

# 'Idea art' celebrates artist's Polish origins

By Lee Strong  
Staff writer

Adolph Jeff is a man with many roots. He has worked for years in the Rochester area as a graphic artist. He is a former teacher of art at Syracuse University. He is the son of Polish immigrants.

All of these elements are reflected in the art Jeff produces.

His works range from a flag of Poland marked by tank treads to a piece with the word 'love' written on it in the languages of Rochester's six sister cities and a reproduction of the Madonna of Czestochowa, one of Poland's most sacred religious objects.

These works were among those displayed March 2 in St. John Fisher College's Kearney Auditorium, where Jeff was the featured artist and speaker of the Skalny Lecture and Artist Series of the college's Institute for Polish Studies. The event was also sponsored by the Polish Arts Group of Rochester.

Jeff's works have revealed his Polish heritage only in the last 16 years. In 1973, he learned that a delegation from Rochester would be traveling to Krakow, Poland, to mark the linking of the two cities as "Sister Cities." The artist decided to travel with the group.

After the trip, Jeff joined the Polish Arts Group of Rochester, and began to use Polish themes and ideas in his work. As in his other works, he uses techniques he employs as a graphic artist. Those techniques include air brush painting, using photographs as bases or models, and employing cut outs and stencils.

The works at the Fisher exhibit were lar-

gely produced during the last decade, Jeff said. They reflected both his love of his own culture and his desire to teach others about it.

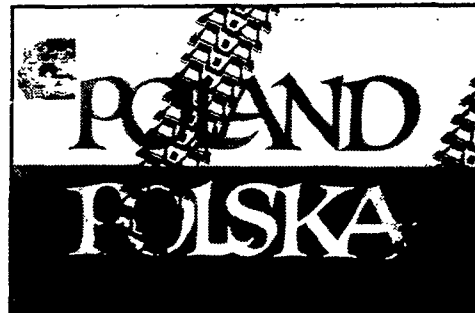
"I call it 'idea art,'" Jeff explained, "A lot of what I do comes from something I read. I did each work because I thought it important to say it, something important worth remembering."

Dr. Mieczyslaw Biskupski, associate professor of history and the head of the Polish Studies Institute at St. John Fisher, said Jeff was selected for the exhibit because of the quality of his work and the strong Polish elements in it.

"Visually, it's very strong and bold, and many of the paintings show a great deal of cleverness, imagination, thoughtfulness," Biskupski said. "Many times he's used his designs to bring to the American public Polish contributions to European and world history."

One of the most recent pieces in the exhibition, for example, is a painting of the

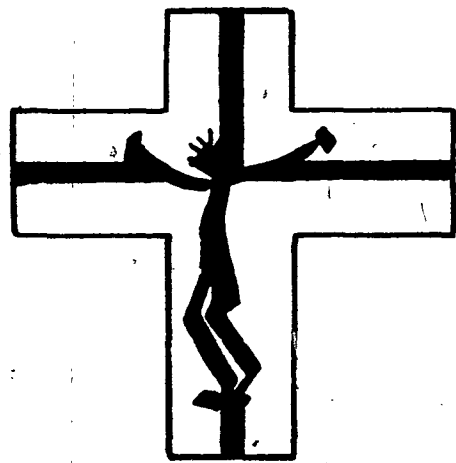
Continued on page 7



Tank treads cut across the Polish flag to commemorate the German invasion in 1939.



Adolph Jeff's interpretation of the Madonna of Czestochowa was one of many paintings on display at St. John Fisher College last Thursday.



GROSS OF GLORY  
LIFE IN CHRIST

By Father Robert J. Kennedy  
Guest columnist

Sometime during the Middle Ages, we forgot a very important element of the sacrament of penance and, when we did, we got the whole thing mixed up. We forgot that it takes three to celebrate the sacrament — the merciful God, the repentant sinner and the reconciling church.

## Penance links sinner, church and God

Specifically, it was the role and the activity of the church that was actually left out of the picture, and that omission left the other sacramental partners out of proper balance. The priest, who had been the presider at the community's act of reconciliation, became the judge with the power to dispense a sentence in God's name. The sinner, who previously could count on the practical support of the faith community as he or she sought reconciliation, was left to stand alone in the disgrace of sin.

This observation does not deny the power of the priest to bind and loose the sinner, nor does it absolve the sinner of responsibility for his or her sins. Rather, it is to say that the church is the essential partner when the sinner stands before the holiness of God and seeks reconciliation. This partnership is realized in three ways.

First, the church is always hurt by our sins. In fact, there is no such thing as a private sin or a sin that is an offense against God alone. Paul VI has written: "By the hidden and loving mystery of God's design people are joined together in the bonds of supernatural solidarity, so much so that the sin of one harms the others just as the holi-

ness of one benefits the others."

In other words, in baptism we are radically bound to one another in the Body of Christ in such a way that any infidelity in that relationship weakens the bonds that hold the Body together. No matter how private we may think our sins are, they nevertheless threaten the quality of the life of the church, and the church needs to come to terms with its sinful members in order to preserve its own life and health.

It does this not by rejecting the sinner, however. For, secondly, the church as a partner in reconciliation is the place of Christ's hospitality. Its mission, like Christ's, is to seek out and save the sinner. The church does this by proclaiming faithfully the Gospel entrusted to it, and so challenges the sinner to repent. But the tone of the proclamation is meant to be welcoming and hospitable, not judgmental. As in the case of the prodigal son (see Luke 15:11-32), any sign of repentance in the sinner is cause for rejoicing.

Christian hospitality is the reason for the priest's role in the celebration of penance. He is the host of the reconciling community and, like any good host, he creates a welcoming space for people to come in and lay down their burdens. In such an environment, the sinner can unclench the fists of

selfishness and open up to the saving love and peace, which the church as reconciler offers to the sinner in God's name. The priest personifies the desire and invitation of God and the church that the sinner find reunion and renewal.

Thirdly, the church as partner in reconciliation is the "embassy of reconciliation" from which we, reconciled sinners and ambassadors of reconciliation, go forth to work for justice and peace in the world. For if no sin is private, neither is our reconciliation. We are meant to bring this great gift of unity with Christ and one another into the world of our homes, neighborhoods and work places. We are meant to build up the Body of Christ where we have weakened it. We are to seek out those places in our world that need bridges built, not walls.

For in his once and for all reconciling death, Jesus Christ has knocked down the barriers that keep us from the fullness of God's life and love, found in a communion of life with one another. It is the mission of the church to extend the power of this reconciliation into the world, not only in the sacramental celebrations of penance and Eucharist, but in all the church does to bring about peace in individual hearts and in the world.

**HICKS & McCARTHY**

NOW WITH 2 LOCATIONS IN PITTSFORD & FAIRPORT

**FRIDAY'S SPECIAL  
FISH FRY**

**\$1.00 OFF**  
EACH DINNER WITH THIS AD  
Expires 3/25/89

OPEN 7 DAYS A WEEK  
Mon-Sat. 7:00am-8:00pm  
Friday till 9:00pm  
Sunday till 8:00pm

Pittsford: 23 South Main St.      Fairport: 6 N. Main St. (Box Factory)

**The Best Things In Life  
Are Green!**

STOP IN TO SEE OUR SELECTION FOR ST. PATRICK'S DAY

- Sweaters
- Irish Music
- Flags
- Caps and Hats
- Shamrock Jewelry
- Shamrock Suspenders
- T-Shirts/Sweatshirts
- Novelty Items
- Stuffed Animals

**Irish Import Shop**

3821 Ridge Road West  
(Corner Elmgrove)

(716)225-1050  
OPEN 7 DAYS