

Volunteers' FISHing Is Fine

A very young FISH, just over four months old, is spelling a big difference in the lives of many Farmington and Southfield residents.

For some 200 volunteers, it means the chance to offer personalized help to those who need it.

For hundreds who have received assistance, it means that a friend - in - need is always at the other end of a telephone line.

The FISH program for Farmington and Southfield began officially Oct. 1 of last year, after a summer of preparatory work by two members of North Congregational Church in Southfield, Mrs. Maribel Chalmers of Farmington and Mrs. Barbara Knapp of Birmingham.

To become a Farmington-Southfield FISH volunteer, attend a meeting at 8 p.m. Thursday, Feb. 10, in Orchard United Methodist Church, 30450 Farmington Road, Farmington.

To get emergency assistance from FISH, call 352-5470.

It's part of a nationwide movement designed to help those in need on an immediate, one-to-one basis.

With VOLUNTEERS enlisting quickly, the Farmington-Southfield program now is geared to provide needed transportation, emergency food, clothing and furniture, and sometimes baby-sitting, shopping and housework.

Mrs. Chalmers listed just a

few of the services that the volunteers have been able to provide:

- A young student unable to drive because of a health condition has been transported to classes twice a week, with different volunteers helping.

- Semi-invalids are driven to doctor appointments.
- When the mother of several children was hospitalized unexpectedly, one volunteer took the family into her home for several weeks, caring for them as well as feeding and clothing them.

- A young family aided an elderly woman by driving her across the metropolitan area to visit her invalid sister for Christmas day. They brought her home too.

THE FISH VOLUNTEERS are taking care of between 100 and 175 calls per month, Mrs. Chalmers said.

They extend their service in the area bounded by Eight Mile, 14 Mile, Greenfield and Haggerty, she said, but added:

"However, we are flexible and try to help all calls."

As the program is set up, an answering service (the only expense other than mailings) receives requests for assistance. These are relayed during daytime hours to the "Fish For The Day," who stays near the telephone for that purpose, or during night hours to one of the volunteers who has offered to be on 24-hour call.

Volunteers, including retired couples, housewives, students and others, then are assigned the particular assignments with several churches in Farmington and Southfield.

"We emphasize that this is



MR. AND MRS. CHARLES BROWN of Farmington keep their station wagon in readiness for any emergency calls they might get as volunteers for Farmington-Southfield FISH. (Event photo)

to be an emergency type of request," Mrs. Chalmers said.

"The volunteers have families and want to be of help, but they have limited time to offer."

WORKING ARRANGEMENTS with several churches in Farmington and Southfield

have increased the program's effectiveness.

The First Presbyterian Church of Farmington, Southfield United Presbyterian and North Congregational all keep collections of clothing for emergency needs.

The two Southfield congregations also keep a supply of food staples.

More churches collecting food and clothing would be helpful, Mrs. Chalmers said, suggesting that young people's groups might be of assistance in this area. She said the FISH program also needs a place to store fur-

niture.

"Up to now we have rounded up furniture when the calls came in," she explained, "and haven't been able to put it to immediate use."

MRS. KNAPP now serves as general chairman for the program and Mrs. Chalmers is Farmington area coordinator.

FISH groups, taking their name from a sign used by early Christians, have been organized by concerned individuals and churches in Livonia, Redford Township, northwest Detroit, Brighton, Clawson-Royal Oak, Holly, Howell, Lansing, Pontiac, South Lyon, Taylor and Trenton.

Mrs. Chalmers said she also had corresponded with friends who have helped organize groups in Alpena and Marquette.

"We try to keep the program as unstructured as possible," she said, "believing that spontaneity and neighborliness are the key ingredients."

"The church always was the friend of the poor, but poverty is a sensitive and complex problem, and the church must help to remove it," said Bishop.

"I want to say so much about poverty, but I refuse to speak in the voice of the poor because they have a strong voice of their own," added Bishop Dempsey.

HE RAN A 30 - minute movie, "To Be People Again," which explained the function of the Campaign for Human Development. It showed the campaign's attempts to get to the basic cause of poverty by helping the poor with job placements, loans and better housing.

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ECOLOGICAL REFLECTIONS

By WILLIAM A. RITTER
Newburg United
Methodist Church

My morning paper tells me this is my lucky year! It finally appears to be a safe time to expose myself to the draft. My lottery number is 3561. Of course I am also 31 years old and possessed of a deferment that comes naturally to one in my field.

But my morning paper also brings to light the stories of three men who do not share my immunity, or have chosen not to share it if they could. Perhaps there is no connection whatsoever to their stories - perhaps they are best told apart from each other. I group them here simply because of the effect they have on me.

Each becomes a human face within an issue. Each becomes a personality often hidden by abstract concepts of war and peace, of conscription and objection.

THE FIRST STORY is that of Shokichi Yokoi, the Japanese soldier who hid in the caves of Guam for 27 years after World War II unaware that the war was ended.

Wednesday he returned to his homeland to collect the cheers of his countrymen and \$16 in Army basic pay, neither of which is going to make him feel much better or last very long.

What is more interesting is the intensity of his guilt and the fanatic character of his devotion. His dominant emotion is shame for failing to die on behalf of his Emperor.

On returning, his rifle, he expressed sorrow that he could not serve to his satisfaction. Upon his return to Tokyo he was confronted with the incredible new world of transistors and technology.

I jet plane bridged 2,000 miles and 27 years of separation in a little less than three hours.

But the impact of

technology was not the awe-struck shock to his awareness. Far more astounding was the mindset of a new Japan. There was no devotion to a deified Emperor - indeed the pictures of his father adorned such common things as billboards and magazines. There was not the militaristic unity of the days before Hiroshima.

Nationalism today meant pluralism - many thoughts, many goals, many ways. All around were the young, with places to go, and things to do, and worlds to see. For a man who lived in caves with only one purpose and one regret, it must have seemed that nobody cared.

I suspect he will soon realize that while everyone loves him for his devotion - it is not their devotion. Now to the shame of his own conscience, and the adulation of his new countrymen, he must add the burden of feeling quite the fool. It is no wonder that word has it he wishes to return to solitude, this time perhaps a retreat in the mountains. He has been beneath it all, now maybe he can get above it all and learn whether either makes any sense.

THE SECOND FACE belongs to one more widely known for some time. Father Daniel Berrigan, 31-year old priest now in the Federal Correctional Institute in Danbury, Connecticut, is to be paroled on Feb. 24, 19 months short of serving a three-year term for the destruction of draft records in Catonsville, Maryland.

There is not time to comment on the nature of his protest, nor upon the justice of his imprisonment. Neither is it the moment to discuss the fate of his brother, the Harrisburg 7, and the alleged plot to destroy Washington heating ducts and kidnap Henry Kissinger.

What is interesting today

is the speculation concerning Father Berrigan's release. Widely circulated rumor has it that the Brothers Berrigan have been strongly suggested for nomination in Stockholm for the Nobel prize for peace.

Parole may have come to Daniel Berrigan as a matter of course. It may have come because the 31-year old priest is known to be in poor health. It may have come simply to allow the attendant publicity to focus on Brother Phillip without making it seem that the brothers were victims of political repression. The parole may also have come to Daniel Berrigan so that the two Americans receive the Nobel prize, at least one of them will not be sitting behind prison walls.

THE THIRD FACE is more anonymous. It belongs to a young Michigan sailor, Rick Larson, who recently ended four nights of sanctuary in two San Francisco churches. He is now serving time for unauthorized absence at Treasure Island, has paid the appropriate fines and accepted his reduction in rank.

He never raised the question of conscience before, entering the Navy and serving fittingly for a year on an aircraft carrier.

While at home over Christmas vacation, Rick decided that he was a conscientious objector.

His Navy chaplain doubts that he is sincere, in that he did not process a CO application before entering the service.

I suspect the same kind of logic makes heroes out of people who spent 27 years fighting left-over wars in long - forgotten caves. The faces of such men, however, blur the distinction between a nation's heroes and a nation's embarrassments. Their stories ask more questions than they answer.

Church Still Must Work To Eliminate Poverty

By CHARLOTTE MAJNER
Special Writer

The elimination of poverty in the United States was urged by Bishop Michael R. Dempsey, auxiliary bishop of Chicago who spoke at the St. Agatha Catholic Parish education council lecture series Thursday.

"The church always was the friend of the poor, but poverty is a sensitive and complex problem, and the church must help to remove it," said the bishop.

"I want to say so much about poverty, but I refuse to speak in the voice of the poor because they have a strong voice of their own," added Bishop Dempsey.

HE RAN A 30 - minute movie, "To Be People Again," which explained the function of the Campaign for Human Development. It showed the campaign's attempts to get to the basic cause of poverty by helping the poor with job placements, loans and better housing.

"We show compassion toward the poor by helping

them," he said, "but 20 years later we are still helping them because we have not taught them to help themselves."

He considers the problem of the poor to be everybody's concern since so many areas of this country are being affected by poverty. He questioned welfare as a solution to increasing unemployment of the poor in a country like ours.

STRESSING THE role of the church in the solution of poverty, he said that the church has been concerned with the poor ever since the Acts of the Apostles. However, today the poor are just as poor and hungry as they were then.

"Too long have we dealt with the effects of poverty and not the causes of it," said Bishop Dempsey.

The important thing, according to the bishop, is not that we raise money for the poor but change attitudes so that the poor are respected.

"I suggest that we give Christ a job that He will not be hungry tomorrow and give

Him a home so He will not be cold," he said.

BISHOP DEMPSEY feels that it is the role of Christian people to motivate America so that poverty will be destroyed. He feels that the church of the 1970s should become involved in three campaigns pushing for:

1. Guaranteed adequate income for each family.
2. Meaningful job opportunities for the poor.
3. Improvement of the environment of the poor.

According to Bishop Dempsey, welfare allotments are only half of what people really need. The myth that welfare people are too lazy to work must be destroyed. The poor must be given more meaningful jobs instead of being thrown into menial jobs that nobody else wants.

He sees the Campaign for Human Development as a new era for the poor.

"We don't need a lot of money, but a lot of concern," concluded Bishop Dempsey.

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