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Folder Title: Private Sector Initiative Task
Force/Religious Leaders Briefing/Luncheon, 04/13/1982
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MAR 30 REC'D

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The White House
Washington

WHA015(1518)(1-019017C088)PD 03/29/82

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ICS IPMWGWF WSH
02781 03-29 0314P EST
PMS WHITE HOUSE DC 20500
1-0129821088 03/29/82
TWX RELIEF WHEA
01 WHEATON, IL MARC 29, 1982
PMS ELIZABETH H. DOLE
ASSISTANT TO THE PRESIDENT
GOVT RM 87 OEOB
THE WHITE HOUSE
WASHINGTON, D.C. 20500

ENTHUSIASTICALLY ACCEPT INVITATION TO ATTEND APRIL 13, 1982,
MEETING RE: PRESIDENT'S TASK FORCE ON PRIVATE SECTOR
INITIATIVES. PROGRAM INFO TO BLACKWELL AS REQUESTED.

SIGNED

JERRY BALLARD

EXECUTIVE DIRECTOR

WORLD RELIEF OF NAE/WHEATON, ILLINOIS

1517 EST

NNNN

White House
Washington

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WORLD RELIEF OF NAE/WHEATON, ILLINOIS

1517 EST

NNNN

CARL F. H. HENRY

3824 North 37th Street
Arlington, Virginia 22207
Telephone: 703-528-2401

Lecturer-at-Large
World Vision International

Mar. 29, 1982

Mr. Morton Blackwell
The White House
Washington D.C. 20500

Dear Mr. Blackwell:

Re the April 13 meeting and luncheon on private sector initiatives, which I shall be glad to attend, I shall ask the World Vision office in Moorpark, Calif., to send 150 copies of a report on its activities. Those who speak authoritatively for the World Vision effort are Dr. Ted Engstrom, the executive director, and Mr. Richard Halverson (chaplain of the Senate), Chairman of the board; I am hopeful that they are on the invitation list.

CARL F. H. HENRY

3824 North 37th Street
Arlington, Virginia 22207
Telephone: 703-528-2401

Lecturer-at-Large
World Vision International

Mr. Newton Blackwell (2)

My own emphasis as a theologian active in social concerns has been that

a) Evangelical churches nationwide should establish a congregational job corps to promote employment opportunities for unemployed members.

b) Every city and village in the U. S. should project two locally needed projects - one most serviceable to the majority and the other most serviceable to a minority - to be implemented cooperatively by funding from a) government; b) business; c) voluntary agencies (including churches and social and service clubs).

Sincerely & cordially,

Carl F. H. Henry



UNITED STATES CATHOLIC CONFERENCE

Department of Social Development and World Peace

1312 MASSACHUSETTS AVENUE N.W., WASHINGTON, D.C. 20005 (202) 659-6820

Office of the Secretary

March 24, 1982

Mr. Michael Castine
Room 134
The White House
Washington, D. C. 20500

*Notan -
Should we put this
person on list? This person
should be invited - because*

Dear Mr. Castine:

Enclosed is a copy of the mailgram sent to Archbishop Roach, inviting him to attend the meeting of the President's Task Force on Private Sector initiatives at the White House this morning.

Archbishop Roach was unable to attend the meeting and asked Msgr. Francis J. Lally, the Secretary for the Department of Social Development and World Peace to represent him. On March 9, I called your office and told the young lady that answered that Msgr. Lally would represent Archbishop Roach, and gave her Msgr.'s social security number and date of birth.

Since Msgr. did not receive the formal invitation referred to in the mailgram, I called your office. You informed me that you had no record of the mailgram sent to Archbishop Roach and no record of my conversation accepting in the name of Msgr. Lally. Because of this, you indicated that Msgr.'s name was not on the security list and he would be unable to attend the meeting. He very much regrets this eventuality.

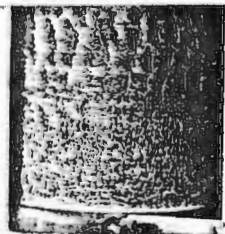
This information is sent at your request.

Sincerely,

Miss Mary Curtis
Secretary to Msgr. Lally

Enclosure

ALEXANDER, JOHN	EOB	450	AND	STATE	FLOOR	1000	/	/
ALLIN, JOHN REV	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
ANDERSON, VINTON BISH	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
ANDREWS, JAMES DR.	EOB	450	AND	STATE	FLOOR	1000	/	/
ARMERDING, MYRON DR.	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
AUGSBURGER, MYRON DR.	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BAKER, JAMES	EOB	450	AND	STATE	FLOOR	1000	0922/B4	/
BAKKER, JAMES	EOB	450	AND	STATE	FLOOR	1000	/	/
BALLARD, JERRY	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BARR, VERNON DR.	EOB	450	AND	STATE	FLOOR	1000	/	/
BASS, JOHN	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BEN-AMI, DAVID RABBI	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BENSON, GEORGE	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BERMAN, JULIUS	EOB	450	AND	STATE	FLOOR	1000	/	/
BILLINGS, ROBERT	EOB	450	AND	STATE	FLOOR	1000	/	/
BISCOE, ROBERT DR.	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BLACKWELL, MORTON	EOB	450	AND	STATE	FLOOR	1000	/	/
BOARD, STEPHEN	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BOHLMANN, RALPH DR	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BRIGHT, BILL DR.	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BRINK, WILLIAM REV	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BROUWER, ARIE REV	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
BULLEN, VOY BISHOP	EOB	450	AND	STATE	FLOOR	1000	/	/
CAMPBELL, ROBERT DR	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
CATOIR, JOHN REV	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
CHAPPEL, ROY DR.	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
CLARK, WILLIAM	EOB	450	AND	STATE	FLOOR	1000	/	/
COLSON, CHAS	EOB	450	AND	STATE	FLOOR	1000	0951/D2	/
COOKE, TERENCE CARDIN	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
CROUCH, PAUL	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
CRUMLEY, JAMES REV	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
CRYDERMAN, DALE BISHP	EOB	450	AND	STATE	FLOOR	1000	1029/D2	/
CUMMINGS, JAMES BISHO	EOB	450	AND	STATE	FLOOR	1000	/	/
DEAVER, MICHAEL	EOB	450	AND	STATE	FLOOR	1000	/	/

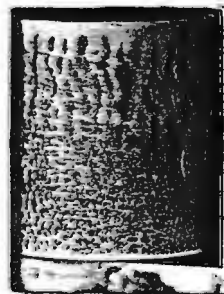


VISITOR	BLD	ROOM	TIME	TIME/PT	TIME/PT	TIME
DELLENBACK, JOHN DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
DEMOSS, TED	EOB	450 AND STATE FLOOR	1000	/	/	/
DOBSON, JAMES DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
DOLE, ELIZABETH	EOB	450 AND STATE FLOOR	1000	/	/	/
DUGAN, ROBERT	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
DULINAY, THOMAS REV	EOB	450 AND STATE FLOOR	1000	/	/	/
ELLINGWOOD, HERBERT	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
ENGSTROM, TED DR.	EOB	450 AND STATE FLOOR	1000	/	/	/
EVANS, LOUIS DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
EVANS, MICHAEL REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
FALWELL, JERRY REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
FEHSENFELD, DEL REV	EOB	450 AND STATE FLOOR	1000	/	/	/
FILER, JOHN	EOB	450 AND STATE FLOOR	1000	/	/	/
FINGER, HOMER BISHOP	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
FRIESEN, HAL	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
FYANS, ELDER J. TOM	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
GILBERT, DANIEL	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
GIMENEZ, JOHN REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
GRAHAM, BILLY REV	EOB	450 AND STATE FLOOR	1000	/	/	/
HALVERSON, RICHARD	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
HANCOCK, ROBERT	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
HECHT, JACOB RABBI	EOB	450 AND STATE FLOOR	1000	/	/	/
HENRY, CARL DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
HICKEY, JAMES REV	EOB	450 AND STATE FLOOR	1000	/	/	/
HILL, E.V. REV	EOB	450 AND STATE FLOOR	1000	/	/	/
HODGES, MELVIN REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
HOGUE, RICHARD REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
HOTCHKIN, JOHN REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
HOYE, DANIEL REV	EOB	450 AND STATE FLOOR	1000	/	/	/
HUGHES, RAY	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
IAKOVOS, ARCHBISHOP	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
JACKSON, J.H. REV	EOB	450 AND STATE FLOOR	1000	/	/	/
JANNEY, AL	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
JEPSEN, DEE MRS.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
JOHNSON, EDGAR	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
KANTZER, KENNETH	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
KENNEDY, JAMES DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
KESLER, JAY DR.	EOB	450 AND STATE FLOOR	1000	/	/	/
KETTLEWELL, KENNETH	EOB	450 AND STATE FLOOR	1000	/	/	/
KING, LOUIS DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
KOHN, WILLIAM DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
KUCHARSKY, DAVID DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
LAHAYE, TIM REV	EOB	450 AND STATE FLOOR	1000	/	/	/
LALLY, MONSIGNOR REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
LARNEN, BRENDAN REV	EOB	450 AND STATE FLOOR	1000	/	/	/
LOUX, GORDON,	EOB	450 AND STATE FLOOR	1000	/	/	/
LUBINSKY, MENACHEM	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MAGNUSON, WARREN DR.	EOB	450 AND STATE FLOOR	1000	/	/	/
MANOOGIAN, TORKOM REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MCATEER, EDWARD	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/

VISITOR	BLD	ROOM	TIME	TIME/PT	TIME/PT	TIME/PT
MCDILL, THOMAS DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MCINTRYE, ROBERT DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MCKENNA, DAVID	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MCPHERSON, ROLF DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MEESE, EDWIN	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MELVIN, BILLY DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MIMS, CHARLES REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MISCHLEE, CARL REV	EOB	450 AND STATE FLOOR	1000	/	/	/
MITCHELL, ROBERT	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MONSON, THOMAS ELDER	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MOORE, BOBBY	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MOORHEAD, JAY	EOB	450 AND STATE FLOOR	1000	/	/	/
MORRIS, SAMUEL BISHOP	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
MURRAY, MARY	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
NEEDHAM, JOHN	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
PALAU, LUIS REV	EOB	450 AND STATE FLOOR	1000	/	/	/
PALMS, ROGER	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
PANTALEO, TED	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
PATTERSON, PAIGE DR.	EOB	450 AND STATE FLOOR	1000	/	/	/
PEALE, NORMAN	EOB	450 AND STATE FLOOR	1000	/	/	/
PENNELL, WILLIAM DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
PERKINS, JOHN DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
PETERSEN, JAMES DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
PLOWMAN, EDWARD	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
POPPINGAN, JULIUS	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
POST, AVERY DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
PREUS, DAVID DR.	EOB	450 AND STATE FLOOR	1000	/	/	/
RANDALL, CLAIRE DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
RITTER, BRUCE REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
ROBERTS, ORAL DR.	EOB	450 AND STATE FLOOR	1000	/	/	/
ROBERTSON, PAT DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
ROBISON, JAMES DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SALIBA, PHILIP REV	EOB	450 AND STATE FLOOR	1000	/	/	/
SAMS, J.C. REV	EOB	450 AND STATE FLOOR	1000	/	/	/
SCHINDLER, ALEXANDER	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SCHOCH, DAVID REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SCHULLER, ROBERT DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SCHWARTZ, SIMON	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SHAKARIAN, DEMOS	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SHIVE, RUSSELL	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SHMIDMAN, MORRIS RABB	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SIEGEL, SEYMOUR RABBI	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SMITH, BAILEY DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SMITH, WALLACE	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SMITH, WILLIAM BISHOP	EOB	450 AND STATE FLOOR	1000	/	/	/
STANLEY, CHARLES	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
SWEETING, GEORGE DR.	EOB	450 AND STATE FLOOR	1000	/	/	/
TAWIL, JOSEPH REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/
THEIDOSIUS, REVEREND	EOB	450 AND STATE FLOOR	1000	/	/	/
THOMPSON, WILLIAM REV	EOB	450 AND STATE FLOOR	1000	1029/D2	/	/

ACS SUMMARY IN UIN ORDER FOR DATE 04/13/82

VISITOR	BLD	ROOM	TIME	TIME/PT	TIME/PT	TIME
TREMONT, RAY GENERAL	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
VERITY, WILLIAM	EOB	450 AND STATE FLOOR	1000	/	/	
WALKER, ROBERT	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
WALL, JAMES	EOB	450 AND STATE FLOOR	1000	/	/	
WALL, SEC OF INTERIOR	EOB	450 AND STATE FLOOR	1000	/	/	
WELSH, THOMAS BISHOP	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
WILLIAMS, CANE BISHOP	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
WILLIAMS-SKINNER, BAR	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
WILSON, NEAL	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
WOLKE, MARSHALL	EOB	450 AND STATE FLOOR	1000	/	/	
WURZTBURGER, WALTER	EOB	450 AND STATE FLOOR	1000	/	/	
WYMORE, LEONARD DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
WYRTZEN, JACK DR.	EOB	450 AND STATE FLOOR	1000	1029/D2	/	
ZIMMERMAN, THOMAS	EOB	450 AND STATE FLOOR	1000	1029/D2	/	



STEP FOUNDATION PROPOSAL PRESENTED BY DEE JEPSEN BEFORE NATIONAL RELIGIOUS LEADERS. THE WHITE HOUSE. APRIL 13, 1982.

The purpose of the STEP Foundation is to provide help for the poor. In light of current budget restraints, this can only be accomplished through better management of existing resources and through the infusion of volunteers. This realization brought about the genesis of the STEP Foundation over 18 months ago. With the support and assistance of individuals possessing a deep and genuine concern for our nation's poor, Dr. E. V. Hill spearheaded the Foundation's formation. Dr. Hill, Pastor of the Mt. Zion Missionary Baptist Church in Los Angeles, has been involved in ministering both spiritually and materially to the inner-city residents of Watts. He has worked with various government programs over the years and sadly notes that "the government has tried to assist the poor and has failed. Hundreds of billions of dollars are spent annually through federal, state, and local agencies and through private endowments to improve the life in the inner city and yet, still, there are few long-lasting solutions for the 25 million people who live in poor communities throughout America.

There must be greater involvement by religious institutions if we are to meet the needs of the poor. The churches and synagogues are of strategic importance. There are over 400 Biblical passages admonishing, commanding, promising, and describing assistance to the poor. This Biblical mandate to assist those who are less fortunate

provides the motivation while the weekly meetings facilitates the organization. These are two key ingredients to success.

The staff of STEP is presenting seeking successful private sector programs designed to combat poverty while using little or no federal funds. STEP is funded by private donors, organizations, and churches.

And though young, the STEP Foundation has already developed several initiatives:

1. The STEP Foundation has created a national working task force to explore and suggest new resources and strategies to help the poor -- seeking innovative responses to old problems.

This task force is now working in communities with problems related to education, recreational and cultural activities, housing, jobs/ economic development, welfare/social services, medical, criminal justice systems, drug and alcohol abuse and spiritual development. Units of the task force are organizing within various churches, corporations and agencies. The STEP Foundation's task force is attempting to focus the practical talents and working experiences of contributing individuals in order to create solutions to the many problems of the poor and the needy. In the Watts area of Los Angeles, the California state government asked Dr. E. V. Hill to place 30 percent of 106 juvenile delinquents in the job market. Dr. Hill worked with members of his congregation as well as with local churches and succeeding in placing 103 of the 106 in prospective jobs. On the

other side of the nation, in Harlem, several prominent businessmen associated with the STEP helped a man selling fish on a street corner to establish his own business. Today, he operates at a profit.

2. The STEP Foundation is developing national prototypes in targeted poor neighborhoods of Denver, Dallas, Los Angeles and New York. For example, there are five major churches which presently provide leadership for the Dallas model. These congregations include much of the corporate, business, civic and political leadership in the city. 45 other churches are expected to join STEP by the Fall. Staff members from Baylor Medical Center are also taking part in this effort. Their goal is to recruit 400 medical volunteers to work within designated neighborhoods. Students from Dallas Theological Seminary and Criswell Bible Institute have already organized personal ministries in the STEP project area and have been instrumental in bringing hundreds of people to a spiritual commitment.

STEP recognizes the importance of the spirituality of man and the need for spiritual leadership in homes across the country. Noted economist, George Gilder, in his book Wealth and Poverty, maintains that the breakdown of the home is the biggest problem

- in the inner city.

- Through STEP committees, women from suburban churches have organized to help alleviate some of the pressures felt by families living in crowded conditions.

They are assisting Cambodian refugees whose babies frequently are diapered with newspapers.

In the Denver project, one large church has created a public-private sector community partnership by volunteering their support to a federally-funded child abuse program.

In Los Angeles some of the large congregations of the city will be supporting the efforts of E. V. Hill in the Watts area. These efforts are designed to produce national models which could be used throughout urban America.

3. The STEP Foundation is building a national coalition of churches and para-church ministries to encourage and to sustain an increasing personal involvement with the poor. Providing heart and hand power to meet individual needs replaces the cold insensitive involvement of government. Much of this effort will strengthen the urban church which has previously lacked the resources and the staff to function to its potential.

The Foundation already has the cooperation of some of the largest para-church ministries and TV evangelists. A specific plan to bring their combined resources to urban America is under development.

An additional initiative is the production of a docudrama film for national distribution depicting the needs of urban America and portraying possible solutions. Wide distribution of the film will assist in developing an awareness of the needs of the poor around us.

So much of our society's failures can be traced to partial answers. The educational, medical, housing, legal, vocational, and spiritual needs of the poor -- all must be met. That is why the STEP Foundation believes the solution lies with helping whole neighborhoods comprehensively and simultaneously. It is essential to this process that all programs must be designed to promote self-initiative and self-esteem.

As mentioned previously, basic to the STEP Foundation approach is the conviction that many of our urban problems are spiritual and that they will only be solved spiritually. Work ethic, drug and alcohol, crime, abandonment of family and so many other aspects of poverty are rooted in spiritual causes.

The STEP Foundation's strategy is simple. We are organizing groups of suburban congregations to affect a specific inner-city neighborhood in a comprehensive manner. Groups of lay persons will then organize into small task forces to work with and support the existing institutions -- police, schools, hospitals, etc. -- and to develop new programs. These efforts will be undergirded spiritually by the STEP Foundation's Urban Task

Force and its national network of para-church ministries.

The ultimate answer rests with supplying specific resources, material and spiritual, to meet the needs of poor families in a personal manner. There is no other solution. The STEP Foundation is committed to this task.

On April 21 and 22, an interdenominational representation of concerned religious leaders will be meeting in Dallas to join hands and make a commitment to meeting the needs of America's poor. Poverty in America is an issue that needs to be addressed by this Administration, by this Congress, but most importantly, by God's people fulfilling His commandment.

"For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord;" (Psalms 12:5)

The VOC STORY



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



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

History of VOC's Development

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

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

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

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

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

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

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

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

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

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

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

Community Development Projects

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

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

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

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

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

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

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

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

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

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



Three R's of Community Development

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

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

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

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

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

Name _____

Address _____

City _____ State _____ Zip _____

- Please put me on your mailing list
 I would like to be a monthly contributor to Voice of

Calvary Ministries (Amount \$ _____)

- Enclosed is a gift of:
 \$5 \$10 \$25 \$50 Other _____

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

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





**Voice of Calvary
Ministries**

1655 ST. CHARLES STREET
JACKSON, MISSISSIPPI 39209



REMARKS BY REV. BRUCE RITTER - APRIL 13, 1982

EXECUTIVE OFFICE BUILDING

AT LEAST 15,000 HOMELESS, RUNAWAY, THROWAWAY CHILDREN WILL FIND THEIR WAY TO COVENANT HOUSE CRISIS CENTERS AND SHELTERS IN 1982. THEY SEEK REFUGE FROM URBAN HAZARDS AND HORRORS THAT THE YOUNG TOM SAWYERS OF AN EARLIER, MORE INNOCENT TIME NEVER DREAMED OF.

OUR COVENANT HOUSE STAFF OF ALMOST 500 FULL TIME PEOPLE WILL OFFER 24-HOUR-A-DAY, NO-QUESTIONS-ASKED HELP: FOOD, CLOTHING, SHELTER, MEDICAL ASSISTANCE, PROTECTION FROM THEIR EXPLOITERS (WHICH IS ALWAYS NECESSARY), A CHANCE TO GO HOME AGAIN IF THAT'S POSSIBLE, AND LONGER TERM SCHOOL AND VOCATIONAL OPPORTUNITIES. NO KID IS EVER TURNED AWAY.

ONE IN FOUR OF THESE KIDS IS 15 YEARS OLD AND UNDER; ONE IN FOUR IS 16 AND 17; THE OTHER HALF IS 18, 19, AND 20. TWO THIRDS ARE BOYS. ABOUT 60 PER CENT ARE NATIVES OF THE CITIES WHERE OUR CENTERS ARE LOCATED; THE REST ARE FROM ALL OVER THE COUNTRY, DRAWN BY THE MAGNET OF THE BIG CITY -- KNOWING THAT THEY CAN HIDE THERE, HOPING THEY CAN SURVIVE THERE, AND LEARNING ALL TOO QUICKLY THAT THEIR OPTIONS ARE EXTREMELY LIMITED.

WHEN YOU'RE 14, 15, OR 16, OR FOR THAT MATTER, 17, 18, OR 19, AND YOU HAVE NO PLACE TO LIVE, YOU ARE COLD AND HUNGRY AND SCARED AND YOU HAVE NOTHING TO SELL EXCEPT YOURSELF, YOU SELL YOURSELF. THERE ARE LITERALLY TENS OF THOUSANDS OF KIDS -- BOYS AND GIRLS, YOUNG MEN AND YOUNG WOMEN -- CAUGHT UP IN A LIFESTYLE THAT IS DANGEROUS AND DEGRADING AND THAT KILLS MANY OF THEM. (I CANNOT TELL YOU HOW MANY TIMES A KID HAS SAID TO ME, "BRUCE, I'M NOT GOING TO MAKE IT, I'M GOING TO DIE OUT THERE, THE STREET'S GOING TO KILL ME.)

FOURTEEN YEARS AGO I WOULDN'T HAVE RECOGNIZED A STREET KID IF I FELL OVER ONE. I WAS BLISSFULLY HAPPY TEACHING LATE MEDIEVAL HISTORY OF DOGMA TO MY APPRECIATIVE STUDENTS AT MANHATTAN COLLEGE IN NEW YORK, AND ALSO ENJOYING MY ROLE AS CHAPLAIN TO THE STUDENT BODY. IN THAT CAPACITY I WAS PREACHING ONE SUNDAY AFTERNOON TO ABOUT 400 COLLEGE KIDS. MY SERMON TOPIC WAS ON ZEAL AND COMMITMENT -- THE NEED FOR MY STUDENTS TO BE MORE INVOLVED IN THE LIFE AND WORK OF THE CHURCH. I HAD FINISHED MY SERMON AND WAS ON MY WAY BACK TO THE ALTAR TO CONTINUE THE CELEBRATION OF MASS WHEN ONE OF MY STUDENTS STOOD UP IN CHURCH AND SAID, "WAIT A MINUTE, BRUCE." HE SAID, "WE THINK YOU ARE A PRETTY GOOD TEACHER, BUT WE DON'T LIKE YOUR SERMONS. WE THINK YOU SHOULD PRACTICE WHAT YOU PREACH AND SHOW US A LITTLE OF THAT ZEAL AND COMMITMENT YOU JUST TALKED ABOUT."

I THOUGHT ABOUT THAT A LOT AND CONCLUDED THAT THE STUDENTS WERE, IN FACT, CORRECT. THE NEXT SUNDAY I APOLOGIZED TO THE STUDENT BODY AND ASKED FOR A NEW ASSIGNMENT: TO LIVE AND WORK AMONG THE POOR ON MANHATTAN'S LOWER EAST SIDE.

I MOVED OFF CAMPUS INTO A JUNKIE'S THREE-ROOM APARTMENT NEAR THE EAST RIVER AND ALMOST IMMEDIATELY BECAME INVOLVED IN THE PROBLEMS OF THE HUNDREDS OF HOMELESS AND EXPLOITED KIDS THERE. ONE NIGHT ABOUT TWO O'CLOCK IN THE MORNING -- IT WAS IN THE MIDDLE OF A BLIZZARD -- SIX KIDS KNOCKED ON MY DOOR: FOUR BOYS AND TWO GIRLS -- ALL UNDER 16. THEY ASKED IF THEY COULD SLEEP ON THE FLOOR OF MY APARTMENT. I GAVE THESE KIDS SOME FOOD AND SOME BLANKETS AND THEY LINED UP THERE ON THE LIVING ROOM FLOOR.

THE NEXT MORNING -- IT WAS STILL VERY COLD, STILL SNOWING QUITE HARD -- THE KIDS OBVIOUSLY DID NOT WANT TO LEAVE. THEY HAD NO PLACE TO GO. ONE BOY, HOWEVER, DID SLIP OUTSIDE FOR JUST A FEW MINUTES AND BROUGHT BACK FOUR MORE KIDS. HE SAID, "THIS IS THE REST OF US, THE REST OF OUR FAMILY." HE SAID, "THEY WERE AFRAID TO COME LAST NIGHT, THEY WANTED US TO CHECK YOU OUT FIRST;" AND HE SAID, "I TOLD THEM THAT YOU DIDN'T COME ON TO US LAST NIGHT SO THAT IT WAS PROBABLY OKAY."

I ASKED THESE TEN KIDS WHERE THEY HAD BEEN STAYING AND THEY TOLD ME: IN ONE OF THE ABANDONED BUILDINGS ON THE BLOCK. BUT THEY HAD BEEN BURNED OUT THAT NIGHT BY SOME JUNKIES BECAUSE THE JUNKIES WANTED TO EXPLOIT THEM SEXUALLY, WANTED TO PIMP THEM, WHICH WAS HOW THE JUNKIES WERE SUPPORTING THEIR HABIT. WHEN THE KIDS REFUSED, THE JUNKIES SIMPLY BURNED OUT THE APARTMENT AND THREW THE KIDS OUT IN THE STREET.

A WEEK BEFORE THAT, THESE TEN KIDS, DESPERATE FOR SOME FOOD AND SHELTER, WERE OFFERED SOME MONEY TO MAKE A PORNOGRAPHIC MOVIE, WHICH THEY DID. BUT THEY WERE NOT INTO THAT, AND IN DISGUST AND A KIND OF HORROR AT THE DIRECTION THEIR LIVES WERE TAKING, THEY FLED THE JUNKIES AND CAME DOWN THE STREET TO MY PLACE.

WELL, I TRIED VERY HARD TO FIND SOME CHILD CARE AGENCY, PUBLIC OR PRIVATE, THAT WOULD ACCEPT THESE KIDS. I CALLED OVER TWENTY FOUR DIFFERENT AGENCIES AND FOUND OUT THAT NOBODY WOULD TOUCH THEM. THEY WERE EITHER TOO OLD OR TOO YOUNG, TOO SICK OR NOT SICK ENOUGH; THEY HAD NO PSYCHO-SOCIAL HISTORIES; THEY WERE FROM OUT OF STATE -- WHATEVER THE REASON THEY GAVE ME, THE REAL REASON WAS QUITE SIMPLE: YOU SEE, NOBODY IN NEW YORK OPERATES A PROGRAM FOR YOUNG PROSTITUTES AND HUSTLERS. AND SO I KEPT THEM. I DID NOT HAVE THE GUTS TO KICK THEM OUT.

THAT WAS THE BEGINNING OF COVENANT HOUSE: DOZENS AND DOZENS OF OTHER RUNAWAY, HOMELESS, EXPLOITED CHILDREN BEGAN KNOCKING ON MY APARTMENT DOOR IN THE EAST VILLAGE. I NEEDED MORE SPACE SO I BEGAN TAKING OVER MORE AND MORE APARTMENTS IN THAT TENEMENT. I NEEDED MORE HELP, SO TO GET THE HELP I WENT BACK TO MANHATTAN COLLEGE (I DECIDED UPON REVENGE!) AND TOLD THOSE KIDS WHO DROVE ME OFF CAMPUS TO COME DOWN TO THE EAST VILLAGE AND HELP ME PRACTICE WHAT THEY PREACHED. AND THEY DID! HALF A DOZEN STUDENTS MOVED OFF MANHATTAN CAMPUS TO LIVE WITH ME IN MY TENEMENT. HALF A DOZEN MORE FROM OTHER LOCAL COLLEGES AND UNIVERSITIES CAME TOO. THESE COLLEGE STUDENTS TOOK A SEMESTER OR A YEAR OFF TO HELP ME CARE FOR MY KIDS.

I HAD NO MONEY AT ALL FOR STAFF. FOR YEARS MY STAFF WERE VOLUNTEERS: AN UNENDING STREAM OF DEDICATED, GENEROUS COLLEGE STUDENTS WHO WOULD GIVE ME SIX MONTHS, A YEAR, OR LONGER OF THEIR LIVES BECAUSE OF THEIR COMPASSION FOR THESE - OUR - CHILDREN. THAT TRADITION OF VOLUNTEERISM HAS REMAINED CONSTANT AND CENTRAL TO COVENANT HOUSE FOR THE LAST FOURTEEN YEARS.

THE COVENANT HOUSE BUDGET THIS YEAR WILL EXCEED \$13 MILLION. NINETY-FIVE PER CENT OF THAT BUDGET COMES FROM PRIVATE SOURCES. OF MY 500 FULL-TIME STAFF, 70 ARE FULL-TIME VOLUNTEERS. MEN AND WOMEN, PROFESSIONALS AND PARAPROFESSIONALS, WHO HAVE DEDICATED THEMSELVES TO THE CARE OF THESE CHILDREN. AN ADDITIONAL 250 PART TIME VOLUNTEERS CONTRIBUTED THEIR SERVICES TO OUR KIDS.

WHENEVER I SPEAK TO A GROUP -- AND I SPEAK LITERALLY HUNDREDS OF TIMES A YEAR (IT'S A RACE BETWEEN LARYNGITIS AND BANKRUPTCY) -- I ALWAYS EXTEND THE FOLLOWING INVITATION TO MY AUDIENCE: "WOULD YOU GIVE ME A YEAR OR TWO OR THREE OF YOUR LIVES? WILL YOU COME TO NEW YORK TO LIVE WITH ME AND MY FRIENDS THERE AT EIGHTH AVENUE AND HELP US CARE FOR OUR KIDS. I WILL GIVE YOU ROOM AND BOARD, \$10 A WEEK -- \$12 IF YOU INSIST -- INSURANCE, AND THE CHANCE TO PRACTICE THE CORPORAL AND SPIRITUAL WORKS OF MERCY: TO FEED THE HUNGRY, CLOTHE THE NAKED, SHELTER THE HOMELESS. I WILL ALSO ASK YOU TO PRAY TOGETHER WITH ME AND MY FRIENDS ABOUT THREE HOURS A DAY."

OVER THE YEARS, HUNDREDS OF PEOPLE HAVE ACCEPTED THIS INVITATION. THERE ARE SEVENTY LIVING WITH ME NOW -- SEVENTY QUITE ORDINARY, EXTRAORDINARY PEOPLE. HUNDREDS OF OTHERS HAVE REQUESTED TO JOIN US. THEY ARE LAWYERS, NURSES, COMPUTER

PROGRAMMERS, SECRETARIES, BUSINESS EXECUTIVES, RECENT COLLEGE GRADUATES, JOURNALISTS. ALL OF THEM SHARE A COMMON MOTIVATION: THE DESIRE TO PRAISE AND HONOR AND WORSHIP GOD, AND TO SERVE HIM BY SERVING THE DESPERATELY POOR CHILDREN THAT ARE COMING TO US AT THE RATE OF OVER 1200 EVERY MONTH!

WE CANNOT HELP ALL OF THEM. MANY, ALREADY TOO DAMAGED BY THEIR WEEKS, MONTHS, EVEN YEARS ON THE STREET, ARE SEEMINGLY BEYOND HUMAN HELP. WE JUDGE THAT ABOUT ONE-THIRD OF THE CHILDREN AND YOUNG PEOPLE THAT COME TO COVENANT HOUSE LEAVE STREET LIFE AND RETURN TO THE MORE NORMAL BUSINESS OF BEING A CHILD OR AN ADOLESCENT GROWING UP IN SOCIETY. YOU CANNOT LIVE FOR A LONG TIME ON THE STREET, SURVIVING ON PIZZA AND COKE, SLEEPING ON ROOFTOPS AND IN PHONE BOOTHS, ON SUBWAYS AND IN PUBLIC TOILETS OR WITH ANYBODY WHO WILL PICK YOU UP, AND SUFFERING ALL THE DEGRADATION OF STREET LIFE AND NOT EXPERIENCE A PERSONALITY AND CHARACTER DEFORMATION THAT FOR MANY IS IMPOSSIBLE TO OVERCOME. (IN MY BLEAKER MOMENTS, I HAVE OCCASIONALLY DESCRIBED COVENANT HOUSE AS AN INTENSIVE CARE UNIT FOR DYING YOUNGSTERS.)

THEY ARE GOOD KIDS. IT WOULD BE WRONG IF YOU THOUGHT THEY WERE NOT GOOD KIDS. MOST OF THEM ARE SIMPLY TRYING TO SURVIVE. THEY TURNED TO THE CHURCH WHEN EXISTING SYSTEMS BROKE DOWN OR WERE SIMPLY NOT AVAILABLE. IT IS A HISTORY AS OLD AS HUMAN COMPASSION ITSELF -- AND IT IS ALSO A MEASURE OF THE VITALITY OF THE CHURCHES AND THE NEED FOR THE CHURCHES TO REASSERT THEIR PREEMINENT RIGHT TO EXPRESS THE CHARITY AND COMPASSION OF GOD AMONG THE POOR.

AT COVENANT HOUSE WE ARE CONVINCED THAT THERE ARE LITERALLY TENS OF THOUSANDS OF PEOPLE IN THIS COUNTRY WHO ARE WILLING AND ANXIOUS TO RESPOND TO A SERIOUS, PRACTICAL, URGENT APPEAL FOR HELP. OUR EXPERIENCE PROVES THAT THERE ARE COUNTLESS MEN AND WOMEN WHO WISH TO DEDICATE THEIR TIME AND ENERGY, EVEN YEARS OF THEIR LIVES, FOR NO PAY, TO MEET THE NEEDS OF THE POOR AND SUFFERING IN OUR SOCIETY. (INDEED, WE CAN HARDLY KEEP UP WITH THE NUMBERS OF PEOPLE WHO WISH TO JOIN US IN DOING THIS WORK.)

THE NEEDS OF THE VERY POOR ARE THE PROPER OBJECT OF OUR PIETY; THEIR PERSONS, THE PROPER FOCUS FOR OUR COMPASSION AND CHARITY. MANY YEARS AGO, COVENANT HOUSE DECIDED TO ALLOCATE ALL ITS RESOURCES TO HELP THOSE POOR FOR WHOM NO PROGRAMS EXIST, FOR WHOM THE INTAKE CRITERIA ARE IMPOSSIBLY HIGH, FOR WHOM THE CRACKS IN THE SYSTEM HAVE BECOME GULFS AND CHASMS INTO WHICH THEY FALL BY THE THOUSANDS. AT COVENANT HOUSE WE BELIEVE THAT ONE OF THE MOST EFFECTIVE WAYS TO REACH OUT AND MEET THEIR NEEDS IS BY PROVIDING HARD-NOSED, PRACTICAL, PROFESSIONAL OPPORTUNITIES FOR THE COUNTLESS NUMBERS OF COMMITTED PEOPLE OF ALL AGES WHO WISH TO HELP THEM. WE FEEL IT IS THE DUTY OF AGENCIES SUCH AS OURS, OF OURSELVES AS CHURCH, TO PROVIDE THESE OPPORTUNITIES FOR SERVICE. OVER THE YEARS WE HAVE DEVELOPED MANY EFFECTIVE SYSTEMS AND MECHANISMS THAT MAKE IT EASY FOR THE GENEROUS, COMPASSIONATE, GIVING MEMBERS OF OUR SOCIETY TO SHARE WITH OTHERS SO MUCH LESS FORTUNATE THAN THEMSELVES THE BLESSINGS GOD HAS GIVEN THEM.

~~Draft~~

(Rohrabacher)
April 6, 1982
10:30 a.m.

LUNCH: PRIVATE SECTOR INITIATIVE GROUP (RELIGIOUS LEADERS)
APRIL 13, 1982, AT 12:30 P.M.

Welcome to the White House. Most of you are probably accustomed to after-dinner speeches. Today, we're going to try something new: a before-lunch speech. After we get through eating, there will be time for dialogue, but I thought I'd set the stage for our discussion before we eat.

This is a fitting time to have you, the representative of this country's religious denominations, visit the White House. We have just celebrated the holiest holiday of the Christian faith and are in the sixth day of the eight days of Passover. This is the time of year that we are most keenly aware of our Nation's Judaeo-Christian heritage.

Today, America is in the midst of a period of reevaluation. We are experiencing a healthy national dialogue about the role of our fundamental institutions, perhaps similar to the one we will have after lunch.

The issues include: What is within the proper sphere of government? For those things government should do, what should be left at the State and local level? How much can government tax before it infringes on our citizens' freedom or damages the economy's ability to grow.

One important question concerns what role the church will play. I, for one, am dedicated to the concept that religious institutions can play a vital part in the life of our people, as they have throughout our history.

Churches were once the center of community activity. The church was the primary source of help for the less fortunate, running orphanages, old folks homes, and other vital services. As late as 1935, at the depth of the great depression, 50 percent of the country's social services were sponsored by religious institutions. Today, that figure is one percent.

Of course, the charitable functions of the church are consistent with the theology of our religious institutions. Jesus told his followers to have faith, hope and charity -- the greatest of which was charity. He told us that as we do unto the least of our brethren, so we do unto Him. Our forefathers took these admonitions seriously and so did their churches.

I love to tell the story of the good Samaritan because it so illustrates God's challenge. In Luke, Chapter 10, the Bible describes an injured pilgrim laying on the roadside and how one man, a Samaritan, cared enough to help him. It isn't the story of someone rushing into town to report to the government that an injured man needed help. It is the story of a godly man who cared enough to help a stranger. Interestingly, two travelers passed on the other side of the road, ignoring the injured pilgrim; they were, according to the parable, clergymen.

Today, some church leaders are ignoring the less fortunate or simply running to the government rather than taking the time and effort required to help those in need. Some churches even confuse charity with the money spent on lobbying government for social programs. And with government taking all the responsibility, instead of beehives of activity, many formerly

great churches, complete with magnificent structures, can barely attract enough people to fill half the pews for a single Sunday morning service.

Well, what this country needs is fewer Sunday morning churches and more 7-day-a-week churches.

I realize there is apprehension in the religious community about budget cuts, thinking we are trying to dump responsibility on others, including churches. I can understand the concern. ~~If I believed half the things being said, I'd be concerned too.~~

~~We should all remember, however, that this is an election year -- a time when voices traditionally become shrill for want of attention.~~

~~And~~ while we have, undeniably, cut some budgets, it is a far cry from gutting America's commitment to the poor as some would have you believe is happening. The critics notwithstanding, overall social spending is up. For example, the budget for Health and Human Services will total \$274.2 billion in 1983, an increase of \$20 billion, or 8 percent over 1982. That is \$53 billion more than the defense budget. The HHS share of the Federal budget is 36 percent; that share alone is larger than the budget of any nation on earth except the United States and the Soviet Union. We have budgeted increases for Head Start, Social Security, Medicare and other safety net programs. By and large, when people complain about budget cuts, what they are actually referring to is the trimming of projected increases in spending.

But let's not kid ourselves. There have been cuts in some programs. And for good reason: Some of those programs were

inefficient; some were top-heavy with bureaucracy; some were not even coming close to accomplishing what they set out to do.

Government spending in general, and social spending in particular, got out of hand during the last decade. The Federal budget doubled just between 1975 and 1981, and that's when defense spending in real dollars was decreasing. With this growth in government came double-digit inflation, economic stagnation and high levels of unemployment. Something had to be done. You know it and I know it.

Just take inflation. If it had kept running at the rate it was prior to the 1980 election, rather than what we've brought it down to in the last 6 months, a family of four on a fixed income of \$15,000 would now be \$994 poorer in purchasing power. We all know what an extra \$994 means to a family at that income level.

To bring that situation under control, we had to make some changes. And during periods of change, people become fearful. I can understand that. But we have every intention of maintaining a fundamental commitment to the poor.

What is needed today is a change of attitude among our people so that government is not the first place one goes to for help. We must recapture the spirit of brotherhood -- of family and community -- that once were the hallmark of this country. We must convince people, once again, to try to help others directly. Accomplishing this is not a matter of raising money. It is a matter of raising spirits. It is not just reaching into our pockets but reaching into our hearts. To this end, I've established a task force on private sector initiatives which is

coordinating a broad range program that is beginning to have a discernible impact.

But in no way am I suggesting -- nor have I ever suggested -- that the churches should pick up the dollar-for-dollar cost of reduced Federal programs. Yet, wouldn't it be better for the soul of this country to encourage people to get involved and accept more direct responsibility for one another rather than always leaving it to the bureaucracy.

When someone starts talking about accepting more responsibility, many in organizations whose budgets are already pinched get an uneasy feeling.

There is a story in the Bible that has always interested me. It is about the time when Jesus fed the 5,000 families who had come to hear him. The hour got late, the people got hungry, the disciples got worried about what appeared to be a growing socioeconomic problem. One of the disciples found a young lad who had five barley loaves and two small fish -- a brown bag lunch, if you will.

Part of the miracle is that the young lad willingly gave his lunch to Jesus, even when it appeared that little could be accomplished. Of course, it was multiplied and fed the whole crowd. Somehow God can take our limited resources and solve larger problems, if we are willing to share and have faith. That young lad must have walked away with his spirits soaring, realizing that he had helped a miracle to happen.

Today, I am convinced that with God's help the American people are capable of great things, and that we will be blessed beyond all expectation if we only try.

Barbara Bush, the Vice President's wife, recently told me of a church she visited in Atlanta, St. Lukes Episcopal Church. Five years ago this church was in decline. A few members realized that you only gain your life by giving it away, so they started a food program. At first it was just sandwiches at lunch for the needy of the neighborhood. Now it is 7 days a week, three meals a day, for nearly 600 people. The church has now opened its building to high school dropouts for a tutoring program carried out by volunteers under the supervision of three teachers provided by the school system. Needless to say, the church has grown tremendously.

Malachi Chapter 3 says: If we bring our tithes into the storehouse, God will open the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it.

God's treasures surrounds us and are waiting for those willing to do his work. Can you imagine, for example, ~~how much more would be available if the average nationwide corporate contribution level were increased from one to two percent.~~ Today, while private citizens and corporations contribute _____ billion annually, 70 percent of U.S. corporations do not engage in any charitable giving. And contributions need not be in money. Some companies could sponsor volunteer programs for their management and employees, or even their equipment. Prudential Insurance Corporation, for example, has the largest van pool

system in the United States bringing their employees to work at its corporate headquarters in Newark, New Jersey. During office hours, that fleet of vans is used to transport the elderly and underprivileged.

If not the Church, whose job is it to touch the hearts of those who are not already involved. Pardon me if this sounds familiar, but: If not us, who? If not now, when?

Two years ago a Catholic nun, Sister Ruth Heaney, and a Southern Baptist lady, Mrs. Janice Webb, in Jefferson City, Missouri, discovered something in their town that cried out for action. There is a state penitentiary located in the city; and when families of the prisoners came to visit, many were sleeping in the park and under bridges. These two women of different faiths mobilized the town's churches, organized a committee and raised \$46,000 from private church members to buy an old rooming house three blocks from the prison. Each church took responsibility for renovating and furnishing one of the dozen rooms in the house and for continued support of its operations. Mrs. Webb says, "Our sole purpose is to provide "agape," God's unconditional love, to prisoners' families. And so they named it the Agape House. They provide a bed, bath, but something deeper -- the certainty that someone cares.

This is the kind of spirit we need to draw upon.

In Chicago, Father George Clements started the "One Church, One Child" Program aimed at finding adoptive parents for minority children with special needs -- handicapped children, children with learning disabilities, older children. The program, as its

name suggests, asks each church to take responsibility to help one lost and lonely child find a home. Father Clements has had a good response and is taking the idea out of Chicago, going statewide in Illinois.

A few weeks ago I met here in the White House with a group of 75 black ministers. It was a warm and inspiring meeting. Yes, they were concerned about budget cuts and we talked about it. Black clergymen represent a noble tradition in this country. Their struggle to aid the poor, help the sick and counsel the troubled has always been an intricate part of their ministry. I sincerely believe they have much to teach other churches about how, even with meager resources, much can be accomplished.

Today, many black churches need a helping hand. If nothing else, I would hope that we see more churches -- black and white Christian and Jew -- working together. ^{asking you to work} There is, for example, ^{help in formation} expertise in America's churches that could be put to use teaching ^{of community} the unemployed skills that would change their lives. ~~Those in need of that training just may be members of churches in the black community.~~ ^{relationships}

It is getting time for me to sit down, but I'd like to end on this thought. We've got problems in this country and many people are praying and waiting for God to do something. I think God is waiting for us to do something. And while no one is capable of doing everything, everyone is capable of doing something. This is the spirit we can and will build upon. It is the spirit that preserved our freedom and at the same time made this a humane and God fearing Nation.



Covenant house

460 West 41st Street, New York, N.Y. 10036
Area Code (212) 354-4323

REMARKS BY REV. BRUCE RITTER - APRIL 13, 1982

EXECUTIVE OFFICE BUILDING

AT LEAST 15,000 HOMELESS, RUNAWAY, THROWAWAY CHILDREN WILL FIND THEIR WAY TO COVENANT HOUSE CRISIS CENTERS AND SHELTERS IN 1982. THEY SEEK REFUGE FROM URBAN HAZARDS AND HORRORS THAT THE YOUNG TOM SAWYERS OF AN EARLIER, MORE INNOCENT TIME NEVER DREAMED OF.

OUR COVENANT HOUSE STAFF OF ALMOST 500 FULL TIME PEOPLE WILL OFFER 24-HOUR-A-DAY, NO-QUESTIONS-ASKED HELP: FOOD, CLOTHING, SHELTER, MEDICAL ASSISTANCE, PROTECTION FROM THEIR EXPLOITERS (WHICH IS ALWAYS NECESSARY), A CHANCE TO GO HOME AGAIN IF THAT'S POSSIBLE, AND LONGER TERM SCHOOL AND VOCATIONAL OPPORTUNITIES. NO KID IS EVER TURNED AWAY.

ONE IN FOUR OF THESE KIDS IS 15 YEARS OLD AND UNDER; ONE IN FOUR IS 16 AND 17; THE OTHER HALF IS 18, 19, AND 20. TWO THIRDS ARE BOYS. ABOUT 60 PER CENT ARE NATIVES OF THE CITIES WHERE OUR CENTERS ARE LOCATED; THE REST ARE FROM ALL OVER THE COUNTRY, DRAWN BY THE MAGNET OF THE BIG CITY -- KNOWING THAT THEY CAN HIDE THERE, HOPING THEY CAN SURVIVE THERE, AND LEARNING ALL TOO QUICKLY THAT THEIR OPTIONS ARE EXTREMELY LIMITED.

WHEN YOU'RE 14, 15, OR 16, OR FOR THAT MATTER, 17, 18, OR 19, AND YOU HAVE NO PLACE TO LIVE, YOU ARE COLD AND HUNGRY AND SCARED AND YOU HAVE NOTHING TO SELL EXCEPT YOURSELF, YOU SELL YOURSELF. THERE ARE LITERALLY TENS OF THOUSANDS OF KIDS -- BOYS AND GIRLS, YOUNG MEN AND YOUNG WOMEN -- CAUGHT UP IN A LIFESTYLE THAT IS DANGEROUS AND DEGRADING AND THAT KILLS MANY OF THEM. (I CANNOT TELL YOU HOW MANY TIMES A KID HAS SAID TO ME, "BRUCE, I'M NOT GOING TO MAKE IT, I'M GOING TO DIE OUT THERE, THE STREET'S GOING TO KILL ME.)

FOURTEEN YEARS AGO I WOULDN'T HAVE RECOGNIZED A STREET KID IF I FELL OVER ONE. I WAS BLISSFULLY HAPPY TEACHING LATE MEDIEVAL HISTORY OF DOGMA TO MY APPRECIATIVE STUDENTS AT MANHATTAN COLLEGE IN NEW YORK, AND ALSO ENJOYING MY ROLE AS CHAPLAIN TO THE STUDENT BODY. IN THAT CAPACITY I WAS PREACHING ONE SUNDAY AFTERNOON TO ABOUT 400 COLLEGE KIDS. MY SERMON TOPIC WAS ON ZEAL AND COMMITMENT -- THE NEED FOR MY STUDENTS TO BE MORE INVOLVED IN THE LIFE AND WORK OF THE CHURCH. I HAD FINISHED MY SERMON AND WAS ON MY WAY BACK TO THE ALTAR TO CONTINUE THE CELEBRATION OF MASS WHEN ONE OF MY STUDENTS STOOD UP IN CHURCH AND SAID, "WAIT A MINUTE, BRUCE." HE SAID, "WE THINK YOU ARE A PRETTY GOOD TEACHER, BUT WE DON'T LIKE YOUR SERMONS. WE THINK YOU SHOULD PRACTICE WHAT YOU PREACH AND SHOW US A LITTLE OF THAT ZEAL AND COMMITMENT YOU JUST TALKED ABOUT."

I THOUGHT ABOUT THAT A LOT AND CONCLUDED THAT THE STUDENTS WERE, IN FACT, CORRECT. THE NEXT SUNDAY I APOLOGIZED TO THE STUDENT BODY AND ASKED FOR A NEW ASSIGNMENT: TO LIVE AND WORK AMONG THE POOR ON MANHATTAN'S LOWER EAST SIDE.

I MOVED OFF CAMPUS INTO A JUNKIE'S THREE-ROOM APARTMENT NEAR THE EAST RIVER AND ALMOST IMMEDIATELY BECAME INVOLVED IN THE PROBLEMS OF THE HUNDREDS OF HOMELESS AND EXPLOITED KIDS THERE. ONE NIGHT ABOUT TWO O'CLOCK IN THE MORNING -- IT WAS IN THE MIDDLE OF A BLIZZARD -- SIX KIDS KNOCKED ON MY DOOR: FOUR BOYS AND TWO GIRLS -- ALL UNDER 16. THEY ASKED IF THEY COULD SLEEP ON THE FLOOR OF MY APARTMENT. I GAVE THESE KIDS SOME FOOD AND SOME BLANKETS AND THEY LINED UP THERE ON THE LIVING ROOM FLOOR.

THE NEXT MORNING -- IT WAS STILL VERY COLD, STILL SNOWING QUITE HARD -- THE KIDS OBVIOUSLY DID NOT WANT TO LEAVE. THEY HAD NO PLACE TO GO. ONE BOY, HOWEVER, DID SLIP OUTSIDE FOR JUST A FEW MINUTES AND BROUGHT BACK FOUR MORE KIDS. HE SAID, "THIS IS THE REST OF US, THE REST OF OUR FAMILY." HE SAID, "THEY WERE AFRAID TO COME LAST NIGHT, THEY WANTED US TO CHECK YOU OUT FIRST;" AND HE SAID, "I TOLD THEM THAT YOU DIDN'T COME ON TO US LAST NIGHT SO THAT IT WAS PROBABLY OKAY."

I ASKED THESE TEN KIDS WHERE THEY HAD BEEN STAYING AND THEY TOLD ME: IN ONE OF THE ABANDONED BUILDINGS ON THE BLOCK. BUT THEY HAD BEEN BURNED OUT THAT NIGHT BY SOME JUNKIES BECAUSE THE JUNKIES WANTED TO EXPLOIT THEM SEXUALLY, WANTED TO PIMP THEM, WHICH WAS HOW THE JUNKIES WERE SUPPORTING THEIR HABIT. WHEN THE KIDS REFUSED, THE JUNKIES SIMPLY BURNED OUT THE APARTMENT AND THREW THE KIDS OUT IN THE STREET.

A WEEK BEFORE THAT, THESE TEN KIDS, DESPERATE FOR SOME FOOD AND SHELTER, WERE OFFERED SOME MONEY TO MAKE A PORNOGRAPHIC MOVIE, WHICH THEY DID. BUT THEY WERE NOT INTO THAT, AND IN DISGUST AND A KIND OF HORROR AT THE DIRECTION THEIR LIVES WERE TAKING, THEY FLED THE JUNKIES AND CAME DOWN THE STREET TO MY PLACE.

WELL, I TRIED VERY HARD TO FIND SOME CHILD CARE AGENCY, PUBLIC OR PRIVATE, THAT WOULD ACCEPT THESE KIDS. I CALLED OVER TWENTY FOUR DIFFERENT AGENCIES AND FOUND OUT THAT NOBODY WOULD TOUCH THEM. THEY WERE EITHER TOO OLD OR TOO YOUNG, TOO SICK OR NOT SICK ENOUGH; THEY HAD NO PSYCHO-SOCIAL HISTORIES; THEY WERE FROM OUT OF STATE -- WHATEVER THE REASON THEY GAVE ME, THE REAL REASON WAS QUITE SIMPLE: YOU SEE, NOBODY IN NEW YORK OPERATES A PROGRAM FOR YOUNG PROSTITUTES AND HUSTLERS. AND SO I KEPT THEM. I DID NOT HAVE THE GUTS TO KICK THEM OUT.

THAT WAS THE BEGINNING OF COVENANT HOUSE: DOZENS AND DOZENS OF OTHER RUNAWAY, HOMELESS, EXPLOITED CHILDREN BEGAN KNOCKING ON MY APARTMENT DOOR IN THE EAST VILLAGE. I NEEDED MORE SPACE SO I BEGAN TAKING OVER MORE AND MORE APARTMENTS IN THAT TENEMENT. I NEEDED MORE HELP, SO TO GET THE HELP I WENT BACK TO MANHATTAN COLLEGE (I DECIDED UPON REVENGE!) AND TOLD THOSE KIDS WHO DROVE ME OFF CAMPUS TO COME DOWN TO THE EAST VILLAGE AND HELP ME PRACTICE WHAT THEY PREACHED. AND THEY DID! HALF A DOZEN STUDENTS MOVED OFF MANHATTAN CAMPUS TO LIVE WITH ME IN MY TENEMENT. HALF A DOZEN MORE FROM OTHER LOCAL COLLEGES AND UNIVERSITIES CAME TOO. THESE COLLEGE STUDENTS TOOK A SEMESTER OR A YEAR OFF TO HELP ME CARE FOR MY KIDS.

I HAD NO MONEY AT ALL FOR STAFF. FOR YEARS MY STAFF WERE VOLUNTEERS: AN UNENDING STREAM OF DEDICATED, GENEROUS COLLEGE STUDENTS WHO WOULD GIVE ME SIX MONTHS, A YEAR, OR LONGER OF THEIR LIVES BECAUSE OF THEIR COMPASSION FOR THESE - OUR - CHILDREN. THAT TRADITION OF VOLUNTEERISM HAS REMAINED CONSTANT AND CENTRAL TO COVENANT HOUSE FOR THE LAST FOURTEEN YEARS.

THE COVENANT HOUSE BUDGET THIS YEAR WILL EXCEED \$13 MILLION. NINETY-FIVE PER CENT OF THAT BUDGET COMES FROM PRIVATE SOURCES. OF MY 500 FULL-TIME STAFF, 70 ARE FULL-TIME VOLUNTEERS. MEN AND WOMEN, PROFESSIONALS AND PARAPROFESSIONALS, WHO HAVE DEDICATED THEMSELVES TO THE CARE OF THESE CHILDREN. AN ADDITIONAL 250 PART TIME VOLUNTEERS CONTRIBUTED THEIR SERVICES TO OUR KIDS.

WHENEVER I SPEAK TO A GROUP -- AND I SPEAK LITERALLY HUNDREDS OF TIMES A YEAR (IT'S A RACE BETWEEN LARYNGITIS AND BANKRUPTCY) -- I ALWAYS EXTEND THE FOLLOWING INVITATION TO MY AUDIENCE: "WOULD YOU GIVE ME A YEAR OR TWO OR THREE OF YOUR LIVES? WILL YOU COME TO NEW YORK TO LIVE WITH ME AND MY FRIENDS THERE AT EIGHTH AVENUE AND HELP US CARE FOR OUR KIDS. I WILL GIVE YOU ROOM AND BOARD, \$10 A WEEK -- \$12 IF YOU INSIST -- INSURANCE, AND THE CHANCE TO PRACTICE THE CORPORAL AND SPIRITUAL WORKS OF MERCY: TO FEED THE HUNGRY, CLOTHE THE NAKED, SHELTER THE HOMELESS. I WILL ALSO ASK YOU TO PRAY TOGETHER WITH ME AND MY FRIENDS ABOUT THREE HOURS A DAY."

OVER THE YEARS, HUNDREDS OF PEOPLE HAVE ACCEPTED THIS INVITATION. THERE ARE SEVENTY LIVING WITH ME NOW -- SEVENTY QUITE ORDINARY, EXTRAORDINARY PEOPLE. HUNDREDS OF OTHERS HAVE REQUESTED TO JOIN US. THEY ARE LAWYERS, NURSES, COMPUTER

PROGRAMMERS, SECRETARIES, BUSINESS EXECUTIVES, RECENT COLLEGE GRADUATES, JOURNALISTS. ALL OF THEM SHARE A COMMON MOTIVATION: THE DESIRE TO PRAISE AND HONOR AND WORSHIP GOD, AND TO SERVE HIM BY SERVING THE DESPERATELY POOR CHILDREN THAT ARE COMING TO US AT THE RATE OF OVER 1200 EVERY MONTH!

WE CANNOT HELP ALL OF THEM. MANY, ALREADY TOO DAMAGED BY THEIR WEEKS, MONTHS, EVEN YEARS ON THE STREET, ARE SEEMINGLY BEYOND HUMAN HELP. WE JUDGE THAT ABOUT ONE-THIRD OF THE CHILDREN AND YOUNG PEOPLE THAT COME TO COVENANT HOUSE LEAVE STREET LIFE AND RETURN TO THE MORE NORMAL BUSINESS OF BEING A CHILD OR AN ADOLESCENT GROWING UP IN SOCIETY. YOU CANNOT LIVE FOR A LONG TIME ON THE STREET, SURVIVING ON PIZZA AND COKE, SLEEPING ON ROOFTOPS AND IN PHONE BOOTHS, ON SUBWAYS AND IN PUBLIC TOILETS OR WITH ANYBODY WHO WILL PICK YOU UP, AND SUFFERING ALL THE DEGRADATION OF STREET LIFE AND NOT EXPERIENCE A PERSONALITY AND CHARACTER DEFORMATION THAT FOR MANY IS IMPOSSIBLE TO OVERCOME. (IN MY BLEAKER MOMENTS, I HAVE OCCASIONALLY DESCRIBED COVENANT HOUSE AS AN INTENSIVE CARE UNIT FOR DYING YOUNGSTERS.)

THEY ARE GOOD KIDS. IT WOULD BE WRONG IF YOU THOUGHT THEY WERE NOT GOOD KIDS. MOST OF THEM ARE SIMPLY TRYING TO SURVIVE. THEY TURNED TO THE CHURCH WHEN EXISTING SYSTEMS BROKE DOWN OR WERE SIMPLY NOT AVAILABLE. IT IS A HISTORY AS OLD AS HUMAN COMPASSION ITSELF -- AND IT IS ALSO A MEASURE OF THE VITALITY OF THE CHURCHES AND THE NEED FOR THE CHURCHES TO REASSERT THEIR PREEMINENT RIGHT TO EXPRESS THE CHARITY AND COMPASSION OF GOD AMONG THE POOR.

AT COVENANT HOUSE WE ARE CONVINCED THAT THERE ARE LITERALLY TENS OF THOUSANDS OF PEOPLE IN THIS COUNTRY WHO ARE WILLING AND ANXIOUS TO RESPOND TO A SERIOUS, PRACTICAL, URGENT APPEAL FOR HELP. OUR EXPERIENCE PROVES THAT THERE ARE COUNTLESS MEN AND WOMEN WHO WISH TO DEDICATE THEIR TIME AND ENERGY, EVEN YEARS OF THEIR LIVES, FOR NO PAY, TO MEET THE NEEDS OF THE POOR AND SUFFERING IN OUR SOCIETY. (INDEED, WE CAN HARDLY KEEP UP WITH THE NUMBERS OF PEOPLE WHO WISH TO JOIN US IN DOING THIS WORK.)

THE NEEDS OF THE VERY POOR ARE THE PROPER OBJECT OF OUR PIETY; THEIR PERSONS, THE PROPER FOCUS FOR OUR COMPASSION AND CHARITY. MANY YEARS AGO, COVENANT HOUSE DECIDED TO ALLOCATE ALL ITS RESOURCES TO HELP THOSE POOR FOR WHOM NO PROGRAMS EXIST, FOR WHOM THE INTAKE CRITERIA ARE IMPOSSIBLY HIGH, FOR WHOM THE CRACKS IN THE SYSTEM HAVE BECOME GULFS AND CHASMS INTO WHICH THEY FALL BY THE THOUSANDS. AT COVENANT HOUSE WE BELIEVE THAT ONE OF THE MOST EFFECTIVE WAYS TO REACH OUT AND MEET THEIR NEEDS IS BY PROVIDING HARD-NOSED, PRACTICAL, PROFESSIONAL OPPORTUNITIES FOR THE COUNTLESS NUMBERS OF COMMITTED PEOPLE OF ALL AGES WHO WISH TO HELP THEM. WE FEEL IT IS THE DUTY OF AGENCIES SUCH AS OURS, OF OURSELVES AS CHURCH, TO PROVIDE THESE OPPORTUNITIES FOR SERVICE. OVER THE YEARS WE HAVE DEVELOPED MANY EFFECTIVE SYSTEMS AND MECHANISMS THAT MAKE IT EASY FOR THE GENEROUS, COMPASSIONATE, GIVING MEMBERS OF OUR SOCIETY TO SHARE WITH OTHERS SO MUCH LESS FORTUNATE THAN THEMSELVES THE BLESSINGS GOD HAS GIVEN THEM.