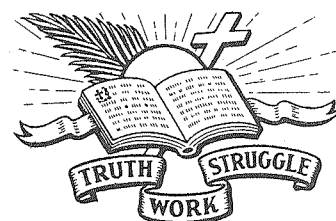
Pierwszym i osobistym przywilejem apostołów było bezpośrednie ich powołanie przez samego Mistrza z Nazaretu. Jedynie św. Maciej został włączony do kolegium apostoelskiego za radą św. Piotra. Drugim przywilejem apostołów jest fakt, że na nich zakończyło się dzieło Objawienia Bożego, także po ich śmierci Pan Bóg nowych praw już nie objawia. Tak więc wraz ze śmiercią ostatniego z apostołów; św. Jana zamknięta została księga Objawienia. Kolejnym przywilejem jest władza nauczania, która została przekazana im przez samego Jezusa Chrystusa. Apostołowie bowiem nie tylko mieli prawo, ale także i nakaz głosić ewangelie wszędzie, na całym obszarze globu ziemskiego.

Jednak obok nazwy "apostół" księgi Nowego Przymierza podają nam inne określenie tych, którzy spełniali posłannictwo, jakie Chrystus im powierzył. Do nich należy słowo "uczeń"; w Piśmie Świętym słowo to użyte jest kilkaset razy, podczas gdy słowo "apostół" jest o wiele rzadziej. W pierwotnym chrześcijaństwie urząd apostoelski był zupełnie odrębny od urzędu ucznia. Należy jednak stwierdzić, że słowo to odnosi się również do apostołów. Sami apostołowie rzadko nazywają się uczniami Chrystusa ze względu na to, że nazwa ta przyjęła się dla wszystkich wiernych. Natomiast często nazywają siebie "Sługami Chrystusa". Święty Paweł tytułuje się także "więźniem Chrystusa" (Filem. 1,1). Wreszcie spotykamy wyraz "dwunastu" na oznaczenie apostołów. I tak np. czytamy;

... "A Tomasz, jeden z dwunastu zwany Didymus, nie był razem z nimi, kiedy przyszedł Jezus" (J 20,24), "A gdy nadszedł wieczór, przybył z dwunastoma" (Mk. 14, 17; por. Mk 3, 14, 6, 7, 10, 32; Łk. 18,31; Dz. Ap. 6,2).

Można jeszcze przytoczyć następujące wyrażenia, których używają księgi święte na oznaczenie apostołów;... "Mężowie galilejscy" (Dz. Ap. 1,11), "włodarze Bożych tajemnic" (I Kor. 4,1), "pomocnicy Boży" (3,9), "studzy tego, któremu uwierzyli Koryntanie" (1,6), "studzy Chrystusa" (4,1), "świadkowie Chrystusa" (Dz. Ap. 1,8).

Służba, którą zlecił swoim apostołom Jezus Chrystus, polegała na tym, że apostołowie uważali się za posłów Boga do ludzi, za głosicieli Jego nauki, za wykonawców Jego woli. Oni bowiem mieli szerzyć Boże królestwo i kontynuować dzieło Bożego Syna. Tak więc należy się posłuch słowu apostoelskiemu. Apostołowie nie przemawiali w imieniu własnym, ale samego Chrystusa, Pan Jezus nie tylko praktycznie, ale również teoretycznie przygotowywał apostołów do ich przyszłej pracy nauczycielskiej. Apostołowie oraz uczniowie Chrystusa po śmierci Jezusa, Jego zmartwychwstaniu i wniebowstąpieniu są traktowani na równi z wiernymi. Z nich to bowiem byli wybrani diakoni, przebiterzy oraz biskupi. Dlatego też, apostołowie odegrali wielką rolę w pierwotnym kościele. I tak oni zarządzali poszczególnymi gminami, wyznaczając w nich przełożonych i żądając dla nich posłuchu, wydając prawa i rozporządzenia, stosując nawet sankcje karne wobec opornych. Oni to wykonywali władzę administracyjną i sądową, mieli władzę pasterzowania nad wiernymi Kościoła, przekazaną im przez Jezusa Chrystusa.



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"Eye hath not seen, nor ear heard... the things which God hath prepared for them that love him."

— Isaiah 64:4



What would you say if someone asked you to describe the most beautiful thing you have ever seen? If you have lived long, if you have walked with your eyes open, you have many times stopped, and looked, with wonder. Many beautiful things you have forgotten; others are indelibly inscribed in your memory.

Consider the wonders of the world as we know them and the splendid vista of the universe man seeks now to explore: what lies beyond — after the moon, the stars, the planets?

What lies out there for you, in the endless eons of eternity?

Read your BIBLE daily  
and  
GO TO CHURCH  
SUNDAY