up this loss of innocence by "sewing fig leaves together and making themselves aprons." They felt the poisonous feeling of "fear" in their hearts and "hid themselves from the presence of the Lord God among the trees of the garden."

Are these not common and daily phenomena in human life? I suppose you could hardly find a man who has not in some way or other experienced the same event in his life: the man whose conscience is stained with evil does not like to meet God, but rather hold off from the places and persons which remind him of the presence of God. Moreover, the man of the present day, perhaps much more insolent and aggressive, far surpasses the first man's and quarrels with God and everything remindful of Him. The greatest motive of the anti-God, anti-religion and anti-clerical struggle is the result of the stupid effort of men to escape God's presence. The "naked" man does not permit himself to admit the existence of God, religion and clergy. In fact, at bottom, the loss of innocence is the greatest punishment man could suffer, because in reality he is always in the presence of God, since he is forced to combat against Him. That anti-God conflict is similar to the act of the person in mythology who was condemned to the everlasting but fruitless work of filling a holed barrel.

Every sin already contains in itself its penalty. When God forbids mankind from anything, He is not doing it in mere caprice, but because it is harmful for man. God, being the architect of the universe and of human life, knows what is harmful for man and therefore He cautions him saying: "Thou shall not commit adultery," "thou shall not kill," "thou shall not bear false witness," and other like commandments. Because, finally it is man himself who is harmed by such acts, either he who commits them or against whom they are committed.

It is also true that any sin is a kind of contempt or at least a negligence of the wisdom, knowledge and the almightiness of God. When He "says," no one should doubt it, since it is the absolute truth. What God says in the universe *is* done — "and the Lord *said* 'Let there be light,' and there was light." This phenomenon of God's words must be repeated in man's life with this difference only that there must be cooperation on the part of man. To be indifferent to what God says or — still worse — to disobey Him knowingly means to elevate oneself, his intelligence and his will above those of God's. This is most unpardonable on the part of man. God's verdict is clear in this respect: "I don't give my glory to others." What belongs to God only — infinite intelligence, almightiness, etc. — cannot be passed to anyone else.

One who pretends to elevate his intelligence to that of the wisdom of God, shall subject himself to the greatest punishment man can be subjected to. "The angels that did not keep their own position" but aspired for more "have been kept by Him in eternal chains in the nether gloom until the judgment of the great day" (Jude 6). And again: "How you are fallen from heaven, O Day Star, Son of Dawn. How you are cut down to the ground, you who laid the nations low. You said in your heart, 'I will ascend to heaven; above the stars of God I will set my throne on high;... I will make myself like the most high' " (Isaiah 14:13-14)

The many kinds of sin, in the final analysis, are found to be disobedience to God's command or, knowing or unknowing contempt for God. If viewed from another angle, this means considering oneself better, wiser, and more capable than God and to elevate self over Him. This is an unpardonable guilt for the limited creature which is man; for this reason the punishment given out to him is severe and serious.

Therefore, Expulsion Sunday reminds us, besides the tragedy of the loss of innocence known to our forefathers, of the fact that each sin contains in itself its well-deserved punishment. Moreover, every sin intrinsically means the disobeying of the obvious Will of God; which will call upon the sinner still another bitter punishment, namely deprivation from happiness, offered by God, and expulsion from His presence. The goodness of God does not allow that man lose everything forever. He gives man hope and provides him with the opportunity to regain his "lost paradise."

SUNDAY OF THE PRODIGAL SON
LUKE 15:11-32

According to the central parable of this Sunday, the "younger son" of a happy family desires to leave his father's home for a far country. As Adam and Eve, so also this young man was not satisfied with what he had and enjoyed. In other words, this boy does not know and consequently cannot appreciate the value of what he owns and therefore he wishes after the pleasures of a "far country."

One of the tragedies of human life is the fact that a man does not appreciate the valuable heritage he possesses and enjoys unless he loses it. All of us may have the same experience regarding our health, our position, or our beloved ones. Thus, only after losing his sight, a person can understand how essential an organ his eyes were. The very death of a beloved one proves to us how vital was his presence. The same is also true for spiritual values. Only after losing your innocence do you feel how sweet it had been, about which perhaps you had never given a thought to. And it is under such circumstances that one can notice the goodness of evil.

The Prodigal Son lost almost everything he had—riches, beauty, and honor. He had willingly lost the presence of a father and the sweetness of a home. He who had started his expectations to obtain a better life found himself in dire poverty and in the company of swine. All these miseries, however, made it possible for him to find the most important thing, that is, the appreciation of what he had enjoyed previously. Besides being starved, the Prodigal Son is now immensely in need of his father's love and is longing for his home. His father's love, which he feels not only in its entire purity, attracts him as does a magnetic force. He desires to be with his father and family, if not even as