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WITHDRAWAL SHEET

Ronald Reagan Library

Collection Name BLACKWELL, MORTON: FILES

Withdrawer

RBW 6/22/2011

File Folder PRIVATE SECTOR INITIATIVE TASK FORCE/RELIGIOUS LEADERS BRIEFING/LUNCHEON, 04/13/1982 (1 OF 12)

FOIA

F06-0055/07

Box Number ~~706~~ 38

POTTER, CLAIRE

42

DOC NO	Doc Type	Document Description	No of Pages	Doc Date	Restrictions
1	LIST	BRIEFING/LUNCHEON RELIGIOUS LEADERS [W/NOTATIONS]	4	4/13/1982	B6

Freedom of Information Act - [5 U.S.C. 552(b)]

B-1 National security classified information [(b)(1) of the FOIA]

B-2 Release would disclose internal personnel rules and practices of an agency [(b)(2) of the FOIA]

B-3 Release would violate a Federal statute [(b)(3) of the FOIA]

B-4 Release would disclose trade secrets or confidential or financial information [(b)(4) of the FOIA]

B-6 Release would constitute a clearly unwarranted invasion of personal privacy [(b)(6) of the FOIA]

B-7 Release would disclose information compiled for law enforcement purposes [(b)(7) of the FOIA]

B-8 Release would disclose information concerning the regulation of financial institutions [(b)(8) of the FOIA]

B-9 Release would disclose geological or geophysical information concerning wells [(b)(9) of the FOIA]

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MEMORANDUM

THE WHITE HOUSE
WASHINGTON

March 22, 1982

TO: MORTON BLACKWELL

FROM: JAY MOORHEAD ↙

We are on track for the April 13 religious leaders meeting. Proposed schedule is:

10:00 Briefing and remarks by Elizabeth Dole,
to Bill Verity, John Filer (room 450, EOB)
11:30
11:45 President's remarks - State Dining Room
12:00 Lunch - State Dining Room

Limit of 128 people

I've asked the Task Force to begin working on a list. We should finalize the list by Thursday. We need names, addresses, etc.

Let's discuss.

↳ 2 tomorrow
12 staff total
115 religious leaders
Mormon Church
local cases
Fri & Monday - formal invite
2 w/d
5 or 6 days
state people
require
6 people

THE WHITE HOUSE
WASHINGTON

March 17, 1982

SCHEDULE PROPOSAL

TO: Gregory J. Newell, Director
Appointments and Scheduling

FROM: Jay Moorhead, Director
Private Sector Initiatives

REQUEST: Meeting with national religious leaders
in the East Room.

DATE: April 5, or April 13, 1982 - 3:00 P.M.
Duration: 15 minutes.

PURPOSE: To ask the religious leaders to promote
the work of the President's private sector
initiatives effort and to encourage voluntarism
(respective) in their religious communities.

BACKGROUND: Meeting reinforces President's commitment to
include all sectors in the private sector
initiatives program. The meeting is essential
to mobilize communities and build public/private
partnerships at the local grass roots level.

FORMAT: -- President enters East Room.
-- Introduction of President by Elizabeth Dole.
-- President gives remarks - 10 minutes.
-- President departs
-- Guests remain for remainder of program.

PARTICIPANTS: 150 leaders of national religious organizations.
list to follow

REMARKS REQUIRED: Speech - duration 10 minutes.

PREVIOUS PARTICIPATION: At the time of this event, the President will
have hosted a similar briefing session with
the Chairmen of the Board of 100 national
organizations.

MEDIA COVERAGE: White House photographer, open press coverage.

RECOMMENDED BY: Elizabeth Dole, Jay Moorhead and James Rosebush.

PROJECT OFFICER: Jay Moorhead and Steve Studdert

WITHDRAWAL SHEET

Ronald Reagan Library

Collection Name

BLACKWELL, MORTON: FILES

Withdrawer

RB 6/22/2011
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File Folder

PRIVATE SECTOR INITIATIVE TASK FORCE/RELIGIOUS
LEADERS BRIEFING/LUNCHEON, 04/13/1982 (1 OF 12)

FOIA

F06-0055/07
POTTER, CLAIRE

Box Number

~~2508~~ 25

42

DOC Document Type

NO Document Description

*No of
pages*

Doc Date

*Restric-
tions*

1 LIST

4 4/13/1982 B6

BRIEFING/LUNCHEON RELIGIOUS LEADERS
[W/NOTATIONS]

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OFFICE OF
THE DIRECTOR

ACTION
WASHINGTON, D.C. 20525

April 22, 1982

MEMORANDUM

TO: Maiselle Shortley

FROM: Ann Lack *Ann*

SUBJECT: National Workshop on Voluntarism -
List of Religious Leaders

Per our telephone conversation of April 21, 1982, I am requesting a copy of the invitee list of religious leaders that attended the conference at the White House last week. We would like to send them an invitation to the third Workshop on Voluntarism to be held in Chicago, Illinois, on June 15, 1982, at the Americana Congress Hotel.

I am also sending you a copy of the briefing book I spoke to you about that was given to attendees at the workshop held in New Orleans in March.

Thanks for your help.

Religious Leaders Open Drive to Aid the Poor

WASHINGTON, April 27 (UPI) — A group of about 50 religious leaders and theologians began a campaign today to persuade Congress to maintain a number of domestic programs in the current budget debate.

"We believe the poor have suffered enough," the Protestant, Roman Catholic and Jewish leaders said in a statement. "We hope through this campaign to prevent the infliction of additional hardship on the most vulnerable group in the nation."

The statement was made public by the Interreligious Emergency Campaign for Economic Justice. It hopes to bring pressure on Congress as the debate over the budget for the fiscal year 1983 moves into its final phases.

In its effort to influence lawmakers, the heads of several churches and reli-

gious agencies, are urging citizens to write their members of Congress once each week, recruit co-workers within their congregations, form study groups and encourage other civic groups to take responsibility in advocating the cause of the poor.

The religious leaders called on Congress to "preserve the integrity" of the food stamp program, Aid to Families with Dependent Children, housing subsidies for low-income families and Medicaid — all programs that would be cut under President Reagan's budget.

Among those signing the statement were:

James Andrews, stated clerk, Presbyterian Church in the U.S.

Dorothy G. Barnard, moderator of the General Assembly of the Presbyterian Church in the U.S.

William P. Thompson, stated clerk, United Presbyterian Church in the U.S.A.

Dr. Avery Post, president of the United Church of Christ.

The Rev. Kenneth Teegarden, general minister and president of the Christian Church (Disciples of Christ).

John R. Houck, general secretary, Lutheran Council in the U.S.A.

William H. Kohn, president, Association of Evangelical Lutheran Churches.

Robert C. Campbell, general secretary, American Baptist Churches.

Ruth Daugherty, president, Women's Division, United Methodist Church.

Msgr. Francis Lally, director, Office of Domestic Social Development, U.S. Catholic Conference.

Rabbi Alexander Schindler, president, Union of American Hebrew Congregations.

William Sloane Coffin, senior minister, Riverside Church, New York.

John C. Bennett, president emeritus, Union Seminary, New York.

Robert Neff, general secretary, Church of the Brethren.

O. Eugene Pickett, president, Unitarian Universalist Association of Churches.

Religious Groups Ask U.S. to Restore Aid for Charitable Needs

By Marjorie Hyer

Washington Post Staff Writer

The Reagan administration's cuts in human services and swelling unemployment are pushing some of the nation's churches and synagogues close to the breaking point in their efforts to help the needy, national religious leaders said yesterday.

The Protestant, Catholic and Jewish leaders, reflecting the broadest coalition of American religious groups since the civil rights battles of the '60s, denounced President Reagan's efforts to shift the nation's welfare burden to the private sector as both "unrealistic and inappropriate."

They called on the government to reassume "its fundamental obligation to . . . ensure that no citizen goes without the basic necessities for a dignified and decent human life" — among them food, clothing, shelter and medical care.

Although religious institutions are struggling to respond to "the dramatic increase in demand for human services" and will continue to do so, the religious leaders said, "the

stark reality is that the available resources of the churches and synagogues, or of the entire private sector, simply will not be sufficient to replace federal human needs programs."

Signers of the statement included heads of the U.S. Catholic Conference, the social action arm of the American Catholic hierarchy; the National Council of Churches; the Synagogue Council of America, reflecting all three branches of Judaism; the Christian Life Commission of the Southern Baptist Convention, the nation's largest Protestant body; and Evangelicals for Social Action.

They are seeking a meeting with the president to present their case in person.

The statement came as representatives of the organizations gathered at a Catholic center in Northeast Washington to exchange ideas on how to cope and to plan a common lobbying campaign in Congress to prevent further cuts in federal programs.

Speaker after speaker detailed the effects on their agencies of last year's cuts in federal aid programs combined with the worsening economy. The increased case loads, religious leaders said, have come just as their resources have been reduced both by inflation and the ending of federal aid programs —

such as CETA — in which some religious agencies had cooperated.

Private contributions are "up in many areas," reported Msgr. Lawrence K. Corcoran, executive director of the National Conference of Catholic Charities, "but they are not nearly meeting the ongoing demand, let alone the increased demands . . . In 1980, we served way over 2 million people, with a budget of \$600 million. A good bit of that is government money. When that is withdrawn, the whole network is going to be strained."

In one city, he reported, the local NCCC unit "lost over \$100,000 [in federal assistance] in the last six months for needed services . . . We are trying to find added resources but they're very hard to come by."

Corcoran, whose 550 units across the country provide services ranging from alcoholism counseling to emergency aid to family services, reported that a "soup kitchen" operation in one city went from serving 250 persons a week to 1,500 persons within a short period of time.

Joan Campbell of the National Council of Churches said a similar operation in Cleveland went from "3,000 a month to 15,000 a month." In Houston, she said, appeals for

help at the local council of churches had multiplied so in the past year that the agency "would have to increase its budget by 90 percent . . ."

Campbell said some black churches "have had to close up [during the winter] because of the heating bills." She said black churches also need help with "jobs and scholarships." She said black pastors increasingly are confronted with parents of young people whose plans to go to college have been torpedoed by cuts in the federally funded educational loan program.

Recruiting volunteers who are the backbone of many church and synagogue charity efforts is a growing problem, the religious leaders said. "Our volunteers are from the social class who are now becoming the working poor," said Eileen Lindner of New York City.

Robert Parsons, also of New York, spoke of the "increased burnout" of volunteers who must deal with the frustrations of the needy and unemployed who "bring increased anger with them."

Participants stressed increased efforts to educate their constituencies on the need for political action to prevent further federal

budget cuts and restore programs. Among many church members, "apathy is rampant" on welfare issues, said Dr. James Dunn of the Southern Baptist Convention.

As part of the advocacy effort, during the Easter week recess, 39 key members of Congress considered to have "pivotal votes on the budget issue" have been targeted for concentrated attention in their home districts.

Many of the representatives yesterday also stressed the value of cooperating across denominational and faith lines. Ellen Witman of the Council of Jewish Welfare Federations reported that such cooperation among nearly 100 groups in Palm Beach County, Fla., produced a detailed survey of welfare needs there that was instrumental in persuading the local congressman to oppose further budget cuts.

Emphasizing the religious leaders' twin obligations of charity and advocacy for the poor, the Rev. Rufus Jones of Evangelicals for Social Action said, "All we can do [in direct aid] does not take away from the responsibility that we have as citizens of a democratic form of government to try to make that government just."

THE WHITE HOUSE
WASHINGTON

To Mortm:

Red

Jay Moorhead called - said he read Morton Blackwell's memo on Religious Leaders - and he recommends a meeting be held in mid-April - not mid-March - and he will call you tomorrow and let you know ~~the~~ why and the details.

Nancy 7:10

Mortm -

Jay wants to have a special meeting for religious leaders in PSI in April. 100 or so.

Will get details today.

Diana

THE WHITE HOUSE
WASHINGTON

FEB 23 1982

February 22, 1982

MEMORANDUM FOR JAY MOORHEAD

FROM: MORTON C. BLACKWELL *MB*
SUBJECT: Office of Public Liaison Briefing

As you know, I had a good meeting with Bill Verity on February 4. This memo is a follow-up to that meeting.

Our office has responsibility for White House liaison with the religious community. We have had several small meetings for the President with religious leaders and one briefing on the President's economic program for national religious organization staffers and local leaders.

We have yet to have, however, a representative meeting of national religious organization leaders with the President.

Mrs. Dole and I have discussed the various options. Because there is such a strong divergence of opinions among religious leaders on most public policy questions, we have concluded that a large meeting of religious leaders with the President would be most productive if it concentrated on the topic of voluntary action.

Mr. Verity agreed that this would be a good idea. He said he would be pleased to speak before such a gathering.

Our current plan is to schedule a mid-March briefing for one hundred or so national religious organization leaders. There would be a presentation on the PSI Task Force by Mr. Verity, a series of three or four "case studies" of successful voluntary action programs from the religious community and a significant speech by the President.

We have received the attached letter from Mrs. Roger Jepsen listing potential "case studies" for inclusion in this presidential briefing. Mr. Verity offered to make additional suggestions from the wealth of suggestions coming into the PSI Task Force from around the country. Could I have, by Thursday, February 25, the information on other successful, church-oriented programs which we might consider for presentations at our presidential briefing?

*Morton - If
you get above,
Will need schedule
proposal soon!*

*Thanks,
JMB*

THE WHITE HOUSE

WASHINGTON

March 3, 1982

Dear Ed:

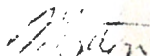
Enclosed is a sheet from the Progress Products Company which apparently is in the harness business.

One of the people is Reverend Leon H. Sullivan who is on the President's Task Force on Private Sector Initiatives.

Rev. Sullivan and his associates in an organization called OIC Corporate Communications are having discussions with several Administration officials about a wide range of private sector initiatives and government programs.

I would appreciate your giving me a call if you have any familiarity with the Progress Products Company. I'd like your thoughts and recommendations regarding our dealings with them.

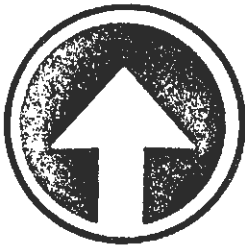
Cordially,



Morton C. Blackwell

Mr. Edward Antosh
1524 North Oklahoma Avenue
Shawnee, Oklahoma 74801

cc. Steve Antosh



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We are highly Labor intensive in manufacturing. Our primary processes are wire stripping, tinning, soldering, crimping, potting, shielding, braiding, impregnating, harness layout, assembly, test and inspection. We can do subsystem and blackbox assembly (e.g., table size: power supplies, signal generators, power distribution boxes, etc). We build to print or design specification.

● **QUALITY CONTROL**

Our facilities have a production capability with MIL-Standard reliability testing and quality assurance. We are a fully qualified Corporation under the quality requirements of MIL-Q-9858A and MIL-I-45208. The compliance to these documents is continually maintained by Progress Products Co. and audited by a resident Defense Contract Quality Representative (DCASR).

● **FACILITIES AND MANPOWER**

Progress manufacturing is located at the Progress Industrial Park, Roberts Avenue and Stokley Street, Phila., PA. The site is situated near Inter-State Route 1, is served by many inter-city transportation networks, and has a Conrail rail siding.

Progress Industrial Park has 90,000 sq. ft. of interior plant space.

We have, presently, approximately 100 employees. We have a complete manufacturing support staff; Quality Control, Engineering, Materials, etc.

PRODUCTS

PPC presently manufactures over 30 different types of cables and harness assemblies for the automotive industry, computer industry, and defense industry. Our products are both high volume and high technology. For example, we ship over 100,000 harnesses per week to automotive plants throughout the continental United States. We also manufacture special harnesses for the Defense Department's Minuteman Missile System. These cables are required to maintain critical dimensional and electrical parameters. Our track record includes:

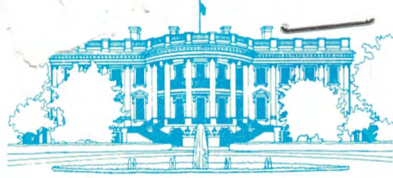
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| ● RADIO CHANNEL CONTROL EQUIPMENT | ● AN/TPM-23 RADAR TEST SETS | ● AS-2629/BRR BUOYANT ANTENNAS |
| ● TESTING TO MIL-T-7928F | ● VOICE & DIGITAL TRAFFIC | ● 703R649 PAVE SPIKE CABLE |
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Progress Industrial Park, N.E. Corner Roberts Avenue and Stokley Street, Philadelphia, PA 19101



telephone
(202) 395-6116

The President's Task Force on Private Sector Initiatives
734 Jackson Place N.W. • Washington, D.C. • 20500

Morton Blackwell

Here is an excellent example of an interfaith, community based volunteer project that could serve as a model for the April meeting.

Jim Johnson

FEB 5 1982
PSI
- 2/5/82

THE WHITE HOUSE
WASHINGTON

February 5, 1982

MEMORANDUM FOR ELIZABETH H. DOLE

FROM JAMES S. ROSEBUSH *JSR*

SUBJECT RELIGIOUS LEADERS

Attached is some interesting material that may be of help to you in preparation for your meeting with religious leaders.

Just read and toss or use in any way. No need to comment or save.

to
Morton

JAN 26 1982 REC'D

January 22, 1982

Dear Mr. Hiller:

I have been asked to acknowledge the letter you addressed to the President asking him to make a cassette tape for use at the presentation you will give in March to delegates from over 190 Mennonite Churches.

As you may have surmised, the President has received and is continuing to receive hundreds of requests for taped messages, similar to yours, which, most unfortunately, he is unable to honor in view of the heavy schedule he constantly maintains.

Thank you, nevertheless, for your interest and thoughtfulness in asking the President to do this for you, and please know you have our best wishes.

Sincerely,

Gregory J. Newell
Special Assistant
to the President

Mr. Gary Hiller
Friendship Community
Route 3
Lititz, PA 17543

GJN:MHR:rs (JR)

cc and incmg to Mr. Moorhead



Friendship Community

Route 3, Lititz, PA 17543 Telephone 717 656-2466 or 717 627-0144

October 20, 1981

Ronald Reagan
The White House
Washington, DC

REGRET
DATE 12/11
TR
4 forward to
the minister

Dear Mr. President,

I am involved with a church-sponsored program of residential and social services for mentally retarded persons. I am not writing to criticize your policies which may curtail services to these and other needy persons. Rather, I would like to invite you to defend your philosophy and at the same time challenge the Church to "pick up the slack" in services to handicapped persons.

In March, 1982, I will be addressing over 2,000 delegates from over 190 Mennonite Churches to highlight the need for increased financial support for our existing ministry in the light of your budget cuts. I believe that it is your philosophy that the "private sector" should do more to help on a "grass roots" basis. I would like you to tell them that.

In the time it would take you to dictate a response to this letter, you could put your remarks onto the cassette tape which I have enclosed. You have a gift for being able to express yourself eloquently on topics such as this on the spur of the moment, so I am sure that you need not spend very much of your time.

I would like to play your remarks through the public address system at the end of my presentation while projecting a picture of you (or the American flag if I cannot find a slide of you) on a large screen. You could tell the delegates that you really are concerned about mentally retarded persons and that you are counting on them to help, given your tax cuts, etc. You might also say that you are trusting them to hire handicapped persons without federal coercion, etc.

For an investment of a few minutes of your time, you can certainly make a dramatic impact on these people as you "personally" address them in this way.

Thank you for your consideration of this request, Mr. President.

In Christ's Service,

Gary Hiller

Gary Hiller,
Social Work Supervisor

NOTES FOR MR. REAGAN

1. The meeting referred to in the letter is the Lancaster Mennonite Conference Annual Meeting, held March 20 at Lancaster Mennonite High School.
2. The purpose of the Annual Meeting is to inform the Mennonite constituency of the many programs of Lancaster Mennonite Conference.
3. Friendship Community is a "Brotherhood Ministry" of the Eastern Mennonite Board of Missions and Charities, which is the mission board for Lancaster Mennonite Conference. One Brotherhood Ministry is featured each year.
4. Friendship Community has the opportunity to present the needs of mentally handicapped persons to the brotherhood and to urge church support of the services which we provide and which we should provide.
5. The Annual Meeting will be attended by almost 2,000 persons, most of whom are delegates from the 190 Lancaster Mennonite Conference churches.
6. The Annual Meeting will be "covered" by reporters and writers from various Mennonite (and other Christian) publications and radio.
7. I am employed by the Eastern Mennonite Board of Missions and Charities to facilitate programs to meet the needs of mentally retarded persons and their families.
8. Our current program consists of group homes, supervised apartments, counseling services, a "big brother" type of program, respite care, recreational activities, retreats, and public education.

1. South Brooklyn Community
Organization
(Borough Park)
Agudath Israel of America
4520 18th Avenue
Brooklyn, New York
(212) 435-1300

Rabbi Shmuel (Samuel) Lefkowitz

(prototype social, educational,
cultural neighborhood renewal
project of the national orthodox
Jewish organization

- private corporate contributions including Ford Foundation.
- 4 years experience
- job training, senior citizens, housing
- Ed Hoyer is familiar with group, and is speaking to them, Mar. 15.

2. Voice of Calvary Ministries
1655 St. Charles Street
Jackson, Mississippi
39209

(601) 353-1635

Founder: Rev. John Perkins
President: Lemuel S. Tucker

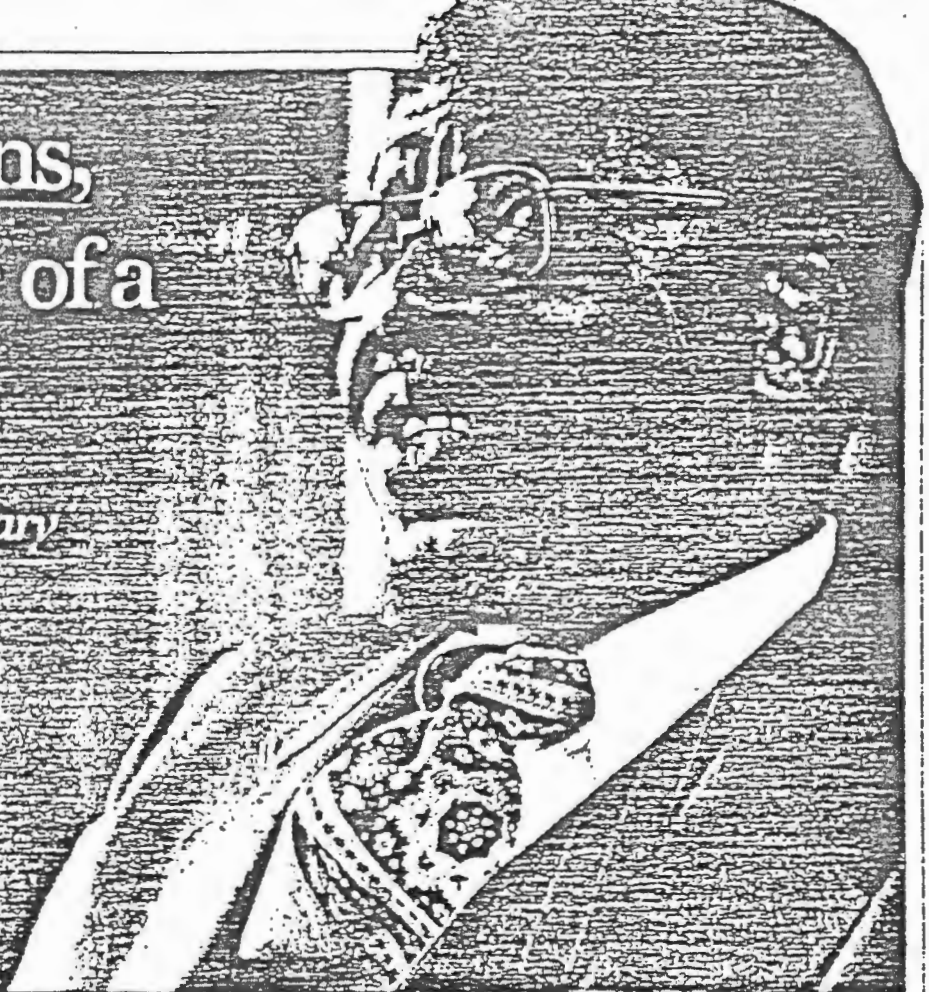
10 yrs.

- cooperative
- credit union
- job training
- child care
- tutoring
- health centers
- print shop
- food bank

John Perkins, The Stature of a Servant

WILL NORTON, JR.

*Through Voice of Calvary
Ministries he has
dealt with housing,
health care,
nutrition, and
education.*



FIFTY BLACK STUDENTS are crowded into a social studies classroom at Lanier High School in Jackson, Mississippi. The teacher introduces the speaker. "Rev. John Perkins is here today. He is a pioneer in community development, and he loves the Lord."

Perkins thanks the teacher, then says, "I'm here to tell you that the easy life is not the best life. The difficult life gives us discipline. Then we can be all that we can be."

Perkins, stooped and graying, seemed small in front of the big blackboard. I could sense that he had faced much personal hurt over the last decade or so. Yet he seemed relaxed and at peace with himself. "My mother died," he told the students, "and my father was a drunkard and gave my brothers and sisters and me to my grandmother, and we grew up on a plantation in New Hebron.

"Do any of you know what a plantation was?" he asked. Then, without waiting, he explained: "It was another way of holding black people in subjection after Emancipation. But in 1964-5 the system was broken in this state."

The students were not paying close attention. They were acting as if Perkins were just another speaker; some of them seemed to be daydreaming. "I didn't really understand economics, but I began to learn when I was about 12," he said. "A lot of people

were beginning to migrate to Detroit, Chicago, Memphis, and Jackson.

"So kids would come back in the fall and tell us about life in other places. We felt bad because we hadn't been there. So we'd pretend that we'd been to Jackson."

The students burst into laughter. Here was an honest fellow who was just like them. He admitted he had lied to save face. The room began to come alive, and the young people concentrated on Perkins's words. "But when other kids who had been there would ask us about things, we didn't know what they were talking about."

The students loved it. They laughed and hooted. "What you say, John," one fellow shouted at a classmate across the room. Perkins had their attention.

"One summer my brother and I spent a day in another town about 10-12 miles from New Hebron. We thought we would get paid \$1.50 for the day, but when I went to collect, the plantation owner gave me a dime and a nickel.

"I was mad. I wanted to throw it in his face. He had done me wrong, and I didn't want his money. But I took it."

The Lanier students identified with his anger. "Tell us," a young man in the front row said. "Tell us."

"You see," Perkins said, "you are here to be informed, to understand what is going on around. If you don't, you won't have the skills to cope."

those students in a way they had never heard. He won them over. Here was a man who had succeeded. He had been angry, had been cheated, had lied. And he told it straightforward. They could trust him.

"I left Mississippi and went to California," he said. "I got good jobs and experience, and I practiced control. However, my life was changed. In 1957 I was going to a Bible study, and we were studying Galatians, and I got to know Jesus." Perkins said, linking his conversion to the economics lesson.

"I began to look beyond myself. I was limited. I was not very productive. I was not using my creativity to help other people. I was not really successful because I was thinking only about myself instead of about others.

"You see," he said, gesturing at a young man about five or six rows back, "you have to think of the quality of life for those who live around you. To do this you have to develop skills. The national government gave us food stamps and other things, but all that money went to the rich who owned the means of production. Now we are starving because we don't have anything. But we didn't develop our skills.

"You have to do it. You are the hope of the next 20 years in America. Nobody owes you anything. You have the opportunity. You have to do it."

Then Perkins thanked the group. But before he could sit down, the speaker who

had come in late, said to the students, "I want to thank Rev. Perkins for being here. We're going to have him here next fall to speak to a school assembly."

The bell rang. But the students lingered, crowding around Perkins, asking questions, telling him about themselves. As I watched and listened, I realized what a live alternative this man offers teen-aged blacks. And I wondered what young black man or woman would have the charisma, the understanding, or the personal resilience to lead this generation in the 1990s.

One young man stayed with us, walking down the hall. He seemed in need of one last affirmation. "You can do it," Perkins said. "I'm counting on you, and you come see me when school is out." The young man grinned, then headed to his next class.

When CHRISTIANITY TODAY asked me to spend several days with John Perkins, the founder of Voice of Calvary Ministries, I thought back to 1970 when I first met him. He had been part of a boycott of merchants in Mendenhall, where he was then living, a town of 3,000 located in the Piney Woods section of Mississippi, about 40 miles south-east of Jackson.

Police had arrested a black teen-ager, and as a result of demonstration marches, Perkins had been jailed in Brandon and beaten. When he and several other blacks were released, a civil-rights attorney in Jackson called a press conference at which each black spoke. All the communications media were represented.

"I believe that's the reason I'm alive today," Perkins told me. "Mississippi people saw the welts on my head. I didn't scream and show hostility, and the people of Mississippi believed that what I said happened, did happen. I believe the Spirit of God was there, and the people understood."

Ten years before, Perkins had returned from California to his native Mississippi and gone to work picking cotton. Slowly, through Sunday school classes, vacation Bible schools, and finally public schools he began to find ways to teach the Scripture. He recalls that God taught him that real evangelism takes a Christian to the point of standing face to face with the real needs of a person, and then reaches out to help meet those needs.

Founding Voice of Calvary Ministries (VOC) in 1964, he dealt with crises in housing, health care, nutrition, education, and skills. In time he became involved in voter registration and in starting small business co-ops to break the cycle of poverty that trapped the poor.

Voice of Calvary Ministries now includes a housing co-op, a network of thrift stores, three Christian health care centers (which also provide pastoral counseling), and the International Study Center, which helps

young people develop into leaders through on-the-job training in VOC ministries.

Perkins has now assumed new responsibilities. For years he was the organization's primary developer, manager, and fund raiser, but those responsibilities have become too big for one man. He recently resigned as president of Voice of Calvary Ministries, and the board of servants has named him minister at large. "We are in the midst of discovering what John's role is in VOC," H. Spees, head of the health center ministries, said in late July. "No one is going to replace him. Nobody could. Lem Tucker has been named president, and John will be president emeritus."

Perkins says, "I gave up being chief executive officer and will be minister at large. I'm elected to the board of servants, and I'll raise funds and work on projects with other organizations." Perhaps VOC has avoided the founder's trap that has constrained so many evangelical organizations.

"We have some negative models," Perkins admitted when asked whether he would be like other evangelical leaders whose feelings were hurt when they no longer were in charge of day-to-day activities. "I want to be part of VOC, and I want our young leaders to be independent of me," he said. "As founder there is a danger that I'll assert my authority over them, and they will not be able to develop." The cut-and-dried management techniques of Western corporations may not be sophisticated enough to provide guidelines for such a not-for-profit, parachurch organization.

Voice of Calvary's health center serves the public at low rates, with an obvious personal touch. It is a VOC ministry that did not even exist 10 years ago. Now it is one of the most visible and thriving. Its staff is integrated, as are the other VOC staffs.

Perkins does not think it is up to the white man alone to bring about racial reconciliation. "I don't believe that I have to leave my destiny to a white man," he told me at breakfast the next morning. "If you believe the gospel you accept a positive message. When that gospel is preached, then God's power is let loose in a community and believers become a supernatural body. That is the only hope for a bad-looking situation—not white men or black men, but God's men."

When we stood to leave, a lieutenant from the Jackson Police Department left his table and approached us. He extended his hand. "Rev. Perkins, you doing all right?"

"Were you at Lynch Street when we had the festival?" Perkins asked the officer.

"No, I had another assignment that day," he said, "but I heard it was a success."

Lynch Street, in the black community near Jackson State University, is where a white policeman had been killed a few

weeks earlier. Perkins had been dispatched to the scene because someone was firing a gun. When he arrived, a black man was locking up a store. Hearing the policeman drive up, he turned, and blasted him.

To affirm the police, Voice of Calvary sponsored a festival on Lynch Street, which drew 4,000 people. Merchants on the street bought booths and displayed their goods. Voice of Calvary set up a tent. The VOC choir sang, and there were bands and speakers. As a result, crime in that area was greatly reduced during the weekend.

"The police and city officials are so appreciative of what we are doing," Perkins said as we returned to the car. As we drove, he continued. "I explained to the lieutenant that it is time for black and white folk to take positive action in support of police action. Instead of always being negative we need to affirm the police when they do what is right." We had reached Highway 49 going south out of Jackson toward Mendenhall and New Hebron. "The initiative that brings a policeman to a scene usually doesn't come from the policeman. So police often overreact. We at Voice of Calvary want to attack the problem in the community, not the symptom that results in police brutality or police fatalities."

Perkins and I spent most of that morning in New Hebron, visiting the health center and talking with staff members. Before leaving, we walked around the corner to a little alleyway where a policeman had shot and killed Perkins's brother many years earlier. On the way out of town we pulled off the road several times to pick wild plums. Perkins chattered enthusiastically about the fine young leadership at VOC. We went by the Voice of Calvary facilities and the health center in Mendenhall, and we walked through the modern co-op store.

When we returned to Jackson, we visited the Thrifco store, and then one of the buildings on Saint Charles Street in time to watch the beginning of a child evangelism class. A white college student stood facing four or five rows of black boys and girls sitting on folding chairs.

"Welcome to our Good News club," they sang. "We're so glad you're here." They were smiling and wiggling; their faces shone as they went through motions to illustrate the song.

They weren't singing to me, but I was glad I was there. They symbolized John Perkins's investment in the future. They illustrated how important it was that this black man had given up the good life in California to return to the state where his brother had been shot by a law enforcement officer, and where his people were suffering. Today the church is seeing the result: an effective, biblical balance between community development and evangelism. □

YOUTH MINISTRY PROGRAM

of

CATHOLIC YOUTH ORGANIZATION (CYO)

1011 First Avenue New York, N.Y. 10022

This program involves over 20,000 young people during a year's period. In a number of special settings such as one day sharing and learning programs, ongoing relational models, and special settings created in neighborhoods and high schools, youth of high school and college age are involved in a voluntary capacity as peer counselors, instructors and role models for their fellow youth.

This project has been the result of a growing indication over the years that young people listen more closely to their peers, especially in relation to the areas of their lives that are most important on a day-to-day basis. They speak more openly and more honestly to their peers and they are inclined to allow their peers to affect changes in their lives even in the most intimate of ways.

In a negative context, "peer pressure" is the expression used time and again to explain why young people do much of what they do. The Youth Ministry project seeks to build a positive

influence that is based on the use of strong, attractive role models who are peers of the youth they serve. Thus, young people who have been recognized as leaders in their local school, parish or neighborhood settings are invited to participate in the CYO's Youth Ministry programs.

Participants have a chance to recognize the importance of their own faith development and to reflect on their ethical and moral values in the society in which they live. The context is a three day "Retreat" experience which is conducted at one of two centers run by the Project. These sessions, continuing throughout the year (about 40 a year), rely on the direction and guidance of three full time staff members who hold Master's degrees in Social Work, Education and Ministry. But the real work of the Sessions is conducted by youth leaders who have been recognized at earlier sessions as valuable volunteers with potential as peer counselors and models.

In addition to these formational sessions or retreats,

the program is augmented by other sessions which seek to train the best of the leaders in forms of leadership in local youth settings. Once again, those who are recognized as future youth leaders are contacted to be part of later retreats where they help to lead the sessions. But prior to participation the volunteer must go through a series of training meetings.

Over a year's time, the volunteer peer counselors and leaders are called upon to represent youth in the Church at various gatherings. They help to bring a new sense of the importance of faith development and an integral vision of the importance of ethical values for youth. A follow-up and corollary of the direct voluntary services they give to the project is their continuing witness in neighborhood, parish and school settings.

The Project is an ongoing one that is evaluated yearly by the paid staff and the elected leaders of the voluntary staff. Since 1975, over 100,000 youth have had the services of the

volunteer peer counselors in taking an in-depth look at their lives and in seeing where the future was calling them. A major result of the effort has been the extension of the program into inner-city neighborhoods by Black, Hispanic and White youth who were recognized as leaders and who wanted to bring a positive peer pressure to their fellow youth in the inner city.

PSI PROJECT FILE

INFORMATION FORM

President's Task Force on Private
Sector Initiatives
734 Jackson Place, NW
Washington, DC 20500

(In completing, please type or print)

1. Project or Program Title: (Name of project or program described in this questionnaire.)

Youth Ministry Program of the C.Y.O.

2. Name of Sponsoring Organization or Group:

Catholic Youth Organization of the Archdiocese of New York

3. Address:

Street 1011 First Avenue

City/State New York, N.Y. 10022

Zip Code 10022

4. Contact:

Name Rev. Robert T. Ritchie

Title Executive Director

Telephone (212) 371-1000 Ext. 2050

Street 1011 First Avenue

City/State New York, N.Y. 10022

Zip Code 10022

5. When did project begin? Month Sept. Year 1975

6. Briefly state the purpose for which this project has been organized. (Item #17 asks for an in-depth summary of your project.)

To provide a context in which youth can share their faith experiences and help other youth grow in their leadership potential for the betterment of their neighborhoods, schools, parishes and individual selves.

7. Into which of the following general areas does this project fall?

- Employment, Economic Development
- Health
- Food, Clothing, Housing
- Transportation, Energy
- Education
- Environmental Protection and Conservation
- Safety, Crime Prevention, Consumer Protection
- Recreation and Cultural
- Other (Describe) Youth Peer Counseling

8. Please indicate which, if any, of the following audiences your project targets:

- | | |
|---|---|
| <input type="checkbox"/> Elders | <input checked="" type="checkbox"/> Minorities |
| <input type="checkbox"/> Families | <input type="checkbox"/> Offenders/Ex-Offenders |
| <input checked="" type="checkbox"/> Handicapped | <input type="checkbox"/> Women |
| <input checked="" type="checkbox"/> Low-Income | <input checked="" type="checkbox"/> Youth |
| <input type="checkbox"/> Other (Describe) _____ | |

9. What is the geographic scope of the project?

- | | |
|--|---------------------------------------|
| <input type="checkbox"/> National | <input type="checkbox"/> County |
| <input type="checkbox"/> Regional | <input type="checkbox"/> City or Town |
| <input type="checkbox"/> State | <input type="checkbox"/> Neighborhood |
| <input checked="" type="checkbox"/> Metropolitan Area & 7 Upstate Counties | |
| <input type="checkbox"/> Other (Describe) _____ | |

A. What is the approximate population of the area identified under item 9?

- | | |
|---|---|
| <input type="checkbox"/> Less than 1,000 | <input type="checkbox"/> 100,000 - 250,000 |
| <input type="checkbox"/> 1,000 - 5,000 | <input type="checkbox"/> 250,000 - 500,000 |
| <input type="checkbox"/> 5,000 - 25,000 | <input checked="" type="checkbox"/> More than 500,000 |
| <input type="checkbox"/> 25,000 - 100,000 | |

10. Please estimate the annual total costs of this project?

<u> </u> Less than \$5,000	<u> </u> \$50,000 - \$100,000
<u> </u> \$5,000 - 25,000	<u>XXX</u> More than \$100,000
<u> </u> \$25,000 - \$50,000	

11. What percentage of the funds for this project comes from each of the following sources?

<u>Source</u>	<u>Percentage of Total</u>	
<u>XXX</u>	<u>64%</u>	Basic Operating Budget Catholic Youth Organization
<u>XXX</u>	<u>25%</u>	Self-generated Revenue (Sales, Materials, Fees, etc.)
<u>XXX</u>	<u>8%</u>	Special Funding Campaign
<u>XXX</u>	<u>3%</u>	United Way or Other Federated Funding
<u> </u>	<u> </u>	Corporate Contributions
<u> </u>	<u> </u>	Inkind Contribution of Goods and Services
<u> </u>	<u> </u>	Foundation Grants
<u> </u>	<u> </u>	Local Government
<u> </u>	<u> </u>	State Government
<u> </u>	<u> </u>	Federal Government
<u> </u>	<u> </u>	Other (Describe)

12. How many full time, whether paid or volunteer, would it take to do this project? 10 people

A. How many paid staff does the project have?

Full Time	<u>5</u>
Part-Time	<u>1</u>

B. Are volunteers involved? Yes XXX No

If yes, please answer the following two questions. If no, go to question number 15.

13. In which of the following activities are volunteers involved and how many in each?

Activity	Number Involved
<u>XXX</u> Governance (Board, Committee, Advisory)	<u>25</u>
<u>XXX</u> Project Management	<u>100</u>
<u>XXX</u> Fundraising	<u>300</u>
<u>XXX</u> Public Relations	<u>20</u>
<u>XXX</u> Delivery of Project's Service	<u>650</u>
<u>XXX</u> Advocacy	<u>50</u>
<u>XXX</u> Self-Help	<u>600</u>
<u> </u> Other (Describe) _____	<u> </u>
TOTAL	<u> </u>

14. Is supervision of volunteers done by:

YES Paid Staff

YES Volunteers in Leadership Positions

15. Which of the following most accurately describes your organization?

- | | |
|---|--|
| a. <u> </u> Neighborhood Group | h. <u> </u> Small Business |
| b. <u> </u> Church | i. <u> </u> Corporation |
| c. <u>XXX</u> Local Voluntary Organization | j. <u> </u> Labor Union |
| d. <u> </u> Membership-based Civic Group (Rotary, Junior League, etc.) | k. <u> </u> Local or County Government Unit |
| e. <u> </u> Local Affiliate of a National Voluntary Organization | l. <u> </u> State Government Unit |
| f. <u> </u> Educational Institution | m. <u> </u> Federal Government Unit |
| g. <u> </u> Private Foundation | n. <u> </u> Other |

A. In addition, which of the above have a direct or significant involvement in carrying out your project

- | | | | |
|----------------|----------------|----------------|----------------|
| a. <u>X</u> | e. <u>X</u> | i. <u> </u> | m. <u> </u> |
| b. <u>X</u> | f. <u>X</u> | j. <u> </u> | n. <u> </u> |
| c. <u> </u> | g. <u> </u> | k. <u> </u> | |
| d. <u>X</u> | h. <u> </u> | l. <u> </u> | |

16. Which of the following features of your project do you consider to be particularly outstanding and worthy of replication?

- Community needs assessment or issue identification
- Project planning and design
- Creation of coalitions with other organizations and agencies
- Demonstrated cost effectiveness
- Volunteer recruitment
- Volunteer management
- Volunteer/paid staff relations
- Public communications and information exchange
- Fundraising
- Development of financial "self-sufficiency"
- Involvement of volunteers in leadership or management positions
- Evaluation/research of project results
- Other (Describe) _____

KJUBILEE

"A bruised reed
he will not break,
and a smoldering
wick he will not snuff out."
Isaiah 42:3

The Monthly Newsletter of Prison Fellowship

March 1982 • P.O. Box 40562 • Washington, D.C. 20016 • 703/759-4521

Agape House: Missouri's Ministry of Love

When her husband began doing time at Missouri State Prison in Jefferson City, Sheila Clark* knew the trip across the state and her limited funds wouldn't stop her from visiting him. So she took the few dollars she had, bought a bus ticket, and boarded a Greyhound in Kennet bound for Jefferson City. When she arrived five hours later, she had no idea what to do next. She had heard that other families visiting inmates slept on park benches or under bridges. She was afraid to do either, and it was getting late.

Tired and confused, she asked a cab driver for directions to the most inexpensive hotel in town. Instead, he told her about a guest home especially for families of prisoners: Agape House.

She found her way to the large Victorian home, just a block from the prison. The house manager welcomed her warmly, and showed her to a guest room. Sheila was thrilled at the rate: only three dollars a night. The woman also gave her a Bible. Sheila accepted it politely, but wasn't ready to read it. For now it was enough that she had a warm room and a bed.

Sheila's story is not unusual. More than half of Missouri's prison population is incarcerated in the Jefferson City area, yet they come from Kansas City and St. Louis, hundreds of miles away. Wives, mothers, sisters and children of inmates come from all over the state to visit their men. And since late 1980, many have found shelter at Agape House.

The story of how Agape House came to be is a wonderful illustration of what can happen when people care.

Before Agape House, Prison Fellowship volunteers hosted many inmate families in their homes, but they couldn't handle the swelling numbers. Local

tacted Janice Webb. To Sister Heaney, Mrs. Webb was the "only logical person to get the job done."

Janice Webb, a volunteer who had been coordinating PF activities in the area for three years, had seen a lot of inmate hurts and family needs. When



Agape House

attending a PF conference in Washington, D.C., she heard another volunteer describe a hospitality house for inmates' families in West Virginia. The idea kept coming back to her as she pondered the needs in Jefferson City.

So Janice Webb went to work mobilizing her community. And before the group even had a house, they had a name and a goal: "Our sole purpose is to provide agape, God's unconditional love, to prisoners and their families."

An Agape House Board was formed of Prison Fellowship volunteers and other community leaders, all deeply committed to the needs of inmates and their families. The result was a pioneer ministry in Missouri, and one of the few of its kind in the nation.

In May 1980, the Board found an old rooming house a block from the Mis-

downpayment, in just six weeks; a Christian attorney did the legal work for free. In September the tenants vacated; then, after two months of backbreaking cleaning and renovating, on November 1, 1980, a sparkling new Agape House opened its doors.



Janice Webb, right, and other PF volunteers meet with inmates during a seminar.

Agape House is not just a place where families find a bed, bath, towels and a toothbrush. Something deeper is communicated to the families who stay there. It is the certainty that someone cares.

The women who oversee the house are key testimony to that truth. Mildred Taylor, the house manager, is a widow who served as a missionary volunteer to Indonesia. "I had prayed to the Lord when I left Indonesia, 'wherever You want me to go, let them contact me,' she said.

Indeed, it wasn't long before Janice Webb telephoned Mildred with an offer to work at Agape House. She had no previous experience with inmates or their families, but felt sure God wanted her in the ministry. So, she left South Carolina for Missouri and Agape House.

Since the ministry could not be shouldered alone, Lunette Bouknight, a friend of Mildred's, later moved in.

Sister Ruth Heaney, the project's assistant manager, also lives at the House. Deeply involved in prison ministry and criminal justice reform, Sister Ruth Heaney spends much of her time, traveling in prisons throughout Missouri, visiting inmates who have no one else to care for them.

Mildred Taylor describes their work simply: "We minister love to them. Of course, we are open to discussing the Bible with them—each guest receives a New Testament with the plan of salvation clearly outlined—but some are not open at all at first. So we are a sounding board for them to talk. The Scriptures say that 'it is the love of God that brings men to repentance.' We just share that love."

Continued on page four



Sister Ruth Heaney



Lunette Bouknight, left, and Mildred Taylor, right.



A young guest at Agape House.

community leaders and state organizations also saw the need. So Sister Ruth Heaney, a Roman Catholic nun on the Criminal Justice Commission of the Missouri Council of Churches, con-

*Name has been changed according to her request.

souri State Penitentiary. The two-story stucco with nearly a dozen bedrooms and three kitchens was going for \$46,000, a price Janice Webb calls a "miracle of God." The new Board raised \$5,000, the

Continued from page one

That love touched Sheila Clark's heart. After discovering Agape House, she came back month after month. She also began reading her Bible. One evening, during a spontaneous discussion around the dinner table, Mrs. Taylor asked her, "Are you interested in becoming a Christian?" "I wasn't too sure in the beginning," she said, "but I am now." And Sheila prayed to receive Christ.

Many visitors find new life at Agape House. One explained in a letter to Mrs. Taylor: "Staying at the House meant so much to me. I read the Bible you gave me—I've been trying to reaffirm my faith for months. I read more . . . and I prayed and was washed clean of my sins."

Another wrote: "The last night I had \$13 left to get home on, and I saw another woman who was in greater need than I was, so I gave her half. I knew God would provide. I went to bed feeling good that I could, with God's help, do something good for someone."

That is the message of Agape House. With God's help, we can meet the needs of others. And Agape House stands not as a monument, but as a living example. Janice Webb describes the challenge well: "The Lord has done it—we have seen His hand. We want people to hear about Agape House and say, not 'look what they're doing in Missouri,' but, 'if they are doing that there, what would God have us do in our community?'"



telephone
(202) 395-6116

The President's Task Force on Private Sector Initiatives
734 Jackson Place N.W. • Washington, D.C. • 20500

To: Morton

Please call

Jim Johnson
395-7362

1. South Brooklyn Community
Organization
(Borough Park)
Agudath Israel of America
4520 18th Avenue
Brooklyn, New York
(212) 435-1300

Rabbi Shmuel (Samuel) Lefkowitz

(prototype social, educational,
cultural neighborhood renewal
project of the national orthodox
Jewish organization

- private corporate contributions including
^{Ford Foundation}
- 4 years experience
- job training, senior citizens,
housing
- Ed Hoyer is familiar with group,
and is speaking to them, Mar. 15.

2. Voice of Calvary Ministries
1655 St. Charles Street
Jackson, Mississippi
39209

(601) 353-1635

Founder: Rev. John Perkins

President: Lemuel S. Tucker

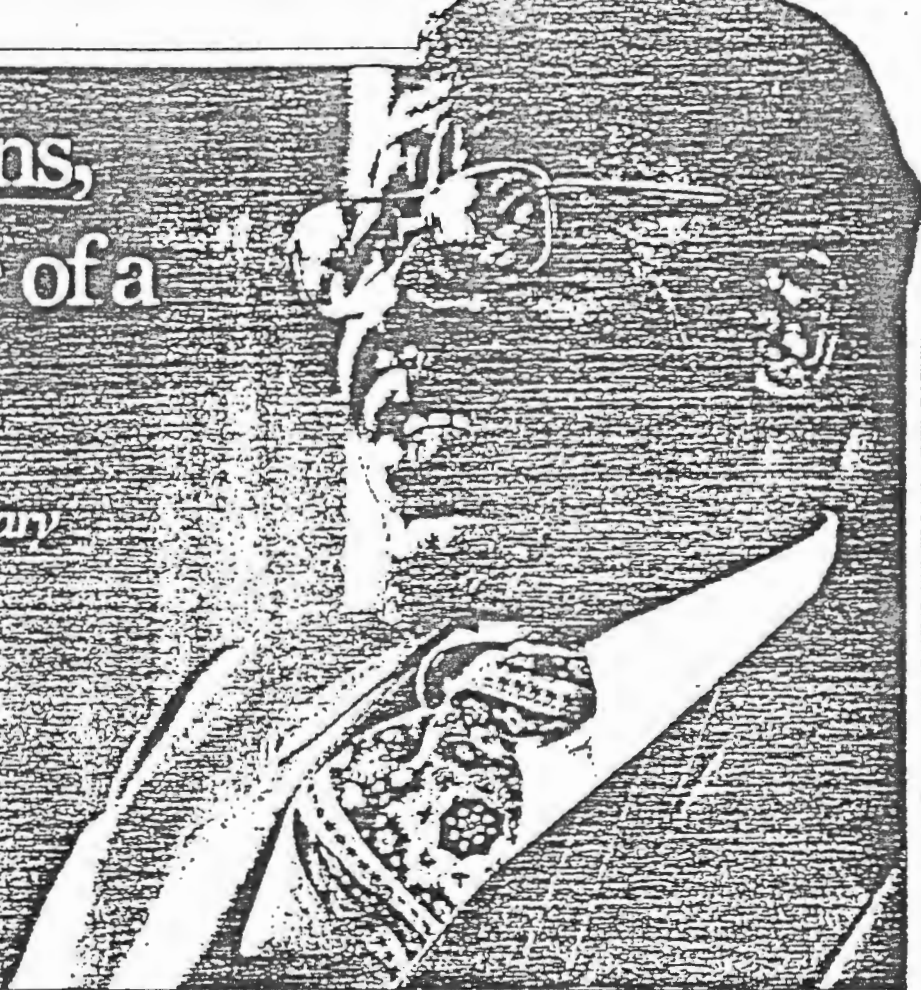
10 yrs.

- cooperative
- credit union
- job training
- child care
- tutoring
- health centers
- print shop
- food bank

John Perkins, The Stature of a Servant

WILL NORTON, JR.

*Through Voice of Calvary
Ministries he has
dealt with housing,
health care,
nutrition, and
education.*



FIFTY BLACK STUDENTS are crowded into a social studies classroom at Lanier High School in Jackson, Mississippi. The teacher introduces the speaker: "Rev. John Perkins is here today. He is a pioneer in community development, and he loves the Lord."

Perkins thanks the teacher, then says, "I'm here to tell you that the easy life is not the best life. The difficult life gives us discipline. Then we can be all that we can be."

Perkins, stooped and graying, seemed small in front of the big blackboard. I could sense that he had faced much personal hurt over the last decade or so. Yet he seemed relaxed and at peace with himself. "My mother died," he told the students, "and my father was a drunkard and gave my brothers and sisters and me to my grandmother, and we grew up on a plantation in New Hebron.

"Do any of you know what a plantation was?" he asked. Then, without waiting, he explained: "It was another way of holding black people in subjection after Emancipation. But in 1964-5 the system was broken in this state."

The students were not paying close attention. They were acting as if Perkins were just another speaker; some of them seemed to be daydreaming. "I didn't really understand economics, but I began to learn when I was about 11," he said. "A lot of people

were beginning to migrate to Detroit, Chicago, Memphis, and Jackson.

"So kids would come back in the fall and tell us about life in other places. We felt bad because we hadn't been there. So we'd pretend that we'd been to Jackson."

The students burst into laughter. Here was an honest fellow who was just like them. He admitted he had lied to save face. The room began to come alive, and the young people concentrated on Perkins's words. "But when other kids who had been there would ask us about things, we didn't know what they were talking about."

The students loved it. They laughed and hooted. "What you say, John," one fellow shouted at a classmate across the room. Perkins had their attention.

"One summer my brother and I spent a day in another town about 10-12 miles from New Hebron. We thought we would get paid \$1.50 for the day, but when I went to collect, the plantation owner gave me a dime and a nickel.

"I was mad. I wanted to throw it in his face. He had done me wrong, and I didn't want his money. But I took it."

The Lanier students identified with his anger. "Tell us," a young man in the front row said. "Tell us."

"You see," Perkins said, "you are here to be informed, to understand what is going on around. If you don't, you won't have the skills to cope."

During the next hour, Perkins spoke to

those students in a way they had never heard. He won them over. Here was a man who had succeeded. He had been angry, had been cheated, had lied. And he told it straightforward. They could trust him.

"I left Mississippi and went to California," he said. "I got good jobs and experience, and I practiced control. However, my life was changed. In 1957 I was going to a Bible study, and we were studying Galatians, and I got to know Jesus." Perkins said, linking his conversion to the economics lesson.

"I began to look beyond myself. I was limited. I was not very productive. I was not using my creativity to help other people. I was not really successful because I was thinking only about myself instead of about others.

"You see," he said, gesturing at a young man about five or six rows back, "you have to think of the quality of life for those who live around you. To do this you have to develop skills. The national government gave us food stamps and other things, but all that money went to the rich who owned the means of production. Now we are moaning because we don't have anything. But we didn't develop our skills.

"You have to do it. You are the hope of the next 20 years in America. Nobody owes you anything. You have the opportunity. You have to do it."

Then Perkins thanked the group. But before he could sit down, the principal who

had come in late, said to the students, "I want to thank Rev. Perkins for being here. We're going to have him here next fall to speak to a school assembly."

The bell rang. But the students lingered, crowding around Perkins, asking questions, telling him about themselves. As I watched and listened, I realized what a live alternative this man offers teen-aged blacks. And I wondered what young black man or woman would have the charisma, the understanding, or the personal resilience to lead this generation in the 1990s.

One young man stayed with us, walking down the hall. He seemed in need of one last affirmation. "You can do it," Perkins said. "I'm counting on you, and you come see me when school is out." The young man grinned, then headed to his next class.

When CHRISTIANITY TODAY asked me to spend several days with John Perkins, the founder of Voice of Calvary Ministries, I thought back to 1970 when I first met him. He had been part of a boycott of merchants in Mendenhall, where he was then living, a town of 3,000 located in the Piney Woods section of Mississippi, about 40 miles southeast of Jackson.

Police had arrested a black teen-ager, and as a result of demonstration marches, Perkins had been jailed in Brandon and beaten. When he and several other blacks were released, a civil-rights attorney in Jackson called a press conference at which each black spoke. All the communications media were represented.

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young people develop into leaders through on-the-job training in voc ministries.

Perkins has now assumed new responsibilities. For years he was the organization's primary developer, manager, and fund raiser, but those responsibilities have become too big for one man. He recently resigned as president of Voice of Calvary Ministries, and the board of servants has named him minister at large. "We are in the midst of discovering what John's role is in voc," H. Spees, head of the health center ministries, said in late July. "No one is going to replace him. Nobody could. Lem Tucker has been named president, and John will be president emeritus."

Perkins says, "I gave up being chief executive officer and will be minister at large. I'm elected to the board of servants, and I'll raise funds and work on projects with other organizations." Perhaps voc has avoided the founder's trap that has constrained so many evangelical organizations.

"We have some negative models," Perkins admitted when asked whether he would be like other evangelical leaders whose feelings were hurt when they no longer were in charge of day-to-day activities. "I want to be part of voc, and I want our young leaders to be independent of me," he said. "As founder there is a danger that I'll assert my authority over them, and they will not be able to develop." The cut-and-dried management techniques of Western corporations may not be sophisticated enough to provide guidelines for such a not-for-profit, parachurch organization.

Voice of Calvary's health center serves the public at low rates, with an obvious personal touch. It is a voc ministry that did not even exist 10 years ago. Now it is one of the most visible and thriving. Its staff is integrated, as are the other voc staffs.

Perkins does not think it is up to the white man alone to bring about racial reconciliation. "I don't believe that I have to leave my destiny to a white man," he told me at breakfast the next morning. "If you believe the gospel you accept a positive message. When that gospel is preached, then God's power is let loose in a community and believers become a supernatural body. That is the only hope for a bad-looking situation—not white men or black men, but God's men."

When we stood to leave, a lieutenant from the Jackson Police Department left his table and approached us. He extended his hand. "Rev. Perkins, you doing all right?"

"Were you at Lynch Street when we had the festival?" Perkins asked the officer.

"No, I had another assignment that day," he said, "but I heard it was a success."

Lynch Street, in the black community near Jackson State University, is where a white policeman had been killed a few

weeks earlier. The policeman had been dispatched to the scene because someone was firing a gun. When he arrived, a black man was locking up a store. Hearing the policeman drive up, he turned, and blasted him.

To affirm the police, Voice of Calvary sponsored a festival on Lynch Street, which drew 4,000 people. Merchants on the street bought booths and displayed their goods. Voice of Calvary set up a tent. The voc choir sang, and there were bands and speakers. As a result, crime in that area was greatly reduced during the weekend.

"The police and city officials are so appreciative of what we are doing," Perkins said as we returned to the car. As we drove, he continued. "I explained to the lieutenant that it is time for black and white folk to take positive action in support of police action. Instead of always being negative we need to affirm the police when they do what is right." We had reached Highway 49 going south out of Jackson toward Mendenhall and New Hebron. "The initiative that brings a policeman to a scene usually doesn't come from the policeman. So police often overreact. We at Voice of Calvary want to attack the problem in the community, not the symptom that results in police brutality or police fatalities."

Perkins and I spent most of that morning in New Hebron, visiting the health center and talking with staff members. Before leaving, we walked around the corner to a little alleyway where a policeman had shot and killed Perkins's brother many years earlier. On the way out of town we pulled off the road several times to pick wild plums. Perkins chattered enthusiastically about the fine young leadership at voc. We went by the Voice of Calvary facilities and the health center in Mendenhall, and we walked through the modern co-op store.

When we returned to Jackson, we visited the Thriftco store, and then one of the buildings on Saint Charles Street in time to watch the beginning of a child evangelism class. A white college student stood facing four or five rows of black boys and girls sitting on folding chairs.

"Welcome to our Good News club," they sang. "We're so glad you're here." They were smiling and wiggling; their faces shone as they went through motions to illustrate the song.

They weren't singing to me, but I was glad I was there. They symbolized John Perkins's investment in the future. They illustrated how important it was that this black man had given up the good life in California to return to the state where his brother had been shot by a law enforcement officer, and where his people were suffering. Today the church is seeing the result: an effective, biblical balance between community development and evangelism. □

YOUTH MINISTRY PROGRAM

of

CATHOLIC YOUTH ORGANIZATION (CYO)

1011 First Avenue New York, N.Y. 10022

This program involves over 20,000 young people during a year's period. In a number of special settings such as one day sharing and learning programs, ongoing relational models, and special settings created in neighborhoods and high schools, youth of high school and college age are involved in a voluntary capacity as peer counselors, instructors and role models for their fellow youth.

This project has been the result of a growing indication over the years that young people listen more closely to their peers, especially in relation to the areas of their lives that are most important on a day-to-day basis. They speak more openly and more honestly to their peers and they are inclined to allow their peers to affect changes in their lives even in the most intimate of ways.

In a negative context, "peer pressure" is the expression used time and again to explain why young people do much of what they do. The Youth Ministry project seeks to build a positive

influence that is based on the use of strong, attractive role models who are peers of the youth they serve. Thus, young people who have been recognized as leaders in their local school, parish or neighborhood settings are invited to participate in the CYO's Youth Ministry programs.

Participants have a chance to recognize the importance of their own faith development and to reflect on their ethical and moral values in the society in which they live. The context is a three day "Retreat" experience which is conducted at one of two centers run by the Project. These sessions, continuing throughout the year (about 40 a year), rely on the direction and guidance of three full time staff members who hold Master's degrees in Social Work, Education and Ministry. But the real work of the Sessions is conducted by youth leaders who have been recognized at earlier sessions as valuable volunteers with potential as peer counselors and models.

In addition to these formational sessions or retreats,

the program is augmented by other sessions which seek to train the best of the leaders in forms of leadership in local youth settings. Once again, those who are recognized as future youth leaders are contacted to be part of later retreats where they help to lead the sessions. But prior to participation the volunteer must go through a series of training meetings.

Over a year's time, the volunteer peer counselors and leaders are called upon to represent youth in the Church at various gatherings. They help to bring a new sense of the importance of faith development and an integral vision of the importance of ethical values for youth. A follow-up and corollary of the direct voluntary services they give to the project is their continuing witness in neighborhood, parish and school settings.

The Project is an ongoing one that is evaluated yearly by the paid staff and the elected leaders of the voluntary staff. Since 1975, over 100,000 youth have had the services of the

volunteer peer counselors in taking an in-depth look at their lives and in seeing where the future was calling them. A major result of the effort has been the extension of the program into inner-city neighborhoods by Black, Hispanic and White youth who were recognized as leaders and who wanted to bring a positive peer pressure to their fellow youth in the inner city.

PSI PROJECT FILE

INFORMATION FORM

President's Task Force on Private
Sector Initiatives
734 Jackson Place, NW
Washington, DC 20500

(In completing, please type or print)

1. Project or Program Title: (Name of project or program described in this questionnaire.)

Youth Ministry Program of the C.Y.O.

2. Name of Sponsoring Organization or Group:

Catholic Youth Organization of the Archdiocese of New York

3. Address:

Street 1011 First Avenue

City/State New York, N.Y. 10022

Zip Code 10022

4. Contact:

Name Rev. Robert T. Ritchie

Title Executive Director

Telephone (212) 371-1000 Ext. 2050

Street 1011 First Avenue

City/State New York, N.Y. 10022

Zip Code 10022

5. When did project begin? Month Sept. Year 1975

6. Briefly state the purpose for which this project has been organized. (Item #17 asks for an in-depth summary of your project.)

To provide a context in which youth can share their faith experiences and help other youth grow in their leadership potential for the betterment of their neighborhoods, schools, parishes and individual selves.

7. Into which of the following general areas does this project fall?

- Employment, Economic Development
- Health
- Food, Clothing, Housing
- Transportation, Energy
- Education
- Environmental Protection and Conservation
- Safety, Crime Prevention, Consumer Protection
- Recreation and Cultural
- Other (Describe) Youth Peer Counseling

8. Please indicate which, if any, of the following audiences your project targets:

- | | |
|---|---|
| <input type="checkbox"/> Elders | <input checked="" type="checkbox"/> Minorities |
| <input type="checkbox"/> Families | <input type="checkbox"/> Offenders/Ex-Offenders |
| <input checked="" type="checkbox"/> Handicapped | <input type="checkbox"/> Women |
| <input checked="" type="checkbox"/> Low-Income | <input checked="" type="checkbox"/> Youth |
| <input type="checkbox"/> Other (Describe) _____ | |

9. What is the geographic scope of the project?

- | | |
|--|---------------------------------------|
| <input type="checkbox"/> National | <input type="checkbox"/> County |
| <input type="checkbox"/> Regional | <input type="checkbox"/> City or Town |
| <input type="checkbox"/> State | <input type="checkbox"/> Neighborhood |
| <input checked="" type="checkbox"/> Metropolitan Area & 7 Upstate Counties | |
| <input type="checkbox"/> Other (Describe) _____ | |

A. What is the approximate population of the area identified under item 9?

- | | |
|---|---|
| <input type="checkbox"/> Less than 1,000 | <input type="checkbox"/> 100,000 - 250,000 |
| <input type="checkbox"/> 1,000 - 5,000 | <input type="checkbox"/> 250,000 - 500,000 |
| <input type="checkbox"/> 5,000 - 25,000 | <input checked="" type="checkbox"/> More than 500,000 |
| <input type="checkbox"/> 25,000 - 100,000 | |

10. Please estimate the annual total costs of this project?

<input type="checkbox"/> Less than \$5,000	<input type="checkbox"/> \$50,000 - \$100,000
<input type="checkbox"/> \$5,000 - 25,000	<input checked="" type="checkbox"/> More than \$100,000
<input type="checkbox"/> \$25,000 - \$50,000	

11. What percentage of the funds for this project comes from each of the following sources?

<u>Source</u>	<u>Percentage of Total</u>	
<u>XXX</u>	<u>64%</u>	Basic Operating Budget Catholic Youth Organization
<u>XXX</u>	<u>25%</u>	Self-generated Revenue (Sales, Materials, Fees, etc.)
<u>XXX</u>	<u>8%</u>	Special Funding Campaign
<u>XXX</u>	<u>3%</u>	United Way or Other Federated Funding
<u> </u>	<u> </u>	Corporate Contributions
<u> </u>	<u> </u>	Inkind Contribution of Goods and Services
<u> </u>	<u> </u>	Foundation Grants
<u> </u>	<u> </u>	Local Government
<u> </u>	<u> </u>	State Government
<u> </u>	<u> </u>	Federal Government
<u> </u>	<u> </u>	Other (Describe)

12. How many full time, whether paid or volunteer, would it take to do this project? 10 people

A. How many paid staff does the project have?

Full Time 5
 Part-Time 1

B. Are volunteers involved? Yes XXX No

If yes, please answer the following two questions. If no, go to question number 15.

13. In which of the following activities are volunteers involved and how many in each?

<u>Activity</u>	<u>Number Involved</u>
<u>XXX</u> Governance (Board, Committee, Advisory)	<u>25</u>
<u>XXX</u> Project Management	<u>100</u>
<u>XXX</u> Fundraising	<u>300</u>
<u>XXX</u> Public Relations	<u>20</u>
<u>XXX</u> Delivery of Project's Service	<u>650</u>
<u>XXX</u> Advocacy	<u>50</u>
<u>XXX</u> Self-Help	<u>600</u>
<u> </u> Other (Describe) _____	<u> </u>
TOTAL	<u> </u>

14. Is supervision of volunteers done by:

YES Paid Staff

YES Volunteers in Leadership Positions

15. Which of the following most accurately describes your organization?

- | | |
|---|--|
| a. <u> </u> Neighborhood Group | h. <u> </u> Small Business |
| b. <u> </u> Church | i. <u> </u> Corporation |
| c. <u>XXX</u> Local Voluntary Organization | j. <u> </u> Labor Union |
| d. <u> </u> Membership-based Civic Group (Rotary, Junior League, etc.) | k. <u> </u> Local or County Government Unit |
| e. <u> </u> Local Affiliate of a National Voluntary Organization | l. <u> </u> State Government Unit |
| f. <u> </u> Educational Institution | m. <u> </u> Federal Government Unit |
| g. <u> </u> Private Foundation | n. <u> </u> Other |

A. In addition, which of the above have a direct or significant involvement in carrying out your project

- | | | | |
|----------------|----------------|----------------|----------------|
| a. <u>X</u> | e. <u>X</u> | i. <u> </u> | m. <u> </u> |
| b. <u>X</u> | f. <u>X</u> | j. <u> </u> | n. <u> </u> |
| c. <u> </u> | g. <u> </u> | k. <u> </u> | |
| d. <u>X</u> | h. <u> </u> | l. <u> </u> | |

16. Which of the following features of your project do you consider to be particularly outstanding and worthy of replication?

- Community needs assessment or issue identification
- Project planning and design
- Creation of coalitions with other organizations and agencies
- Demonstrated cost effectiveness
- Volunteer recruitment
- Volunteer management
- Volunteer/paid staff relations
- Public communications and information exchange
- Fundraising
- Development of financial "self-sufficiency"
- Involvement of volunteers in leadership or management positions
- Evaluation/research of project results
- Other (Describe) _____

