

# Deaths

## Bro. Clement

Brother Clement Lambert, SM, a Rochesterian who entered the Marianist order 49 years ago, died April 4, 1976, at the Via Coeli Retreat House in Jemez Springs, N.M. He was 66 years old.

The funeral and burial took place at Mt. St. John, Dayton, O.

Brother Clement spent most of his career at Mt. St. John and the University of Dayton as a teacher of philosophy and editor of the magazine latterly titled The Marianist. He retired from teaching in 1974 to study psychology in Switzerland.

Survivors include two brothers in Rochester, Gerald and Walter Lambert.

## Sister Cosmas

Mass of Christian Burial for Sister Cosmas Kowalski, SSJ, was celebrated in the Motherhouse Chapel on April 3, 1976. Father

Joseph Reinhart was assisted by Father Matthew A. Siudara. Also present was Father Alexander Stec.

Sister Cosmas entered the Sisters of St. Joseph from St. Stanislaus Parish in 1914. She had taught primary grades in parochial schools of the diocese for 49 years when she retired in 1964. She taught at St. Casimir's, Elmira, for 11 years, at St. Hyacinth's, Auburn, for 12 years, and the rest of her teaching years were spent at St. Stanislaus in Rochester. After retiring from active teaching in 1964, she remained at St. Stanislaus until 1973. Since that time she had been a patient at St. Joseph Convent Infirmary.

She is survived by two sisters, Mrs. Rose Laboski and Mrs. Teresa Kierecki, and several nieces and nephews.

## Sr. Hildegard

Sister Mary Hildegard Fritz, a Sister of Mercy for 58 years, died April 7, 1976, at the Motherhouse Infirmary on Blossom Road. She

was 77 years old and had retired in 1965.

The Mass of Christian Burial was celebrated at the Motherhouse chapel last Saturday.

In 47 years of teaching, Sister Hildegard served six elementary schools and two high schools. She was a native of Rochester and a graduate of the former Nazareth Normal School and of St. Bonaventure University in Olean.

Her parish school assignments were at Mt. Carmel, St. John the Evangelist on Humboldt St., St. Andrew's, St. Salome's and St. Mary's, Rochester, and St. Ann's, Hornell. She taught social studies at Aquinas Institute, 1945-1959, and at Our Lady of Mercy for the final six years of her career.

Sister Hildegard is survived by a brother, Clarence, of St. Petersburg, Fla.; three sisters, Mrs. Charles Marceau (Lynn) of Rochester, Mrs. John Adams (Loretta) of Largo, Fla., and Irene Fritz of New York City; a niece, Marie Marceau Kelly, and a nephew, Father William Marceau, CSB, of St. John Fisher College.

## Katherine Horr

Mrs. Katherine D. Horr of Stanley Street, widow of Fred J. Horr Sr., died March 31, 1976 in the Livingston County Infirmary, Geneseo, after a long illness.

She was a life long member of St. Patrick's Church.

She is survived by four sons, Father Alfred J. Horr of Wolcott, Dr. Donald Horr of LeRoy, Fred J. Horr Jr. of Mt. Morris and Robert Horr of Williamson; two brothers, Edward Donovan of Chicago and Paul Donovan of Danville; 10 grandchildren, two great-grandchildren and several nieces and nephews.

The Mass of Christian Burial was celebrated April 3 at St. Patrick's by her son, with Bishop Joseph L. Hogan and Father Thomas Brennan as concelebrants. Father Dominic J. Grasso was master of ceremonies. Several area priests were in the sanctuary.

## DINNER THEATRE

St. Thomas the Apostle's Rosary Altar Society is sponsoring an "Olde Time Music Hall Dinner Theatre" Friday, April 30. Dinner will be served at 6 p.m. At 8 p.m. Joan Dixon will present "The Olde Time Music Hall." Tim Hunter and Group will provide dance music from 10 p.m. until 1 a.m. For reservations: 342-8441, 544-3429 or 338-1607, before April 26.

## PLAINSONG MASS

Gregorian chant will be used in an Easter celebration Sunday afternoon at St. Bernard's Seminary, 2260 Lake Ave. Father Frank E. Lioi, chaplain to the Newman Community of the Eastman School of Music, will begin the Mass at 4 p.m. The school's Gregorian Chant Choir will be directed by Dr. Hendrik VanderWerf. The public is invited.

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The apparent serious concern of the writer of the following letter has prompted me to answer it here, at least in a general way.

A serious error about the nature of sin is being conveyed throughout the diocese. The most recent example is Father Hohman's column (Courier-Journal, March 17) in which he concludes "I rather like the distinction (between serious and mortal sin, via a fundamental option theory) because it takes away the idea that one could be seriously alienated from Christ through one single act or through a short series of acts." Two recent, modern Roman Catholic catechisms teach significantly differently on the nature of sin and the fundamental option, properly understood. I refer to The Teaching of Christ (OSV) and The Catholic Catechism (Doubleday). Either one is an understandable, orthodox reference, especially valuable to parents and those charged with teaching Catholic beliefs in a modern world.

From The Teaching of Christ, we are clearly taught that, to commit mortal sin, one need only be substantially aware that our act is gravely wrong and only substantially free in choosing to act. While recognizing that mortal sin is ordinarily preceded by many failings in loyalty to God, it also asserts that "it would be presumptuous to claim that one's life has been so steadfastly turned toward God that it would not be possible for a single act of lust or abortion or blasphemy to change the direction of one's life." It further teaches that "mortal sin need not take away all of one's natural disposition to goodness" so we should not expect personalities to wholly change, always, as an indicator of one's relationship to God. In the Catholic Catechism, we are reminded that God sets down the conditions for estrangement, not man. It teaches that we cannot excuse ourselves by the clever distinction that psychologically, "I do not really want to reject God. I only intend to do what I know God forbids as a serious violation of His law."

Correct teaching on this matter of sin is no small concern to parents and teachers! Please have

corrected in our Courier-Journal the hopefully unintentional implication in Father Hohman's column, that a prior fundamental option against God is a necessary condition for committing mortal sin. Instead, teach that a person, ordinarily well disposed to do God's will, will be given amply fair opportunity by God to tell Him of his sorrow, should he fall into mortal sin through weakness. For it is true sorrow and rejection of the sin, within our heart, and not the denial of the nature of the sin that spares us the loss of heaven, should we be called from this life after having mortally sinned.

Bill Folger,  
764 Newberry Lane  
Webster, N.Y. 14580

Dear Mr. Folger,

The "serious error" you refer to is apparently shared by many individuals more brilliant and more professional than you, and I. It seems to me that in your letter you are jousting windmills. I am not trying to "let people off the hook" relative to serious sin. What I was trying to convey was that our fundamental option, that is, our basic relationship to God in Jesus Christ is the most important thing that can be said about our persons. On the other hand, people from time to time do seriously wrong things and wonder how that can be when they still are fundamentally in relationship to Jesus Christ, to His doctrine, and to His way of life. What I was trying to do was open to discussion the possibility that at one and the same time a person could be in the state of serious sin and still not be fundamentally alienated from Jesus Christ.

What I see in your letter is a need to be judgmental about particular individuals, as though you were afraid they somehow would use this technicality or "loophole" to escape the judgment of God and the punishment that is obviously coming to them.

It is neither your task nor mine to make judgments about where people stand with God or worry about whether He can take care of them. People who are either alienated from God in Jesus or are in the state of serious sin know they are in the state of serious sin or alienated and therefore it is they who must deal with that problem. I never intended that they should be able to say "I am fundamentally oriented to God and therefore there is, no possibility of my doing anything seriously wrong. If that is the interpretation you gave it is a very mistaken one."

I do not see any way in which this particular teaching is in conflict with basic Catholic moral teaching through the years.

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