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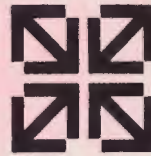
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April 7, 1982



Glenda Meyer
Inter-Varsity Christian Fellowship
233 Langdon Street
Madison, Wisconsin 53703

Ms. Elizabeth H. Dole
Assistant to the President
Govt. Rm. 87 OEOB
The White House
Washington, D.C. 20500

APR 12 REC'D MB

Dear Ms. Dole:

Enclosed is a copy of a mailgram received from your office to Dr. John Alexander.

Please be advised that Dr. John Alexander is no longer President of our organization. (He is now President Emeritus.) And would you please correct your records to show Mr. James McLeish as President of Inter-Varsity Christian Fellowship.

Thank you.

Sincerely,

Glenda Meyer
Glenda Meyer

GOVT RM 87 0E0B
THE WHITE HOUSE
DC 20500



4-029701 U085 03/26/82 ICS WA08186
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PTGD

MAR 29 1982

~~DR. JOHN ALEXANDER~~

Mr. James McLeish

PRESIDENT
INTER-VARSITY CHRISTIAN
FELLOWSHIP
233 LANGDON STREET
MADISON WI 53703

YOU ARE CORDIALLY INVITED TO JOIN PRESIDENT REAGAN AT THE WHITE HOUSE ON APRIL 13, 1982 FOR A MEETING CONCERNING THE PRESIDENT'S TASK FORCE ON PRIVATE SECTOR INITIATIVES.

THIS MEETING FOR LEADERS OF NATIONAL RELIGIOUS ORGANIZATIONS WILL BEGIN AT 10 A.M. IN ROOM 450 OF THE OLD EXECUTIVE OFFICE BUILDING. YOU SHOULD ENTER AT THE 17TH STREET ENTRANCE.

DISCUSSION WILL BE FOLLOWED BY A LUNCHEON WITH THE PRESIDENT IN THE STATE DINING ROOM AT THE WHITE HOUSE.

A FORMAL INVITATION WILL FOLLOW.

THE MEETING WILL SERVE TO EXPLAIN THE WORK OF THE PRESIDENT'S PRIVATE SECTOR INITIATIVES TASK FORCE AND THE POTENTIAL AREAS OF ACHIEVEMENT AND COOPERATION FOR NATIONAL RELIGIOUS LEADERS IN THIS EFFORT.

THE AGENDA WILL ALSO INCLUDE A BRIEFING ON EXAMPLES OF COMMUNITY SERVICE INITIATIVES OF RELIGIOUS GROUPS.

TO SUPPLEMENT YOUR PARTICIPATION IN THIS SHARING AND EXCHANGE OF INFORMATION YOU ARE ALSO INVITED TO SEND A BRIEF DESCRIPTION OF YOUR ORGANIZATION'S BEST EXAMPLES OF COMMUNITY SERVICE. YOUR PROGRAM DESCRIPTIONS WILL BE DISTRIBUTED TO OTHERS IN ATTENDANCE AS AN INFORMATIONAL AIDE IN REPLICATING YOUR BEST EXPERIENCES. IF YOU WISH, PLEASE SEND 150 COPIES OF YOUR BRIEF WRITTEN PROGRAM DESCRIPTIONS (PRE-PRINTED REPORTS ARE SUITABLE) TO MORTON BLACKWELL AT THE WHITE HOUSE, WASHINGTON, D.C. 20500.

FOR ADDITIONAL INFORMATION CALL MAISELLE SHORTLEY (202) 456-2657 OR JIM JOHNSON (202) 395-7362.

WE HOPE YOUR PARTICIPATION SIGNALS A WILLINGNESS TO ACTIVELY PARTICIPATE IN SUPPORT OF THE MISSION OF THE TASK FORCE.

SINCERELY,

APR 13 1982



NATIONAL COUNCIL OF THE CHURCHES OF CHRIST IN THE U.S.A.

475 Riverside Drive, New York, NY 10115

Room 880

James Armstrong, President

Claire Randall, General Secretary

April 8, 1982

Elizabeth H. Dole
Assistant to the President
The White House
Government Room 87 OEOB
Washington, D.C. 20500

Dear Ms. Dole:

I have already indicated my intention to attend the April 13th meeting regarding the President's Task Force on Private Sector Initiatives. Enclosed you will find some material we wish to share with you.

I have noted the last sentence of your mailgram regarding what our participation in this meeting might signal. Let me say in regard to that that I am happy to come and discuss the concerns of the Task Force and to share the concerns of religious organizations. This cannot necessarily signal any kind of future support since I do not at this time know what the Task Force will be proposing or is setting as its goals. Only after I have been to the meeting can I know what response can be made in terms of support of the Task Force's effort.

I shall look forward to meeting you.

Most sincerely

Claire Randall
Claire Randall

CR:aw

Enclosures

INTERFAITH STATEMENT ON
THE ROLES OF RELIGIOUS INSTITUTIONS
AND GOVERNMENT IN MEETING HUMAN NEED

The current administration has called for a new approach in meeting human needs. This approach would radically alter the traditional role of the Federal Government "to promote the general welfare." It is founded partly on the expectation that the private sector can and will assume primary responsibility for dealing with social problems such as unemployment, poverty and hunger. We reject this approach.

This suggestion raises not only the question of whether the religious community can meet the need gap created by the budget cuts, but it also raises the deeper question of what is the role and responsibility of the society and government in meeting the human needs of our most vulnerable citizens.

Over the last year the religious community has increased its resources for responding to the dramatic increase in demand for human services as a result of budget cut-backs. In neighborhoods and cities across the country this response is everywhere in evidence. In hundreds of churches and synagogues emergency food programs and soup kitchens have had to expand; their buildings have been turned into emergency shelters for growing numbers of the homeless. Special fund raising efforts have been initiated by our service agencies in an effort to compensate for lost Federal dollars. Some congregations have organized special campaigns to urge their members to give half of their tax cut to a special fund for the poor.

These and other charitable efforts will continue to grow. However, 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.

While our charitable efforts will continue, our response must also include a call to justice. Our biblical and historical traditions are founded on justice. Made in the image of God, the human person is endowed with a special dignity, a dignity which is protected by a fundamental set of basic human rights not dependent on charity alone.

Among these rights are the rights to those necessities which are required for proper human development -- food, clothing, shelter, medical care, employment and basic social services. Throughout religious social teachings, these rights are presented as a kind of base line -- a set of minimum conditions of natural well-being which must be met if human dignity is to be protected. The very reason for the existence of Government is to promote the common good by protecting these human rights.

When people are without employment, food, shelter and health care, it is not only proper, but required that Government intervene to assure these necessities. Government must fulfill its responsibility to ensure that the basic needs of all citizens are met. To abandon that role would constitute a threat to the dignity and the lives of the poor.

The administration's expressed expectation that religious bodies will shoulder these burdens seems to us not only unrealistic, but also inappropriate. In the United States it is not the responsibility of Government to define the task of religious bodies. If anything, it is the responsibility of religious bodies -- as it is of other citizens' groups -- to define the task of Government. The charity of the religious community can only ease the burden of last year's budget cuts on the poor; it cannot resolve it. Furthermore, we believe it our duty to remind the Government of its fundamental obligation to social justice -- its responsibility to ensure that no citizen goes without the basic necessities for a dignified and decent human life.

SIGNED:

Father Daniel Hoyer
General Secretary
U.S. Catholic Conference

Rabbi Bernard Mandelbaum
Executive Vice President
Synagogue Council of America

Dr. Claire Randall
General Secretary
National Council of Churches

Dr. Ronald Sider
President
Evangelicals for Social Action

Dr. Foy Valentine
Executive Secretary
Christian Life Commission
Southern Baptist Convention

OUR RESPONSIBILITY FOR THOSE IN NEED

A STATEMENT FROM THE NATIONAL COUNCIL OF CHURCHES OF CHRIST IN THE U.S.A.

Since the beginnings of the Christian church, Christians have taken the lead in providing medical care, in establishing schools, in clothing and feeding the poor. The beneficiaries of their acts of charity have expanded from people in their own parishes to people in every corner of the world.

As the church struggled to meet the needs of people around it, church members began to see that charity was not a sufficient response; that poverty and hunger and disease and crime--the conditions to which Jesus Christ spoke--were caused by broader ills. Although they continued to provide charity to those in need, the churches, joined by other social movements, began to advocate for social change that would improve the broader problems of society, for justice. The movement to abolish slavery, for instance, had its roots in the church.

But the needs of people in the United States grew larger, larger than the churches alone could solve. The churches realized that, for all the people to be treated with justice, the government would need to assume some responsibilities that had been handled earlier by charitable institutions. The churches pushed hard, for instance, for public education (although they had been pioneers in education) so that every child could have the same basic start in life.

Now, in 1982, the churches are confronted by searing human need too great to be handled by mere acts of charity; by fundamental changes in the fabric of society that require the churches to seek justice so that all people may be treated equitably.

The 32 Protestant and Orthodox communions who work together through the National Council of Churches will continue to seek justice for all people through the government, whose responsibility it is to "promote the general welfare." Until that day comes, the churches will do, as they have for centuries, what they can to mete out help to those who need it. But the needs of the day are overwhelming.

The National Council of Churches is part of a wide-ranging, loosely-woven network that includes the 32 member communions, 700 local, and regional councils of churches, more than 100 domestic hunger projects, black church leaders through the Partners in Ecumenism network, child advocacy workers, leaders in racial justice and others.

Reports from these people flow into our offices. They tell us about individuals and about masses of people needing help.

**The Kentucky Council of Churches describes a 31-year-old divorced mother of five whose weekly pay was \$112. Transportation to work and a babysitter cost her \$65 a week. Now, because she is working, she has lost Aid To Families with Dependent Children. Although she is willing to take a second job, she would then need to pay more money for a baby-sitter. She will probably be forced back into total dependence on public assistance.

**As early as November, the food center at Detroit's Cass United Methodist Church was being forced to turn some needy people away because its food supplies were too low for the demand. The Capuchin Community Center, also in Detroit, is now providing a four-day food supply to 60 families each day, triple the number coming in the summer.

**An emergency food service run by the Greater Cleveland Interchurch Council used to feed 8,000 people a month; now it is feeding 15,000.

**The Minnesota Council of Churches has employed a full-time staff person to run a new program called AMOSJ--Advocacy, Ministry on Social Justice. The program's first project was to survey the needs and the responses of all Minnesota churches. Pastors told the Council: "We're feeling the changes--and the worst is yet to come."

**An NCC-related project that works with predominately black colleges, like other similar groups, has lost two-thirds of its government funding. This is but one of the blows suffered by predominately black church-related colleges. The president of one such school, St. Augustine's, predicts that proposed cuts in federal student aid and other educational programs could lead to a 25 to 50 percent reduction in the number of black students enrolling in all of US higher education.

**NCC child advocacy workers report that 600,000 day-care slots have been lost in the past year. This means more children at home, many of them with unemployed parents. They report that child abuse rates go up when periodic unemployment rates rise.

**Twenty-five domestic hunger projects which receive church funding reported in early November that their 1982 budgets were approximately 50 percent lower than their 1981 budgets, due to cuts in federal funding, and that the need was higher than ever before. One of these, an emergency feeding program, reported a 40 percent increase in the number of people being served; another reported a 400 percent increase; still another reported that its centers are closing by the third week of each month because they have run short of food.

**In the Twin Cities, two churches have started a "Loaves and Fishes" program--an emergency feeding project. About 10 other churches have opened their doors for the first time to the homeless--and have been filled every night. Minnesota's unusually severe winter, rising unemployment, and an end to general assistance programs get the blame for the higher number of homeless.

These examples but hint at the ministries of the churches. Despite all these good works, the charity of the church is not the same as justice for which the larger community must be responsible.

Morton

APR 9 RECD



UNITED CHURCH OF CHRIST

105 Madison Avenue, New York, N.Y. 10016, Tel. (212) 683-5656

Office of the President

April 7, 1982

Ms. Elizabeth H. Dole
Assistant to the President
The White House
Washington, D.C. 20500

Dear Ms. Dole:

I have accepted President Reagan's invitation to the briefing and luncheon on April 13, 1982.

However, with respect to the final sentence in your mailgram which reads:

We hope your participation signals a willingness to actively participate in support of the mission of the Task Force,

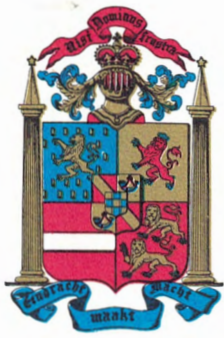
I must say that my participation in the April 13 meeting signals only my willingness to become acquainted with the purpose and plans of the Task Force and not to support the mission of the Task Force.

Perhaps I misread the intent of your last sentence, but I did want to clarify the matter with you. Surely the President will understand that commitments cannot be made until significant information has been shared and the purposes and goals of the new Task Force are closely studied.

Very sincerely yours,

Avery D. Post
President, UCC

ADP:lm1



APR 13 1982 RECD 7

Reformed Church in America

Arie R. Brouwer, General Secretary

Jeanette M. Doyle, Assistant to the General Secretary

Nancy Van Wyk Phillips, Associate for Interpretation

8 April 1982

Mrs. Elizabeth H. Dole
Assistant to the President
Government Room 87
Old Executive Office Building
The White House
Washington, DC 20500

Dear Mrs. Dole:

Thank you for your invitation to the meeting on April 13, 1982, with President Reagan to discuss the Task Force on Private Sector Initiatives. I am happy for this opportunity to meet with the President and the Task Force in order to reaffirm the historic commitment of the Reformed Church in America and to reassert the importance of the federal government's responsibility for the general welfare of all our country's citizens.

The Reformed Church in America has been in the forefront of voluntary service to American society since the 17th century and has always been deeply influenced by the prophetic tradition of the Old Testament and its call to social justice. Many of our early leaders were active in the formation of the foundation documents of our society. They worked vigorously to incorporate in those documents clear statements of the responsibility of government to promote and insure the public welfare even while they participated actively in service to society through voluntary organizations. We have continued in that tradition for more than 300 years.

We continue to believe that both church and state have an indispensable role to play in the public welfare. The church expresses compassion for people in need and acts to alleviate their suffering. The government seeks to promote policies of justice that overcome the causes of many social needs.

I am, therefore, eager to participate in a discussion concerning the role of voluntary societies and their relationship to the government. I look forward to meeting with you and the President on Tuesday.

Very truly yours,

Arie R. Brouwer

arb:rn

APR 3 1982

THE UNITED PRESBYTERIAN CHURCH

IN THE UNITED STATES OF AMERICA

1201 INTERCHURCH CENTER, 475 RIVERSIDE DRIVE, NEW YORK, N.Y. 10115

Telephone 212-870-2005



MORTON

William P. Thompson, Stated Clerk

Otto K. Finkbeiner, Associate Stated Clerk and Treasurer

Rev. Robert F. Stevenson, Associate Stated Clerk

Rev. Robert T. Newbold, Jr., Associate Stated Clerk

Mildred L. Wager, Assistant Stated Clerk

April 8, 1982

Mrs. Elizabeth H. Dole
Assistant to the President
Government Room 87
Old Executive Office Building
The White House
Washington, DC 20500

Dear Mrs. Dole:

Thank you for your invitation to the meeting on April 13, 1982, with President Ronald Reagan to discuss the Task Force on Private Sector Initiatives.

The United Presbyterian Church in the United States of America has significant involvement in voluntary service activity at the local congregational level as well as at regional and national levels. Within the general population, I am sure that the churches are at the forefront in providing a wide range of services to communities of need.

I shall attend this meeting to demonstrate the commitment of the United Presbyterian Church in the United States of America to the needs of people in our society today and to provide information regarding the experience of this church in that enterprise. Much of our work in this area is done ecumenically. I cannot assure you in advance that this church will participate in support of the Mission of the Task Force since the Task Force's goals and objectives are not yet clear to us. It is a commonly held understanding in our denomination that government exists to promote and insure the protection of basic human rights, including the right to sufficient food, adequate clothing, shelter, medical care, employment, and basic social services.

Our church will seek to fulfill its commitment to serve the poor in tandem with publicly supported services. However, we cannot endorse the shifting of major responsibility for protecting the general welfare of citizens from the government to the private sector.

Mrs. Elizabeth H. Dole
Assistant to the President

April 8, 1982
Page Two

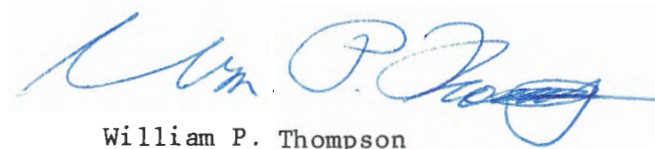
I shall forward to Mr. Morton Blackwell 150 copies of the following publications in which program descriptions appear:

Church and Society (May-June, 1980), "New Vision-New Life."

"Community or Chaos? A Pastoral Letter and Call to Action."

I look forward to meeting with you and the President on Tuesday.

Sincerely,



William P. Thompson

WPT:jm
enclosures

MAY-JUNE 1980

church & society



New Vision — New Life

MAY-JUNE 1980

& church & society

Edited jointly by the Health, Education, and Social Justice Staff of the Program Agency of The United Presbyterian Church U.S.A. and the Corporate Witness and Public Affairs Staff of the Presbyterian Church U.S. to provide a forum for the church on subjects of social concern for Christians. It includes reflective comment on social issues, models and resources for individual and group study or action, articles to encourage dialogue among persons with religious commitment. Articles represent the opinion of the authors.

Editors: Earl K. Larson and Belle Miller McMaster
Managing Editor and Art Director: Linda Elmiger and Roger Sadler

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VOLUME LXX, NUMBER 4

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Editorial

Most of us have probably been appalled at the insanity of a world where people deteriorate because they do not have "good" work to allow them some degree of economic independence and personal dignity, while people suffer and often die because of an inability to obtain needed services.

Out of a consideration of this obscenity, and as a natural follow-up to its 1976 study on "Economic Justice Within Environmental Limits" (*Church and Society* magazine, September-October 1976), the Advisory Council of Church and Society began to wrestle with what the United Presbyterian Church might do to help un-utilized and under-utilized people to solve the unmet human needs of our society. The decision was made that a task force would be created which would focus on specific instances where something had been made to happen. In groping for a modus operandi, the Council became aware of Project Work, which had originally started in Union Theological Seminary in New York City and was then operating out of a small office in the interdenominational Riverside Church in New York City.

Discussion with Sidney Thompson Brown and Anne McGlinchey of Project Work revealed that much of what they were doing was similar to the case studies on which the Advisory Council intended to focus. Thus, Project Work was engaged to handle the case study portion of the project, as well as to act as consultant.

The report that follows contains a preface signed by the Advisory Council as well as an introduction authored by Project Work. But the whole is the output of the Advisory Council on Church and Society.

The Council commends this issue of *Church and Society* to congregations of the United Presbyterian Church and to any others who are interested. There is no community where there are no un-utilized or under-utilized people. Thus, there is work for every congregation to do right where it is. The publication of this booklet by *Church and Society* magazine thus provides help in meeting that challenge. The challenge goes beyond the work projects described in this issue. Person by person, project by project, new vision and new life will only become realities as we seek economic justice by opening up economic opportunity.

—William L. Raby
Chairperson, Advisory
Council on Church and Society



NEW VISION—NEW LIFE

Ministries of Restoration: People Helping People Create Work Opportunities in Their Communities

Theological Preface

And as they went out of Jericho, a great crowd followed him. And behold, two blind men sitting by the roadside, when they heard that Jesus was passing by, cried out, 'Have mercy on us, Son of David!' The crowd rebuked them, telling them to be silent; but they cried out the more, 'Lord, have mercy on us, Son of David!' And Jesus stopped and called them, saying, 'What do you want me to do for you?' They said to him, 'Lord, let our eyes be opened.' And Jesus in pity touched their eyes, and immediately they received their sight and followed him.

Matthew 20:29-34

Near the end of Jesus' ministry, all three of the Synoptic Gospels tell of the healing of a blind man by the side of the road near Jericho. In Matthew's text the blind beggar described by Mark and Luke has become two blind men. We are not told by Matthew that they are begging, yet as blind persons they probably had no source of income other than the charity of the townspeople and passersby on the road to Jerusalem.

Hearing that Jesus is passing by, they cry out, "Have mercy on us, Son of David." Being rebuked by the crowd that is accompanying Jesus, they cry out again, "Lord, have mercy on us, Son of David." And Jesus stops. He is on his way to Jerusalem, the crowd is forming, and soon he will enter the city in triumph. He is on his way to Jerusalem, to the temple, the court, and the cross. Yet he stops. "What do you want me to do for you?" he asks.

The general assumption in that day was that *to do mercy* meant to give alms, to engage in charitable giving. But that is not what the blind men seek, and it is not what they ask for when Jesus responds to their cry. Rather they say, "Lord, let our eyes be opened." Jesus listens,

and having been moved by compassion and touched by their need, Jesus touches their eyes and they receive their sight. It is now possible that they will be able to give up begging and to live in dignity as self-sufficient members of the community. Matthew tells us that they recognize God's presence in Jesus' ministry of healing—and follow him. The blind men go from sitting at the side of the road to following Jesus—they go from begging to discipleship—because they know how to ask for help, and the help-giver listens and offers not charity, but restoration and healing.

We read of this restoration as Jesus' earthly ministry is nearing its end. We are reminded who Jesus is and why he was among us: "And he went about all Galilee teaching in their synagogues . . . preaching the gospel of the kingdom and healing every disease and every infirmity among the people" (Matthew 4:23). As a denomination we face a new decade of ministry, a decade in which economic constraint will limit not only our own abilities to respond in mission but also the communities of which we are a part. How critical it is that we see our ministry in terms of listening and restoration. We may not always have funds to give to groups who seek our help, but we have other gifts which in many cases can lead to restoration and healing far better than money alone. We can listen and respond, as Jesus did, and be part of the healing of our communities.

This booklet was prepared to enable congregations to be about hearing and healing ministries. It describes a number of situations where such listening and restoration has taken place, and it provides in the appendices numerous other resources for technical assistance and further study. Our thanks to Project Work and its staff members, Sydney Thompson Brown and Anne McGlinchey, who shared their insights and their good work for our mutual benefit.

The Advisory Council on Church and Society
United Presbyterian Church in the USA

Introduction

Although the U.S. enjoys a high standard of living, not all people have an equal share in the distribution of goods and services. Some people live in poverty without sufficient food, some are unemployed, others lack medical and legal services. In 1977 the United Presbyterian General Assembly received and passed on to the denomination for study a paper entitled, *Economic Justice Within Environmental Limits: The Need for a New Economic Ethic*, which called for a dialogue among church members to "promote a socially just and environmentally sound economic system." This booklet is a further step in that dialogue.

In some city areas there is no land for open space, parks and gardens. City people, old and young, need grass, trees and gardens. In some rural areas, people cannot get land for homes or services because large companies own all the land. People, old and young, need access to land. In some cities food is so costly that old and poor people go hungry. In some rural areas, food is over-abundant, but small farmers lack facilities to get their products to markets. In cities, rundown buildings stand empty and ravaged, needing renovation, while at the same time, the same cities are full of people needing both housing and work. People need to work; housing needs renovation. In these same communities, church members and others in all walks of life—lawyers, doctors, housewives, businesspeople, retired persons, secretaries, mechanics, hairdressers, pilots, draftspersons, accountants—have skills they would like to share with people in need. They want to share their skills so that people can become more independent, and so that those who cannot be independent (the young, the sick and the very old) will know that they are valued and not forgotten. Connectors are needed to bring people, needs and services together.

In this issue we tell of churches, organizations, businesses and services across the country and in Puerto Rico, where human needs are being met by imaginative human service; where discouraged communities are being revived as new work and new jobs are created; where people are organizing themselves, often with the help of churches, to solve their problems and live their lives in greater dignity. These stories are passed on, not because the groups described have found "the solution" to particular problems, but because they have found one or several solutions that might be replicable elsewhere. The groups

in this study are striving to provide good work for their members; at the same time they are offering needed products and services to their communities. They realize that work is central to people's lives and that work involves not just the individual, but families and neighborhoods.

We are all defined in some way by the work we do. If we are satisfied and enjoy our work, our sense of self is usually positive. If our job is boring or demeaning, or we have no work at all, our self-image becomes negative. Good work gives us the sense that we serve an important function in our community; poor work, or no work at all denies us this sense of importance.

In this study, we at Project Work have sought out places where the church has enabled people to help themselves, or has been instrumental in providing people with where the church offers people access to skills and the information necessary for self-sufficiency. Although a ministry toward "self-sufficiency" often seems less immediately gratifying than direct social service ministries, we believe it is rooted in the Gospel and more lastingly effective than continual handouts.

Thus, in compiling this booklet we have tried to find replicable models or places where service gives local people the information and the skills they need to take care of themselves and to operate as free, independent citizens. We have tried as well to find places where church people have been in "preventive ministry," like "preventive medicine," acting to prevent suffering and misery before it happens. We have therefore interviewed people who have worked in their communities to prevent job loss and unemployment—as they did in Youngstown—as well as people who have created new work and employment—as they did in Watertown, N.Y.

We are interested in people who work to support good livelihoods and to prevent their destruction. We liked the way the people at Ghost Ranch worked with their Chicano neighbors to clear land titles, explored inexpensive, simple technology which would be appropriate for the small farms of the area, and experimented with ways to increase food production for local consumption.

We have found a variety of places where the church is acting as an imaginative connector between communities needing services and people wanting to be of service to communities in need. Sometimes the church creates new good work for people unable to find work; sometimes it enables people caught in unsatisfying work to find work that is both fulfilling and needed; sometimes the church helps people maintain their means of livelihood against outside forces. In these various ways the church becomes an agent of healing and renewal.

How replicable are these models? What can a Protestant congrega-

tion learn from ex-nuns who have settled into a Tennessee mountain community? or from a couple who have lived and ministered together in the Hispanic community of New York for twenty-five years? A lot—and it is quite simple: We can learn to believe in local people wherever we are.

What can a city or suburban congregation learn from the community in northern New Mexico that struggled to meet the health needs of the poor? We can learn first that our denomination has long-term, low interest loans, a basic tool for rebuilding hope in downtrodden communities. We can learn that the involvement of community people is essential for good brainstorming and long-term economic planning.

From the Houston Interfaith Hunger Coalition we can learn that there is more than one way to respond to hungry people in our midst, that by aligning itself with efforts to help people work together to get good, inexpensive food, the church is an agent for self-sufficiency and healing.

From the East Harlem Boiler Repair project we can learn that a seemingly mundane business can provide good jobs and good livelihood for people eager to learn a new skill.

From the Puerto Rican fishermen, the women of Clairfield, and the people of East Harlem, we can learn that when people are committed to a goal and share a vision of a new community, more things are possible than most of us would ever dream. And that's good news!

We have learned from each place we have visited. We have been energized by the imagination and commitment of the people we have interviewed, excited by their work, and warmed by their hope. We are grateful to them for sharing their work with us and are glad to be able to pass their stories on to others. They are granted new vision and given new life.

Sydney Thompson Brown and Anne McGlinchey
PROJECT WORK

In a multiracial, rapidly changing area of Philadelphia, a congregation has tried to discern the needs of its neighborhood and to respond with caring and thoughtful action, despite financial limitations.

Calvary Church

Philadelphia, Pa.

In the Cedar Park area of Philadelphia, an old church is working to rebuild itself by responding to the needs of the people in its neighborhood; and in the process, as the minister explains, has "been able to build a missional congregation."

Twelve years ago, three small congregations, each of which had huge buildings, merged to form this parish. They sold their properties and consolidated their resources. The first pastor-director established black people in positions of leadership. This was a crucial period and a first step toward building a missional congregation. Under the second pastor-director, they began an intensive study of their neighborhood, going door-to-door with a questionnaire, asking "What are your problems, what are your needs?" They drew survey boundaries so that they would not take on more than they could manage. 15,000 people lived in the eight-by-ten block area that was chosen.

The first task decided upon by the congregation helped restore neighborhood roots: the rebuilding of Cedar Park, for which the area was named.

The next goal was to rebuild the congregation so that there could be a 'guardian advocate' on every block, as a connecting link to the congregation. They found, to their surprise, that "God had decided to put people on those blocks who, though they might or might not come to church, were already acting as guardian advocates." The guardian advocate, they explain, "is the one on the block who is sensitive and in touch." And over the years the congregation has begun to see itself as a "network of guardians, working to activate the interconnections."

Along with their block survey, the members also compiled statistics about their neighborhood: ages, the kinds of jobs people had, the number of unemployed, etc. They went to the library and the city

planning office and asked people to show them how to get the information they needed. Initially this survey was helpful in learning about their community; later it provided helpful information when they began to apply for grants from foundations and the government.

A basic piece of meeting the community's needs was to 're-resource' the neighborhood. For years it had been systematically depleted by the flight of professionals and businesses. Four cinemas stood empty, only one of five supermarkets was left. A first step was to find and make the resources still there—the clinics, hospitals, etc.—work for the community. This was done, "sometimes by good will, sometimes by raising hell." They also worked to attract young experts—doctors, and lawyers—back to the community to live and to practice. For several months the minister and his wife brought young professionals together for evening gatherings to explore the relationship between their particular callings and the needs of that particular community. Five of the professionals who came to those meetings are now at work in that community, living on low salaries and serving the people.

The congregation set up three corporations, all centered in the church building. After finding 138 structurally-sound abandoned homes that could be rehabilitated in an eight block radius, they set up a housing corporation. Though the corporation was not controlled by the church, members were on all the boards, and some of the hiring was local. Now all workers are local.

They set up a health project and trained people off the blocks, "barefoot doctor" style. Also paralegals.

And finally they set to work on financial projects to bring money back to the area.

The congregation decided that whatever it did, it would be done well. The size of the program was not central; the quality of the human service was. Here are a few examples. . . .

The church has a Comprehensive Care Program for the homebound elderly of the neighborhood. Staff and members visit people in their homes to make sure they are receiving the help they need and to reassure them that they are not forgotten.

Many elderly in that community live on fixed incomes and cannot afford to keep up repairs on their homes. The church worked through the community association to set up a no-interest loan fund whereby retired people can borrow money, repair their homes, and pay back the loan, sometimes with as little as \$10 a month. In setting up this program the congregation found that the problem was not failure to repay loans but reluctance on the part of the elderly to take out a needed loan at all. They were outstandingly faithful in their payments. A retired person from Calvary is co-chairperson of the fund.

The high cost of heating oil was another problem. In 1978, as fuel costs rose, oil companies refused to deliver oil to the elderly except on a cash basis. The companies denied them budget accounts, with payments stretched out over the year, lest they die before the balance were paid. To counteract this injustice, the church put people who couldn't afford to pay immediately on the church's budget account with the oil company. The church paid for the oil, the oil was delivered to the elderly, and the people paid the church on a monthly basis. This means some additional work for the church's bookkeeper and the budgeting of some extra money for the revolving fund, but for the elderly of the neighborhood it meant having fuel for the winter, and perhaps a longer life.

Housing was a problem as well in that changing neighborhood. The houses were large old Victorians, originally single family homes, but now broken up into multiple small apartments. Because the church was so attuned to what was happening in the area, members were quick to become aware of property speculation when an influx of middle class people began moving back to the city a couple of years ago. Property owners were being forced to sell, and renters could not afford to renew their leases at a higher rate. The church responded in two ways.

First they set up a housing corporation which was able to buy up fourteen abandoned buildings in the neighborhood with city funding. Because of their initial survey, they were able to identify abandoned, city-owned buildings quickly and buy them before the speculators could outbid them. The goal of the housing corporation was to rehabilitate the buildings and resell them at a reasonable cost, 10% less than the going market. Five have been completed and sold. By keeping abandoned buildings off the market, the neighborhood has been able to curb property speculation a bit, and the presence of an abandoned building on a block slowed down the sale of other houses. The church's goal is "controlled improvement" of the areas so that the present residents will not be forced to leave, and it is working.

A second project enables people who are renting to buy the building in which they are living. The church, together with a savings and loan association, a neighborhood bank, and The Fund for an Open Society (which guarantees the loans), helps local residents obtain loans and mortgages. This has not been easy, for redlining of the area has kept homeowners and small businesses from getting loans. Members look primarily to private foundations, individuals and institutions like suburban churches for the initial capital investment. They have found "you can do things with much less money than the government thinks you can."

In its attempt to get money back into the neighborhood, the church has emphasized cooperatives and indigenous sources. A food coop, with a cash flow of \$50,000 a year, provides training in management and employment for two people, good food, and low prices for 125 families. The church is now working with the three other churches of the neighborhood (AME, Roman Catholic and Episcopal) to form a federal credit union. Suburban churches often provide money and expertise for development projects.

The church's interracial staff now numbers 14, plus some CETA workers. The staff includes one male and two female ministers, a black seminary intern, and four Europeans who are in training for



Third World urban ministry. All are on low salaries, all live simply. All work together, plan together, and act as a caring community.

At present there are about 100 active members in the congregation. People don't join unless they want to get into this kind of activity, this kind of church. Many people work with the church programs and attend services but are not official members. But they all try to "go about the business of proclaiming the Word, celebrating the sacraments in a lively way. The teaching, preaching, and celebrating comes from what has gone on in the neighborhood that week." The projects of the church were undertaken slowly and on a small scale, but "in the midst of the interface of church members and non-church members, doctors and lawyers, the compassion of God is increased. There is nothing in this little area that this church is not involved in."

The church, its staff and its people, show that a congregation—even a very small one—can work to rebuild a neighborhood, create employment, and bring the Spirit into the struggles of daily life.

For eleven years, an ecumenical ministry in a middle-sized upstate New York city has worked to counter the devastation of unemployment by offering well thought out programs of counseling, education, training and placement for the unemployed, particularly young ex-offenders. Human needs and good human services have been put together, creating both good work and new hope.

Watertown Urban Mission Watertown, New York

On September 1, 1968, a young Presbyterian pastor, a Princeton Seminary graduate, was called from nine years of inner city work in Newark, New Jersey to an ecumenical ministry in upstate Watertown, New York. Twelve congregations had covenanted together to share resources for a social witness in the community. Since then the Watertown Urban Mission has grown and developed from one staff member and an initial budget of \$8000 to its present staff of 51 and a quarter of a million dollar budget. The financial commitment of the local congregations has remained the same; virtually everything else about WUM has changed. Though involving a lot of people and a large budget, however, the program remains a hand-to-mouth, shoestring operation which is carried on in spite of great odds.

Watertown used to be a prosperous county seat in the heart of the second largest milk-producing county in the nation, a mill town on the edge of the Adirondack park. In the last twenty years, however, one paper mill per year has closed down. The large dairy farms have been automated and now offer little promise of employment. The Adirondacks are now a protected national park area, where logging is prohibited and few tourist concessions are permitted. The summer unemployment rate in Watertown is 7%; in winter it rises to 18%. With no jobs and little income, thievery and robbery are high. And the young unemployed end up in the county jail.

The Mission decided to develop a ministry to the poor and to those affected by unemployment. Through their work in the community, the mission staff became able advocates for the poor. They know the

nuts and bolts of welfare, food stamps, SSI, and medicaid. After dealing with the problems of the poor for a decade, they have "pretty much become lawyers themselves," but through the Mission's efforts, Watertown now has a staff of poverty lawyers.

WUM's work is concentrated toward the goal of making necessities available to those who have little income, providing or finding work for those who can work; making the unemployed work-ready with salable skills; ministering to persons in jail; and helping keep the young out of jail. They have been strikingly successful, in spite of the immense problems they are combatting. Since their commitment is to creating employment, the bulk of WUM's budget goes into workers' pay; and since they have a good-sized staff, they are always in need of more income for salaries.

The Mission began by opening a second-hand store, "The Impossible Dream," in a storefront in the once prosperous downtown public square. Here people can buy inexpensive clothing and household goods. This large store has not made money for the Mission, but it has provided jobs for a number of people. The first year its gross receipts were \$3000; this past year it created \$74,000 worth of sales.

Much of the furniture donated to the store is in need of repair. A private foundation provided a \$10,000 grant to set up an upholstery repair shop and a wood shop for furniture repair. In the shops ex-offenders receive excellent on-the-job training and do equally good work. People who used to donate their good but broken furniture to "The Impossible Dream" now contract to have it repaired. The wood shop is known throughout the region for its excellence in the restoration of antiques.

A ministry aimed at combatting the high incidence of crime and burglary, the natural result of the poverty and unemployment in the area, followed. "It's a matter of economics, pure and simple," says WUM's director. The local young people, more often than not, end up in jail, and "if they aren't anti-social when they go in, they will be when they come out." WUM has responded with an ecumenical ministry to those in jail. Not simply counseling, it is a well thought out program to keep people out of the jails, permanently.

Ten local clergy make weekly calls on the people in the jails. The one local clergywoman makes sure that her visits include any young women in jail, as they are apt to find themselves particularly isolated. Evangelical clergy offer Bible study and prayer groups. The director of the Mission holds encounter group sessions twice weekly; these are often followed by individual counseling sessions.

Since most jobs require high school diplomas, and since many of



the imprisoned youth are high school dropouts, a group of laity offer classes to prepare them for the high school equivalency test (GED).

Traditionally, offenders are penniless when they are released from jail and are often picked up by local police almost immediately on charges of vagrancy—and returned to jail. To meet this Catch-22 situation, the Mission's St. Dismas Fund provides pay for three days' work to persons upon their release from jail. Payment is at the end of each day, so the young have money in their pockets immediately.

Training and skills have been provided through the wood and upholstery shops, which are not only places to work upon release, but also places to keep in contact with the Mission's counseling staff. Skills developed there can be used in other communities, so mobility becomes a new option. In the past, recidivism in Watertown was 70%; for ex-offenders working with the Mission, it has dropped to 5%.

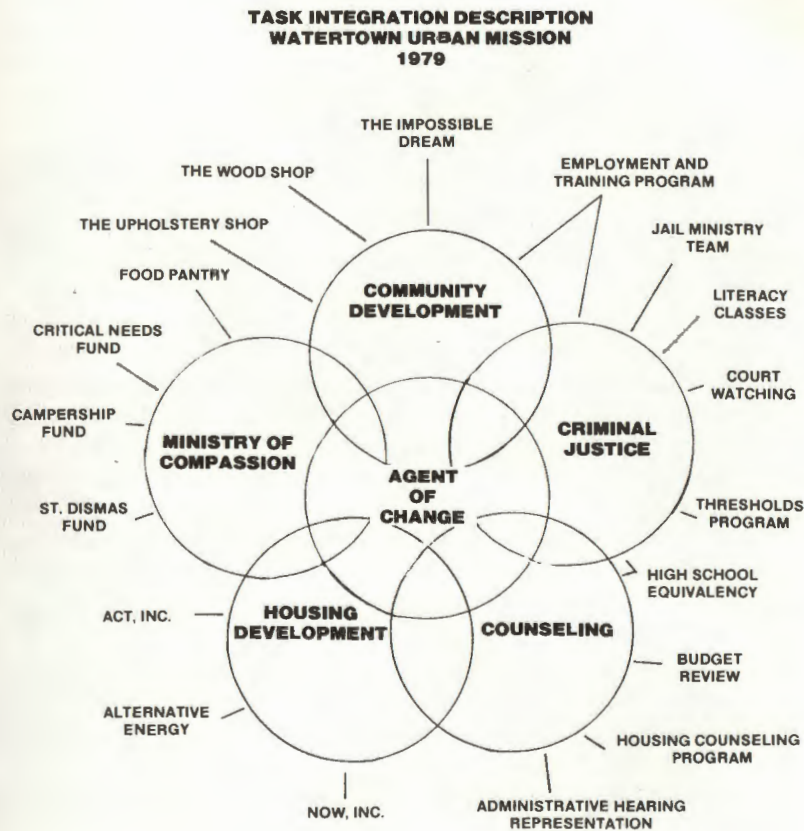
"Jobs Unlimited," a job placement program for temporary employment, has also been started. Private parties are charged \$3.50 an hour, and industry is charged \$5.00 an hour. "Jobs Unlimited" pays the cost of the workers' insurance, thereby making employers more ready to go out on a limb to hire temporary help. A number of persons placed in temporary jobs have become full-time, permanent employees. An able counselor, a former contractor and builder, runs the program.

The Watertown Urban Mission's initial funding came from local churches, but now it is funded by denominational groups as well. The Synod of the Northeast, the Presbytery of Northern New York, and the United Methodist Board of Global Ministries are its prime supporters. The mission raises funds locally through an annual phonathon, and it has been successful in getting a number of initial grants and seed money from government programs, institutions and foundations. It is long-term support that is hard to find—and crucial. This past year an \$110,000 CETA grant provided salaries for thirteen people in the wood shop, but provided no funds for supervision. Recent legislation prohibits the renewal of CETA grants for a second year, so it is very difficult to keep programs going.

Employment is the best means of keeping people out of jail, and salaries are necessary for employment. Last year, when funds ran out, ten ex-offenders had to be laid off. In 90 days, eight of them were back in jail, after having been "clean" for over a year. Long-term steady support is needed for Watertown Urban Mission's continued success in keeping people employed and out of jail.

Watertown Urban Mission has grown in response to the unique needs of its community, but similar outreach may well be the key to

reversing similar trends in other places as well. The Mission's 1979 Task Integration chart reprinted below will be an aid to groups in other communities.



In Youngstown the churches rallied together ecumenically to support their people when their livelihoods were threatened by major company close-downs.

The Ecumenical Coalition of the Mahoning Valley Youngstown, Ohio

The exodus of capital, industry and jobs from the traditional industrial centers of the Northeast and the Midwest in the past few years has produced a multiple set of crises: concentrated unemployment, depleted tax bases, school closings, rising welfare and criminal justice costs, mental and physical health problems and increasing family violence. The frequency of plant closings has created the sharpest clash between the corporate claims of sound business practice and public interest since the nineteenth century. Here is the story of one plant closing and the clash that reverberated all the way to the White House.

On September 19, 1977, the Lykes Corporation, a shipping conglomerate headquartered in New Orleans, announced that it was closing down one of its acquisitions, Youngstown Sheet and Tube. Overnight 5000 people, workers and managers alike, were out of work. In response to the crisis the clergy of the Youngstown area came together. Catholic, Protestant, Orthodox and Jewish leaders of the area formed the Ecumenical Coalition of the Mahoning Valley. A series of meetings to evaluate the situation led to a pastoral letter, raising the religious dimension of the crisis and calling upon the wider religious community to become involved in fighting the shutdown of the mill:

Our community was wounded on September 19 We are not experts in steel production or economic matters. We do not come with simple or easy answers. Rather, we come as pastors deeply concerned about the pain and fear now present in our community. We need to examine the causes of this crisis and how we might act to alleviate suffering. We also need to consider how we might be able to restore economic health in our Valley and how we can strive to insure that this distress will not happen again.

Money was raised from various church agencies, local and national, and from local groups and individuals. Economic experts were hired to do a feasibility study and to offer ongoing consulting around the reopening of the plant as a worker/community owned enterprise. Work was done with the local banks to establish "Save Our Valley" savings accounts so that local and regional people could show their commitment to saving the area by putting their own savings into these accounts. For two years the Coalition sponsored conferences, fund raising campaigns, and publicity drives. They encouraged the formation of Steelworkers United for Employment (SUE), a rare organization of workers, both employed and unemployed, working for the best solution for all. Together, the clergy, the steelworkers, and management lobbied in Washington, trying to persuade the federal government to provide \$300 million in guaranteed loan funds to reopen and renovate the mills so that the life and livelihood of their community might be saved.

But in April 1979 the federal government turned down this appeal for loans, and new questions faced the community and the Coalition: Was it right for the church to "get involved" in an area outside its traditional arena? What should the church do now that the loans have been denied? Should the Coalition cease to exist?

In the Fall of 1979 steel workers, community pastors, union members and officials, wives of steel workers, school teachers and others involved in the community were interviewed. They were asked to reflect on the Coalition's actions, whether they felt it had been appropriate or helpful for the churches of the community to respond as they had to the company closedown. "Yes," they said, "it was appropriate. Pastors and priests may not know a lot about steelmaking, but they do know how our work affects our lives, our families, our communities. Yes, we are glad the Coalition people did what they did. Our only regret was that they didn't do more. From time to time pastors and priests seemed to come to the point where they felt they could do no more. At that point they would drop out. We're sorry about that. We would urge them to risk a little more, to go further, to speak up for us, not to abandon us."

They were asked how they would advise other church people in other communities facing closedowns. "We would tell them to get the laity in the congregations more involved, not just the clergy. To be effective, you have to have everyone involved."

One person involved with the Coalition responded with feeling, "People criticized me, saying that in our action we gave the steel workers false hope. I don't think we did. What we gave them wasn't false hope; it was the knowledge that the church cares what happens to



people in their everyday work lives. That's not offering false hope. That's offering real hope."

What could other communities learn from them? "That it's good for a community not to lie down and die, that it is good to fight for your life. We know other communities are watching us. If shut-downs come to them, maybe they'll fight too, and maybe they'll win."

A lay person who was involved in the Coalition said, in reflecting on the struggle of that community, "The first round of a struggle is always hard, a time to learn. We often lose the first struggle. You have to see it as just a beginning, a learning time. We're in a lifelong struggle for justice. Our own Christian leader didn't exactly win—and His struggle goes on. We will keep on fighting."

Has the Coalition died? No, it continues and is forming its new plans for action. Presently it is acting as a watchdog, keeping track of the impact of the lay-offs on the community, the social cost of the company's close-down. No one else is doing that, not the managers, not the unions. The national news media reports that Youngstown is fine, that Youngstown has recovered, that the people have all found

new work or are well cared for. The church knows differently. The church knows that "early retirement" is not good for men in their forties. Nor is finding new employment that easy. The church knows that steelworkers' lives are still devastated by unemployment, that too many families have broken up, that there have been too many heart attacks, too many cases of ulcers, too many suicides and deaths. The Coalition is keeping track and will report its findings to the wider society. The Coalition hopes, as well, to work to find ways for those still unemployed to find or create new work.

Critics still say it was unwise for the church to rally around such a huge and hopeless issue. "Wouldn't it have been better, or wiser, to rally around something more manageable?"

"Of course it would have been better and wiser," says a veteran of the battle of Youngstown, "but we didn't have that option. It was Youngstown Sheet and Tube that closed down, terminating 5000 jobs in our community. We weren't given the choice of the 'most propitious place' to rally. Our choice was to fight for our livelihood then and there, or give up. We are grateful the church chose to help us.

"We may not have been successful ourselves, but others were watching us, all over the country. They said it was our actions that encouraged another Youngstown industry, Aeroquip, to consider community ownership when they were closed down by a much larger corporation that moved the industry South. Their feasibility studies showed that they had a quality product that was marketable; so, their former managers, supervisors and workers bought stock, and with an Urban Development Action Grant and the backing of the city of Youngstown, they started the rubber hose plant going again. Sure, they all took a wage cut, but they kept their plant going, saved several hundred jobs, and avoided the disruption of family and community life. The Coalition's action encouraged this."

Out of the Youngstown experience, some Coalition members are now involved in a wider regional movement, looking at the life of steelworking people in that area where Pennsylvania, Ohio and West Virginia converge. They are trying to see how life and good livelihood can be maintained for these communities of people who have crafted steel for three or four generations.

The church here is involved not only in trying to create work after lay-offs but also in looking ahead, with its people, to forestall the human misery that is caused by unnecessary plant closings. This kind of ministry can prevent a crisis ministry in the future . . . and maybe even the crisis. . . .

In East Harlem, New York a tent-making ministry had freed up funds for parish needs and a neighborhood church has developed the know-how to transform a city block.

Church of the Living Hope

East Harlem, New York

Twenty-five years ago, East Harlem's Church of the Living Hope was started by a young minister and his wife as a house church. Together they decided to support their family from sources outside the church. He worked first as a laundry truck driver and then for many years as a school teacher in the New York public schools, a position from which he recently resigned. Since then, this small, community-based congregation has transformed a building on the block into a church, parish hall and apartment for the minister. They have also been deeply involved in neighborhood rehabilitation and in "nourishing and releasing" the youth of their parish.

Very few of East Harlem's young people finish high school, let alone consider college. Living Hope put the money that would have gone into paying the minister's salary into a scholarship program, which has sent thirty-five of its young people to colleges all over the East. The church recognized that most of the young people would move out of the neighborhood in search of jobs and housing, so they accepted this fact and worked with it, hoping that the training and education they received at the church would enable them to be catalysts for good wherever they settled. Some have come back to East Harlem now, to work in their own community.

The church has also been involved in efforts to improve the neighborhood through such activities as block parties, clean-up campaigns, and community gardens. To help raise funds for organized activities for young people in the community, the church sponsors a Walk-A-Thon once a year. Individuals and businesses are asked to pledge money according to the number of miles walked by the participants. This money has enabled the church to run a summer camp for

youngsters who otherwise would not have the opportunity to go to camp.

But something more was needed. Ten years ago the church helped the community set up Hope Community, Inc, a separate community development corporation, which buys buildings at public auction and rehabilitates and manages them, using as much local labor as possible. It also organizes neighborhood improvement projects. Property ownership provides Hope Community with some income; and the minister of the church is now a paid staff member of Hope Community, Inc.

Members of the Church of the Living Hope have responded to the needs of their own members and those of the surrounding community out of their rootedness in the Gospel. In helping people solve some of the problems of living in the city, the church demonstrates God's love for people and the power of Christian commitment. This small church, in a community facing massive urban problems, was not held back because it lacked professional skills or financial resources. The people looked at themselves, their skills and their talents; then they looked at the needs of their community and came up with projects that had an impact.

Looking back and reflecting on what it was that had kept them going all these years, the minister and his wife commented, "Actually we've had a very good time. We love our work, we love this community. The people here are our friends. Our four boys grew up here. We enjoy what we're doing. Actually, if we find we're really not enjoying a project, we wonder whether perhaps it's not the project for us. In all honesty, we're doing what we love to do."

When people take matters into their own hands, a community-owned business can prosper, even in the least promising places.

Earthtones Boutique

People's Development Corporation

South Bronx, New York

Leslie Artis, Carol Bracy, and Beverly Nedd opened the Earthtones Boutique in the South Bronx because they believed in rebuilding communities. Their small clothing store is in an area of New York City

known as an urban wasteland. South Bronx is littered with abandoned buildings, but because of people like Leslie, Carol and Beverly, there is hope that it will become a vital neighborhood again.

Earthtones is located in a building owned by the People's Development Corporation (PDC). This group rehabilitates abandoned tenements and then cooperatively manages them, transforms empty lots into parks and greenhouses, and puts people to work creating a neighborhood out of a slum. When they began in 1974, PDC's purpose, as a small group of unemployed community people, was to stop the decay of the South Bronx area—decay caused by redlining, abandoned buildings, unemployment, and most of the other factors that contribute to the creation of a ghetto. Five years later, the goal was no different, but PDC is now a federally funded, not-for-profit organization with three hundred staff members who have organized over one thousand tenants to run their apartment buildings cooperatively, and whose work has empowered people like Leslie, Carol and Beverly to take control of their own work lives.

Earthtones had its beginnings in conversations at a social club where the women began to talk about their work lives and about skills they had but were not able to use. Beverly worked for the city in the Child Welfare Department, and had no opportunity to use the merchandising and sales knowledge she had acquired in high school. Carol worked for the Welfare Department in a job with no chance to use her bookkeeping skills. Leslie, a welfare mother with two children, designed and sewed clothes, but had never sold them commercially. All three felt their present lives and work afforded little security or challenge.

Their decision to open a boutique was partly a response to this lack in the mainstream of work. With jobs that had no lasting quality, Carol and Beverly decided to risk creating work for themselves—work that would at least bring them satisfaction and could provide to their community an important symbol and useful services. "When you live in a community like this," says Beverly, "you get a lot of shoddy merchandise, rancid food, and clothes that fall apart. Whatever they can't sell elsewhere, they send out here. Personally speaking, I think it's about time we have something in our community—something nice we can be proud of."

There followed a year-long process that Carol calls "finding out just how big everything is and then realizing that once you get into it, it's not so big and scary." Through a network of friends and family, they gathered the legal and business information needed to raise necessary funds. With the help of an accountant who donated his time, they devised a financial plan to present to banks.

But the banks wanted to see more than an enlivened neighborhood or a few women developing skills. The Earthtones proposal was turned down by all ten banks the women approached.

Their experiences with the banks confirmed for the women that they should turn to the community for funding. They incorporated as a for-profit corporation and began to sell shares for \$10. They turned the process into an educational one, sending announcements to their friends, families and neighbors, explaining the ideas behind the boutique, and what owning a share meant. They contacted people through churches and social groups hoping that once a few people bought shares, others would follow. Here was an opportunity for people who had never owned a share of any business to support one in their own community, one that would serve them with quality products.

The risk paid off. At first only friends and family bought shares. Then people from the neighborhood began to take an interest as well—some because they wanted to support people who had taken a risk for their community, and others because the return of small businesses into the area meant that they would gain some power over their own lives. Thirty-two people bought 2,416 of the 3000 shares. Not everyone has paid. Some contributed labor to renovate the store in exchange for shares.

Earthtones is now covering expenses, and for the time being the women are content with putting any profits they make back into the store. They can do this because Carol and Beverly continue to work in their city jobs, while Leslie and her sister, Peaches work as volunteers at the store. They now realize it will take time before the store becomes solvent, but they feel they are a success simply by being there. "I see us as an inspiration," says Leslie. "Just the other day someone came in and told us we were like an oasis out here. I like that idea—an oasis. It's really amazing, you know. People come in and they say, 'You girls are so brave,' and then they start asking questions about how we did it and all. Even if someday we have to close up, it'll have been worth it."

Whatever happens, the women at Earthtones have provided an important service to the PDC, the surrounding community, and those fortunate enough to know about them. Steve Boss, one of PDC's economic development planners, sums it up best: "They're an important symbol—three women who bucked the banks and did an amazing thing." Since they used their own resources rather than those from the mainstream, the women also proved the power, indeed the necessity, of self-help for community businesses. And although it cost them the banks' financing to emphasize community rather than commercial

aspects of their work, it also provided an important model for businesses to come.

If Leslie, Carol and Beverly had been able to secure a loan from a church revolving loan fund in their neighborhood or from a suburban church that was committed to helping people in the inner city, they could have opened sooner and perhaps could have attracted more investors. The economic support of churches and other concerned groups can bring needed commodities into a neighborhood, provide jobs and help people help themselves.

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An educational center can be about community education, social justice, and training people for self-determination and empowerment.

Highlander Education and Research Center

New Market, Tennessee

The Highlander Center in the hills of Tennessee is an adult education center dedicated to helping people solve their own problems. Its educational philosophy maintains that people can find answers to their problems if they share information and resources with others. The Highlander staff see themselves as facilitators and catalysts, beginning a process that the rest of the group picks up and completes in their own way.

Workshops are planned around specific issues, and people involved in an issue are invited to spend periods of time at Highlander. Everyone is encouraged to talk about his or her problems and solutions, which allows them to develop confidence in their individual abilities without being overwhelmed by so-called experts or professionals. Professionals who are invited to attend the workshops are asked to share their expertise—but not to dictate strategies.

This approach causes some problems from time to time, for as one

staff person explained, people, especially people in crisis situations, will gladly turn over the responsibility for solving a problem to the expert. One man threatened Myles Horton, the founder of Highlander, with a gun and demanded that he "tell them what to do" about a possible strike against a large employer in the area. Myles didn't, and the group eventually decided on a course of action by themselves.

Some time ago the Highlander staff organized a trip to Wales for a group of U.S. coal miners. Recently a group of Welsh miners came to the U.S., and a workshop was held at Highlander. All participants shared their problems and needs, their struggles and successes. The Welsh miners explained about the control they have of the actual work process in the mines, while the U.S. miners described their struggles with the large companies, and women miners proved to the Welshmen that "Women Miners Can Dig It Too!" This sharing of information and resources is leading to international cooperation among the miners, even though this was not a carefully plotted objective of the Highlander staff. As they see it, their job is to get people together in an atmosphere of trust. What happens from then on is up to the workshop participants.

Since it was founded in 1932, Highlander Center's focus has shifted



according to the needs of the people. Highlander helped set up the Citizenship School to teach Southern Blacks basic education so they would be able to vote. Rosa Parks attended workshops at Highlander a few months before she refused to move to the back of that infamous bus in Montgomery, Alabama. In the 1930's Highlander promoted labor organizing to counteract the exploitation of workers by big business, and it continues to do so today. Staff from Highlander are helping to set up rural health projects throughout Appalachia. They work with medical schools to bring doctors and nurses into the mountain areas, and at the same time they are teaching the people to care for themselves. Because of Highlander many clinics have been established, and local people who go away to school are coming back home to serve the needs of their people.

Through oral histories, folk songs, drama and pictures, Highlander has encouraged the preservation of the Appalachian cultural heritage. It was at a Highlander workshop that a gospel hymn was adapted to become the movement song, "We Shall Overcome." On the Center's grounds a building is set aside as the library. Here books, magazines, records, tapes and pictures dealing with all aspects of Appalachian life are collected. Students writing papers, theses and dissertations can use



the library for research, and they are then urged to send copies of their work back to the library. This library is available to anyone doing research, especially residents and groups of the Appalachian region.

Highlander itself is not connected with any church structure, even though most of the people who have worked at Highlander have come from a religious tradition. But its educational model of self-determination is one that churches, presbyteries, synods and national offices could learn from and imitate. Church groups often suffer from the "professional syndrome," thinking that only "experts" can tell them how to solve their problems. Highlander helps people, groups, and congregations to see that they can come up with successful solutions to problems themselves. Helping people help themselves has a more lasting and positive result than a bandaid program that helps people, but does not empower them.



Outside funding is sometimes needed to enable the poor to fight for the preservation of their livelihood.

PRISA

Puerto Rico

The Program for Research, Information and Social Action (PRISA), a national ecumenical project in Puerto Rico, is a coalition of fifteen projects run or supervised in some way by church people—people from the Roman Catholic, mainline Protestant, and Pentecostal churches. The projects range from environmental concerns to community organizing and art/media projects, all within the framework of working for self-determination for the Puerto Rican people.

PRISA began ten years ago in a small mountain town with high unemployment. Small groups were brought together by the Catholic priest and the Methodist minister to analyze and talk about the people's social and economic problems within the context of the church's message of justice. Even though the churches had had a history of feuding, two things were accomplished: the people began to organize ecumenically, and they began to understand that their problems were related to the total economic and social problems of Puerto Rico. PRISA also found that as people became aware of the problems and of the situation in Puerto Rico, they also became active politically.

Puerto Rico is economically dependent on the United States. It exhibits the same symptoms of economic colonialism as its neighbors in the Caribbean region. Unemployment is high (between 45–50% of the general population), and 65–80% of the population is on food stamps; 80% of the food products are imported from the United States. Even though Puerto Rico has a climate and soil that could allow three or four harvests a year, there is a need to develop food production. Much of the good land, however, has been bought up by pharmaceutical and petrochemical companies, or is being used by the United States as military bases. The educational system has trained the people to accept this state of affairs rather than to question the blatant inequalities of the economy.

PRISA is addressing some of these problems and needs. The theologically-trained staff receive subsistence wages from the PRISA budget and offer their organizational skills and technical expertise to local groups. PRISA is also developing an information library and is

publishing information packets for distribution throughout Puerto Rico and in other countries, including the United States, to inform people about the conditions in Puerto Rico and showing them a picture which is not usually given by newspapers and periodicals.

PRISA has received funding from the World Council of Churches Urban-Rural Mission Office and from other church groups for specific projects. One of the women on the PRISA staff is a vice president of the National Council of Churches USA. PRISA would like to develop more funding sources from local churches within Puerto Rico, but they are hampered by the fact that most denominational structures require that the local churches get permission from higher echelon groups and these groups are usually located in the United States. Since the U.S.-based groups whose permission is needed are not aware of the conditions in Puerto Rico, most requests for funds are denied.

Five of the many projects connected with PRISA are UPAC, a farming collective; Taller Tabonuco, a craft collective; fishing associations on Puerto Rico and on the island of Vieques; and Misión Industrial, and educational and advocacy group concerned with environmental and work issues.

The Unión de Pequeños Agricultores de Carite (UPAC) is a farming collective in Central Puerto Rico. The farmers share the work on twenty-one collectively-owned acres. There they raise plantains, some root vegetables, pigs and rabbits. Each member also farms his own land. UPAC buys the tools, heavy equipment and seeds, and the farmers use them on the collective land and on their own. Seeds are used and then replaced from the resulting crop (a revolving loan fund which uses seeds instead of money). Marketing is done as a group. One person is in charge of developing market outlets in the small towns around the farm. People with special expertise, as well as those who need training, are hired by UPAC through a government subsidized employment/training program similar to CETA.

The collective has a three-fold self-help project: a pig cooperative, a fuel project, using methane gas given off by pig manure, and a fertilizer project. The methane gas project residue produces a rich fertilizer that can transform the red clay of the area into an astonishingly productive soil. If steady funding were available, the cooperative could develop the necessary mechanisms for containerizing and delivering the needed low-cost fuel to local people. However, this project, like others, is constantly plagued by the uncertainties of CETA funding, which too often dries up just as staff are trained and the program is underway.

Taller Tabonuco is a craft collective which creates salable items out of coconuts, wood and clay. Part of UPAC, it seeks to preserve the crafts that belong to the Puerto Rican heritage and which are in

danger of being forgotten in the wake of technology. Besides learning their craft, the members of the collective learn how to work together, how to express their opinions and to make decisions as a group. A government work contract ran out for them too, and most of the members had to leave. An alternative source of funding could have continued the collective's progress toward self-sufficiency. The staff projected that another year of funding would have enabled the Taller to pay its members from its profits.

"the . . . pollution of tidal waters . . . has destroyed their traditional fishing area . . ."

A small group of fishermen in the southern part of the island came together and formed the Asociación de Pescadores de Posuela in order to share the costs of equipment, repairs and marketing. They have received funds from the Community Services Administration (CSA), but the bureaucratic red tape is frustrating them. PRISA offered them assistance in setting up their association and some consultation along the way. The continued pollution of tidal waters by United States petrochemical plants has destroyed their traditional fishing area, so the pescadores now need larger boats to go farther from shore to develop new fishing territories. If they could acquire new boats, they could expand their business but as yet they have not found funding sources.

The Asociación de Pescadores de Vieques came together out of the need to market their fish profitably. Vieques is a beautiful island off the Puerto Rican coast, set in the midst of waters abundant with fish. The centuries-old livelihood of the fishermen of Vieques was drastically impacted in 1940 when the U.S. military set aside two-thirds of the island as a military base. Not only did the island people lose a major part of their arable land to the military, but most of their best fishing waters were placed off limits. In recent years, U.S. Navy and NATO maneuvers in these waters have tangled fishing nets, cut lines to fishing traps, and caused major loss of livelihood. A large number of local citizens are now on food stamps and have to rely on high-priced imported food. Even the drinking water must be piped in from Puerto Rico. For several years, the residents have used non-violent demonstrations to try to persuade the military to leave Vieques.

The Puerto Rican government offered the Asociación financial help. To qualify for help, however, they had to be incorporated as a non-profit tax-exempt group; but to qualify as a non-profit tax-exempt group, they had to be non-political. And this, of course, created a problem. For economic survival, the fisherfolk had to pro-

test the military destruction of their fishing waters; and this activity was seen by the government as political. To survive economically, they had to be non-political, yet to survive as a people, they had to take political action.

In recent times, ecumenical church groups from both Puerto Rico and the mainland have joined them, becoming a visible presence in this struggle for economic livelihood. Some, including bishops, have been arrested and jailed. The church's involvement has given hope to the people, lent credence to their protests, and has effectively encouraged the Puerto Rican government to continue its financial aid to the Asociación de Pescadores.

Although these examples of people organizing around work issues are from Puerto Rico, many churches in the United States are situated in neighborhoods with similar problems. Small businesses and services

“UPAC . . . seeks to preserve the crafts that belong to the Puerto Rican heritage . . . which are in danger of being forgotten in the wake of technology”

could use small low-interest loans for start-up capital or to see them through the difficult period (three to five years) before sufficient profits are generated. Ecumenical groups could set up revolving loan funds with small contributions from member churches as a strong witness to the churches' interest in and support of the local neighborhood, even if the church members no longer live there. Alternative sources of funding such as these could help groups get out of the position of dependency on unpredictable funding . . . could enable them to develop the “self-sufficiency” which agencies talk about but too often hinder. Such funding could also spur other people on to form their own businesses, thus creating employment and keeping money in the community.

A host of innovative activities are emerging from church hunger programs across the country. Emergency food programs are often the first step in programs that go on to create new workplaces and new work for poor people. Food buying clubs go on to become community markets or coops that hire local people. Warehouses for the food buying clubs provide jobs for the unemployed. Trucking and marketing systems connecting small farmers to their markets employ loaders and drivers, and these city markets ensure the preservation of good livelihood for small farmers. In many cities around the country, hunger task forces are involved as well in developing back yard and community gardens, some of which have been so productive that community canneries have resulted. Dining rooms for senior citizens and emergency school lunch programs provide jobs for cooks, dishwashers and the like. In each of these enterprises, new work and new jobs are created. And churches learn to see food programs not only as emergency means for dealing with hunger, but as a first step in creating or preserving work so that people can be self sufficient, no longer dependent on charity. The story of the Houston Interfaith Hunger Coalition is but one example. . . .

The Houston Interfaith Hunger Coalition of the Houston Metropolitan Ministries, Houston, Texas

As old and poor people in the Houston area found the rising cost of food wiping out their meager incomes, church people began to come together to devise ways of dealing with the problem. Through the Houston Hunger Coalition, parishes across the city have worked together to help people find good, but less expensive, food. Churches developed emergency food pantries to make food accessible to those in need. Larger, wealthier congregations were paired off with poorer churches for the sharing of food.

Beyond this, the Coalition has worked as an advocate for the poor and hungry, putting wits, time and energy into seeing that the government food programs actually do what they are set up to do . . . make food available to those who need it. The Coalition met with the city, state and regional Human Resources Departments to probe and explore ways that administrative changes might enable more people to get the food they need more readily.

For instance, research showed that only 26% of those eligible were

actually participating in Houston's food stamp program. One problem was that lack of good public transportation made procuring food stamps a real chore for the poor and the elderly, who first had to go to one office to be interviewed, then to another office to pick up the stamps, and then to the stores to buy the food. Each step was costly and difficult. The Coalition worked to simplify this process so that those eligible for food stamps could pick them up at the office where they were certified.

Although state regulations permitted the disabled and those over 60 to apply for food stamp certification by telephone interview, the Coalition discovered that this regulation had not been implemented. The Coalition has since seen to it that the old and disabled know of this regulation and can avail themselves of phone interviews.

The Coalition is working with the Houston City Health Department to monitor the WIC program for nutritionally needy pregnant women and their children. Since the Coalition became involved, the number of women and children helped by this program has increased from 5,000 to 12,000.

When Coalition research into the school breakfast program showed its enormous benefit for Texas city children, the Coalition mounted a campaign to preserve Texas School Breakfast legislation. A Right to Food Week recently brought issues of food policy before the Houston public.

The Hunger Coalition presently is helping people in small and poor parishes set up "food buying clubs" as a way to make food stamps go further. By banding together to buy in quantity and skip the middle person, a considerable reduction in food costs is realized, and the food is fresh and of better quality. With the Texas Federation of Cooperatives and Texas A&M University, they are exploring the possible development of a trucking system that would pick up fresh produce from small farms around the countryside and deliver it to a central warehouse where the food would be readily available to the food buying clubs, which often are the initial step in the development of local food cooperatives.

The Coalition's work is carried on by a small staff consisting of Sister Pearl (a Roman Catholic Sister), a community outreach worker, a social worker, and two VISTA workers. A third of their support comes from a Community Services Administration grant and a third from national church judicatories (United Presbyterian, the Presbyterian Church US, the United Methodist, the Lutheran and the United Church of Christ). The Episcopal Church gave support early in the life of the Coalition. The rest comes from local churches. Although the initial activity of this hunger program, like many others, has not been work-creating except for the staff of the task force, it il-

lustrates well-thought out positive action that is providing the necessary base for second-step hunger program activity which will be job-producing.

Judicatories and church agencies can use their facilities as study and action centers to assist local communities in the development of alternative energy, appropriate technology, self-sufficiency in food production, and stewardship of the goods of the earth.

Ghost Ranch

Abiquiu, New Mexico

Abiquiu, New Mexico is in the high ranch country north of Santa Fe. Though the Spanish and Indian farming people have lived there for generations, their lack of clear title to their land has given them constant trouble. Their farm holdings are small (over 75% of the farms are less than 50 acres in size), water is scarce, and the land is overgrazed. Making ends meet is difficult.

At Ghost Ranch, an adult educational center belonging to the United Presbyterian Church, a community of imaginative Christians is working with the local people to address these problems. Out of this process have come some unusually creative projects to help people maintain their farms, produce their own food, conserve energy, and live in a good relationship to earth, sun, water and other human beings.

"We are concerned," write the Ghost Ranch folks, "with starving people overseas and with low income people who are our neighbors, the residents of small villages near Ghost Ranch. We are operating on the old principle that it is better to teach a hungry person to catch fish, than to give away fishes. Our focus is on 'appropriate small farm technology' We are trying to test and demonstrate methods of farming on four irrigated acres of land which can lead to improvement of the lives of the many rural people in all parts of the world."

Working in conjunction with the University of New Mexico and a professor from India, a variety of community programs have developed. . . .

1. *A two year experiment exploring the feasibility of the single/dual family farm.* Ghost Ranch is sponsoring a two-year experimental farm

project to see how well one or two families can survive using "appropriate intermediate technology," which is less costly and requires less gas than ordinary farm machinery. They have, for example, developed a bicycle-powered thresher that threshes beans, grain and grass. Encouraged by the discovery that a farmer from Abiquiu won the Grand Prix in the 1910 Paris Exposition for his locally-grown winter wheat, they are experimenting with the revival of wheat as a local crop. They have discovered and are learning from a local farmer who runs a grain mill off the motor of his old Ford truck. Knowing that "something new that works is always the most convincing argument for itself," they plan to create models for on-farm tests in neighboring communities as they test and find workable implements. They plan to coordinate the construction of solar greenhouses and solar crop dryers in four nearby communities, assisting the purchase of materials (up to one-half the total cost) if families cannot afford it.

2. *A land title clearance program.* Through a "Great Land Trade" Ghost Ranch arranged for a complicated exchange with the U.S. Forest Service. The Ghost Ranch Museum and additional Ghost Ranch lands were given to the U.S. Forest Service in exchange for title to lands which were occupied for generations by 111 families but claimed by the U.S. government. This was a unique and positive step in the bitter 125-year history of land title problems in New Mexico.

3. *The Sun Dwellings Program and solar housing construction training program.* Ghost Ranch is experimenting with the development of a series of plans for low-cost, low-technology solar-heated dwellings which can be constructed from locally available low-energy materials. Local residents are being trained in the techniques of designing and building low-cost solar-heated dwelling. The effectiveness of different solar heating systems is being monitored and compared.

4. *Development of a community health service.* In the rural Southwest, hospitals are distant, and local health care is hard to come by. A woman community worker from Abiquiu is carrying out a survey of the scattered homes in the area, pinpointing homes with telephones so that they can be a part of a radio-telephone network, connected to a mobile medical unit. When there is sickness in a remote area, the families will know where a phone is, and by using it they can be in touch with doctors and paramedics.

5. *Animal husbandry—Winter grazing program.* Ghost Ranch carries out a year-round program of conservation and land use education. A winter grazing, animal husbandry education program for

owners of small herds of cattle offers much needed winter pasture, as well as improved understanding of good practices in cattle raising. As a result, some neighbors report gains from 40% to 95% in calf crop. Land and water have been provided for a cooperative feed lot, which will result in better returns for calves and will offer a good market for forage crops and provide a sales ring and scales.

Ghost Ranch is a remarkable church agent connecting local people and their problems to people and organizations—universities, government programs, church volunteers, students, experts, educators, etc.—that can help them develop long-range solutions. Ghost Ranch is a ministry that enables people to become or to remain independent, to develop a means of independent livelihood in good relation to the earth around them.

Church sources can provide long-term low-interest loans to community groups that are serving local needs but are having difficulty finding initial funding.

La Cooperativa y La Clinica del Pueblo

Tierra Amarilla, New Mexico

La Clinica del Pueblo, in the beautiful high country of northern New Mexico, is not church-based. It was, however, saved from bankruptcy through a loan from the United Presbyterian Church in the USA. This clinic, now owned and run by the Chicano community of Tierra Amarilla, was originally developed in the 1950's by a Christian doctor as a private clinic. When he left the clinic to go into military service, the community was left without medical care. The local people had formed an association, "La Cooperativa," through which they were working together, pooling and working land. They decided to buy the clinic, but soon after the purchase it was severely damaged by fire. The local bank that held the building's mortgage wanted to foreclose, even though they were well ahead in their payments. Undeterred, La Cooperativa's staff decided to move to another bank and to seek a loan to rebuild the clinic. At that time a long-term low-interest loan from the United Presbyterian Church (through the intervention of the people at Ghost Ranch) enabled them to start the rebuilding process. Well-equipped and lively, the clinic serves not only

health needs but many other community needs of the people around Tierra Amarilla.

Besides the clinic, the building houses a community economic development office, a legal office, a dental office, a graphics workshop and even a small seed co-op for high altitude seeds. Jobs have been provided for many people.

By helping the clinic reopen, the church has enabled the survival of a number of unusual community programs. For instance, La Cooperativa includes a prepaid legal advice program. Believing they can't afford the cost, people are often afraid or reluctant to talk with a lawyer even when they are faced with major decisions which can have important and expensive consequences. Because La Clinica is committed to keeping people healthy, in all aspects of their lives, it has started this service whereby for \$3.00 members can have one-half hour of legal advice, four times a year.

The clinic itself has a staff of 19, including two doctors (in the National Health Service Corps), one physicians' assistant, two dentists, paramedics and nurses. It is well equipped and serves a wide local population. Its maternity center offers prenatal classes, delivery at the clinic, and post partum care for six weeks—all for the same low price. The father of the child (or a close friend or relative) is encouraged to stay at the clinic for the delivery of the child; sleeping and kitchen facilities are available for families who choose to stay.

Since over 50% of the people in the area are unemployed, the members of La Cooperativa are constantly searching for ways that work and jobs can be created. They recently held a five-year planning conference to brainstorm ideas for the development of local businesses and services, such as solar heated chicken coops, the development of a meat processing plant for locally grown livestock, the expansion of a gardening project, and so on.

The church, through Ghost Ranch and denominational offices, was a catalyst for the survival of La Clinica, a community institution that has provided both health care and jobs to local people and has been a very central force for new life in Tierra Amarilla.

Church land can be made available to community groups for low rent; and denominational agencies can strengthen local groups and support their staff by providing benefit packages to low salaried workers and by offering staff members opportunities for special training.

La Clinica de La Gente

Aqua Fria Village Santa Fe, New Mexico

In an old Spanish building on the far outskirts of Santa Fe, La Clinica de la Gente provides imaginative medical care to the people of a poor Chicano community. It is not a church-run clinic, but the land on which it is located was made available by the Roman Catholic Church for a minimal rent. The National Health Service Corps provides one of two doctors and one dentist. The rest of the staff exists on caring service, long hours and low pay; but they also receive a special kind of support from an imaginative church agency, the United Methodist Voluntary Services.

The UMVS gives a special kind of support to community-based organizations around the U.S. To the staff of these organizations, UMVS offers low cost health benefits and occasional opportunities for special training—in financial management, bookkeeping, conflict resolution, etc. Recently five of La Clinica's staff went to Cuernavaca, Mexico for a special course in herbal medicine and traditional midwifery, paid for by UMVS. Back in Santa Fe, the staff are now better equipped to show people how to recognize local herbs that have healing qualities, and the people are better equipped to heal themselves. "Those herbs," said the national Health Corps doctor, "are far more effective in healing these people than a ton of pills."

The Roman Catholic and the United Methodist churches have offered special services to this clinic, enabling it to meet human needs better than it otherwise might: land for low rent, and protection against staff burn-out—health benefits and accessible training for staff.

Networks that provide management skills, work and markets for poor rural areas can be developed through the agencies of the church.

The HEAD Corporation Berea, Kentucky

In the mountains of Appalachia up to 50% of the people in some communities are on welfare; mines have closed, and large companies have bought up most of the land. People who were once independent now live in poverty.

Denominational and ecumenical groups have come together here to offer a variety of forms of economic development assistance. Their actions have resulted in the development of needed services and the creation of many jobs for community people. Skills have been learned, and homes have been constructed. Land trusts have been developed, and child care centers and libraries have been established. Water systems have been planned, and food coops and craft guilds have been created. While bringing new life to the people, these efforts are also developing a new economic base for the area.

Human Economic Appalachian Development (HEAD) is one ecumenical organization that holds them together. A membership coalition of central Appalachian, church-related self-help groups, HEAD is made up of 17 community development corporations, co-operatives, and specialized non-profit groups scattered across 85 counties. Its primary function is to provide technical training and marketing services to its members and affiliate groups. Among HEAD's members are housing corporations, food coops, craft marketing organizations and a management training institute which trains people for cooperative management of businesses and services. Two are described below. . . .



MATCH Lexington, Kentucky

Marketing Appalachia Through the Church (MATCH) is a regional marketing coalition made up of 30 low-income production craft groups from eight Appalachian states. It provides technical, administrative and marketing service to over 8000 Appalachian crafters through their various organizations. MATCH believes that it is through people coming together that the quality of life in a community can be affected, so they work with organizations rather than with individuals.

MATCH's attractive Appalachian Shop in the downtown mall at Lexington, Kentucky sells everything from beautiful quilts and pottery to wooden toys and honey suckle baskets. To market their products through the store, crafters must form into a group of at least five members, at least half of whom must come from below poverty income. Eighty percent of the groups' total membership is below poverty level. As members increase in income, they must bring in new people. Each group must be non-profit and have active quality control to be a part of MATCH.

The goals of MATCH are: 1) to develop self-sufficiency and independence by co-op marketing action (this includes the development of a strong federated marketing system to "rehumanize" the market place); and 2) to alleviate hunger by putting more dollars in the local crafters' pockets. Salaries for MATCH's two staff members have been provided through the United Methodists and the United Presbyterians. The shop itself is self-supporting, pays HEAD a regular consulting fee, and returns further profits to the member groups. The shop is in the process of developing a mail order catalogue and is looking to churches for wider markets for their products.



People with long-term commitment and good organizing skills can be a catalytic force for new life in areas of rural poverty, enabling people to become self-sufficient.

Model Valley

Development Corporation Clairfield, Tennessee

Clairfield, Tennessee is in the mountains, where most towns consist of a strip of houses along a road with a coal mine, a railroad and a river and are identified as "unincorporated." Eighty percent of the people in Central Appalachia live outside incorporated towns. The Model Valley Corporation of Clairfield has been in existence for 12 years. It began when a group of ex-Glenmary Sisters came to Clairfield to work in the community. Though they left their order, the women did not leave the life of service, for Clairfield was one of the first places where the new lay organization, FOCUS became involved. The women have remained in Clairfield, working as remarkable community enablers and helping major changes take place.

Good housing is hard to come by in the Clairfield area. Until recently the American Association, a British land company, owned most of the land, and the company was interested in coal and lumber, not housing. The company was negligent in upkeep of their rental homes, and local families paid the price for the company's lack of care in poor plumbing, leaky roofs, and inadequate heating systems. Almost no land was available for purchase so that local people could build other houses . . . or clinics or industries or ballfields.

Through the Model Valley Economic Development Corporation, and other spin-off organizations, a number of good things have begun to happen in Clairfield. First, the MVEDC purchased a thirty-acre piece of land from a local citizen who had refused to sell it to the American Association. MVEDC set the plot aside for community development for businesses and for housing. In the ensuing years ten homes, a clinic, a telephone exchange and post office have been built. A well was drilled for water at the village center, a community water spigot was set up, a water district was planned, a land trust was discussed, and some businesses were established. A former miner, a contractor, is president of the MVEDC; through funding procured



for low income housing, he has trained 18 men in construction. "They have confidence in themselves," he said, "that they can do the job from layin' the foundation to finishin' the home. They know how to manage their own jobs; they can build a home to code from start to finish."

The community center in the neighboring community of Whiteoak works cooperatively with Clairfield. Its building houses a land trust office and other groups. One is carrying out a survey for the possible development of a water system. (300 have already expressed interest in it.) There are 256 people over 65 years of age in that 15 mile area, and potlucks for senior citizens are held at the center twice a week. A Shawnee woman, the older VISTA worker who runs the center, commented, "It gives them a sense of belonging. They come by foot, by car, from all over."

GED courses are offered as well as courses in Appalachian and Indian arts and culture. There is also a crafts guild; products are sold locally as well as through the Appalachian Shop in Lexington.

An energetic former teacher and other local women like herself have set up a child care center and now look to the creation of a local library, a second hand clothing store and a small garden for local food supply. With each of these community organizations comes work and jobs for local people. Some of this work is church-sponsored, some is government-sponsored (CETA, VISTA, Department of Labor, etc), and some is supported by private foundations. The people have become good at finding funding and using funds well. Their intent is to become as financially independent as possible.

The place of the church in all this? The long-term, committed and enabling presence of two ex-Glenmary sisters has made an immeasurable impact on the development of the community. One is church supported; the other one lives on a part-time salary from Rural Legal Services. Along with community people, they have developed a quiet know-how in the fight for community financial survival. They have not only encouraged people to work cooperatively, but they have done so themselves. Bonnie Terry, a single parent of a 14-year-old son, now lives in a simple but pleasant, newly-built cinder block home. She tells how the people of the valley helped her in its construction, in putting up dry wall, painting and finishing. "I have a shoebox full of papers telling how different people helped me. I'll never forget it." Tilda Kemplen, a dynamo of energy and determination stated cheerfully, "If we need something, we know we can figure out ways to get it. We've been working together a long time now." Paired with one of the former sisters, she has accomplished miracles; their commitment is catching. The gentle-looking, retired carpenter/miner, who heads

MVEDC comments: "We're real tough and stubborn when we need something, and we learned pretty well now how to go for what we want. It's made a real difference . . . and it's amazing," he added, "but we never think about our religious differences anymore. And you got to remember, this is hard shell Baptist country. We just go ahead and work together."

Together, in Clairfield people have gone together for seed money, funding, educational resources, extension courses, medical care, student assistance, legal resources, water, land and buildings. Most recently they have gone together for Labor Department funding to train women in construction. Together they have created needed services and training and jobs for scores of their own people.

Replicable? Yes—in any community where Christians (or others) live with and participate with other people who are committed, willing to learn, and who want to meet a community need.

This booklet tries to avoid traditional places where people's service to the "down-and-out" does not help these people out of their "down-and-outness." It is troubling that sometimes "creating jobs" may not in itself be enough. It is becoming increasingly apparent that employment *per se* does not necessarily rebuild communities. New workplaces may be co-opted by traditional business values that at times tend to destroy communities.

For example, the HEAD Corporation can be contrasted with another community economic development group backed by funds from the Community Services Administration. Its goal is clearly stated: to create jobs in an area of high unemployment. It has been successful. It has done so. Its goal is more limited than HEAD's goal, which was not only to create jobs but to build an independent economic community through cooperative work.

This project has provided initial funding for a number of small businesses. One such small business was started by two people, a man from outside the area and a local woman, who had worked in another government development project.

They first set up the business in a home and taught a few local women to use rented sewing machines. They moved to a church basement, and from there to a warehouse factory. One local woman found she had a genius for marketing, and she was in charge of that until she left.

The company now does several million dollars in business and sells its well-designed products nationally. There are presently over 100 employees. Women come from all over the area; those needing the employment most for family reasons are given preference. They work an eight hour day, 8:30 to 4:30. They work for the minimum wage or a little more. Management is primarily male, and generally comes from outside

the area. Management's salaries are competitive with the outside world. The business is traditional and successful, and for the most part, workers do the same job eight hours a day.

The manager commented that though they are doing well, they are now sending their smallest items overseas to be cut, turned, and sewn by women in Taiwan. He feels uneasy about this, but he says it is necessary if they are to remain competitive.

The CSA-initiated investment corporation that started this company is proud that the factory is not only paying for itself, but is turning enough profits back to the parent corporation to enable its financial independence. As profits come back, they are used as seed money to start other enterprises in other poor communities. The corporation is accomplishing its limited goal, to create jobs in places where unemployment is high.

It is clear that the economic rebuilding of communities is no simple matter. It remains to be seen whether, in the long run, cooperatively-run businesses can both thrive and survive, whether they can indeed provide the new economic base that is so badly needed. Communities in rural poverty areas start with two economic strikes against them, and responsible economic developers are hard put to work simultaneously both for financial viability and for renewed community life. Some people believe cooperatives are viable, even in Appalachia; others think that Appalachian people are too independent and too isolated to cooperate. Some believe community-based enterprises, structured in traditional hierarchical ways, provide the only way to go. Others disagree. In hard-core poverty areas, there are no easy answers. It is worth watching these different economic development strategies to see which ones, in the long run, bring real economic independence and empowerment to rural people.

In a time when old ways are obviously not working, it is particularly important for the church to give encouragement and support to new ways of dealing with old problems.



An inner-city ecumenical group can help the urban unemployed acquire the skills necessary to run a small non-profit business.

East Harlem Interfaith

New York City, New York

East Harlem Interfaith is an ecumenical group of local church people in the East Harlem section of New York City which is organized to help the people deal with problems that arise in the urban setting. Its projects include housing rehabilitation, a boiler repair shop (now closed), a school of faith, an employment program, all of which arose out of the needs of the community: high unemployment, substandard housing, lack of hot water and heat in the buildings. Through supporting the ecumenically-developed projects, the churches are able to address some of these problems. One of the projects, the East Harlem School of Faith, makes theological education available to neighborhood people as a means of empowerment. The staff of the school offers courses, lectures, workshops and retreats designed to meet the special needs of local congregations, church groups or action task forces. This type of alternative theological education is being replicated by other church groups in their own communities.

East Harlem Interfaith's Boiler Repair Business

The Boiler Repair Business was a two-year project of East Harlem Interfaith's Housing Office. It was an experiment that aimed to show: 1) that a small, community-based, non-profit business could repair boilers in old tenements competently and inexpensively, and thus get hot water to tenants and help stem the deterioration of buildings. It hoped to be of service to local churches and non-profit agencies as well; 2) that such a business could become self-supporting in two years, that it could be run by local men and women, and that it could provide jobs and training for them in increasing numbers; and 3) that,

in the process, they could be a model for others wanting to start similar businesses.

The Boiler Repair Business achieved its first goal. It fixed boilers—223 of them—for non-profit housing groups, tenants' associations, churches, private landlords, and the city's emergency repair program. But they did not become self-supporting in two years, so their board reluctantly closed down the project. They did, however, train a large number of local people, providing them with good skills and jobs. They were a model for others. Many people from other parts of the city have come to East Harlem Interfaith for advice on running a non-profit business in poor parts of the city. Their pamphlet, "How to Start and to Run a Non-Profit Business: Do's and Don'ts for Beginners," is a remarkably useful handbook for others who might want to start a similar business.

Though their business went under, the people involved were not ultimately discouraged. They underestimated how difficult it would be to find a competent manager who could help them make a non-profit business a successful venture in the present U.S. economic system. They underestimated the degree of theft they would have to contend with (in an area where drug addiction and poverty makes theft a matter of daily life). They believe that, given more time and the knowledge that they have now, they could run a non-profit business in New York successfully.

The people at East Harlem Interfaith are very knowledgeable about the city. They have lived in East Harlem since the early 1950's. They knew their community needs—well-built, heated tenements—and they knew that faulty boilers are often the first step in the abandonment of buildings by landlords. They believed the boiler repair business was in the interest of both tenants and landlords. They also knew that the boilers in the neighborhood were old and in need of repair. They knew that boiler repairing skills would be a sure guarantee of work, even in an area where jobs are hard to find. The need for service was there; the need for skills for work was there; and the need for work was there as well. East Harlem Interfaith put human need together with human service, and created good work.

With more training in non-profit management and more backing from a board, such a venture could succeed, and serve as a model for similar ecumenical involvement in deteriorating cities.

A church can offer space for a community-based employment center or other such community groups that carry out the mission of the church.

New Ways to Work

Palo Alto, California

For the past seven years, New Ways to Work, a change-oriented vocational resource center, has worked to address issues of work life in the San Francisco Bay Area. From its beginnings as a center dedicated to finding good work for the individual job seekers who came through its doors, NWW has moved on to working with employers and institutions as well, helping them to make their work more humane and more democratic. The center presently has three major thrusts. The first is to counsel individual job seekers who want to find work that has integrity as it relates to product, process, and the world around. Second, NWW actively promotes job sharing and permanent part-time work with benefits as an option for businesses and services—and employees—across the country. Third, NWW assists people who want to start new community businesses and services. Cooperatively-run itself, NWW has helped hundreds of people find good work



since it opened in 1972, has had a strong impact on employers both locally and nationally, and is of genuine service to those who want to set up democratic workplaces.

Church-related? Not exactly, but New Ways to Work is located in a building belonging to the First Presbyterian Church of Palo Alto, and some of its founding members were also members of that church. The building, a generous, old two-story Tudor-style house, had been the church's parish house. Its use as a drop-in drug center during the 1960's had left it in bad repair. After long deliberation the church's Session decided to make the building available at low rent to community groups they felt were "carrying out the mission of the church." New Ways to Work was the first of such groups to apply for space and it made an initial kind of barter arrangement, exchanging clean-up for rent. For the first four months, until they received their initial funding, NWW staff scrubbed, sanded, polished and painted their office space in exchange for rent. Other groups soon followed—a fair housing group, a community health center, a youth employment center, a counseling center. All rents were minimal.

Through the years the church has maintained a close interest in New Ways to Work. The Session has always been represented on the NWW board, and church members have often worked at NWW or volunteered to help in its various programs. The church has given New Ways to Work access to its mailing list for fund-raising purposes. The job-sharing project of New Ways to Work, located in San Francisco, now has its own non-profit status. The Work Resource Center in Palo Alto, which is still located on church property, continues to use the church as a funding conduit. By its supportive actions the church in Palo Alto has enabled community groups to provide needed services to the community; and these groups have provided good jobs for a large number of people.



By banding together, concerned Christians can create far-reaching changes in poor rural areas and in the lives of poor rural people.

Homeworkers Organized For More Employment

Orland, Maine

In the Spring of 1970 a handful of people from rural Hancock County met in Orland, Maine to develop a way to provide income and employment for the rural poor. From these meetings Homeworkers Organized for More Employment (HOME) was formed as a way to market homemade goods cooperatively. Ten years later, hundreds of people are involved. Though it was started at the initiation of a handful of nuns and some Oblate priests, HOME is now ecumenical in its staff and support and is involved in many aspects of life in that poor rural area.

Its goal? "If HOME can give people the feeling that they can help others as well as themselves, then HOME is a success. People are no longer a number or a statistic, but human beings to be loved and helped. These same people are capable of loving and helping in return. What greater reward is there than to know that a life has been touched and changed, while the seed of hope is planted."

HOME's staff respond to human need and go from there. They disavow any ideology, but it is clear from their life and work that they advocate a life of Christian simplicity, the sharing of God's gifts (not only money and possessions, but also one's energy), the produce of the earth, and the land itself. They take this seriously and ask people to donate unneeded land to a land trust or to offer unused hayfields to be harvested by the community for local farmers.

Their dream is to make the people of that area economically self-sufficient and to develop a community of people who look out and care for each other. HOME's original goal was to provide a craft outlet and to create income for the rural poor. Then, realizing that a lack of education further handicaps the poor, a Learning Center was established. In an effort to respond to immediate needs, a Day Care Center, Project Woodstove, and programs of outreach service came about. Eventually HOME recognized the potential for self-sufficiency if the rural poor could utilize their one major resource—the land. Down

HOME Farming, Self-Help Family Farms, and Covenant Community Land Trust came into existence. Through a definitive progressive evolution over the past ten years, HOME has effected a real and revolutionary change without preaching revolution. "And perhaps that's the real secret," they say. "We get down to grassroots, gut-level issues that affect the daily lives of the poor."

Here are some examples. . . .

The Stichery is a sewing cooperative of 125 women who design and sell clothing, toys, quilts, and other items to supplement their income. More emphasis is now being put on sewing for a living, not just supplementary income. And needs are being met through the products as well. For instance a recent project was to design insulated clothing for the elderly to prevent hypothermia, the loss of ability to adapt to the cold.

The original homeworkers cooperative has now expanded to include two retail stores, one in Castine and a seasonal shop in Bar Harbor, as well as the large store in Orland. These outlets sell handcrafts for over 400 crafters. Members pay \$10.00 annually; they price their own work, which is then sold on a 70%-30% basis.

Crafts training programs are designed to teach local people income-producing skills, such as chair-caning, upholstery, weaving, leather-craft, sewing and pottery, as well as woodworking and basic carpentry. The workshops produce windows, doors and cabinets for the Family Farms project. Courses originally were free; now there is a minimal charge.

At The Learning Center, courses are given in "life-coping skills," adult basic education, self-sufficiency skills, career education, and crafts training. Some 60 courses are offered. A GED program is also based there. The Learning Center also houses a day care center which is available on a sliding scale to students and employees, thus enabling low-income mothers to get their high school diploma and take other courses.

The Self-Help Family Farms Project is designed to enable the rural poor to own their own homes. Land is purchased or received as a gift and placed in a community land trust. Participating low income families lease the land from the trust with a 99 year renewable lease. Low-cost, energy-efficient housing is built through cooperative and volunteer labor (participating members are asked to contribute 700 hours of work to help themselves and their neighbors). A house costing under \$10,000 has been designed, and after the low-interest mortgages have been paid, members own their own homes.

The vision is of a community where several families share one piece of land. Each family is to have its own home/farmstead with garden-



ing space. Land for hay and grain, pasture and wood harvesting will be shared. As the community grows, credit unions, community greenhouses, and cottage industries become possibilities.

The Community Land Trust holds title to the land and leases it to families and individuals with 99 year renewable leases. Lessees can own and sell buildings but not the land. Priority leasing is given to those whose needs are the greatest.

HOME intends to appeal to out-of-staters who own land in Maine but are not utilizing it intensively to donate some of it to HOME. Someone with a 30 acre tract, for instance, could donate a five acre houselot and gardenspace. HOME feels that a widescale "land-gifts" program such as this could help bring "an end to class stratification" by making land available to the poor and "bridge the gap between the haves and the have-nots" by setting in motion "a social and communications network between the classes."

Down HOME Farming is an ongoing project funded by Heifer Project, International. One aspect of the program is an animal distribution cooperative. Animals are given to qualifying low-income families free of charge. The only requirement is that the family give the first born female offspring back to HOME, which then places it with another family. Thirty-eight farms within a fifty mile radius of Orland are actively participating by sharing cows, dairy goats, beef cows, broiler chicks, sheep and bees. Through a grain and hay cooperative, grain is bought wholesale and distributed at cost, and hay is harvested and processed through cooperative and volunteer labor. Donated fields are used. There are also community gardens and cooperatively-owned equipment, as well as courses in animal husbandry, gardening and farming.

Outreach services provide food, clothing, family crisis intervention, emergency transportation, aid to alcoholics, visits to the sick, elderly and shut-in, and child abuse treatment.

HOME also publishes a bi-monthly paper called *This Time*, which carries articles about many of the projects, columns by the staff, articles on social and political issues, and down-to-earth informational pieces on raising sheep, beekeeping, cold remedies, nutrition, and home repair and winterization.

Much of HOME's success can be attributed to its creative use of volunteers, especially in home-building. Local people are asked to volunteer to help their neighbors and outside people are welcome too. Jewish college students from New York and church kids from Connecticut work with people from rural Maine for a week or two or longer, donating their services and picking up a lot of skill in country

jobs. . . . Like how to keep a goat kid fenced in, or how important it is to pick up bailed hay at dusk when evening thunderstorms are predicted. They haul and stack cords of wood for Project Woodstove and then cut up and deliver it to rural households. They shingle roofs, shovel manure and paint, patch and repair old buildings. Then they clear brush and logs to make a place ready for a new one.

HOME has put together a quietly effective program. They openly espouse generosity and the sharing of the world's goods, not simply as a temporary gift, but as a permanent donation. Their intent is not the momentary alleviation of inequities, but a permanent change. Owning land in rural Maine is getting more and more difficult for the poor, and the Land Trust and the Family Farm Project are first steps in making land available. Obtaining cattle is getting more and more difficult, and the Heifer Project makes animals available. Housing is hard to come by, and the Farm Project builds houses on community-owned land.

Says a local carpenter who is part of the HOME staff, "I find more of the church here than I ever found in any church."



Where ministries of restoration are taking place, communities can see God's presence in their midst and seek to become worshipping communities.

Iglesia de Liberación

del South End, Boston

Boston's South End has a history of racial integration that goes back to the mid-19th century, when landfill in the Back Bay opened the area to housing for succeeding waves of immigrants. The neighborhood of Victorian rowhouses grew as Irish, Italian, Asian and Syrian families came to settle there. Blacks moved in and bought homes, and students from Boston's universities came to the community looking for a place to settle since no dormitory space was available. A mixed working class and student neighborhood evolved. The area now holds some 20,000 people representing 39 different ethnic groups speaking at least nine different languages. At the moment, Blacks (9,000) and Hispanics (7,500) are the predominant groups. The South End has had its share of urban problems, but it is a community that has a strong history of dealing with these problems. It is highly organized.

In recent years, neighborhood people have systematically rallied together to tackle bad housing, poor health facilities, inadequate schools, crimes against women, and unemployment. South End once had the highest infant mortality rate in the country; now it has one of the lowest. Community people have worked together to develop a community-controlled health center where Black, Asian-American, Hispanic, and White Ethnic staff members offer good health care to patients in their own languages. The Third World Jobs Clearinghouse functions like a labor union to get "community jobs for community workers." Blacks, Asians and Hispanics work together to obtain job training, apprenticeships and employment, instead of competing against one another.

A number of effective community workers live in the South End, caring about their neighborhood and its people. Some are active in their parishes; some are persons who left the organized church when it seemed not to care about issues of social justice. Others have always

been unchurched. In their common struggle for a better community, some of these people found each other and found that they shared a common yearning for liturgy, for worship, and for a gathered community where they could come together for reflection and spiritual refreshment. Around them a congregation has taken form.

Elizabeth Rice first came to South End as the director of a pre-school group. Out of her work she became deeply concerned about children who were being damaged by lead poisoning from the paint in the area's old houses. She became known in the community not only as a teacher but also as a person who organized the parents of her students around health issues. As editor of the community newspaper, she kept in touch with many corners and aspects of community life. After two years of immersion in the neighborhood, Liz Rice decided to go to seminary; and she continued her work in the South End as part of her field training. An Anglo woman, she was readily accepted by the people of that diverse community because she was first known to them as a neighbor, a friend, a worker, and as an organizer, rather than as a "woman minister." But now, after several years of planning and work, she is among them as a minister of a worshipping congregation, Iglesia de Liberación del South End.

This small congregation is bi-lingual, interracial and multi-cultural. There are two pastors, both of whom work part-time, Elizabeth Rice and Herman Diaz, a Puerto Rican Presbyterian who came to Boston to work on a doctorate and stayed to minister. Herman was a seminarian in Puerto Rico in the 1960's and was General Secretary for the Caribbean for the World Student Christian Federation. Because he favored the independence of Puerto Rico and desired to continue his travel outside Puerto Rico, he had difficulty getting placement and approval for ordination to a parish ministry. He went into education instead, working with such groups as ASPIRA among the poor in San Juan. Eventually he came to Harvard for a degree in education. Through community connections, Liz and Herman found each other. Now they share parish work and development.

With the people of the neighborhood, they have set priorities and made some clear decisions about the church's form and shape. They met first in members' apartments, but now they rent space for their gatherings. They will not buy a building; rather they will continue to rent space and make it available to other community groups as well. Even though expressing everything in both Spanish and English takes extra time, they will be a bi-lingual church. Not wanting to compete with other neighborhood churches, they will build their congregation among the unchurched and those who have left their parishes.

The congregation meets regularly on Sunday evenings from 5:00 to 8:00 for a pot-luck meal, discussion and worship. It is a family affair; the small church school meets nearby in a nuns' home. They have had their Service of Standing and are recognized by the United Church of Christ as a congregation; they receive support from the Board for Homeland Ministries, the state Conference, and the Metropolitan Boston Association. Congregational members give their time and energy with enormous generosity and look to the day when they can somehow be financially independent.

Their space is shared with community groups. The Vieques Coalition of Boston meets there; Boston's committee for the liberation of Puerto Rican political prisoners holds weekly meetings at the office; and SAMRAF, a committee for the support of South African military draft resisters shares space. The congregation works as well with Casa Myrna, a bi-lingual battered women's shelter which offers help to Third World women. The church does not have a specific political stance. Rather it wants to "provide space for all people." Their commitment is "to the liberation of all human beings" and they are committed to addressing all issues of liberation—personal, political, and the rights of children, of men, and of women. They want to respect all styles and all expressions so that there can be genuine human liberation for all. As the congregation puts it, they are "learning how to become energized spiritually in a context of liberation."

Out of the common life of a community in Boston, a woman has found the vocation of ministry and is now ordained to service in the community of which she is already a part. At the same time, a minister has found his way at long last into congregational service. Iglesia de Liberación is a community which is seeking liberation in many ways, including the liberation of the church's understanding of mission and ministry in urban neighborhoods. The Iglesia is the first new church development in the Massachusetts Conference of the United Church of Christ in twenty years, yet the new congregation's formation flies in the face of traditional church development directives. The church is multi-ethnic and bi-lingual and provides the first ministry among Hispanics by the Boston Metropolitan Association. At a time when Boston is rife with open racial tension and conflict, the church is multi-racial. At a time when new church development is thought to be the exclusive domain of ecclesiastical planners armed with demographic charts, Iglesia de Liberación has come into being out of the expressed needs of South End and its people: a need for liturgical celebration of their common struggle and life together. Similar congregations are forming in other cities through the Liberation Church Development program of the United Church Board for Homeland Ministries.

In the South End of Boston, hard-working urban people felt and expressed the need for a worshipping community. Out of their desire has grown a church which is working for the liberation of people in a depressed urban area. As they continue to struggle for physical liberation from the problems of an old and rundown city and the liberation of brothers and sisters in other parts of the world, they now can come together for liturgical celebration of their common struggle. Out of their ministry of restoration is growing a community of faith.

III. Observations

Wherever there are unmet local needs and people who are not able to find productive activity, there are opportunities for work projects such as the ones described in the previous pages. In such situations, congregations can . . .

1. . . . conduct a survey of community needs and resources, as well as those of the congregations itself;
2. . . . work as a catalyst rather than as a sponsor, being mindful that the project remains that of the participants and not the congregation;
3. . . . start with something, from wherever they are, regardless of how little or great their resources;
4. . . . search out other groups and resources and offer support (people, money, facilities, etc.) to contribute to getting the job done;
5. . . . challenge their members to give of themselves and their professional skills as facilitators and consultants to meaningful work projects; and
6. . . . learn that they can be ministers of healing and restoration in their communities.

Legal/ Tax Aspects of Congregational Involvement in Work Projects

This section offers suggestions. It does not eliminate the necessity of obtaining adequate legal and accounting assistance for the congregation or presbytery itself or for the work projects themselves.

Ways to Relate to a Work Project

1. Providing temporary office space

Where the sole relationship of the congregation or presbytery is the provision of temporary office or meeting space, the major risk exposure would be that resulting from accidents on the premises. This should be covered by an adequate insurance policy in any event, but, if necessary, riders can be obtained as to each specific project involvement. No other types of liability would normally flow from such a relationship, and any rent received for the use of space would not be unrelated business income to the church.

2. Providing a work location

It would be possible for some types of work projects to actually use church space as a permanent work location. Again, existing insurance policies need to be checked to make sure that they provide adequate coverage against accidents taking place on the premises. In addition, however, it is possible for the identification of the church with the project to be so great in the minds of third parties that attempts might be made to hold the church liable for any damages inflicted by the project, or losses sustained by others as a result of its activities. If this degree of involvement is not warranted, then the name used by the project and other aspects of its modus operandi should clearly avoid inferences that it is an intrinsic part of the church. The use of a name like "University Presbyterian Job Counseling Service" would be undesirable if the University Presbyterian Church is not really involved and wishes to remain uninvolved, except as a landlord.

Debts of the project would not normally be collectible from the church unless some affirmative action were taken by the church to make the church liable or unless the closeness of identification was

such that it would be reasonable for an outsider to assume that the activity was, in fact, an intrinsic part of the church itself. Nor should there be any liability for payroll taxes, income taxes, or any other taxes incurred by the project.

If the church receives rent, such rent would not constitute unrelated business income. Where the rent is related to the net income derived by the business, it is possible that this might constitute unrelated business income under IRC Sec. 512(a). However, rent based upon a percentage of gross revenues of the business should not incur this tax. To the extent that the church's property was financed by debt, and the debt is still outstanding, a portion of any income derived from renting the property may be deemed to be unrelated business income.

It should be noted that receiving unrelated business income is no threat to the church's tax exemption. Rather, it requires the church to file a separate tax return (Form 990-T) if the net unrelated business income exceeds \$1,000. The tax on that unrelated business income is at corporate tax rates, which means that the first \$25,000 of net income subject to tax will bear a tax at a rate of 17%. The Form 990-T is due four-and-one-half months after the close of the church's fiscal year (which would be May 15th of the following year for a church on an accounting year ending December 31, which is the normal accounting year for most Presbyterian judicatories).

3. Providing space and services

The discussion is essentially no different from that under number 2 except that the provision of services creates a stronger risk that there will be an identification of the project with the church in the minds of third parties. Beyond that, the degree of liability will depend upon the nature of the services rendered. If the services include the financial aspects of the business, such as writing checks, paying bills, etc., there may be a liability for the unpaid payroll taxes. See, for instance, IRC Sec. 6672. Where services are to be rendered, the people in the work project and the church must clearly spell out and agree to the nature and scope of the services. The line between merely providing services, with the management decisions being made by people in the project, and becoming a part of the project itself, can be a very narrow one. Crossing that line should be a conscious decision. But so long as providing clerical services, even including bookkeeping and the physical act of writing checks at the direction of the project people, is the sole involvement of the church in the financial aspects of the project's operation, there should be no liability of the church for taxes of the project. If the service activity is substantial, it is possible that amounts derived from it could be held to be income from an unrelated business.

4. *Acting as a conduit*

When a church is acting as a conduit, it accepts monies for a work project and turns those monies over to the work project itself. Especially at the beginning of a new undertaking, it is frequently the case that the promoters need an accepted organization to perform such a function. The danger in acting as a conduit is that funding sources will not understand the limitations of the church involvement with the project and will infer that the church is taking some responsibility for seeing that the funds involved are accounted for and managed properly.

5. *Acting as a sponsor*

A sponsor would typically function in the early stages of a new project. New undertakings frequently lack organizational cohesiveness at the beginning, and they are often wise not to attempt to fix their final form at too early a stage. But acting as a sponsor carries with it a certain amount of legal and financial responsibility, the dimensions of which should be spelled out with the project and reflected in communications to third parties. At its fullest, the church's involvement as sponsor would mean that it would seek donations and foundation grants for the project, administer the funds, and take responsibility for how the project spent the funds and carried out its operations. Where this was done in the most complete sense, the project would become an intrinsic part of the church activity, with its finances and its accounting maintained as a separate sub-unit or fund. In such a situation, the church is, of course, lending its credibility and stature to the project, and by the same token taking responsibility for everything that happens. Because the relationship is apt to be misunderstood by the people within the project, as well as by the people in the church, there should be a written contract setting forth how the relationship is going to operate. That contract should cover not only the question of what is going to be done, but also the decision and management authority and the financial relationships, including the degree to which allocations of the church's costs will be borne by the project.

It is also possible to act as a sponsor and have a more limited scope of involvement. The key difference between the sponsor and the conduit lies in the fact that the sponsor is taking some degree of responsibility for the bonafides of the project and is expected to follow through and see that the funds that are raised for use in the project are, in fact, being used in accordance with the representations that were made when they were obtained. As a sponsor, the church is still not liable for the debt or taxes of the project unless the project has become an intrinsic part of the church itself. If that type of liability is

not desired, then the project should have a clear identity of its own. The church should be involved in assisting it and acting as a help in obtaining funds and community acceptance, but the project should maintain its own bank accounts, and carry on its own financial transactions.

To the extent that the church receives a fee for its services as a sponsor, that fee would probably not constitute unrelated business income if the project's activity was seen by the IRS as an intrinsic part of the church's carrying out its function. Otherwise, it might be considered unrelated business income. However, the allocation of costs incurred by sponsors tends to make the amount of net income derived in such a relationship de minimis in terms of the unrelated business income tax impact. It could be understood, for instance, that the project will be responsible for reimbursing the church for the tax incurred.

6. *Providing financing*

The church might itself obtain financing, in whole or in part, for the project. This may be done through a revolving fund maintained in the local congregation; or with funds available elsewhere in the denomination, or with funds raised through the sponsorship of the church. A church's guarantee of repayment could facilitate the granting of loans to community groups and work projects. Providing financing to the project does not, in itself, change the church's relationship to the project, but it does create a greater likelihood that identification of the church with the project could lead third parties to assert liability claims against the church. Thus, if the church is engaged in loaning money to the project, such loans should be handled in a businesslike fashion, and the existence of a creditor relationship should be suitably documented.

7. *Providing counseling*

Many Presbyterian congregations have within their membership professional people who can be of great assistance to new and small ventures. These would include attorneys, CPAs, insurance people, real estate people, and business executives and small business owners and operators. Through these people, a church can set up advisory panels and may be able to provide much-needed consulting advice. However, it should be realized that the nature of a consulting relationship is one that requires a great deal of care lest the consultant become the decision-maker and the people in the project be put in the position of being told what to do rather than being counseled. The objectives of a work project are not furthered by advice which says, "do this" or

"do that." Thus, those who are going to participate in such an advisory role should have some preliminary briefing sessions with the minister or someone else who can help communicate the need for a non-authoritarian approach in situations where the proper courses of action may seem overwhelmingly clear to an experienced businessperson.

As long as the actual decisions are, in fact, being made by the people in the project, the provision of counseling help should not enlarge the liabilities of the church. At the same time, involvement in the basic policy decisions, and possibly even in some day-to-day decision-making, may well be viewed by outsiders as evidential of a greater degree of participation in the activity of the project than the church actually intends to have. It may thus be important to control the type of publicity given the church's consulting advice to prevent intimations that the project is actually being managed by the church, in addition to whatever other involvements the church may have with the project.

8. Acting as a promoter

The church itself may desire to take the initiative, either alone or in cooperation with other individuals or organizations, in getting a work project started. In such a situation, a church will initially be a promoter, and will be responsible for its activities as such during that time. If it initially carries the project within itself, so to speak, it will have all of the liability for debts, for injury to anyone, payroll taxes, taxes on unrelated business income, etc. Thus, where the church is acting as a promoter, it may well want to create some other organizational structure within which to put the project either at the very start or as soon as others have become involved and such an action is feasible.

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WORK IN AMERICA: Report of a Special Task Force to the Secretary of Health, Education and Welfare, Cambridge, MA: MIT Press, 1973.

A basic look at work in the United States during the late 60's and early 70's.

A good standard introduction to issues of American work life.

WORKING, Studs Terkel, New York: Avon, 1972. \$2.25.

People talk about what they do all day and how they feel about what they do. A good random look-see at how a cross-section of workers feel about their work. Easy to read.

ALL THE LIVE LONG DAY, Barbara Garson, New York: Penguin Books, 1972. \$1.95.

The meaning and demeaning of routine work. Stories of a cross-section of working people caught in the dullness of routine work.

THE HIDDEN INJURIES OF CLASS, Richard Sennett and Jonathan Cobb, Washington, D.C.: Vintage, 1972. \$2.45.

An exploration into the internal conflict in the heart and mind of the blue collar worker who measures his or her own value against the lives and occupations which society gives a special premium.

WORLDS OF PAIN, Lillian Breslow Rubin, New York: Harper Basic Books, 1976. \$4.95.

Life in the working class family. Portrayal of childhood, marriage and adult life among hard-working, not-quite poor families.

PINK COLLAR WORKERS, Louise Capp Howe, New York: Avon, 1977. \$2.25.

A vivid examination of the world of women's work, from waitressing to homemaking.

LIFE IN ORGANIZATIONS: WORKPLACES AS PEOPLE EXPERIENCE THEM, Rosabeth Moss Kanter and Barry Stein, ed. New York: Basic Books, 1979. \$6.95.

WOMEN OF CRISIS, Robert Coles and Jane Hallowell Coles, New York: Delta, 1978. \$5.75.

Complex issues of race, class, and sex come to life as these women tell of their struggles, hopes and fears. Sensitive case studies address the place of working women in our society.

WHO WORKS AND WHO DOESN'T: AN EDUCATIONAL PACKET, The Boston Industrial Mission, 138 Tremont St., Boston, MA 02111.

Articles on work; excellent bibliography; useful for congregational study. Topics: work history, issues of employment and unemployment, retirement and work alternatives.

WOMEN'S WORK IS . . . RESOURCES ON WORKING WOMEN, ed. Bobbi Wells Hargleroad, Institute on the Church in Urban Industrial Society, 5700 South Woodlawn, Chicago, IL 60637, \$4.00.

An excellent and exhaustive resource book covering books, articles, organizations, films, movements and ministries that affect women and their work lives.

"Youngstown: Work and the Redemption of Urban America," **CHURCH AND SOCIETY,** July-August, 1978.

"This Land is Home to Me—A Pastoral Letter on Powerlessness in Appalachia by the Catholic Bishops of the Region," **FLESH AND SPIRIT,** Gamaliel, Community for Creative Non-violence, 1345 Euclid St., NW, Washington, DC 20009.

Work and Technology:

TOOLS FOR CONVIVIALITY, Ivan Illych, New York: Harper and Row, 1973, \$5.95.

Illych discusses the limits of technology.

SMALL IS BEAUTIFUL, E.F. Schumacher, New York: Harper and Row, 1973.

Alternatives in Work Life:

DEMOCRACY AT WORK, Dan Zwerdling, Association for Self-Management, Washington, DC, 1978.

A guide to workplace ownership, participation and self-management experiments in the United States and Europe.

NO BOSSES HERE, Vocations for Social Change, 458 McAuley St., Oakland, CA 94609.

A manual on working collectively, starting and maintaining collectives, decision-making, conflict resolution.

COOPERATIVES AT THE CROSS ROADS, The Potential for a New Economic and Social Role, Michael Schaaf, The Exploratory Project for Economic Alternatives, 2000 P St., Suite 515, Washington, DC 20036.

A GUIDE TO COOPERATIVE ALTERNATIVES, ed. Communities, A Journal of Cooperative Living, New Haven, CT. \$5.95.

RESOURCE MANUAL FOR A LIVING REVOLUTION, Movement for a New Society, 4722 Baltimore Ave., Philadelphia, PA 19143.

A skills manual for people working together to implement social change.

JOB POWER, David Jenkins, Penguin Books, 1973. \$2.95.

A look at industrial democracy—the abolition of autocratic forms of organizations in favor of decision-making power for employees in the United States and Europe.

FUTURE OF THE WORKPLACE: THE COMING REVOLUTION IN JOBS, Paul Dickson, Weighbright and Talley, 1975.

An exploration of the experimental changes taking place in workplaces in the United States and Europe.

ALTERNATIVE WORK IN NEW YORK CITY, Project Work, 399 Lafayette, New York, NY 10012, 1978. \$2.00.

Updated edition available in Fall of 1980.

Introduction to issues of cooperative work and presentation of some groups in New York City who are working cooperatively or trying some alternatives.

THE PEOPLE'S GUIDE TO A COMMUNITY WORK CENTER: HOW TO START AND RUN IT COOPERATIVELY, Sydney Thomson Brown, New Ways to Work, 1977.

Strongforce Series on Worker/Community-Owned Business, 2121 Decatur Place NW, Washington, DC 20008.

NON-PROFIT FOOD STORES, Resource Manual #3, 1977. \$3.00.

DEMOCRACY IN THE WORKPLACE, Resource Manual #2, 1977. \$5.00.

Readings on implementation of self-management.

WOMEN TAKING CHARGE: NEW WAYS TO ECONOMIC POWER, Resource Manual #3, 1978. \$4.50.

HOW TO START FOLDER FOR A SELF-MANAGED BUSINESS, Resource Manual #3, \$5.00. Strongforce, Washington, DC.

Materials for Congregational Study Groups:

"Philosophy of Work," E.F. Schumacher, THE CATHOLIC WORKER, February, 1977.

"Toward a Theology of Work," Dorothee Soelle, LUTHERAN WOMEN, January, 1977.

"Wanted: Christian Work Ethic for Today," Arthur Holmes, THE REFORMED JOURNAL, October, 1978.

"The Second American Dream: New Work," Charles Savage, POMONA TODAY, March, 1975.

"Working Women and the Male Workday," Rosemary Reuther, CHRISTIANITY AND CRISIS, February 27, 1977.

"Employment Strategies in the Local Congregation," Justice Ministries #7, ICUIS, 5700 South Woodlawn, Chicago, IL 60637.

"Working Women and the Male Workday," Sydney Thomson Brown, CHRISTIANITY AND CRISIS, February 21, 1977.

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"From Cutting the Fat—To Sharing the Work," Sydney Thomson Brown, CHURCH AND SOCIETY, July-August, 1978.

"A Theology of Work," Anne McGlinchey, TAIZE QUARTERLY, Spring, 1979.

PROJECT RESOURCES

For further information on the projects described here, write to:

1. Calvary United Methodist Church - The Rev. Arthur Brandenburg
Baltimore Avenue at 48th Street
Philadelphia, Pennsylvania 19143
215-727-1550
2. Watertown Urban Mission The Rev. James Cortelyou, Director
6 Public Square
Watertown, New York 13601
315-782-8440

3. Ecumenical Coalition of the Mahoning Valley The Rev. Diane Kenney
562 Wick Avenue
Youngstown, Ohio 44502
216-744-3985
4. The Church of the Living Hope The Rev. George Calvert
161 East 104th Street Ms. Elizabeth Calvert
New York, New York 10029
- Hope Community, Inc. The Rev. George Calvert
177 East 104th Street
New York, New York 10029
5. Earthtones Boutique Ms. Beverly Nedd
3531 Third Avenue
Bronx, New York 10456
6. Highlander Research & Education Myles Horton, Founder
Center Mike Clark, Director
Route 3, Box 370
New Market, Tennessee 37820
615-933-3443
7. PRISA The Rev. Alberto Gonzales
Apartado 2448
Bayamón, Puerto Rico 06619
Misión Industrial de Puerto Rico, Inc.
Apartado 376
Hato Rey, Puerto Rico 00919
8. The Houston Interfaith Hunger Sr. Pearl Caesar
Coalition
Houston Metropolitan Ministries
3217 Montrose
Houston, Texas
713-522-3955
9. Ghost Ranch Jim Hall, Director
Abiquiu, New Mexico Aubrey Owens, Community
505-685-4333 Program Coordinator
Valentina Valdez, Board Chairperson
10. La Cooperativa y La Clínica
P.O. Box 141
Tierra Amarilla, New Mexico 87575
505-588-7253
11. La Clínica de la Gente
P.O. Box 339
Aqua Fria Village
Sante Fe, New Mexico 87501
United Methodist Voluntary Services Sheila Collins
475 Riverside Drive, Room 341 Rusty Davenport
New York, New York 10027
212-678-0647
12. HEAD Corporation The Rev. Ben Poage, Director
(Human Economic Appalachian
Development)
Box 68
Berea, Kentucky 40403
606-986-8422

- | | |
|--|--|
| <p>13. MATCH, Inc.
(Marketing Appalachia Through the Churches)
P.O. Box 68
Berea, Kentucky 40403
606-986-8422</p> <p>Appalachian Shop
The Mall
Lexington, Kentucky</p> | <p>Nina Poage, Director</p> |
| <p>14. Model Valley Economic Development Corporation
Clairfield, Tennessee 37715
615-424-6832</p> | <p>Marie Cirillo</p> |
| <p>15. East Harlem Interfaith
2050 Second Avenue
New York, New York 10029</p> | <p>Norman Eddy, Director
The Rev. Margaret Eddy</p> |
| <p>16. New Ways to Work
457 Kingsley
Palo Alto, California 94301
415-321-9675</p> <p>New Ways to Work
San Francisco, California
415-552-1000</p> | <p>Mike Closson</p> <p>Suzanne Smith</p> |
| <p>17. H.O.M.E.
(Homeowners Organized for More Employment)
Route 1
Orland, Maine 04472
207-469-7961</p> | <p>Sister Lucy
Norman L. Autotte, O.M.I.</p> |
| <p>18. Iglesia Liberacion del South End
77 Rutland Street, Apt. 2
Boston, Massachusetts
617-267-0177 (Rice)
617-547-6049 (Diaz)</p> <p>Liberation Church Development Office
Division of Evangelism, Church Extensions and Education
United Church of Christ
132 W. 31st Street
New York, New York 10001
212-239-8700</p> | <p>The Rev. Elizabeth Rice, Co-Pastor
The Rev. Herman Diaz, Co-Pastor</p> <p>The Rev. Susan Savell</p> |
| <p>19. Project Work
339 Lafayette St.
New York, New York 10012
212-777-0200</p> | <p>Anne McGlinchey</p> |

RESOURCES

Here are two examples of community surveys to help congregations begin to address the needs of local communities.

1. The Mission Review Study which each congregation fills out before calling a new pastor can be used as the beginning of a community survey. A copy can be obtained from:
The United Presbyterian Church, USA
The Rev. Harold H. Byers, Jr.
Program Director
Congregational Development Program
1101 Interchurch Center
475 Riverside Drive
New York, NY 10115
2. ISTEM (Inter-Seminary Theological Education for Ministry) has developed a Church/Community Analysis which ISTEM students complete for the churches in which they work. It has been reprinted here with ISTEM's permission.

FORM FOR CHURCH/COMMUNITY ANALYSIS

A. HISTORICAL BACKGROUND

Interviews with Oldest Residents: Talk with those who have been in the community the longest amount of time to discover how it used to be years ago and what they think have been the most striking changes.

"Crises" over Past 100 Years: "Crisis" would be any major event or development that caused a major change in the community or any of its principal institutions. Look up in local histories in public library or in newspaper files.

Major Community Events in Which Church Was Involved: Interviews and local records are the presumed major sources.

Locations at Which Church Has Worshipped: Look up in church records.

Old Families: Look up in church records. Check with local histories.

Interviews with Oldest Members: Talk with those who have been in the church the longest amount of time to discover how it used to be years ago and what they think have been the most striking changes.

"Crises": Look up in church records or any church histories or reports for crises that have occurred in a period up to 100 years in the past. Remember that in churches major crises often result in failure to keep records or will be masked by not being reported.

Major Crises in Community Church Has Tried to Influence: Interviews and local church records.

B. GEOGRAPHIC AND DEMOGRAPHIC ANALYSIS

Trend of 10- and 20-Year Population Changes: Using 1970, 1960 and 1950 Census figures, check statistics for the area that most nearly corresponds to your community for:

- age and sex distribution
- racial and national origins distribution
- marital status

Parish Boundaries: Through use of street addresses, develop listing of geographic distribution of church members and program participants.

Relation to Denominational and Ecumenical Districting: Check on a map the relation of your parish and service area to the areas served by other churches belonging to your denomination. Also check on the ecumenical agencies which include your church in their area of service.

Trend of 10-Year Membership Changes: Using church records, try to get a comparison between 1966 and 1976 membership of your church in the following categories:

- age and sex distribution
- racial and national origins distribution
- Marital status

General Sources of Information

Information on churches can be obtained from the local Council of Churches.

Census data broken down by census tracts can be found in city planning departments or at the Main Branch of the Public Library.

City or county planning departments are prime sources of information on districts and population changes.

Census data broken down by county and city can be found in City and County Supplement to Statistical Abstracts of U.S. in any public library.

Tri-State Transportation Commission, 100 Church St., New York, N.Y. has largest fund of data on whole metropolitan region.

C. ECONOMY

Principal Industries, Businesses and Utilities: Develop list of these, indicating size of yearly business and of labor force hired. This information can be gotten most easily from a chamber of commerce or planning commission.

Chief Sources of Parish/Congregational Income: Use church financial report to identify chief sources of income. If there are several large givers and a lot of small ones, be sure to note this (without need to identify who they are!)

Employment Distribution: Bureau of Labor Statistics and census data will give breakdown of employment into standard categories.

Types of Buildings: Through use of zoning map or other planning data give description of types of buildings that are already built or can be built in your community.

Land Use: Use data from planning commission to describe major land uses in your community.

Employment Distribution of Members: Using standard breakdown from labor statistics and census, give tabulation (or estimate) of employment of your church membership.

Church Building(s): Describe types of property owned and buildings on that property belonging to church, and how they are used. A questionnaire for determining intensity of building use available from Dept. of Church Planning and Research, Council of Churches of City of New York, 475 Riverside Drive, N.Y. 10027.

Relation to Community Land Use: Look at types of land use church makes in relation to pattern in community.

Relationship of Church Development to Flux of Economy: Compare community and church records, speeches, memorials etc. Interviews may also be helpful.

D. STRUCTURES AND PROGRAMS

Reputational Study of Community Leadership: Develop list of those whom other people say have power in your community. Plan to seek information from at least 10 and no more than 30 informants.

Structural Study of Community Leadership: Develop list of those who by serving on several boards or in several positions help to relate organizations and groups with each other.

10 Most Influential People in Community: Using all criteria that you feel to be meaningful, develop your own list of the 10 people you think are the most influential in community.

Political Organization of Community: Use newspaper articles or interviews with people active in party politics in your community to identify the elected officials of your area, as well as the appointed or elected officials of party organizations. Be sure to find out which elected officials relate to which party group.

Reputational Study of Church Leadership: Develop list of those whom other people say have power in your church. Plan to seek information from at least 10 and no more than 25 informants.

Structural Study of Church Leadership: Develop list of those who, by filling several positions within the church (and the community), help to relate different parts of church with each other and the wider community.

10 Most Influential People in Church: Using all criteria that you feel to be meaningful, develop your own list of the 10 people you think are the most influential in your church.

"Political Organization" of Parish/Congregation: Use list of church officers to identify formal leadership of your church. Then, through reflection on key issues that have come up in the church since you have been there, try to identify the "parties" within the church (Try giving them a name, too!) and their leadership.

Major Media of Communication: Determine who owns and who controls newspapers, radio and television media serving your area. List for each whatever means of feedback it provides for its audience to react or question what is communicated.

Chief Institutions in Community: List major institutions in community, particularly those which provide services similar to those provided by your church. Choose one of these to describe in greater detail.

Way of Finding Out Needs: Using institution you have already described in detail, describe ways in which it finds out needs it should be serving.

Present Program: List major components of present program of institution you are looking at.

Who Makes Decisions: Describe who makes decisions on programs and how those people are selected.

Present Plans and Proposals: List major plans and proposals now being considered for future changes in program.

Patterns of Cooperation: List major ways in which institutions cooperate with each other in your community, and which groups cooperate with which other ones.

Major Media of Communication: List all regular means of communication within church (bulletin, newsletter, bulletin board, radio program, etc.) and who is responsible for their content. List for each whatever means of feedback it provides for its audience to react or question what is communicated.

Chief Organization in Parish/Congregation: List major groups and organizations in church, giving indication of basis on which people belong to them or take part in their program.

Way of Finding Out Needs: Describe ways in which your church finds out needs it should be serving.

Present Program: List major components of present program of your church.

Who Makes Decisions: Describe who makes decisions on programs and how those people are selected.

Present Plans and Proposals: List major plans and proposals now being considered for future changes in program.

Patterns of Cooperation: List other organizations with which your church cooperates, and indicate for each of the types of programs of cooperation.

Sources of Information and Consulting Help

1. Local Chambers of Commerce
2. U. S. Internal Revenue Service offices
3. State tax officials
4. Small Business Administration (U.S.)
5. Legal Aid societies
6. Local bar associations
7. Local CPA societies
8. Public interest accounting organizations
9. SCORE (Service Corps of Retired Executives)
10. College and university faculty members
11. Local bank officials
12. Small Business Investment Corporations
13. Minority Small Business Investment Corporations
14. Local Foundations
15. Federal job training program administrators (e.g., CETA)

EVER PRESENT HELPS

Before starting a work project, it is important to consider various organizational questions and alternatives dealing with business formation and structure. Additionally, you should be aware of the many types of taxes to which a business work project will be exposed. Mr. William Raby, National Director—Tax Services, Touche Ross & Co., New York, NY has prepared a *Technical Guide, Organization Structures, Liability Factors, Payroll and Income Tax Implications for WORK PROJECTS*. This guide provides introductory discussion of these topics and concludes with a list of supplemental sources where one might continue reading on the various subjects.

This *Technical Guide* is available from:

Presbyterian Health, Education and Welfare Association
1268 Interchurch Center
475 Riverside Drive
New York, New York 10115

Price: \$1.00 per single copy—10 or more \$.75 per copy.

THE LUTHERAN RESOURCES COMMISSION—WASHINGTON (LRC-W) is a technical funding resource to which the Program Agency has just subscribed. While LRC-W does not fund projects, they serve as technical advisors and assist projects in seeking funds through foundation, corporate and government sources. This can provide some valuable resource for work projects. Procedures for applying for this service are available through:

PRESBYTERIAN HEALTH, EDUCATION AND WELFARE ASSOCIATION
1268 Interchurch Center
475 Riverside Drive
New York, New York 10115

FUNDING SOURCES THROUGH THE PROGRAM AGENCY is a compilation of brief descriptions of funding sources such as Hunger Program, Mission Development Fund, Women's Opportunity Giving Fund, Criminal Justice and Legal Process, Fund for Self-Development of People, etc. A one page summary outlining the process for application and the appropriate contact person is included for each funding source. This is available from:

United Presbyterian Church in the USA
Program Agency
Office of Studies and Planning
1260 Interchurch Center
475 Riverside Drive
New York, New York 10115

For further information about initiating a work project, you might want to contact either the PRESBYTERIAN HEALTH, EDUCATION AND WELFARE ASSOCIATION (PHEWA), or COMMUNITY MINISTRIES AND NEIGHBORHOOD ORGANIZATIONS (COMANO), both of which can be reached at the same address:

1268 Interchurch Center
475 Riverside Drive
New York, New York 10115

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CHURCH & SOCIETY can be an important tool for:

- Church and Society committees of local churches, presbyteries and synods as they seek ways to identify, study and work on issues of concern to the church.
- University, seminary and church libraries, as an in-depth research resource.
- Concerned Individuals, who wish to stay informed about the important issues facing the church and society, and in touch with groups working on similar concerns.

GENERAL ASSEMBLY ACTIONS

Each year, CHURCH & SOCIETY publishes the complete and accurate texts of the policy statements on social issues enacted by the General Assemblies of the United Presbyterian Church U.S.A. and the Presbyterian Church U.S.

SPECIAL FEATURE:

In addition, each issue of CHURCH & SOCIETY contains extensive resource suggestions, and names and addresses of contact persons, to aid readers who wish to learn more or to translate what they have learned into action.

What can congregations do to help people help themselves through work projects in their communities?

Congregations can . . .

- help people and communities act to ensure the preservation of their good ways of working, whether in a community-based industry, on a family farm, or in an old but good trade;
- help people find their way back into employment, or to find more satisfactory employment;
- help people set up small businesses and services that meet community needs and provide jobs to unemployed persons;
- help people obtain funding to meet community needs: health, housing, child care, employment, schools, etc.;
- help people find ways to renovate old housing, to own their own housing, or to build energy-efficient new housing;
- help people get access to educational, health and legal services;
- help people and groups find space for needed businesses and services;
- help people acquire land for housing, farming, and clinics; and
- help people fight for clean air, pure water, and environmentally-sound places to live, to work, and to worship.

MAY-JUNE 1980

NEW VISION—NEW LIFE

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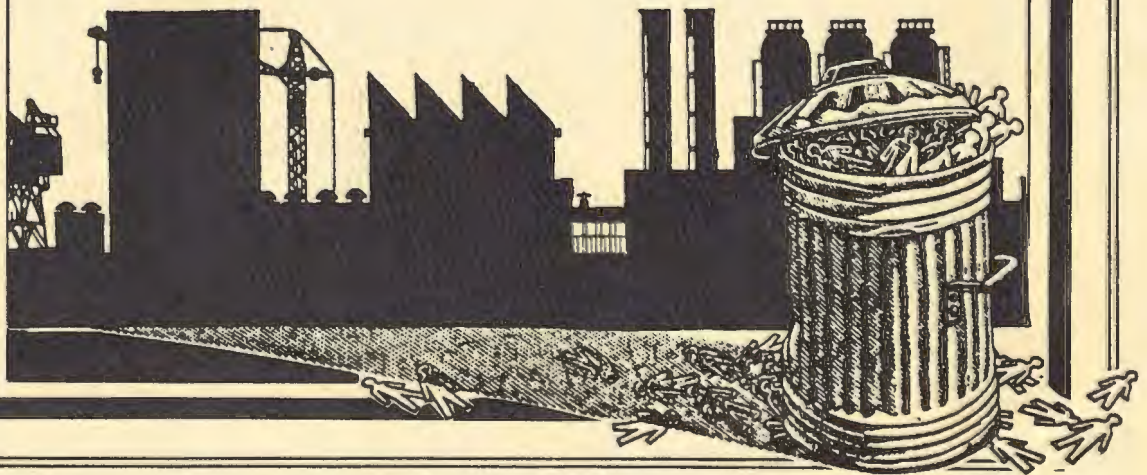
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Community or Chaos?

With the increase of economic dislocation, workers begin to resemble the nameless victim on the road from Jerusalem to Jericho, who fell among thieves. . .

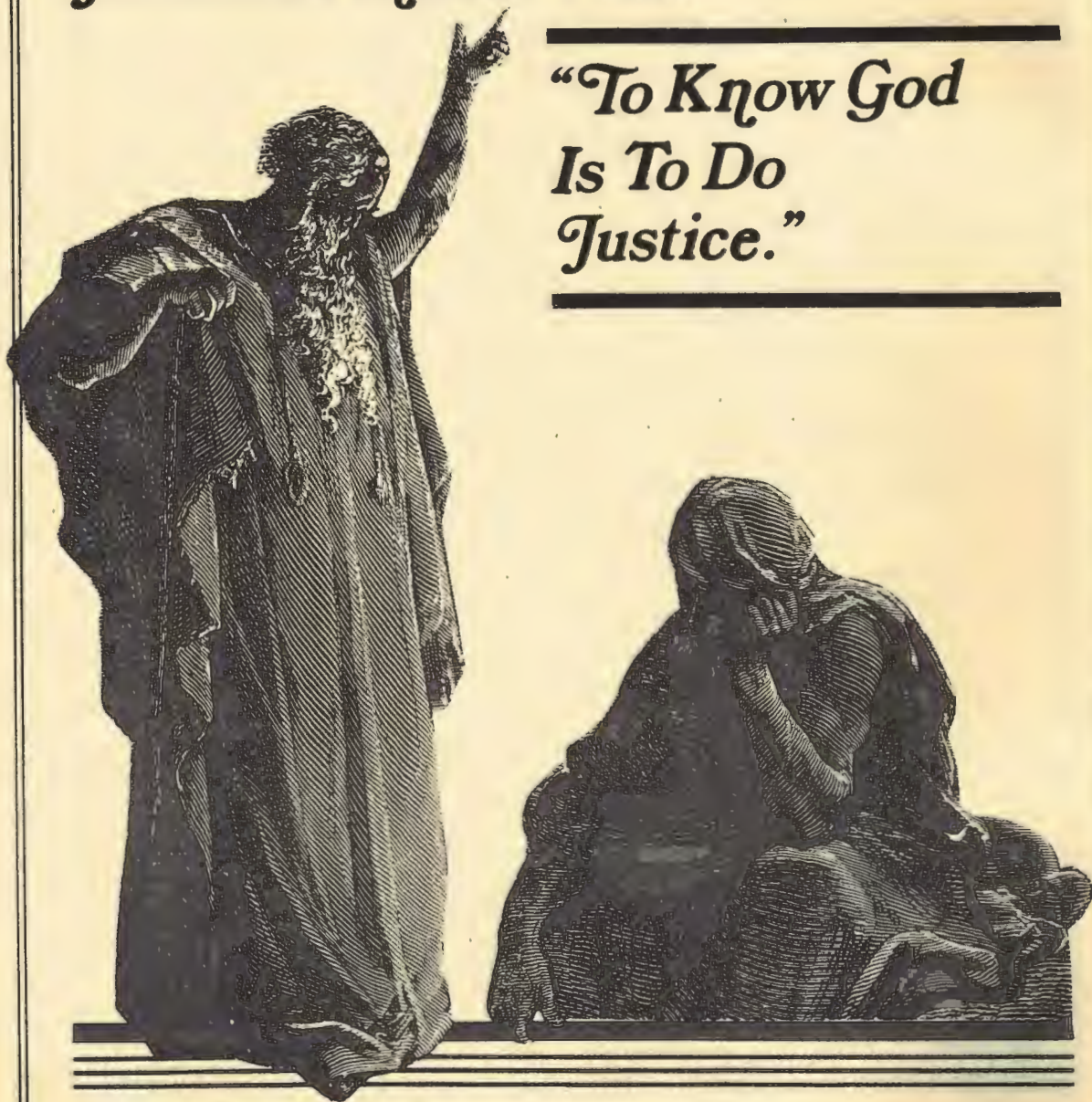
Our religious communities are called to work for the creation of a new social and economic order in which no more will victims be exploited and discarded.

A Pastoral Letter And Call To Action



Jeremiah Insists That:

*“To Know God
Is To Do
Justice.”*



Community or Chaos

Western International Conference on Economic Dislocation
Conferencia Internacional Sobre la Deslocalizacion Economica

CHURCH AND SOCIETY
WESTERN INTERNATIONAL CONFERENCE
ON ECONOMIC DISLOCATION
P.O. Box 31471
Los Angeles, CA 90031
213/225-9523

PLANT CLOSURES PROJECT
435 Jefferson Street
Oakland, CA 94607
415 / 834-5656

Introduction:

We are a group of persons who have participated in the Western International Conference on Economic Dislocation, dealing with issues of economic dislocation in our society, with special emphasis on plant closings. Present at the conference have been members of religious and civic groups, with wide representation from labor unions who have experienced closedowns in the auto, rubber, steel, lumber, sugar, cannery, and other industries from Canada to Mexico. About 550 people have participated in the conference.

The problem of plant closings is both a nationwide and global problem that is exerting tremendous economic and psychological suffering on increasingly large segments of our population. Because of divestment, robotization, and flight of capital to non-union areas here and abroad, large groups of working people are finding their work places closed down — themselves without jobs, while their counterparts in third world countries are forced to work for less than living wages under intolerable health, safety and environmental conditions. Both groups are victims of decisions in which they play no part, and that take no account of their needs.

We believe the religious communities of our nation, as communities dedicated to the cause of justice, and committed to a special concern for those who are hurting (Isaiah 61, Luke 4), have a special responsibility to deal with this matter.

We see the issue of economic dislocation as an immediate focal point for these concerns, and urge those with responsibility for leadership in religious communities to make economic dislocation, with its disastrous effects on workers here and abroad, a top priority item for study, financial support, and action. We enclose a pastoral letter and suggestions for action — to the end that it may be true for all people that, in the words of the prophet Amos, "justice may roll down like waters and righteousness like a mighty stream."

The text of the above letter was approved unanimously by participants at the closing plenary of the Western International Conference on Economic Dislocation in Los Angeles, on Saturday, November 7, 1981, to be sent from the conference to the heads of religious judicatories.

Community Or Chaos: A Pastoral Letter and Call to Action



Human exploitation assumes many forms: racial, economic, political, religious. Sometimes it can be exposed and its consequences overcome. But first it must be located. As long as it is hidden, its power is insidious.

There is a recent exploitation in our land, now hidden from almost all but the victims. It must be exposed, so that its power can be challenged, its consequences measured, its ravages overcome.

This exploitation is the economic dislocation of hundreds of thousands of workers whose livelihoods are being destroyed by plant closings, the increasing threat of automation, and a new disdain for the legitimate role of trade unions. It is now happening on a wide scale throughout the nation, leaving workers and their families destitute, and destroying the economic fabric of surrounding communities and entire regions.

The Facts

The scenario assumes a dreary familiarity. Often without prior consultation or warning, hundreds, even thousands, of workers in a plant or factory receive notices that their jobs are terminated the next day, or week, or month. For "cost-efficiency" reasons, they are told, the plant is being closed, its machinery sold, its operations transferred elsewhere. Management is very sorry, but the workers will have to find new jobs.

It is a classic case of profits (for someone else) taking priority over the lives of people. Sometimes, ironically, the plant is still showing a profit, but not a large enough one to satisfy the stockholders. So it is dismantled as a tax write-off, its equipment sold for whatever the market will bring, and the corporation either "diversifies" or relocates the plant in another part of the country where labor is unorganized and wages are lower, or overseas, where the corporation has received advance guarantees that there will be no "unrest," meaning that any move to organize workers or establish a union will be immediately suppressed.

The phenomenon is nationwide. Sixty per cent of the textile closings in the last decade were in the South. The economy of Youngstown, Ohio, was brought to a virtual standstill by an unexpected layoff of 5,000 steel workers, followed by thousands more in subsequent months. Now, in California alone, more than 45,000 jobs have been liquidated in the last two years. Oregon and Washington are also severely affected. The corporations involved run the gamut from Firestone, Goodyear, Kaiser Steel, U.S. Steel, General Motors, Ford, General Electric, Mack Truck and Colgate, to shipyards, lumber mills, canneries, food-processing plants and aircraft plants. This recent experience in the West confirms a massive shift in the nature and composition of the work force, leaving it increasingly vulnerable to unemployment, economic exploitation, and the spectre of massive automation, or "robotization."

This exploitation also has international connections. For example, "runaway shops" to Mexico (particularly along the U.S. border), to Asia, and to other parts of Latin America, are increasing in number and profits while they exploit a new work force and contribute adversely to new migratory labor patterns.

The Consequences

The price that is being paid for all of this does not only show up in economic analyses or in Board of Directors' reports. The real price that is being paid is in human lives. More frightening than the facts are the human consequences of the facts. For when a plant closes down in a community, not only are the workers and their immediate families affected, the entire community is affected. The tax base is suddenly lowered, and many community services and benefits are immediately jeopardized — grocery stores, health clinics, schools, hospitals, counselling agencies, municipal services — just at the time when such resources are most needed. And as the impact of the closure sinks in, there is not only the ongoing unemployment and the difficulty of re-employment, but a marked rise in alcoholism, drug use, spouse and child abuse, illness and suicide — all directly traceable to the closure.

Of special pathos is the effect upon many black, Hispanic and Asian workers and upon women workers. These "last-hired, first-fired" workers find themselves now discarded by a system which had pretended at last to find them a niche in stable and remunerative employment. Also, workers over 45 years of age are particularly hard hit; they have the most responsibilities and they are the ones who find it hardest to achieve re-employment.

A Challenge To The Religious Communities

All of this poses direct and inescapable challenges to our religious communities. Those who profess a religious commitment and remain disengaged in the face of such patent human need are irresponsible both to their neighbors and to God. The religious heritage we share reminds us continually of this. Jeremiah insists that to know God is to do justice (Jer. 22:13-16). Amos calls on us to let justice roll down like waters (Amos 5:24). Isaiah exhorts the religious to remember that the true fast is to undo the thongs of the yoke and let the oppressed go free (Is. 58:6). Jesus reminds his hearers that the good news is liberty to the oppressed (Luke 4:18), that those who wish to serve him do so by concern for the poor and needy (Matt. 25:31-46), and that those invited to his banquet are the poor and the outcast, while the members of the establishment will be sent away empty (Luke 14:16-24).

We also applaud and commend to the religious community the papal encyclical, *Laborem Exercens* (Performing Work) of Pope John Paul II, issued last September. In the encyclical, the Pope observes that "we are on the eve of new developments in technological, economic and political conditions," and that they will "require a reordering and adjustment of the structures of the modern economy and of the distribution of work." He asserts that the human person is God's reflection, through that person's work, of the Creator's activity and that "work is for the person and not the person for work." From this follows his statement — which we believe has special relevance to the issue of economic dislocation — of the "priority of labor over capital."

Too often in the past we have failed to respond to cries for justice, content to mouth comfortable words or promote unthreatening palliatives that avoid the root cause of the problem, thereby allowing the unjust structures to continue unchecked, and the victims of the structures to continue unheeded.

We therefore affirm that the issue of economic dislocation is a major sign of injustice in our

society. In light of the Gospel imperatives, we must aggressively address both the systemic issues inherent in economic dislocation, and the deeply human tragedy resulting for they are one and the same.

Specific Actions

We call upon religious communities, Catholic, Protestant, Orthodox and Jewish — along with all other persons of good will who are concerned for justice — to join forces for collective action in the following ways:

1. The *education* of our own constituencies to the true issues involved in economic dislocation, making special efforts to learn from the victims themselves, and to provide for the publication of materials and the sponsoring of workshops and conferences so that we may become more involved.

2. The creation of *new alliances* between representatives of religion and labor, both at rank-and-file and leadership levels on both sides, to form more effective lobbies to business and government. We affirm that the cause of justice demands a new level of trust and cooperation.

3. The establishment of programs to deal with the *immediate personal needs* of workers and families whose livelihood is threatened or destroyed by plant closures, not as a substitute for further action but as a prelude and accompaniment to it.

4. The support of *legislative measures* before city, state and congressional bodies, to minimize the negative impact of plant closures and other manifestations of economic dislocation, insist on adequate notice by corporations, provide opportunity for worker purchase, guarantee remuneration to communities adversely affected by closure, and establish retraining programs for workers affected by unavoidable closures.

5. The initiation and support of *stockholder resolutions*, calling on corporations to initiate proposals to keep plants open and to provide financial assistance to communities when closure is unavoidable; the investigation of alternative investment opportunities for church funds.

6. The creation and support of plans for *worker-community cooperative purchase and ownership* of plants as an alternative to closure, encouraging community support and resources for such ventures.

7. Special advocacy for *minority workers* as those most likely to be impacted by plant closings, by possible legal recourse to civil rights laws, and by other means.

8. Become advocates of the rights of women in the workplace.

9. Become more aware of the relationship of economic dislocation to the plight of undocumented workers in this country and initiate programs of education and action to support their rights and prevent their exploitation.

10. Education and action to illustrate the *wider implications* of plant closings, such as the link between increasing expenditures for armaments and the shut-down of plants not engaged in weapons manufacture; the concomitant deprivation of essential services to the poor; and the urgent need to promote national and international solidarity among workers who are adversely affected when multinational corporations move from one region to another, or move overseas.

With the increase of economic dislocation, workers begin to resemble the nameless victim on the road from Jerusalem to Jericho, who fell among thieves who stripped him, beat him, and left him half dead. Our religious communities are called not only to be Good Samaritans who bind up the bruised lives of contemporary victims, but also, through these actions, to work for the creation of a new social and economic order in which no more will victims be bruised, exploited, and discarded.

February, 1982

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