

Former Ambassador To Speak on Poland

John A. Gronouski, former ambassador to Poland, will speak on "The United States and Poland," 7:30 p.m., Friday, Nov. 12, in Kearney Hall of St. John Fisher College.

The free program is the third in the Skainy Lecture and Artist Series, established by a \$100,000 grant from the Louis Skainy Foundation Trust of Rochester.

Gronouski will discuss the rise of Solidarity, the economic crisis and the imposition of martial law — all of which have restored

Poland to a central place in the U.S. foreign policy. Gronouski, who also is a former postmaster-general, will evaluate the American response to events in Poland and suggest a course for the future.

Gronouski is now dean of the Lyndon B. Johnson School of Public Affairs at the University of Texas at Austin.

The series is part of Fisher's Polish Studies Program which includes courses in Polish language, culture and history, and the publication of the professional journal, "Polish American Studies."

Fr. Albert Shamon



Word for Sunday

Accepting Christ As King

Sunday's Readings: (R3) Jn. 18/33-37, (R1) Dn. 7/13-14, (R2) Rv. 1/5-8.

Sunday, the last of the Church Year, is the Feast of Christ the King. The Church places this feast at the end of the Church Year to remind us that we shall experience the full reality of Christ's kingship only at the end of the world.

But here and now, in the 20th century, in a democratic republic, it's hard to relate to the concept of king. Then add to this the apocalyptic symbolism of the books of Daniel and Revelation — and you really get what looks like a potpourri of irrelevancies.

In sleep one night, Daniel saw one "like a son of man coming on the clouds." This phrase, which occurs in the middle of a dream Daniel had about four vile beasts. The beasts represented the four brutal and monstrous kingdoms of the Babylonians, Medes, Persians and Greeks. The beasts came from the sea — symbol of chaos — for these kingdoms created chaos on the earth and were of the earth. Because of their bestiality, these kingdoms were judged and punished by the Ancient One on his throne.

In striking contrast a ruler-to-be comes, not like a beast, but like a human being — "like a son of man," not from the sea, but from above; "on the clouds of heaven," not to receive a kingship over one people only but over all peoples; not to be king only for a while, but to have an everlasting kingdom that shall not be destroyed.

Jesus used this title "Son of Man" for himself. And so the book of Revelation identifies Christ with the Son of Man of Daniel, calling Him "ruler of the kings of earth" with glory and power forever.

The gospel reading, which

Euchre Journey

A Euchre Tournament is held at 8 p.m. on the second Wednesday of every month in the school hall of the Church of the Holy Ghost, 220 Coldwater Road.

is an extract from Christ's trial, tells Pilate who belongs to the kingdom of Jesus.

One can't help feeling sorry for Pilate. He doesn't seem to have been an unusually cruel or vindictive man for those times. Rather he seemed to be the sort of a man who tries to keep everybody happy and in the process makes everybody unhappy. He tried to keep Herod happy, and the Jewish priests, he even talked to the defendant at the trial. Where did he go wrong?

He went wrong where so many of us go wrong: he didn't listen! Jesus told Pilate His kingdom was not of this world. "The reason I was born," He explained, "is to testify to the truth." To the truth about God, the truth about men themselves, and the truth about life. The way to life is truth. "I am the way, the truth, the life." Without Him there is no going, no knowing, no living. The days of guessings and gropings are gone. Either we accept Christ or reject Him. There is no in-between. He is destined to be the downfall and the rise of many.

Cynically, Pilate asked, "What's truth?" He completely overlooked the sentence with which the gospel reading ends: "Anyone committed to the truth hears my voice," as sheep do the shepherd's. Pilate didn't quite catch this key phrase, used by this different kind of king: truth is "hearing His voice." And where is that voice? In His Church, "Who hears you hears me."

The feast urges us, first of all, to ask ourselves are we hearing His voice? His holiness, the great John Paul II, speaks: Do we hear his voice? It is the voice of the King. Or like Pilate, does a pseudo-sophistication cause us to miss the point?

Then we too are kings — "a royal nation." Do we know the reason why we were born into the Church? Jesus knew why He was born into the world — "to testify to the truth." Do we? Do our lives match the truths of our faith? Volumes are wrapped up in the anecdote about George Washington and the cherry tree: "I cut it down, I cannot lie." Can our lives be captured in one trait: truth and truthfulness?

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