6

Nethodday October 18 1976.

Page 25

Newark - The Newark Right to Life group has scheduled a candelight procession for Oct. Participants will meet at Central Park at 6:45 p m and then proceed to St. Michael's Church for a short service, according to John Malach who organized the program. "October is respect for life month and we urge everyone to demonstrate their respect for all Alcohol."

CANDLELIGHT PROCESSION WOMEN AND ALCOHOL

Elmira — An alcoholism seminar t St. Joseph's Hospital will feature Elaine Leeder, MSW, MPH, social worker for the Southern Tier Alcoholism Service and the Chemung County Mental Health Clinic Thursday, Oct. 21 at 12:15 in the doctor's meeting room. Ms. Leeder will speak on "Women and

THE 50¢ BREAKFAST **IS COMING**



Get Involved in CWU **Catholic Women Asked**

women to become more involved in Church Women United, one of the ministries of the Genesee Ecumenical Ministries.

Sister Kathleen Kircher said, "It is surprising to me that only a handful of Catholic women responded to this opportunity" — the first meeting of Church Women United for 1976-77 The Oct. 1 gathering consisted of a morning of Bible study reflection and prayer, shared insights and song.

"I was privileged to be one of the more than 100 women there," said Baptist Church 57 Ambra Sister Kathleen "The deep sense of Lake Avenue World, C prayer, listening to the Word of Day will be the topic

The doocesan ecumenical Cod desire to praise Cod through director has called on Catholic song and good works — all of these women to become more involved spoke clearly of the Christian vocation."

> Sister Kathleen urged those interested to call Helen Telfer. administrative coordinator of Church Women United, at 454-6443 to learn more about CWU. The diocesan Office of Ecumenical and Interreligious Affairs at 1450 Buffalo Road, Rochester, N.Y. 328-3210 will provide bulletins of future events for those interested.

> The next meeting will be 9.45 a.m., Friday, Nov. 5 at Lake Avenue Baptist Church, 57 Ambrose St., off Lake: Avenue, World, Community.



Dear Father Hohman

Do you see any prospect of oral confession being discontinued as an obligation? Many things which were wrong 50 years ago, are right today. Present theologians disagree with each other and the Holy See as well. What one confesses may be

external and therefore the sign will somehow have to be external. But history shows us that the kind of confession that is used can vary considerably.

Now to the question of there not being sins anymore that would, come under the heading of something more than an exaggeration. The fact is that while certain external acts are being carefully examined as to the sinfulness of their content there are many things which are very ob-viously and necessarily sinful. One would not question for a moment he sinfulness of murder - taking the life-of-an_innocent_person_Nor. would one question the sinfulness

of deliberate adultery as an injustice to a spouse. Nor would one question the sinfulness of deliberate stealing in most cases. (The only time stealing would not be wrong is in the extreme need of a person who could not get that

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regarded as a sin by one confessor. and justifiable by another. God alone knows the absolute facts of any case; also the sincerity of the penitent. Consultation by all means; by confession?

E.V.

Dear E.V.,

It is difficult to answer your question because you seem to connect oral confession or the termination thereof with the idea that there isn't sin anymore. So I. will have to deal with each of these separately. First of all there has always been some kind of con-fession in the Church starting with : the public confessions to the bishop in the early Church of specific serious sins and going on through the practice of the con-fessional as we have known it in our time. That, incidentally, originated through the Irish Monks giving spiritual advice to Christians who were by nature sinful.

The only answer I can give to your question, therefore, is that sorge kind of oral confession will be. required as a sign of one's desire to be reinstated in the Christian community. The community is

which would be necessarv sustain life in any other way.)

What is happening in the area of moral theology is that the theologians have to consider what is known today of the human-personality society, and the moral law as it is transmitted through Scripture and tradition. Combining all of these factors they must make a judgment as to the sinfulness of certain acts. Since great advances have been made in the psychological area in the last few years there are many situations where this places an entirely dif-ferent light upon certain actions.

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