

SSJs to Celebrate Feast Day

The Sisters of St. Joseph of Rochester will celebrate their annual commemoration of the Feast of St. Joseph on March 15 at the motherhouse on East Avenue.

The sisters, in addition, are celebrating the 125th anniversary of their ministry to the people in New York State.

Bishop Joseph L. Hogan, former Bishop of Rochester, will celebrate Mass in the motherhouse chapel at 2:30 p.m. The liturgy has been planned by Sisters Sheila Briody, Joanne Clark and Susan Nowak, and is structured on the theme, "The Lord has done great things for us; we are filled with joy."

Sister Jamesine Riley, superior general, will deliver a special address on the occasion.

Music for the celebration will include "Come Singing to the Lord," a composition by Sister Florian Reicher; organ music, Sister Anne De Mare; vocals, Sisters Josepha Kennedy and Barbara Staropoli; trumpet accompaniment, Sisters Constance Bickford, Patricia McDermott, Elizabeth Theresa Sutter; cantors, Sisters Eileen Conheady and Mary Margaret Gayley. Program design was done by Sister Wilma Grabb.

Following the liturgy a

social event with emphasis on the anniversary will include a display of archival materials compiled by Sister Marie Emily Cooney, archivist, and a slide-tape presentation by Sister Maria Kellner.

A buffet supper and entertainment will conclude the day.

The day was planned and is being coordinated by Sisters

Holy Shroud To Be Topic At St. Philip

Father Ralph Fraats will conduct a program on the Holy Shroud of Turin at 3 p.m., Palm Sunday, March 30, at St. Philip Neri School hall, 1782 Clifford Ave.

Father Fraats, associate pastor at St. Philip Neri, said the program will include a film strip and history of the shroud as well as the latest findings concerning what Pope Paul VI termed "the world's greatest relic."

Marie Concepta Branca, Dora Christian, Donna Marie Cucci, Jeanne Marie Day, Josepha Kennedy, Maria Elena Mariani, and Benita Nicholas.

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10:00 a.m. to 1:00 p.m.

The Public is Invited. Donation: \$5.00 per person

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Fr. Albert Shamon



Word for Sunday

We Don't Save Ourselves

Sunday's Readings: (R3) Lk. 15:1-3, 11-32. (R1) Jos. 5:9-12. (R2) 2 Cor. 5:17-21.

Our God is God of love — of everlasting love. His love is evidenced in His ever-ready desire to reconcile and forgive. This is the theme of next Sunday's readings.

After 40 years of wandering, the Hebrew people turned definitively to God. God's protective love in the desert, the manna they tasted for 40 years, had revealed to them the goodness of the Lord. Buoyed up by a growing confidence in the Lord's love, they set out with Joshua to fulfill their destiny in the Promised Land.

When they left Egypt, they had celebrated the Passover. When they entered the Promised Land, they celebrated it once again. It was a turning-point for Israel. Their wandering, the struggles of the Exodus, the insecurity of the desert ended. The manna ceased. They had come home. They had been reconciled to the Lord. No longer were they a slave people; no longer nomads without a homeland. They were now a free people with a land of their own. They were saved, loved with an everlasting love, forgiven, reconciled. "Today I have removed the reproach of Egypt from you."

Once in the Promised Land, the Hebrews many times in the Book of Judges lost hope in the Lord. They turned to crass materialism, idolatry and sin. Each time they did, their enemies

triumphed over them, for they were no match for the more advanced people of the area. But then each time also, exhausted by defeat, they rekindled their hope in the Lord and once more He would save them, by a champion or judge.

The history writers of the Bible saw in every reverse of Israel's fortunes, the steady hand of God guiding His people to repentance and reconciliation. The poets of the Bible spoke of death to selfishness and sin and a resurrection to a new life.

At first, this new life was limited to a life after death. But with the coming of Jesus, people began to hope for a death-resurrection in this life too. St. Paul in the second reading, termed reconciliation with God "a new creation." Jesus compared the same reality to a reconciliation between father and son.

World religions talk of a divinity that demands human performance as a condition for salvation. Christian tradition says an emphatic "no" to the idea. Instead, we teach that God is always open-armed, always ready with a father's love to forgive and reconcile. All that changes is our own desire for it.

Once we experience that love, our lives become transformed. We will not any longer turn to earthly remedies for our problems. Our trust and our hope will be in the Lord, much as the prodigal son banked, not on his own "good" action, but on his father's love. In a word, we don't save ourselves. The Father and Jesus save us. We merely have to accept that salvation.

At a meeting of religion teachers, a middle-aged man, confronted with the idea of God as loving and forgiving, said right out, "I wish I could believe in that kind of God, but I can't. For me God will always be stern and unbending." Why? No doubt his image sprang from his experience with his own father at home. The image of a loving God is learned, not so much in church, but in the home. Only children who experience love and reconciliation in their family will grasp a notion of a loving and forgiving God.

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Puzzle on Page 23 PUZZLE ANSWERS FOR SUNDAY, MARCH 16, 1980

I. 1. Father 2. inherit 3. dead 4. call 5. ghost 6. shame 7. sin 8. sheath 9. meet 10. movie 11. ton 12. got

Key Passages I. The son said: "Father, give me the share of the land that is coming to me."

II. On that same day after Passover on which they ate of the produce of the land, the manna ceased. No longer was there manna for the Israelites, who that year ate of the yield of the land of Canaan.

III. If anyone is in Christ, he is a new creation. The old order has passed away; now all is new! All this has been done by God, who has reconciled us to himself through Christ.