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President: Rev. Lemuel Tucker

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The President's Task Force on Private Sector Initiatives
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Morton Blockwell

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

Jim Johnson

JUBILEE

"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

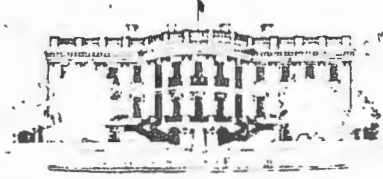
Continued from page one

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?'"



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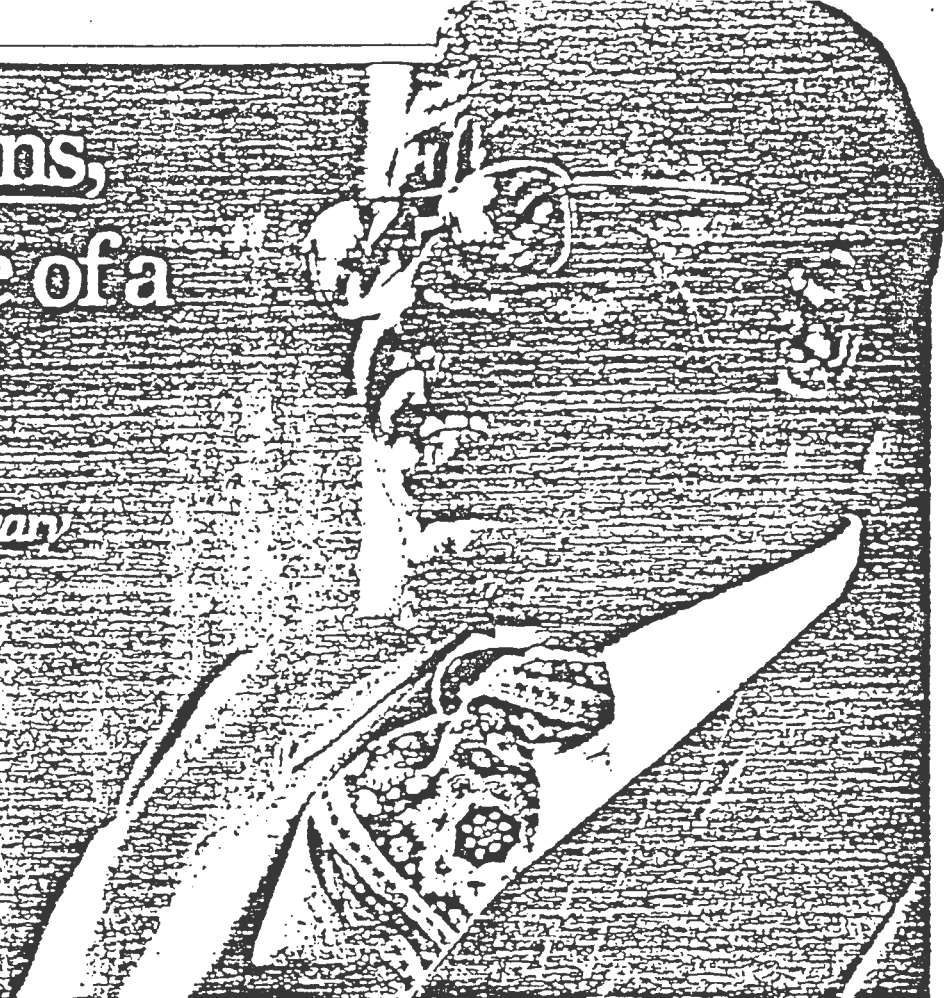
· print shop

· 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

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 moving 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 be-

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.

"I believe that's the reason I'm alive today," Perkins told me. "Mississippi people saw the wets 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. Speers, 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 hoths 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:
- | | |
|--|---|
| <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?

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) _____

Three R's of Community Development

John Perkins sums up the essentials of VOC's approach to ministry in what he calls the "Three R's" of community development.

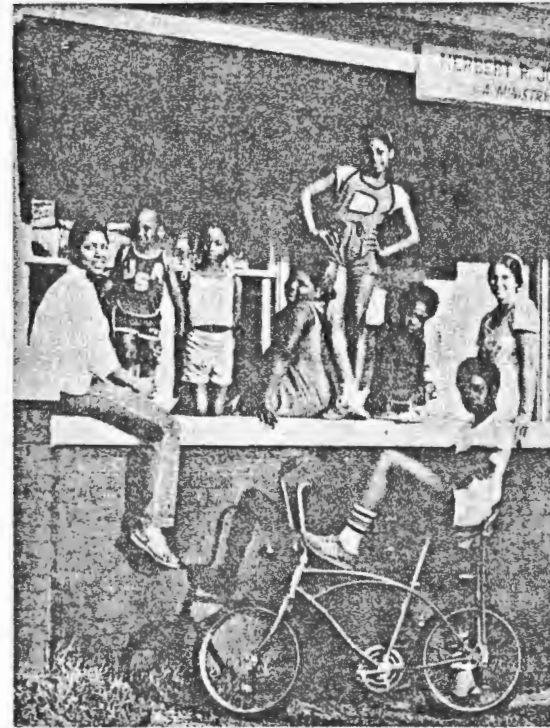
The first "R" is **relocation**. In order to minister effectively to the poor, Christians need to relocate in the community of need as part of a local body of believers. By living as neighbors with the poor, the needs of the neighborhood become one's own needs. Shared needs and friendships become a bridge for communicating the good news of Jesus Christ and working together for better conditions in the community.

The second "R" is **reconciliation**. The love and forgiveness of the gospel reconcile us to God. The gospel also calls for reconciliation with our neighbors. The local church is to be a force and a forum for reconciliation across all racial, cultural, social, and economic barriers.

The third "R" is **redistribution**. Christ calls us to share with those in need. This means redistribution of more than our goods. It means a sharing of our skills, technology and educational resources in a way that empowers people to break out of the cycle of poverty and become able to meet their own needs.

The "Three R's" of relocation, reconciliation, and redistribution are biblical principles which Voice of Calvary seeks to live out in witness to Christ and service to poor communities.

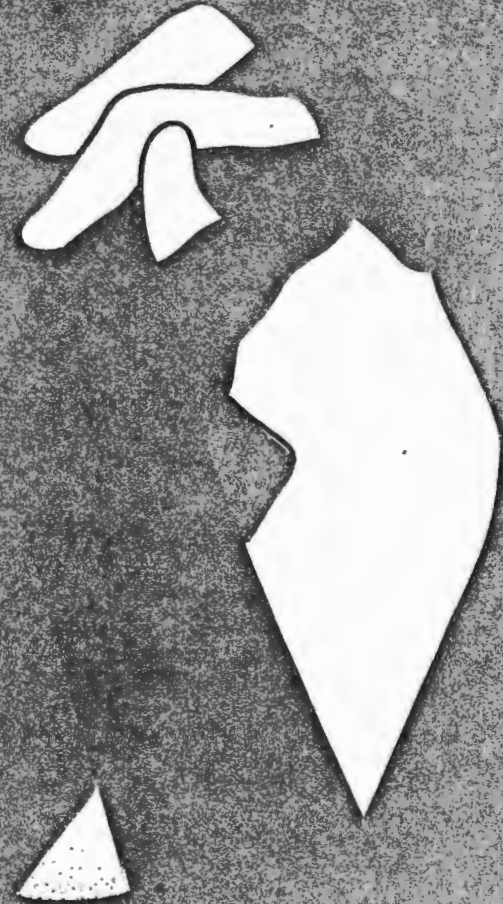
The larger body of Christ plays a key role in enabling VOC's work to continue. The help and support of churches and individuals is an essential resource as Voice of Calvary seeks to bring hope to Mississippi's poor.



**Voice of Calvary
Ministries**

1655 ST. CHARLES STREET.
JACKSON, MISSISSIPPI 39209

The
VOC
STORE



Voice of Calvary Ministries
1655 St. Charles Street
Jackson, Mississippi 39209
(601) 353-1635

If you would like to join hands with us in our ministries, please complete the coupon below and mail to Voice of Calvary Ministries, P.O. Box 10562, Jackson, MS 39209.

Name _____

Address _____

City _____ State _____ Zip _____

Please put me on your mailing list

I would like to be a monthly contributor to Voice of

Calvary Ministries (Amount \$ _____)

Enclosed is a gift of:

\$5 \$10 \$25 \$50 Other _____



Voice of Calvary Ministries has become a model for Christians across the country through its pioneering efforts in community development and racial reconciliation through the church. Voice of Calvary has worked to demonstrate the saving power of Jesus Christ by being a force for hope in poor communities, reaching out to every area of need: physical, social, economic, educational, and spiritual.

History of VOC's Development

VOC's work began in 1960 when John and Vera Mae Perkins returned to their native Mississippi. In response to God's call, John and his family left a successful job and secure life in California, and moved to the small town of Mendenhall to share his new-found Christian faith with his people.

As John preached and taught he came face to face with the deep and widespread needs of a poor rural town. He saw that racism and economic self-interest had trapped his people in a cycle of poverty. Many black people in Mendenhall lacked adequate food, housing, heating, clothing, health care, education, and jobs.

As John confronted these needs, he recognized that Christians are called not only to proclaim the gospel but to demonstrate it. This is in keeping with the example of Christ. Jesus brought His message of God's redeeming love into action

as He fed and healed the hungry and the sick. He called us as the church to demonstrate this love as well: to feed the hungry, clothe the naked, and bring justice to the oppressed.

In 1964 Rev. Perkins and a group of believers formed what is now the Voice of Calvary Church, and began to reach out to Mendenhall's poor. They acted on what John calls a key biblical principle. "By responding to the needs that people feel most deeply, we can flesh out the meaning of the gospel we proclaim. Social action becomes an integral part of evangelism. We call this the 'felt need' concept."

A store and cooperative farm were the church's first efforts to meet the community's need for economic resources and self-help. Nutrition and education programs soon followed.

As Voice of Calvary worked with the poor, it came into direct confrontation with the unjust systems that propagate poverty and racism. So the church took the lead in drives for voter registration, integration, and civil rights.

The cost was high. In 1970 John Perkins and others were jailed and nearly beaten to death by highway patrolmen and county sheriffs for their civil rights work. But God led John through a deep process of forgiveness and convinced him that hatred must be met with love. The church, he learned, needed to be a force for reconciliation across racial barriers.

Voice of Calvary continued its work and organized tutoring and recreation programs, an adult education program, and a health center.

In 1978 the work in Mendenhall became an autonomous model of Christian development in a rural community. The ministry there is under the director of indigenous leadership developed during the earlier years of John's ministry in Mendenhall.

In 1974 John moved to Jackson to undertake discipleship work and leadership development at Jackson State University. As the main office, Voice of Calvary Ministries in Jackson continues its effort to be the body of Christ in ministry to the local community.

Community Development Projects

A number of community development projects now work under the umbrella of Voice of Calvary Ministries.

People's Development, Inc., is a non-profit housing cooperative that buys and renovates deteriorating neighborhood homes. The houses are rented or resold to low-income people. This work helps reverse neighborhood deterioration and provides people with adequate housing. PDI enables low-income people to buy their own homes who otherwise would be unable to do so.

Thriftco is a developing network of thrift stores in poor areas. The stores sell low-cost clothing and household items. Cooperative members receive discounts and yearly rebates. Thriftco's aim is to provide an economic base for the development of poor communities. It serves as an educational development center, providing community seminars in money management, vocational skills, home weatherization, and cooperative economics.

Bringing health care to underserved areas continues to be one of Voice of Calvary's visions. Health centers are bringing primary medical and dental services to both rural and urban areas. Health outreach programs concentrate on nutrition education and preventive health care.

One of Voice of Calvary's special aims has been to develop the leadership abilities of young people. The John M. Perkins International Study Center carries on this ministry. The Study Center program equips present and future church leaders to become wholistic community developers by sharing the experience and vision of Voice of Calvary. Students gain on-the-job training through the Ministries. The Study Center also conducts a volunteer program, which includes opportunities for college students and other individuals to learn by working with VOC.

Voice of Calvary's influence extends across the country through its speaking ministry. John Perkins and other members of the speaker's team respond to many opportunities to share

with churches and other groups VOC's wholistic approach to ministry in poor communities. VOC's publications and brochures also carry its vision to a national constituency.

Voice of Calvary's concern for meeting the needs of the poor through a biblical strategy of community development is not limited to Mississippi. A number of leaders from the United States, Africa and Latin America have visited and worked with Voice of Calvary. Many of these are carrying VOC's experience and vision back to community projects in their home areas. A developing agricultural project in Haiti is one of the fruits of these ties.

At the center of these ministries is Voice of Calvary Fellowship. As a growing body of Christians, both black and white, it is an active testimony to the reconciling power of Jesus Christ. Its ministries include worship, fellowship, and teaching, as well as a neighborhood youth center and tutoring program.

The motivating power of Voice of Calvary's work is a solid foundation in the word of God and a commitment to Jesus Christ. Voice of Calvary has found that a biblical concern for the welfare of the poor includes evangelism, social action, economic development, and justice. VOC is seeking to live out the realization that the local church is to be the body of Christ — the hands and feet of Jesus — at work in the community.



EXCERPT FROM LETTER PAT ROBERTSON WROTE TO ED MEESE (will send us a copy of letter

It is my personal feeling that yesterday's luncheon was history making. I don't know of any time in recent history when such a cross section of major religious leaders was ever brought together to meet with a president in the White House. It was a major achievement. Needless to say, I was appalled at the story in the Washington Post reporting such played-up negatives and completely failing to report the surge of support for the President and his program exhibited by those present.

REMARKS RE HISTORIC OCCASION. GIVEN TO JAY MOOREHEAD 4/21

MEMORANDUM

THE WHITE HOUSE

WASHINGTON

Dr. Jerry Falwell's remarks concerning 4-13-82 PSI Briefing & Luncheon

The overwhelming majority of religious leaders present heartily endorsed the President's plea for private sector initiative. I feel that the churches and synagogues of America will join with other members in the private sector to meet the challenge the President laid before us. I was personally impressed with the President's sincerity and his sensitivity to the needs of hurting Americans. In my opinion, the meeting at the White House was a historical one . . . and will be remembered as a special happening in the President's long-range plan to rally the religious leaders around the need and challenges facing us at this crucial time.

RE: President's Briefing on PSI - Religious Leaders 4-13-82

The conference of religious leaders was a dynamic in action. By emphasizing the unique role of presidential leadership, recognition was given to the spiritual communities of this land. The stimulation of the opportunity of volunteerism is a significant contribution to the ultimate well being of all of our people. The goal of reconnecting people to each other; of moving from selfishness to fellowship is both noble and necessary. The WhiteHouse is the proper setting and the President is the effective voice for articulating our humanity and our piety. In addressing the conference, the President fulfilled once again the highest function of his office by setting the tone for the re-establishment of ideals and values that have characterized this nation from its inception. The President is not only the Chief Executive; he is not only the Commander in Chief, he is as well the chief spokesman for the aspirations of our citizenry.

In setting forth the challenge to meet old problems in a new and innovative way, he helps create an atmosphere for constructive attitudes and energizes people into new initiatives for participation with government in addressing the needs of individuals and communities throughout the nation.

THE WHITE HOUSE
WASHINGTON

For name list
used to following
on

R. De aljander R.

R. Bishop ^{Floyd} Williams

✓ Robbi I text

Miss Mary Murray

R. Bishop Cornfield

R. Bishop Cummings

~~ss. Si. Schwartz
Wolke~~

Acceptances additional:
William Clark

Rev Moore
A/Robbi Watzburger?