

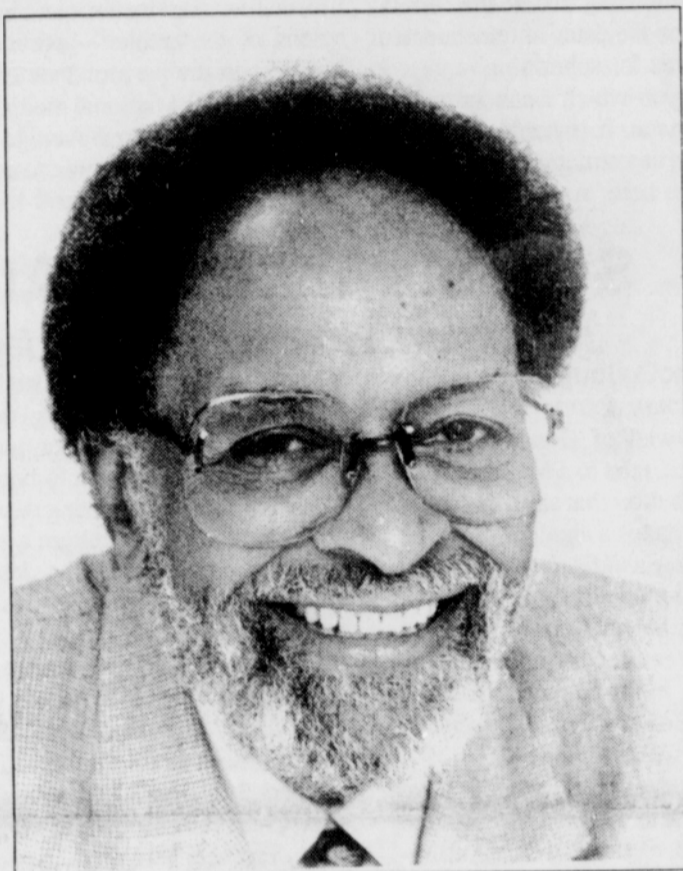
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"The Eyes and Ears of The Community"

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Reverend Cecil Williams "Walks the Walk" and "Talks that Talk" to Assist Addicts



THE REVEREND Cecil Williams is a national leader in the fight against the abuse of crack cocaine and the empowerment of the African-American family.

In 1990, Rev. Williams also Co-Chaired the second national conference to focus on "The Black Family/Community & Crack Cocaine: Prevention, Intervention, Treatment and Recovery." Subtitled "The Rebirth Of A Race," almost 2,000 attended from across the country. The first conference presented in 1989 was subtitled, "The Death Of A Race."

MANY CONCEPTS presented at these conferences are the results of the daily search to identify and deal with addiction in people's lives at San Francisco's Glide Memorial United Methodist Church. Glide Church, in 1991, is one of the fastest growing Methodist Churches in America. Its growth is derived from the emphasis by Williams in cultivating a diversified congregation. From all economic levels, the congregation is forty percent African-American, forty percent white and twenty percent include Asians, Hispanic and newly arrived Southeastern refugees.

activity is an intern program for 50 students which will be implemented this year.

Each day hundreds of people participate in the many Glide programs specifically designed to allow them to confront the pain which is at the root of their addiction. From these programs has come a book written by the children of San Francisco's Tenderloin. "I Have Something To Say About This Big Trouble," has sold thousands of copies since its release in September, 1989. For the first time, children have been given the opportunity to tell their own story about how they experience the drug culture that surrounds their lives.

"Computers & You," is the merging of hundreds of thousands of dollars of computer hardware and software, volunteers from the Bay Area's computer industry and the people of the Tenderloin. Opened at Glide in January, 1989, many of these people have been placed in jobs as a result of their training and students indicate improvements in their school grades.

Glide is the most comprehensive non-profit provider of human services in San Francisco with a food program serving approximately 3,300 meals each day. There is also a Children's Program, Crisis Center and a program to meet the specific needs of the poor, the homeless and single parent families. Under Williams' direction, the Glide Goodlett AIDS Project provides education, help and counsel to individuals who are HIV positive.

Williams serves on the board of the Martin Luther King, Jr. Center for Non-Violent Change in Atlanta, Georgia and is Chair of the Northern California Martin Luther King, Jr. Birthday Observance Committee which, each year, presents the largest holiday commemoration in the United States, outside of Atlanta.

His commitment to human rights is unwavering. He joined Dr. Martin Luther King, Jr. in the Great March in Washington in 1963. He organized contingents from Northern California to commemorate the historic moment in 1983 and in 1988 in Washington, D.C. He stood with the Black Panthers, played a significant role in the anti-war movement and was deeply involved in the Patty Hearst/SLA case in which he was designated a mediator.

Williams' autobiography, "I'm Alive," is published by Harper and Row. He regularly is invited to submit articles for publications around the world. In February, 1990, his views on genocide in the Black community were published on the op-ed page of *The New York Times*.

Each Sunday morning Williams "walks that walk" and "talks that talk" at the now famous Glide Sunday Celebration. Created in 1966, the Celebrations are an intense multi-media mixture of music, singing and speaking, all without traditional religious symbolism and concentrating instead on contemporary issues.

The Reverend Cecil Williams is one of the first African Americans to graduate from Southern Methodist University. He was born in San Angelo, Texas. He is married to Janice Mirikitani and is the father to a son and a daughter.

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Dimond Announces Candidacy for City Council Position



Chuck Dimond

From the steps of Portland's Justice Center, Chuck Dimond has announced that he will be a candidate for Portland City Council, saying he believed voters wanted to tear down the "business as usual banner" that flies over City Hall.

"We've waited too long for government to answer the alarm bells. It's time for the people to go to work," Dimond said.

Dimond released a position paper on community policing, the first in a series on the issues of the 1992 campaign and challenged other candidates to make public safety their first priority.

their Tenant's Association to bring recovery to a San Francisco public housing project. Redefining the problem created by addiction, people are being empowered to again take control of their lives.

Rated one of the most highly respected public figures in the city, he consistently stands with the poor, those addicted to drugs, the outcasts and the outsiders. He has transformed Glide Church into an urban center which powerfully advocates for poor people and those in recovery.

Glide's "Facts On Crack" program, is acknowledged as a leading

program in the country. Begun in March, 1988, the program confronts the ravages of crack cocaine and works to find solutions for people's lives. A "Facts On Crack" brochure prepared by those in recovery has been distributed to over one hundred fifty thousand people.

Responding to requests from across the country, Rev. Williams created "The Drama of Recovery," a three day training workshop. This project has now been presented in over 15 cities from coast to coast and is creating a functional network of recovery. An adjunct of Gilde's substance abuse

Crime and Punishment in America, Part I

by Professor McKinley Burt



We cry and wring our hands, overwhelmed by the media reports on the immorality and savagery in our communities; but is there anything new about all this? We would not be the first to observe that "WESTERN CIVILIZATION IS FUNDAMENTALLY VIOLENT," and always has been. The contemporary trauma of our culture is not some phenomenon that has arisen from some generic disability peculiar to this generation.

Many of us, whatever the age group, are reflecting that, "It was rough out there in the 'old days' but nothing like this." There is the wailing, "We could safely walk to the store, sit on the porch, go out to the parking lot alone, or enjoy a public event without an apprehension of imminent danger. And we could have a difference of opinion

with a neighbor (or even a stranger) and not anticipate a possible shootout. Or come home and find grandma stretched out cold with Junior long gone to the crackhouse with her Social Security check."

However, we should not be so naive as to suppose that the GRASS-ROOTS people are the primary victims of "perpetrators" in this heightening onslaught against our bodies, property and sensibilities. On Wall Street and in the banks, and saving and loans, the MBAs of Harvard, Wharton and Yale have raised the art of highway robbery to a level not seen since the turn of this century when the Morgans, Rockefellers and old man Kennedy recklessly pilaged the nation. And were admired and enshrined in what seems cyclic versions of the "American Dream." The "new" phases are new in name only; "junk bonds and leveraged buyouts."

With the aid of our so-called Criminal "Justice" System, we seek to arrest the headlong failure of a process in free fall. Few of the players (or public) seem to comprehend the meaning of that initial insight in our first paragraph here, that "western civilization is fundamentally violent." The failures to identify the problem and structure relevant goals remind me of nothing so much as

that simplistic prescription offered by the playwrights Gilbert and Sullivan in their farcical little folk opera, "The Mikado;" "My object all sublime, I shall achieve in time. Let the punishment fit the crime."

If there is a solution it must lie in the context of our experience and especially this is indicated for a black population which, apparently, cannot rely upon the structure or empathy of the current social systems. Survival to date has depended upon intergroup dynamics peculiar to the African American from slavery to the civil rights era -- and of course similar dynamics have sustained other hyphenated Americans in the so-called "melting pot." So, let us examine things in this particular ethnic light.

Of course there is nothing new here, whether one views things in either a religious or a secular context. For many of us the Bible provides our concepts of justice, morality, fairness, legality and other codified prescriptions for ethical relationships. And at the same time there are described terrible times of complete breakdowns in law and order as a whole as well as in interpersonal relationships. But always these conditions are followed on by equally violent periods of "punishment for sins" leading to eventual redemption and restoration of righteousness.

And the secular-minded are able to go back 2000 years further in history to find their models in African history --

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