A program, "Travelog on Ireland," is scheduled as well

as nomination of officers.

Reservations should be made

from Mary Riside 467-6435,

or Alta Wobns, 467-8145.

Fr. Albert Shamon





The Alteration

(83) M. 2/11/1 (81) G 2/7.9; 3/1.7 (W) Rom 5/12-19.

The Tenten season begins with readings that present us with a theme that will continue to anfold in the weeks ahead -the theme of sin.

The first reading helps us to understand the nature of sin and the alienation it causes. The reductor of Genesis pictures Adam and Eve as enjoying the fullness of human life. All is well with them — they are on jngmate and finendly terms with God, with each other and with all cre-

Things are so good, so paradisal, that an extraterrestrial being has to intrude (a snake in the grass) to hire Adam and Eye to refuse to accept the limitations of their humanity.

The serpent would not have been successful even then had there perhaps not been a little bit of discontent in the hearts of Adam and Ever 2 (1881) that they did not know everything, especially good and evil. The ripple effect of their act was such that it affected Adam and Eve in all their rela-

tionships. First, they are alienated from self - "they realized they were naked." So they clothed themselves with fig leaves. Later God ratified this by giving them permanent dress in the form of skins. Why! Innocence is lost. Now the flesh lusts against the spirit. As Mark Twain said it, "Man is the only animal that blushes or needs to:

Secondly, they are alienated from God—they hide from God. Why? They experienced guilt-Ever since, man runs away from God, the source of his life; instead, he turns easily to that which is death – sin.

Thirdly, they are alientice trained the least -Adam turns on Eve. He blames ber for what has happered.

Lastly, Paul in the sec-ond reading points out the social nature of sin. "Through one man sin entered the world and with sin, death, death thus

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coming to all inasmuch as all sinned." In the fifth chapter of Genesis, like muffled drums beating funcial marches to the grave the refrain - "then ile ded -- occus signi times. No matter how long the life-span of each patriarch, there always resounds the phrase "then he died?"

The General Courto is saying, "It was the scr-pent who had lied, not God!" God had said to the first pair, "Don't try to be other than you are lest you die." The serpent countered that God was lying. Experience proyec that the serpent was the liar, not God.

Their sin let loose a Pandora's box of evil. Chapters 4-11 of Genesis show sin escalating. First, the breakdown of personal relationships: fratricide (Cain and Abel), bigamy, blasphemy and murder (Lamech), sexual promiscuity (Chapter 6), the Flood; then Babel - the fragmentation of social រទៀតវ៉ែត្រាន់ប្រើស្រ

Genesis portrays man like one in quicksand; the more he tries to extricate himself, the deeper he sinks. The message of the first 11 chapters of Genesis, then, is this: man ned a savior, he cannot help himself.

So, in Chapter 12, God steps into the word a second time. His first intervention was to bring cosmos out of the chaos caused by the relieiton of the angels; His second was to bring order once again out of the chaos caused by men's rebellion

Order is finally restored by the Word of God. through whom all things had been made, becoming man, Like the first Adam. He too is tempted to act like the God He is and not like the Man He had become in accordance with His Tather's will. Unlike the first Adam, life constites (congenion; and by His death conquers man's final enemy, death, do the same — to become the persons God meant each one of us to become, namely, fully busine. To this end He has left us His weeds and His sucrement of love.

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Guest speakers will be Tom Zieno, a Pittsford Central School District Psychologist, and Dr. Thomas McInery, a local pediatrician. Mrs. Reddington's offices are at St. Louis School in Pittsford.

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