

Ex-Alcoholics on Road Show It Can Be Done

By MARTIN TOOMBS

Don Newcombe was a star pitcher with the Brooklyn Dodgers in the early 1950's. After the 1956 season, he faded out of the picture, a demise left unexplained for many people. He came to Rochester recently and told everyone where he had been.

Newcombe was the first rookie of the year in 1949, with a 17-8

record. In 1956 he had a 27-7 record, received the first Cy Young award, and was named Most Valuable Player. But the following year he decided that the great quantities of beer he was consuming were adding to his weight, so he changed to whiskey. He said, "That was the worst decision of my life."

During the 1957 season he was not the force he had been, and

was traded to Cincinnati when the Dodgers moved to Los Angeles at the end of the season. By 1966 his consumption of alcohol had reached two fifths a day. No longer in baseball, his business interest, ironically a whiskey company, declined so that he had to declare bankruptcy. A move to California eventually required that he pawn his World Series ring in order to pay some bills.

Later that year his wife gave him the ultimatum that changed his life. Confronted with the facts about his condition, and the effect that it was having on his wife and three children, he realized that if he was going to keep them, he would have to stop drinking entirely. His pledge to his wife has not been broken, and in 1972 he went on the road in order to show people that it can be done.

Newcombe appeared as a guest speaker at a conference on alcoholism held at the Airport Holiday Inn under the sponsorship of the Alcoholism Education Development Program at RIT. The primary lecturer of the conference was Dr. Vernon Johnson, author of *I'll Quit Tomorrow*, and one of the nation's foremost authorities on alcoholism and its correction.

Talking about the severity of the problem, Dr. Johnson, an Episcopal minister and reformed alcoholic himself, didn't want to quote statistics. Instead, he used a succession of stories to demonstrate his inability to get away from the subject; once people find out what he does, they start to talk about someone they know who has the problem.

Especially revealing was Dr. Johnson's story about the man who managed to get two drinks before his plane even took off. Sitting with a drink in each hand while the plane bounced down the runway, he asked Dr. Johnson what he did for a living. Once told, he responded, "I'll bet the hardest part of your job is convincing people that they have a drinking problem."

Newcombe commented on the same subject, noting that his appearances in high schools have been greeted with a great deal of interest. It is not uncommon, he related, for 95 per cent of the students in the school to admit that they are in some way involved with alcohol. Dr. Johnson noted that the youngest patient at his clinic for alcoholics was nine years old.

The solution? The first step is education of the general public in the problems and solutions. For treatment of current alcoholics, Dr. Johnson emphasized intervention, a process designed to help them see that their problem must be dealt with.

A plea was also made that people become aware of the problems of the alcoholic, and be willing to help those affected through sincere concern and not anger or moral indignation.

AAU BOXING

AAU boxing returns to the South Avenue Recreation gym Friday, Nov. 21 at 8 p.m. The St. Martin Boxing Club will unveil some promising new talent along with its experienced boxers.

Competition will include the Ithaca Boxing Club. Bouts are being sought for such outstanding locals as Pablo and Erasmus DeJesus, Ken Wyatt, Gary Carelock, Greg Delregno, and Robert Dixon. Outstanding newcomers include Louis Powell, Ben James, and Floyd Peavy. Powell is a hardhitting 165-pounder and James is a well built 156-pounder. Peavy came recently from Louisville, Kentucky, an area well known for outstanding boxing talent.

The local competitors are sharpening their skills with five boxing dates this month.

Bernard Haring To Speak Here

Father Bernard Haring, CSSR, noted Roman Catholic theologian, will deliver a public lecture entitled "Values in Ministry: Christ and Community" today November 19 at 8 p.m. in the auditorium of Nazareth Academy.

The lecture is sponsored by St. Bernard's Seminary. Tickets are available at the door.

Father Haring has long been considered an expert in the field

of ethics. His 3-volume work entitled *The Law of Christ* (1963) established him as a pioneer in the renewal of Catholic moral theology.

He has also written extensively on other topics, including prayer and Christian spirituality. His latest publication is entitled, *Prayer: The Integration of Faith and Life*.

He is presently lecturing at the Kennedy Center for Bioethics at Georgetown University.

hospital in Rochester but was unsuccessful. Aware that two thirds of those in need were of the Catholic faith the determined bishop returned to Rochester in 1857. This time he had three (Emmitsburg, Md.) Sisters of Charity with him, Felicia Fenwick, Martha Bridgeman and 38-year-old Veronica O'Brien whose religious name, now and forever a part of Rochester history, was Sister Hieronymo.

The land at Bull's Head corners was purchased as the hospital site by Rev. M. O'Brien of St. Patrick's for \$1,300. And the nuns under the stern leadership of Sister Hieronymo, began the conversion of a pair of horse stables into a haven for the "unworthy". On Sept. 8, 1857, 11 days before the official incorporation papers were recorded, St. Mary's Hospital was opened to receive patients "of all denominations or of none."

Within the year, Sister Hieronymo began the first expansion of her fledgling hospital with blue Medina stone quarried on the site. She was supported by the community, and at a cost of \$1,825, the grand East Wing was opened in 1858.

Since that time, countless immigrants, 3,000 Civil War soldiers, merchant seamen, invalids, the poor, the "unworthy", the aging and a grateful city could take a large degree of the credit for St. Mary's proud continuance. Building funds have always been available when needed for expansion and renovation — and after the great fire of 1891, for rebuilding. The hospital has served and has been served by the people of Rochester for generations.

Yet today St. Mary's gentle witness is threatened

With numerous Catholic hospitals across the state facing the same threat (because only these refuse to destroy human life) will we now allow the excessive abortion mentality to justify with cost-figures and arbitrary occupancy rates, the forced closing of both the obstetrical unit and the department of gynecology at St. Mary's?

Or will our community rise in defense of this fine hospital, rise to defend today's "unworthy" human life — Rochester's unborn?

I don't know

But the determined Daughters of Charity will.

NEXT WEEK: A Thanksgiving interruption

Life, Liberty and Law



Nancy Murphy

[Second in a series]

Three nuns and a determined bishop

During the difficult middle years of the 19th Century, Americans were plagued with economic severities, intolerable working conditions, catastrophic weather, epidemics, social unrest and political infighting. Violence, womens' rights, free lovism and slavery demanded attention and solutions.

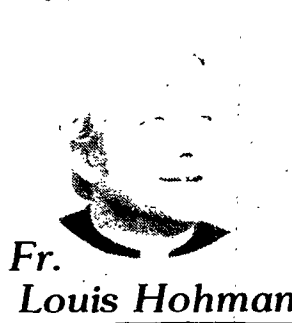
Through the maze, Rt. Rev. John Timon, bishop of Buffalo-Rochester, clearly saw the major need for Catholic action: care of the sick, the dying and the poor who had no one to speak for them. He saw the need for compassionate care which would reflect the recognition of the sanctity of all human life. Traditionally, since the establishment of the Hotel Dieu in Paris 12 centuries earlier, this service had been in the hearts and the hands of the ecclesiastics. But in America we built pesthouses which theoretically cost less to operate than large well-equipped medical institutions, and which conveniently separated the poor from the private patients. In the vernacular of the day, pesthouses took care of "the unworthy, licentious, lazy and drunken poor."

The first American pesthouse was built in Boston in 1717; the first in Rochester, euphemistically called the Almshouse and later Hope Hospital, was built in 1823.

As Bishop Timon opened Charity Hospital of her own with a comfortable \$20,000 appropriation from the legislature, later to be augmented by additional sums. Everyone thought it a splendid idea but because of the possibility of contamination as well as the adverse affect on real estate values, everyone wanted it built in someone else's neighborhood.

In 1856 Bishop Timon attempted to build a charity

THE OPEN WINDOW



Dear Father Hohman,

The reason that I have not sent in a question is that basically I tend to be lazy and wordy. But here goes.

In Father Greeley's column in the Courier Journal [8/13/75] he poses the question: who is leaving the church and why. Since the traditional Mass is no longer said, my husband and several of our close friends have stopped attending Mass on a regular basis. In fact, my husband is distressed and made sad by the new church liturgy.

Our faith and religion is so much a part of our very being that for the middle-aged person it is difficult to change practices which were developed and treasured and cherished since childhood. It seems to me that very little consideration was given to the older, less flexible

Catholic whose equilibrium has been thrown for a loop because he cannot accept the rapid-fire change of the past ten years.

I do truly understand how the traditional Catholic feels about the changes in the church. Why do Catholic Church officials not understand that the faith of many has been undermined. Does the Church care and is it concerned about the traditional Catholic who in clear conscience can not accept the new liturgy and the changes?

Sincerely,
C. N.

Dear C. N.,

Let me start from the end and take your closing sentence — does the Church care and is it concerned about the traditional Catholic who IN CLEAR CONSCIENCE CAN NOT ACCEPT THE NEW LITURGY AND THE CHANGES? May I ask you a question — has the Eucharistic Liturgy, the Holy Sacrifice of the Mass changed in any substantial or integral way? Is it not still the Sacrifice of the Body and Blood of Jesus Christ? Does it not still have ForeMass, Offertory, Consecration and Communion? How can it be a matter of conscience if not one single essential element has been omitted or substantially changed. And as for flexibility — do all older people lose it or only some? Do some young people never have it?

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