Fr. Albert Shamon

Word for Sunday

Pilgrims' Newness

Sunday's Readings: (R3) Jn. 8:1-11. (R1) Is. 43:16-21. (R2) Phil. 3:8-14.

Second Isaiah (R1) had arrived at one of the clearest concepts of the oneness and uniqueness of God. Because he had, he saw unity in history. He had a God view of history that perceived all events (past, present and future) as carrying the stamp of the one God, which was the liberation of all mankind! Thus he sought to foretell the future by reference to the past.

Accordingly, Second Isaiah interpreted the future of his people, languishing in the Babylonian Captivity, by looking back to the Egyptian Exodus. He foresaw their liberation as a new Exodus. "See, I am doing something new."

In a similar fashion, Christians viewed Jesus' intervention into history in the light of the Exodus. They too saw His life, death, resurrection and ascension as a new "exodus," a new liberation, not from physical slavery, but from the spiritual slavery of sin.

St. Paul (R2) warns that this liberation is not to be effected through knowledge. albeit a knowledge of Christ. Three times he speaks of knowledge, for he was rebutting gnosticism — a heresy teaching Jewish Christians that perfection could be found in knowledge. Paul admits that the only thing worth knowing is Jesus Christ. But for Paul, this knowledge of Christ is not a purely intellectual thing, but an experiential matter; not just a theory but a life — a sharing in the life, death and resurrection of Jesus. Hence there is no arriving in the Christian life. The end of striving ends only at the end

Paul portrays himself as a pilgrim searching. "I do not think of myself as having reached the finish line" (a phrase borrowed from the Greek mystery religions).

The Christian is a pilgrim; the church, a pilgrim church.

Paul's idea of a pilgrim church is especially timely today. We are now emerging from a period in which stable institutions, un changeable truths and absolute authority could have created the impression that "we have arrived" that God's kingdom is already a reality. But now with the massive dechristianization going on, with so much questioned, it is quite evident that we have not arrived

And this is good. For instead of being a people in possession, we are a people in pilgrimage. The fact that God's people were a pilgrim people in the desert is a good reminder and can help restore some tranquility to those disquieted by all the post Vatican II changes.

In the gospel incident, the Scribes and Pharisees image a church that "had arrived," that was unalterable, that seemed to put law above persons, acts above life.

Perhaps it was St. Luke, and not St. John, who authored the story of the adulteress. It could have been a midrash on the Susanna story (Dan. 13). In the Susanna story, the woman accused by two old men is innocent of adultery and is saved by the prophet Daniel. In the gospel story. the Scribes and Pharisees are the old men and Jesus is the new Daniel. But there is a difference: the woman is not innocent; she is truly an adulteress. Daniel vindicated an innocent women, but Jesus a guilty one. The point is that Jesus was ushering in a new era, one of grace and pardon.

The Law judged acts. Jesus judges persons. The adulteress represents us: sinners. Like her, we can transcend sin and accept the chance encounter and dialogue offered by Christ. Thus we can be led to sin no more, can be freed from the Law, and learn to obey a conscience that has known love. "See, I am doing something new."



will sponsor a benefit Polish buffet to aid Rochester area children of Polish refugee families, 5-7 p.m., Saturday, March 19; and noon-7 p.m.. Sunday, March 20, at St. Stanislaus Auditorium, at the corner of Hudson Avenue and Norton Street.

The buffet will feature Polish home-style golabki.

The Polonia Civic Centre pierogi, kapusta, kielbasa and chicken, vegetables, beverages and desserts.

The foods are individually priced, but a press release indicated that dinners will cost \$2.\$5.

"Since the imposition of martial law in Poland, a ""
number of Polish families have relocated in the

Rochester area," the release stated. "With the hard economic times in our nation, it is especially difficult for these newcomers. The Polish community of Rochester is sensitive to their needs and wishes to help the children. All funds collected at the chiner will enter the Polonia Civic Centre's Polish

Children's Charitable Fund."

The organization is "the non-profit representative body of Polish-American civic, cultural, charitable, social and non-profit organizations of Rochester," the release said.

Stephen Flor, second vice president of the group, also said that the organization participated in last year's drive to collect shoes for Poland.

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