

The **+** WITNESS

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Story of the Week

Battle of Ideologies Mark Opening of NCC Assembly

★ What the outgoing president of the National Council of Churches hopes the organization will do in the years ahead is reported in this issue. What the incoming president has in mind cannot be reported since at press time one had not been elected.

In ordinary times the triennial general assembly — this time meeting in Detroit with nearly 800 voting delegates — hears a nominating committee present a slate and that's it. Heading the list at this assembly is Mrs. Theodore O. Wedel, known to all Episcopalians because of her many activities in the church and beyond.

However the executive head of the National Committee of Black Churchmen, the Rev. J. Metz Rollins, nominated the Rev. Albert B. Cleage for the presidency within minutes after the first business session opened. Rollins was able to get in the nomination by being given the microphone by a college youth who was scheduled to make a brief statement about young people and the church.

Most delegates, including many blacks, think Cleage's chances of election rather slim.

The decision to nominate Cleage, the 58-year-old pastor of the Shrine of the Black Madonna in Detroit, was made after a caucus involving about 25 black churchmen.

Until then, a leading candi-

date for nomination by blacks was the Rev. Andrew Young, executive vice president of the Southern Christian Leadership Conference and a former top aide to the late Martin Luther King Jr.

Black sources declared, however, that a consensus developed during the meeting that the black churchmen had an obligation to put forward a candidate who reflected the way they now see themselves rather than one who would gain the broadest support from whites.

At the opening service, marching behind colorful liturgical banners, clergy and laymen chosen by their denominations were joined in the procession by 50 members of a group which claimed wide interest at the assembly. Jonathan's Wake, is a group of younger white churchmen on hand to ask the NCC to deemphasize denominationalism and to try to pressure churches to devote financial endowments to minority development.

Wearing flowers, dancing in aisles and singing gospel songs, the young demonstrators also held a service of "exorcism" to rid the meeting of what they called "the demons of exploitation, suppression and war."

Bishop James K. Mathews, a Methodist leader of the council, said the festive demonstration was "like a camp meeting" and called it "a healthy way of free-

ing us up." Most delegates, however, looked on stoically.

The black churchmen also nominated the Rev. Leon Watts, a 34-year-old Presbyterian from New York as a candidate for general secretary. The office is presently held by R. H. Edwin Espy, Baptist layman.

His reelection is also challenged by the Wakes. Both groups are pushing for two secretaries in the event that Espy is reelected. However money, or the lack of it, may enter the picture. Cutbacks in programs have already been made, and more are likely, because of sagging contributions.

The Rev. Leroy Bringer, head of finances for the council, declined to speculate on the reasons for the falling support, but most NCC officials attribute it to a combination of backlash against liberal statements on war, peace and poverty; growing distrust to large bureaucracies and an increasing belief that money can be spent more effectively at the local level.

The Rev. Jon L. Regier, head of mission work, said in an interview that reaction was not confined to conservatives.

"A lot of the backlash is from liberals who are dissatisfied with the churches' conservatism and are giving their money to secular causes like the peace movement," he stated.

The council has an annual budget of \$12-million. It has already cut out 12 of its 180 professional staff positions and more than 25 out of 500 clerical jobs, in an economy move.

Three

Flemming Wants Church Council To Stay With Major Issues

★ The retiring president of the National Council of Churches says he anticipates that the NCC may be supplanted "before many years" by a new conference of churches.

"I feel it's altogether possible that the Roman Catholic Church may be participating in the new agency along with some Protestant denominations not now in the NCC," said Arthur Flemming, who is also president of Macalester College, St. Paul.

In a wide-ranging interview with the Minneapolis Star, Flemming declined to comment on the notice served on the NCC by the National Committee of Black Churchmen that it is prepared to stage an all-out drive on the council if it does not accede to demands and name blacks to top echelon posts. The black churchmen warned that the struggle will be pressed even if it means the destruction and demise of the NCC.

He made the following replies to questions:

Q. How would you characterize the past three-year period for the NCC?

A. It's clear that two issues have stood out in the period — Vietnam and the urban crisis, and it seems to me that the NCC has been trying to provide leadership to its member denominations and country generally on both issues. The latter issue took an interesting turn as a result of the black manifesto. It's fair to say that the council has endeavored to keep on the cutting edge of major issues that affected us on the domestic and international scene.

Q. The NCC budget in 1970 is the lowest in five years. To what do you attribute this?

A. Look at the budgets of the member denominations. NCC in-

come will always follow the curve of member denominations in view of the fact it's a council of denominations. Denominations are finding it necessary to cut back for their program boards. That's where the bulk of NCC contributions come from.

Q. A NCC sponsored survey found that the most regular church attenders were the most familiar with the NCC, but they were also the most unfavorable to it. Why is the NCC so unpopular with so many churchgoers?

A. To me, this is a result of the communications problem that confronts the NCC. Because of the nature of the council, we are supposed to communicate with the local churches through the denominations and this does not always work. It seems to me the conciliar movement has got to work at some kind of program which will make it possible for the NCC to communicate, at times, directly with the local churches. My feeling is that when people at the level of the local church get to discuss basic NCC policy statements, such as those on Vietnam and the urban crisis, they develop entirely different attitudes toward them than they might get otherwise.

Q. What about the controversy over NCC policy statements?

A. Typically they are pretty well balanced. They reflect a thorough process of preparation and consideration. The general board never attempts to speak for denominations — but rather to them. No denomination is bound by anything the general board does. The basic policy statement about Vietnam was issued by the NCC general board in December 1965 and has stood up pretty well through the

years. When NCC policy statements are studied by laymen, not all will arrive at the same conclusions but they will come to better conclusions than they might have had without them.

Q. Has conservative discontent with the NCC been growing?

A. I don't sense that the situation is much different from what it has been throughout the life of the council. If that kind of tension didn't exist, it would be an indication that the council wasn't doing what it should.

Q. What was the NCC response to the black manifesto?

A. While rejecting the ideology of the manifesto, the NCC general board in September asked its member communions to give at least \$500,000 in new money to be expended through the Interreligious Foundation for Community Organization (IFCO) and the National Committee of Black Churchmen (NCBC). There are indications that this money will be provided the two agencies. In addition, the NCC is seeking to develop a black-led corporation — combining a World Bank and Ford Foundation type of organization — that would make loans to and invest in minority development. Hopefully, this corporation would attract "tens of millions of dollars" from the churches.

Q. How do you feel America's churches have responded to the nation's racial crisis? Are confrontations effective?

A. The churches are deeply involved in American society's failure to respond in a compassionate, sustained manner to the nation's ghetto crisis. The confrontations are a natural result of mounting frustrations on the part of the black community. These failures grow out of our failure to respond in a massive manner to needs. I believe the church should respond to the confrontations by recognizing

the need for getting behind action programs designed to meet the need. Continuous mediation is needed in the field of race relations and will help there as it did in the area of industrial unrest.

Q. What about the criticism that the NCC has neglected evangelism in favor of social action?

A. In every address I have made as NCC president in the past three years, I have stressed that the church's top priority must be its ministry of reconciling man with God. The NCC does render staff service in the field of evangelism but doesn't carry on any operating programs except for Church World Service (NCC world relief agency). Basically, it depends on the denominations and local churches to carry on evangelism, although its division of Christian unity is concerned with such issues as salvation, evangelism and conversion. I think the evangelical denominations and those in the NCC are trying to find a common goal, and the recent U. S. congress on evangelism in Minneapolis was evidence of this. It's not a question of evangelism or social action for the NCC.

Q. Is the NCC bureaucracy too large, as critics have charged?

A. The office of the NCC general secretary is anything but top heavy and the denominations have not been very generous in supporting this office. A re-evaluation of the NCC structure is underway and a report will be made at the NCC's Detroit general assembly.

Q. Many city councils of churches are disbanding to join in new organizations. What is your reaction to this development.

A. I think it is a very positive movement. Essentially the new organizations are associations of judicatories — dioceses, districts, presbyteries and other

multi-church units—rather than local churches. I think this will strengthen religious cooperation on the local level.

Q. How do young people regard the NCC?

A. Young people have not been brought into the structure of the NCC the way they should. The NCC constitution probably will be amended in Detroit to make possible for them to vote as participants. Denominations which make up the NCC should have a good representation of delegates 18 to 25. The day of youth movements

within churches may be over, but youth will respond to invitations to become involved in the governance of local churches and they should serve on local church boards.

Q. What should the NCC do in the 1970s?

A. I'd favor having the NCC continue to stay on the cutting edge by providing leadership on major international and domestic issues and continuing to render maximum service and helping local churches in carrying forward their programs of evangelism.

Survival of Mankind Depends On Life and Death Decisions

★ Mankind faces self-annihilation "unless we learn to bring Christian ethics to bear on the life-and-death decisions facing us," Eugene Carson Blake, general secretary of the World Council of Churches, told delegates to the triennial assembly of the Canadian Council of Churches.

Referring to the major issues now faced by the council, Blake listed them as:

● Should the WCC move forward faster or should it slow down? Some ecumenically-minded people believe the church must change rapidly to match rapid changes taking place in society. Others urge the WCC to consolidate the ecumenical gains of 50 years.

● The crisis of faith. This challenge was precisely aimed at the neo-orthodox consensus on which the ecumenical movement had been largely built. The question the church faces now is: How to formulate the eternal truth of the gospel in new ways that are understandable and persuasive to modern man?

● The measure and means of the increased dynamic cooperation with the Roman Catholic

Church . . . Blake said leaders of both the WCC and catholicism will continue to discuss basic theological issues which had divided the church and would continue to work on such items as religious liberty and mixed marriages, and cooperate in service to humanity in the name of Christ.

"In the next few year," he said, "our combined bureaucracies should find ways to bring the whole weight of Christian goodwill and convictions to bear upon the great social, economic and political issues of our day."

● How can the WCC become a truly important instrument to serve the new worldwide community that is coming into being? Blake said technology had bridged the old gaps of communication and solved production problems. If turned loose, it could distribute food, clothes and shelter everywhere. Unfortunately, it had also enlarged the ability of men to kill each other.

Blake said because Jesus was incarnate and lived, died and rose again for all mankind, "no national church, no separate

confession, dares limit itself geographically, culturally, confessionally or racially."

When men speak of the ecumenical movement, they are talking of a Christian movement, not simply about a movement of general religious tolerance and goodwill.

The general secretary added that dialogue with other faiths, or with men of no religious faith, was important for understanding and goodwill in every pluralistic society "and certainly in our pluralistic world."

All day-to-day decisions on ecumenicity should rise from the gospel — based on love, hope, and faith, and not on hate, despair or cynicism, he held.

Blake said the purpose and function of an institution was more important than its survival and that compromise in the sense of "half a loaf is better than none" is legitimate, while forsaking your convictions is not.

"Success is never promised a Christian," he said.

Stressing the world community, Blake said it required common values, common laws, common social instruments, mutual trust and faith.

BISHOP BROWN SLAIN IN LIBERIA

★ Bishop Dillard H. Brown Jr., of Liberia was killed along with the diocesan business manager, Claude Nadar, a Lebanese. The bishop's secretary, British-born Patricia Newiss, was critically wounded. A chauffeur and a cleaning man were also wounded.

A 63-year-old Nigerian chemistry professor, Justin M. College Obi, who formerly taught at Cuttington College in Gbarnga, Liberia, was held in the shootings.

Obi, who apparently argued with Miss Newiss and then shot her before the bishop arrived on

the scene, recently made a number of verbal attacks on American peace corps girls, accusing them of immorality. Bishop Brown was known to have held the peace corps volunteers in high esteem.

Bishop Brown, who went to Liberia in 1961 as coadjutor to Bishop B. W. Harris, was installed as bishop of the diocese in 1964. His see included all of Liberia which has a total estimated population of about 2 million persons.

The 57-year-old bishop had a long history of social concern, youth work and educational activities in the United States.

According to Bishop Leland Stark of Newark, Liberia's companion-diocese, Bishop Brown had a "great influence" on the people and government of Liberia and was a close friend of President William V. S. Tubman, a Methodist.

Bishop Brown began his ministry as curate at St. Martin's in New York's Harlem, and then served as vicar at the Church of the Incarnation, New York, from 1943-1946, before becoming rector of St. Luke's Washington, in 1946, and remained there until he was elected coadjutor of Liberia.

Besides participation in many civil rights activities during the 1950s in Washington, Bishop Brown served as president of NAACP and was a chaplain of Boy's Village in suburban Maryland. He also worked with youth in the neighborhood of St. Luke's.

SELF-STUDY PROJECTS IN OREGON

★ The diocese of Oregon launched a self-study program some months ago with a preliminary study made by a committee headed by the Rev. Daniel Ferry of Salem. The report was accepted by the convention in October so the diocese is now

engaged in the process which will be the sole business of a special convention next April.

Ferry was on hand for the three-day convocation of Eastern Oregon last month to explain how they went about the job in the western part of the state. Also on hand was Maurice Haywood of the division of research and planning for the national church to tell delegates what a process of self-study was and how the division could help.

Bishop W. B. Spofford Jr. had urged such a study in opening the convocation and a resolution was later presented and passed unanimously to get on with the job.

The convocation lowered the voting age in congregations and convocation from 18 to 16. Also a resolution urged people to stay in their fraternal organizations and seek to change racist rules, policies and philosophy.

NEW NCC STRUCTURE IS PROPOSED

★ A general ecumenical council in the U. S., including Roman Catholics, Pentecostals and others not now in the council, was proposed by the chief executive officer.

R. H. Edwin Espy outlined a major ecumenical overhaul during the opening business session of the assembly.

Membership, as Espy described it, would be open to churches, their agencies and para-ecclesiastical groups of various sorts. The new council would consist primarily of autonomous units committed to tasks such as education, social action, theology, worship and liturgy, and communication.

The "general ecumenical council" would have no authority to enforce priorities except in broad policy terms, in the blueprint. An annual legislative assembly would make only those decisions which reflected agreement of constituents.

EDITORIAL

Vietnam and Racism In America

By Robert Beggs

*Chairman of the Episcopal Peace Fellowship
in Province II*

IT IS TIME that the Episcopal Church and the Episcopal Peace Fellowship examine their priorities and the relationship between Vietnam and racism in the light of the Seattle and Notre Dame conventions.

Two years ago on the last day of the Seattle convention, I telephoned John Kenneth Galbraith to ask if he would speak at our diocesan conference on Vietnam. He replied that he would have said yes had I called a day sooner, but since our church had taken no clearcut stand in Seattle against the war, he assumed Episcopalians didn't want to talk about the war, or face up to it. What he was saying, of course, was that we didn't want to take a long hard look across the ocean towards Vietnam, so we looked back at the ghettos and then did penance. And we have been doing penance ever since. Five million for community organizations since Seattle, and now \$200,000 allocated for the National Committee of Black Churchmen.

Now let me repeat. We have been doing penance. Not reparations, not preparations, but penance. Penance because it is easier on our uneasy consciences to do something about our guilt for the racist war at home, than to face the guilt of our terrible silence in the face of the racist war in Vietnam. You don't have to be a student of military science to know that the decision to bomb North Vietnam with more bombs than we dropped in world war two was ultimately, unconsciously, a racist decision. The Pentagon learned, like everyone else in world war two, that neither the nazis nor the allies could bomb the white man into submission. Now we know that the white man can't bomb the brown man into submission, but only into extinction, at the risk of his and humanity's extinction. If we were not racists we would have to compound our guilt, for our racism in Vietnam and at home is bound up together. Otherwise why have nearly double the proportionate number of blacks been killed in Vietnam?

Finally I would add that our penance which we have undertaken at the last two general conventions, is filled with terrible irony. Before Seattle, the leadership of our church knew that the National Council of Churches hoped that we would cooperate in an ecumenical program for Negro development organizations. I suggest that we went it alone because at that time the National Council had taken a strong and controversial stand on Vietnam. If we had faced up to Vietnam first and domestic race relations second like they did, we would not be over-reacting to the token authorization of \$200,000. When the Episcopal church really examines it priorities it will see that until we face up to the military-religious complex we will do precious little about racism at home and abroad. Martin Luther King understood this better than I when he finally decided not to take up my suggestion that he announce at our diocesan conference on Vietnam, that he would lead a team of world religious leaders and Nobel Peace Prize winners for arbitration and mediation in Vietnam. Rather, he planned to offer his service to Biafra and Nigeria because he felt that until we try to help the Third World, we won't answer the problems of racism at home or abroad, nor promote world community, and peace on earth.

Heavenly Refuse

By Corwin C. Roach

Director of the School of Religion, Fargo, N. D.

MY FAVORITE Malaprop amanuensis has been at it again. This time for "The Church of the Heavenly Refuge" she came up with "the Heavenly Refuse". I feel the new title is a decided improvement. Too often the church has been looked upon as a refuge socially, spiritually, intellectually. Jeremiah had condemned the people of his day for looking upon the temple as a glorified den of robbers.

Refuse is something else again. It is the worthless trash which is discarded. Heavenly refuse then sounds like a contradiction in terms. How can we use the term "heavenly" for this junk and debris of human living? But here is where choice

and decision enter in. What is one man's trash is another's treasure. We have all had some prized possession thrown in the trash barrel which we rescued in the nick of time.

On a more intellectual level, archaeologists have an uncanny habit of rummaging through the middens and dump heaps of antiquity and coming up with stone artifacts, bits of papyri or broken pottery which are priceless because of what they tell us about a forgotten past. But the rubbish does not need to be ancient. The papers carried the story of collectors in a California town who were granted the privilege of ransacking the municipal dump. They came up with bottles and old glass of the past century which are now collector's items. The term "heavenly refuse" would hardly be an exaggeration from their point of view.

It is this title of refuse, reject, which Jesus applies to himself and quotes the Psalm in so doing, "The very stone which the builders rejected has become the head of the corner". History has a way of turning our values upside down. The Christ who was rejected and refused by his contemporaries, cast outside the city to perish on a cross, has become the central value of man through the centuries. Why is this?

Part of the reason is that Jesus himself was the supreme salvager. He came to search out and save the least and the lost. He gathered about him the seeming discards of society. There was vacillating Peter, the doubting Thomas, the violent Boanerges (James and John). But Jesus had the insight to see values in these men that others ignored.

Paul reminds the Corinthians, and us, that God chooses what is foolish in the world to shame the wise, what is weak in the world to shame the strong. God has a different set of values from those of men. He is the supreme artist who can take the broken bits and out of them fashion the good and the beautiful.

Paul speaks of our refuse condition in no uncertain terms but thanks to Christ's salvage operation we have become transformed into "heavenly refuse", instruments and tools. God can use us as he continues and widens the scope of his restoring work. The poor, the underprivileged, the defeated and the discouraged need our help. We are God's "heavenly refuse" to the extent that we help them reach a like status of value and worth and human dignity.

Eight

Address at a Baptism

By George W. Wickersham II

Rector of St. Luke's, Hot Springs, Va.

WHAT have we done? We have put a little water on four little foreheads and we have said a few words. This hardly seems like very much.

But then some of us remember putting a little ring on a little finger and also saying a few words. We have learned that what we did then was not so little.

What we have done in baptism is not very little either.

And yet in a sense you and I have done almost nothing. We have made a sign. The one who has done things is God, and he has done much.

For many centuries there have been those in the church who have had doubts about the wisdom of bringing infants to be baptized. These people, with whom I have considerable sympathy, raise an interesting question. Should children be baptized? The answer to this question, as far as I am concerned, depends entirely on what you consider baptism to mean.

If you think that baptism stands for a considered acceptance of the faith by a mature person, then, obviously, baptism in infancy is baptism too soon.

The vast majority of Christians over the years has never thought of baptism in these terms.

I would be inclined to say that what has generally been accepted as to baptism is based on the rather apparent fact that it is not possible for human beings to have anything to do with God unless he first has something to do with them.

Now, that he has a great deal to do with each one of us is one of the principal things which we learned from Jesus. "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my father who is in heaven." High poetry! That the very hairs of our heads are all numbered constituted the heart of Jesus' message. Baptism, for most Christians, is the sign of this.

There are many superstitions about baptism. One of the most persistent ones is the thought that an unbaptized child is in danger of condemnation. To believe this, however, is to assume that **God is the exact opposite of what Jesus taught us about him.**

I believe that God adopts every child the **moment that he is born into this world, regardless of**

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the convictions or lack of convictions of his parents.

Baptism is the sign of this: not the sign of something which is happening, but the sign of something which has happened. It is a sign ordained by Christ as a constant reminder that God moves swiftly in our direction — the kingdom is at hand — a reminder which encourages us to move swiftly in his.

In other words, God does not wait until we are twenty-one before adopting us. This is why we bring infants to holy baptism.

Having said this much, however, we must hasten to remind ourselves of what these thoughts imply.

If we are to assume that God is totally committed to these children — and that is what we do assume — then it is only reasonable that we should undertake the proper response to this. We must do all in our power to encourage these children to become totally committed to God. Any other thought would be unworthy.

Baptism signalizes the beginning of this process too. You and I have prayed, "that these children may lead the rest of their lives according to this beginning."

All right, you and I are involved here. Parents, Godparents, congregation, minister — we are up to our ears in responsibility. As time goes on, the children themselves will undertake more and more of this responsibility, but who of us would be so naive as to think that these children will undertake this if we do nothing now? No child can choose the Almighty if he has never known him. To give him this vision is our responsibility.

So what have we done? First of all, by the gracious command of Christ, we have been spokesmen for God. We have proclaimed to all that he has adopted these children. Secondly, we have accepted new brothers and sisters and have reminded ourselves of our responsibilities towards them. And, finally, and happily, we have been witnesses of a symbolic beginning: the beginning of four journeys up the glorious road that leads to eternal life.

Pasadena's Specialized Ministry To the Drug Dependent

By William W. Rankin

*Rector of All Saints,
Pasadena, California*

★ If you grant that the church has at its better moments in history ministered to those for whom conventional services have been unavailable, the establishment of the Foothill Free Clinic in Pasadena is an altogether traditional and righteous thing. In June 1968 several Protestant, Catholic and Jewish youth ministers met to try to deal effectively with the alarming amount of drug use in the Foothill area of Southern California. Juvenile drug arrests in this city have risen 3000 % in the past five years. By August of 1968 papers of incorporation as a tax exempt corporation were filed in Sacramento, and a specialized ministry to alienated youth was underway. The story

of the clinic and of its ecumenical organization may well serve as a model for other parishes attempting to deal with youth and drug problems.

One of the parameters which we had to take into account at the beginning was the evident paranoia of many youth with regard to police reprisal and parental involvement on the part of any so-called "establishment" agency from which they otherwise might seek help. There were fears of seeking venereal disease treatment at a county clinic because parents might be notified; fear of getting arm abscesses treated at local hospitals or dispensaries because police might be notified; and fear that school or private counselors and therapists could not be trusted with confidences. We chose the name "free" clinic to indicate that we were not going to

charge for services, and furthermore we were anxious to deal non-judgmentally and non-repressively with those who found themselves in the "freedom" movement. With volunteer social workers and clergymen we opened near a local college with counselling services on the aforementioned basis. On the first evening ninety young persons arrived. From that time to the present we have constantly expanded our services.

We obtained a ten thousand dollar grant from All Saints Church to begin organization of the clinic on a broader basis, and shortly after that moved into the community health center, whose facilities we used for counselling four nights a week, for three hours a night. We regularly counselled 120 persons per week, about half of whom were treated and considered "discharged" or referred to sympathetic physicians or attorneys in the area, and about half of whom returned on the same night each subsequent week for



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group counselling. In this way continuity in group counselling was maintained, as each client reformed each group with the same therapist each week.

In March of 1969 a gift was received which enabled the clinic to move into a medical building all its own. A Presbyterian church across the street provided seven therapy rooms and a parking lot, this in addition to the medical facilities which we already had. In August the clinic was notified by the county of Los Angeles that since we were reaching a client population hitherto unreached by the county, we would receive \$33,000 worth of medicines and supplies per year. Most of this is in the form of antibiotics for the treatment of venereal disease. As we had in the case of the volunteer social workers and psychologists, we sought and received the volunteer services of area physicians, who now work at the clinic in the evenings. This medical service, along with a brand new legal and job development component, forms the remainder of our comprehensive youth center.

At the present the clinic does individual, group, and family counselling on a walk-in basis, free of charge. Unresolved hostility directed at the family situation is the chief complaint. We counsel about 165 youths per week. The age groups include primarily 14 to 22 year olds, but specialized counselling groups of 20 to 30 years olds on serious drugs — narcotics and barbiturates — are offered as well. There is also a special group for parents of drug users.

In our medical component we have two doctors, three nurses, and a clinical laboratory technician on duty each night. VD treatment and pregnancy tests are the most common presenting problems, but there are about 60 other treatment categories ranging from hepatitis, arm abscesses, and other needle-related

problems to heroin detoxification. In the lab we perform pregnancy tests, GC tests, and other serologies. Approximately 22 young persons seek medical help each night, and the number is increasing rapidly. Sixty percent of our medical patients are between 18 and 25 years of age.

In its legal component, the clinic uses the services of volunteer attorneys and a "legal switchboard", which allows a client to make the most of his one call after an arrest by the police. Additionally there is a legal discussion group conducted by attorneys and law students on two nights each week, the purpose of which is to insure that young persons are familiar with the legal implications of various kinds of favorite activity.

In job placement we use college field work students to canvass the area to find potential jobs for our clients. Whereas some employers may have difficulty placing a dreadful long-hair into the front window, there may be a place in the back room where our client can work. Constant feedback is generated and sought from the employers in a continual effort to match jobs to people, rather than vice versa.

Our budget, which we are constantly hustling to meet, is about \$50,000 per year. Estimating conservatively that we provide over \$150,000 worth of services, we feel that goods and services are reaching the client group in a rather unusual percentage.

Finally, a word about drugs. With drugs, as with VD, legal, pregnancy, and other problems, the ostensible problem is symptomatic of what the issues really are. We have seen everything from acid (LSD) overdose to heroin problems to barbiturate overdose. We feel that although the "basic" problem — whatever that may mean — varies

from individual to individual, the symptoms must be treated nevertheless. We think that there's a lot of more trouble a "coming" from this nation's youth, and that the answer does not lie in repression or "law and order". It lies in treatment. We agree with Dr. Yolles of the National Institutes of Mental Health that drug abuse is getting worse and not better, and therefore we have offered this model in the hope that churches in other locations will get with it. If the readers of this journal desire further information from us, based obviously on our own experiences — which admittedly may not be generalizable — they should drop me a line.

-- People --

ALFRED VOGLI, bishop of Haiti, has been named acting bishop of Liberia, succeeding the slain Bishop Dillard H. Brown, whose funeral was held in Monrovia, Nov. 23, at Trinity cathedral. Bishop J. Brooke Mosley, who heads the department for overseas relations and was in Liberia at the time of Bishop Brown's death, will stay on there to help administer church affairs. He will be assisted by Elias Saleeby of the New York office, a financial aide. Bishop Voegli will serve in Liberia until at least next October, when the House of Bishops, meeting during a General Convention in Houston, is expected to elect a permanent bishop for the district.

EARL S. JOHNSON JR. of Roanoke says a group of Episcopalians in the diocese of Southwestern Virginia, have formed an organization to combat what they call overly liberal tendencies within the church. The group seeks to en-

courage a more conservative approach without advocating an open split in the church. The organization placed an ad in Roanoke newspapers calling on Episcopalians to withdraw "substantial financial support" from the national church. In a rebuttal to the ad, more than 25 families supporting the liberals placed a full page ad in the Roanoke newspapers several days later.

OWEN BROOKS, Delta ministry director, and the Rev. Henry Parker, information officer, reported that 60 per cent of the ministry's budget now comes from overseas funds because, "like Americans, churchmen tend to be more generous to people overseas." Returning from a trip to churches and church agencies in western Europe, they reported widespread interest in and support of the ministry in the Mississippi delta. People in the countries they visited were taken aback, they said, when told that welfare in this country is administered differently in each of the 50 states, with no national minimum, and that the average payments in Mississippi are \$38 a month. The leaders came home to find construction continuing in Freedom City, which is being built by displaced black families themselves, while at Mount Bayou, the Brikerete Factory, a DM project, is now receiving orders from builders for construction blocks. They reported, however, that a bleak period lies ahead for Freedom City when the winter rains come as gravel is needed to extend streets to new building sites. Brooks said that with \$3,000 for gravel and labor, ten more houses could be built this winter. However, the McComb Community Center in the new community, he said, has a good start following groundbreaking ceremonies held last month.

LESTER RALPH, Episcopal rector in Somerville, Mass., won a landslide victory, in last month's election for mayor getting 20,000 of some 27,000 votes cast.

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