

of my family—especially my mother and brothers and sisters—wish to express our deep gratitude to this distinguished committee and to the other members of the 90th Congress and to the present administration for the privilege of adding my words of strong support for H.R. 15758.

Starting in 1951, in a small mountain village in the White Mountains of Northern New Hampshire, an ever-increasing group of competent and dedicated Church people have been planning out a Church program. After ten years in New Hampshire and the neighboring State of Maine, His Eminence Richard Cardinal Cushing of Boston asked the religious leaders of the greater Boston area to help sponsor our North Conway Institute program. We plan to do four things:

I quote from *Alcohol and the American Churches* published by the North Conway Institute in 1967, pages 24-25:

"We call upon the people of God to join efforts in an ecumenical spirit to attack this major social problem by action in four areas:

(a) *The pastoral care of alcoholics and their families in the community where they live.*—Each congregation must bring to the alcoholic and his family a redemptive ministry based on compassionate understanding and loving concern which seeks to help them withstand the stress, tension and anxiety of modern life by providing hope, acceptance, and spiritual guidance to a reliance upon God. We urge our congregations to take the initiative in offering such a ministry by training some of its members to join with the professional clergy to constitute a fellowship of redeeming love within which the alcoholic and his family may find the help they need.

Included in such a ministry should be the effort to detect those who are beginning to rely on alcohol as a crutch and to help them find new spiritual resources for handling their problem. In addition, to their own direct ministries to the alcoholic and his family, the churches should help stimulate community action to provide adequate treatment facilities for the alcoholic and adequate social services for his family. Clergymen should work as part of a therapeutic team which includes members of the medical, psychiatric, social work, and vocational rehabilitation professions. They should help develop reciprocal referral services between the churches and the public and private welfare agencies of the community.

(b) *Alcohol education of the ecumenical community's own constituent members.*—We urge all religious bodies to place a new emphasis on the importance of educating their constituents with regard to the personal and social issues involved in drinking. With each communion establishing goals and methods in harmony with their own traditions relating to the use of alcohol, we recommend that the following be among the educational objectives to be attained:

To help the membership understand the role of alcohol in society and the gravity of the problems connected with its use.

To help persons understand their own motivations for drinking or abstaining so that an individual choice may be made free from the necessity to confirm.

To provide better understanding between those who practice the virtue of sobriety through moderation and those who practice it through abstinence.

(c) *Alcohol education for the public within the community.*—The ecumenical community should take the initiative in seeking the co-operation of other community organizations in the sponsorship of educational activities designed to acquaint the total community with objective facts about the role of alcohol in the life of the community, the several problems that grow out of it, and the responsibility of the community to deal with these problems.

We urge that the members of each of our communions engage in conversation with others in the community for the purpose of helping to form new attitudes of responsibility in which all forms of excessive drinking are morally and socially unacceptable.

When there is no satisfactory general alcohol education program in the community notably in the schools and the churches, the ecumenical leadership should initiate the development of one, giving inter-faith support to school officials and offering every possible assistance. Such a program should assist individuals to make mature and responsible decisions about use or non-use of alcohol in keeping with one's own beliefs and individual needs. It should also present scientifically accurate information about alcohol and the nature of the illness, alcoholism. It should foster understanding between persons who follow the abstinence and moderation traditions without seeking to impose either.