

The Slot Man

Alvah Kelley A Gentleman

By Carmen Viglucci



Alvah Kelley, who just stepped down as head football coach at Hobart College, may not have always built winners on the gridiron but he has done something more important — he has always maintained his reputation as a gentleman.

My only personal experience with him (and he undoubtedly doesn't remember me but can never forget the occasion) was back in Syracuse in the late 1950s when a Bill Orange juggernaut crushed the then-Kelley-coached Colgate Red Raiders, 71-0.

I had the fun job of covering the Colgate dressing room after the game. But because of Kelley's concern for his players all writers were barred from the locker room.

I spent the latter part of the game itself sitting on the Colgate bench — it was a rainy, miserable day with the mud thick enough to suck the shoes off anyone trying to walk on the field. It still seems impossible that Syracuse was able to score so many points but those were the days of the great Ernie Davis, and anything seemed possible for Syracuse.

Anyway at game's end, I oozed across the field behind Kelley as he went to congratulate Ben Schwartzwalder (a bit of the measure of the man Kelley is). As they met somewhere in the center of the field, I remember Schwartzwalder saying, "Sorry, Alvah."

And Kelley replied, "Forget it, Ben. We'd do the same to you if we could."

After having barred the press from the dressing room, Kelley spent a few minutes alone with his team. Then he emerged to sit on some concrete steps outside the dressing room and answer our questions courteously although one could see that his heart was still inside the dressing room with his hurt kids.

The fight to erase abortion on demand is far from over.

The Rochester Right to Life Committee is alive and well and more active than ever. With the increase in activity more help is needed.

New members are being sought to assist with a variety of operations—typing, addressing envelopes, stamping materials, assisting at general meetings, helping with a newsletter, publicity, speaking, etc. Anyone interested should contact either Mrs. Robert Edelman at 244-3153 or Mrs. Thomas Sweeney at 342-0404.

This is an organization that appeals even to "non-joiners." Its aims are simple, clear and worthy — to protect the lives of unborn human beings.

Make yourself feel better. Call either of the above numbers or write to Rochester Right to Life Committee, PO Box 4763, Rochester 14612.



Scores of Nazareth Academy students recently brought to school food and other items for shipment to servicemen and orphans in Vietnam as part of citywide project "Operation Morale," headed by Mrs. David Benham of Holy Family parish. From left are freshmen Anne Incardone, Jeddie Scardino and Mary O'Keefe, Holy Rosary; sophomores Grace Young, St. Monica's, and Janine Wallour, Holy Name; junior Bonnie Beseau, Our Lady of Mercy parish and seniors Patricia Byrnes and Mary Ellen Sposato, Holy Rosary.

St. Catherine's, Ithaca, To Hold Inspiration Day

St. Catherine of Siena, one of the first women to be named a Doctor of the Church is the "Woman for all seasons" at a Day of Inspiration planned by St. Catherine of Siena Church, Ithaca, for Thursday, Dec. 2, 10 a.m.-2 p.m.

A nursery, arranged by Mrs. William Ryan and coffee and desserts arranged by the Mesdames Ross MacIntyre and John Hanson will be available.

Sister Marguerite Tierney, associate director of the Syracuse Family Life Bureau will lead the day of prayer, thought and inspiration.

Mary White and Betty Allen are co-chairmen for the day whose theme is taken from Anne Morrow Lindberg's statement: "For to be a Woman is to have interests and duties, raying out in all directions—like spokes from the hub of a wheel."

Ambrose Receives AF Commission

Geneseo — Capt. Richard F. Ambrose, son of Mr. and Mrs. Fred C. Ambrose of Highland Road, has received a regular commission in the U.S. Air Force at Elmendorf AFB, Alaska. As an Officer Training School graduate, he had held a reserve commission.

Capt. Ambrose is a graduate of McQuaid and holds a B.A. degree from St. Bernard's Seminary.

RACL Viewpoint

Violence & the Christian

By Margaret Hall, RSM.

What is a truly Christian attitude towards the presence of violence?

First of all, we must make several distinctions about the different forms which violence takes in the world today. Probably the most common understanding refers to acts of overt and "criminal" violence such as rape, murder, and bombings. While this form of violence most often draws forth public concern and shock, there are certain less obvious but more destructive manifestations of violence. Until recently, war has often been considered by many to be a legitimate and even necessary form of violence. Necessary or not, legitimate or not, just or unjust, "the men of our time must realize that they will have to give a somber reckoning for their deeds of war." ("Pastoral Constitution on the Church in the Modern World")

Perhaps the least obvious form of violence is what is often referred to as "institutionalized violence" and becomes evident when one looks, for example, at the ever-widening gap between the rich and the poor of the world. The death by starvation of 3½ million people a year, while others live in affluence is evidence of the destructive power of this institutionalized violence.

It is this that Thomas Merton points to when he writes: "Violence today is white-collar violence, the systematically organized bureaucratic and technological destruction of man. The theology of violence must not lose sight of the real problem which is not the individual with a revolver but death and even genocide as big business."

When, if ever, is the use of violence justifiable for the Christian? There are many who see very strong indications from the New Testament and

the early Church that non-violence is an indispensable part of the Christian ethic. While Christ occasionally did in fact engage in acts of disruption, for example against the money-changers in the temple, (violence against property?) many see in Him an admirable and amazing model of a non-violent life-style. The early Christians were a strongly "pacifist" community for at least the first few centuries of their existence.

A brief look at our tradition and Church teachings indicates that possibly the use of violence can be justified in certain circumstances, most notably that of self-defense.

But many questions yet remain: What recourse to self-defense does the father of a starving family in Latin America have? At what point does passive acceptance become worse than the use of violent means in an effort to end violent oppression? If war can sometime be considered "just", then under what conditions can revolutionary action be considered "just"? Because we are peaceable, law-abiding citizens, does it necessarily follow that we are non-violent? To what extent is the Christian community an accomplice in the subtle forms of "white-collar" violence?

These are hard questions that demand our attention. Perhaps Archbishop Helder Camara gives us an indication of the kind of rigorous and faithful Christian life-style that is demanded of us: "It is only those who achieve an inner unity within themselves and possess a world-wide vision and universal spirit who will be fit instruments to perform the miracle of combining the violence of the prophets, the truth of Christ, the revolutionary spirit of the gospel—but without destroying love."

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