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File Folder PRIVATE SECTOR INITIATIVE TASK FORCE/RELIGIOUS LEADERS BRIEFING/LUNCHEON, 04/13/1982 (11 OF 12)

FOIA

F06-0055/07

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46

DOC NO	Doc Type	Document Description	No of Pages	Doc Date	Restrictions
1	NOTE	BETH TO MAISELLE RE. LIST	1	ND	B6

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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 concept of self help, providing aid and assistance to others in need, and improving the socio-economic status of poor and needy individuals, is certainly not new to the religious community. Quite the contrary, the religious community supports the idea of helping others in need and even encourages them to do so. The Bible is filled with laws and concepts relating to charity and showing kindness to others. Examples of this include laws concerning the obligations of farmers and owners of property to leave part of their fields uncut and untouched, so the poor and needy may help themselves to the extra produce. The giving of tithes, or 10% of all profit and produce, was imposed on all, so the stranger, the fatherless, and the widow shall come and eat and be satisfied. (Deut. 14:29)

Boro Park, an area in Brooklyn containing close to 200 human service organizations, also contains a plethora of self-help agencies and an abundance of self-help activities. Over the past twenty years, the Boro Park community, through the support of self-help and volunteerism, has met most of the human service needs of its residents. Boro Park is a poignant example of how people working together can solve problems and build a caring community that can serve as an inspiration to other people in communities as they struggle to provide help to all those in need. In any community, the role of religious leaders in stimulating volunteerism is vital. The leadership represented in this audience and religious leaders throughout America possess the economic capacity and means for energizing present and future generations to make a commitment to the national values that the President has so effectively articulated. The challenge facing us here today is how can we, in practical terms, marshal the resources that are available in varying degrees in communities throughout the country in order to achieve the objectives that are sacred to each of us. Over the years, the Boro Park community has created a network of self-help and voluntary agencies that are developed to respond to the specific needs of its residents. Much of the responsibility for making this network viable can be traced to the efforts of the religious leaders in the community. In the case of Boro Park, we found that the following steps were essential to the creation of an enduring volunteer system:

1. Identifying community needs.
2. Development of mechanism for voluntary participation.
3. Coordinating volunteer projects.
4. Creating the means for sharing financial and human resources.
5. Developing a centralized clearing house for project activities.
6. Publicizing volunteer efforts and available services.

We have found that, following these steps, we have been able to create a network of volunteer and self-help organizations which have successfully met many of the vital human service needs in the community.

The following are the primary areas of self help in the Boro Park Community:

1. Financial assistance provided through over 150 free loan funds.
2. Basic nutritional needs met through the distribution of food packages on a weekly basis and the creation of a non-profit food cooperative which sells food below retail prices.
3. Health care needs which include visiting the sick in the hospital and the chronic home-bound ill as well as emergency medical services including the services of trained paramedics. This also includes financial support to patients who are unable to meet the high cost of medical care.
4. Distributing furniture and clothing.
5. Preserving the vitality of the neighborhood through the use of citizen volunteers.

At this point, I would like to take a minute to describe some of the more important volunteer agencies and their functions in the community.

1. NON-PROFIT FOOD COOPERATIVE: We are all too familiar with the spiraling food costs and the resulting financial burden a family must bear to feed its members adequately. This is certainly true of the typical Orthodox Jew in Boro Park who must purchase strictly Kosher food at exorbitant prices. To illustrate the difference in cost between Kosher and non-Kosher food, the New York City Department of Consumer Affairs Market Basket Survey for non-Kosher food for a family of 7 in the New York City area from July 6-17, 1981, was \$151.63. A similar market basket survey conducted by the Council of Jewish Organizations

of Boro Park estimated the cost for Kosher food at 20 - 30% higher. It is obvious that even those Orthodox Jews who earn fairly comfortable incomes must set aside a large percentage of their incomes for the increasing Kosher food costs. Consider then the plight of the head of a large family whose occupation is that of a teacher in the local parochial school, or a member of an adult learning group studying the Torah as a full-time occupation, whose meager income is almost entirely marked for food. Therefore, the purpose of the non-profit food cooperative, founded by a group of community-minded individuals, was to help these individuals by offering them Kosher food products at reduced prices. All grocery and dairy products are available to enable the family to save approximately 30% on their normal food bill. The food cooperative currently serves over 1,000 families with a food cost of approximately \$600,000 per year.

2. WOMEN'S LEAGUE FOR COMMUNITY SERVICE There are pockets of poverty throughout Boro Park and many families are thoroughly destitute. The Women's League for Community Service is dedicated to provide a complete array of services to the poor in the community. This organization, founded more than 20 years ago, spends more than \$120,000 annually and receives its funds entirely from private sector contributions. The majority of the beneficiaries are brought to the attention of the organization through third-party referrals. A volunteer from the agency approaches the family in need, determines eligibility, and arranges for the service to be provided. The range of services provided by the Women's League is immense. Around Passover time, over 250 families are supplied with all their Passover needs including matzos, wine, etc. and in addition, a cash stipend for other Passover expenses. When illness strikes a family, the League assists with medical expenses and general support for the family. The League also provides volunteer assistance such as driving people to the hospital and doctor's office and the organization also serves as a clearing house for used furniture and clothing. Many families in Boro Park have fully furnished apartments that were completely provided through the League. The League also provides household items such as cooking pans, linens, etc. to new immigrants. The League gives comfort in sorrow to people who have suffered tragedy, offering advice in coping with their problems. The League also operates two community residences for retarded male adults and a summer camp for over 300 children.

The organization has grown into a centralized mechanism for matching volunteers with people in need. Volunteers sign up through local congregations, PTA's, ladies auxiliaries, etc. They indicate the hours they can volunteer and the area of service they are interested in. The agency publicizes its services to the community through congregational bulletins and newsletters, alerting those in need to the resources available to them. The League's volunteer activities on behalf of the community help meet the essential day-to-day living requirements for many families that do not have the ability to cope with problems of their daily lives. These small but vital services help many families weather crises or problems which might otherwise have caused damage to the vitality of the family.

The overhead costs of supporting this agency are kept to a bare minimum by having no office expense since all activities are conducted out of the homes of the volunteers. This agency now provides a wide range of services. It originally began as a small neighborhood concept. Its current success can be attributed to the support it received from the religious leaders of the community. One of the most unique aspects of this agency is the involvement of young people who work side by side with their parents in the volunteer efforts. This helps to create strong family bonds and it means the inter-generational transfer of the philosophies and objectives of the organization. It has also given youth a sense of community and neighborliness and a feeling for others in need as they perform their duties for the organization.

3. SUPPORTERS OF THE SABBATH The extent of poverty and deprivation among the poor encouraged everyone to become involved in meeting the needs. Supporters of the Sabbath is a voluntary agency that distributes food packages to the needy of the community, based on an age-old Jewish practice of a community fund whose purpose was to distribute food to the needy residents of a Jewish community, a practice which dates back to the Talmudic period. This agency, Supporters of the Sabbath of Boro Park, began almost five years ago when a group of community-minded individuals began delivering food packages secretly to a particularly needy family. The excitement expressed by this family upon discovering the food packages on their doorstep spurred the originators to expand the project. They soon realized that several hundred families might benefit from this project. They were fully aware that the cost for such an undertaking would be staggering. They proceeded to approach several affluent individuals in the community

whom they knew could be counted on for financial support. They also solicited many Yeshiva students for help in providing the many man hours of work required to accomplish this task. Before long they acquired a group of steady contributors who regularly support the agency to this very day. They also acquired the support of community merchants to supply the agency with baked goods, meats, dairy products, groceries, and various other sundries at the lowest possible cost. Today the agency serves over 500 families each week and spends more than \$800,000 annually. A typical food package contains cheese, bread, cake, potatoes, onions, etc. The retail value of each package is approximately \$35. The staff and leaders of the agency are all plain working people and small business people who volunteer their time to administer and tun this agency.

4. GUARDIANS OF THE SICK Based on the fundamental Jewish concept of alleviating the plight of the sick through visitations and other activities, this agency combs through hospital rooms to find patients who are lonely and unhappy and offers, among other things, solace and comfort and provides for their total needs. Established in 1953, when private individuals discovered a common interest in visiting the sick, Guardians of the Sick now employs an executive director and two full time secretaries. Others work as volunteer officers and directors, a ladies auxiliary and scores of other volunteers perform an incredible number of tasks and services that could not possibly be available if they required salaries. It provides funds to help individual families meet payments for doctors, hospitals, blood transfusions, and medicines. In addition, the agency has among its priorities a special camp fund to send the children of sick parents and sickly children to camps. This group's annual budget is approximately \$200,000 funded by the community. It cannot cover the entire costs of illness out of its budget; however, it will try to help the individual in need by contacting other medical institutions and arranging for additional assistance. Finally, the agency also provides for funeral arrangements whenever necessary. In making every effort to ease the plight of the sick and their families, the Guardians of the Sick of Boro Park arrange for its clients the most competent medical care at the lowest possible cost.

5. FREE LOAN SOCIETIES Another example of an essential volunteer service in Boro Park is the provision of interest free loans to the poor. According to Jewish tradition, the highest degree of generosity is enabling someone in need to become self supporting. One of the ways this is done is to lend money to the needy without interest. Boro Park contains close to 150 free loan societies. In some instances these societies are formed through the initiative of a group of individuals who participate together and contribute moneys to form a fund for a particular individual who during his lifetime has worked hard and contributed to the welfare of others. A great deal of these free loan funds allow an individual to borrow up to \$1,000. at a time merely by signing a note with two co-signers or guarantors. Nearly every established synagogue as well as large yeshivas sponsor interest-free loans for families and business. A synagogue establishes an interest-free loan fund by receiving \$50 to \$100 contributions from member donors. A free loan fund is usually administered by a committee of two or three people who meet with the applicant to establish the amount of the loan and the schedule for repayment. While the amount of funds available in any particular free loan fund varies from community to community, the overwhelming impact of these funds for helping families avoid a crisis and preventing the disgrace of a family due to financial problems. Sometimes merely loaning \$50 to a person to help tide him over the weekend because his employer failed to pay him on a particular payday can prevent that person from taking out his anger and frustration against his family or his neighbors. These free loan funds are simple to put together, easy to administer, and yield incalculable benefits.

6. HATZOLOH This emergency medical unit is another of the most popular and successful of all self help projects in Boro Park for it serves all residents of the community, both young and old, the self sufficient and the needy. It is well known for its quick response in situations of emergency medical need regardless of the time of day or night. It has developed a close relationship with the doctors, hospitals, police and fire departments in the community. Its volunteer staff is composed of New York State licensed qualified emergency medical technicians, all of whom are

residents of Boro Park. Over the years it has saved many a life and limb, not to mention the number of babies it has brought into this world. All of this is done as a community public service without any charge. Its annual budget runs around \$100,000, all of it received from the community.

What has brought all this into being in our community, and can bring it as well into your community, is the dedication to the sacredness of the human personality which is the cornerstone of all human relations. Volunteerism is an expression of this dedication. It is an acting out of a partnership with the Almighty in the on-going creation of man.

We are motivated to go from being self centered to being others centered; from selfishness to fellowship. We view the challenge presented on this occasion as an opportunity to encourage people in a common effort to create an environment where they can reach out to other people in recognition of man's feelings of mutual responsibility for the well being of one another. In this opportunity, we shall surely succeed with God's help.

Thank you very much.

**“MORMON” CHURCH
WELFARE
SERVICES**

AN ACCOUNT OF
THE TETON DAM DISASTER

Prepared by
ELDER THOMAS S. MONSON
of the
President's Task Force On
Private Sector Initiatives

In times of special need there are many ways in which religious organizations can become partners with those in the public or private sectors to solve problems.

Let me share with you one example which arose out of a natural disaster.

At 11:57 a.m. on Saturday, June 5, 1976, the 307-foot-high earth-filled Teton Dam in southeastern Idaho collapsed, unleashing 80 billion gallons of water on homes and farmland below it. In a matter of minutes a wall of water 50 feet high slammed into the farming communities of Sugar City, Salem, Hibbard, and Wilford, virtually wiping them off the map. By 2:30 p.m. the rampaging waters, still nearly 15 feet high, reached the city of Rexburg, 15 miles to the south, sweeping away nearly everything in its path. By the time the water was finally contained three days later in the American Falls Dam about 100 miles further down the Snake River, 11 lives had been lost, over 4,000 people were injured, and some 2,000 were left homeless. The flood covered over 300 square miles, ruined 30,000 acres of valuable farmland, destroyed 700 miles of improved roads, and resulted in over \$1 billion worth of damage to public and private property.

In such an unexpected emergency there is no time to begin planning what to do. Disaster preparedness must have been planned beforehand and the people instructed in advance on how to react.

In this instance, a majority of the people in the area were members of the Mormon Church and the organizational structure of the Church proved invaluable in bringing order to the process of meeting emergency needs. Specific Church leaders had previously been designated to handle emergency welfare service needs in the region. When the flood came it was immediately clear who would represent the Church with the community officials in order to direct the resources of the Church to those most in need. The Church, because it was prepared, became an immediate partner with private groups, federal and state agencies, and with other local organizations in solving the problems created by the crisis.

An immediate need was to provide temporary accommodations for those left homeless. Through Church leaders in the area, a call was made at 2:35 p.m. to Church headquarters in Salt Lake City, Utah, some 150 miles away. From its storehouse resource system, the Church was able to assemble tents, blankets, mattresses, and bed sheets. By 5 p.m. a tractor-trailer rig was loaded and on its way north to Rexburg. The truck arrived before nightfall and sleeping accommodations were prepared for many of the homeless.

Another aspect of the Church also proved most helpful. In Rexburg the Church operates a junior College known as Ricks College. The campus is located on a hill which escaped the flood waters. Less than an hour after the

flood hit Rexburg, school administrators were contacted by the local Civil Defense director and the college was designated as the official disaster response center. Student dormitories were used to house 1,400 victims that first night. Thereafter, for many days, the dormitories were filled beyond their capacity of 2,000.

Fortunately, the water supply of the college was declared by National Guard experts, as uncontaminated and the cafeteria in the student center was used to feed flood victims. Supplies at the cafeteria were supplemented on Saturday night by two trucks sent from Church headquarters in Salt Lake carrying 5,000 pounds of food from the storehouse system. On Monday a larger rig carrying 55,000 pounds of food was sent from Salt Lake and subsequent shipments were made as needed. Red Cross volunteers assisted college personnel in feeding flood victims at the campus cafeteria. On Saturday evening, 1,982 meals were served and nearly 10,000 more were provided the next day. For several days thereafter the Church and the Red Cross worked together in providing food for those in need.

A partnership also developed with the Red Cross in providing clothing for those in need. The Red Cross airlifted 500 pounds of clothing to Rexburg and Church members sorted, sized, and made the items available to flood victims. The Church also provided many items of clothing from its own resources.

It was vital in the early hours of the flood to identify persons who might be missing. Student volunteers from Ricks College began on Saturday afternoon to help account for persons who had been displaced. With the help of Church leaders, lists were compiled of all those living in the flood areas. Efforts were made to account for them, or list them as missing. Since telephone lines were lost in the flood it was necessary to communicate through local ham radio operators and CB owners. The National Guard had helicopters and amphibious vehicles in the area by 8 p.m. searching for survivors and those listed as missing.

Medical services were vital during the hours after the flood, and the student health center at Ricks College became the focal point for treatment. First aid and other medical help was provided by the Red Cross, the National Guard, and student health officials at the college. On Monday morning, the health officer from Church headquarters in Salt Lake arrived in Rexburg and helped organize a unified effort of medical services. Several small medical units were set up at strategic points in the area and a system of alternating shifts was established to provide rest for personnel, many of whom had worked for nearly 48 hours straight since the flood first hit.

Social Services volunteers of the Church also hastened to Rexburg to assist in the social and emotional needs that arose from the impact of this major disaster. Personal assistance in relieving the trauma surrounding the flood was given to hundreds.

As the waters finally subsided and the awesome damage could be more clearly assessed, it became obvious that the greatest challenge would be in cleaning up and restoring the damaged communities. Here again the role of the Church as a partner with other agencies was important.

The first job seemed to be clearing away the mud and debris from the streets, homes, and other buildings which were left standing. A request was made through the Church for five or six tractors and front-end loaders. Soon thereafter the Church Welfare Services leader in Soda Springs, Idaho, 165 miles away, called and indicated that he had arranged for 150 pieces of such equipment, with operators, to be sent in. Later, there was a need to restore power to homes which had lost this service. A request was made through Church channels for 150 electricians. More than 450 licensed electricians and helpers responded. Most impressive, though, were the volunteers who came with shovels, buckets, crowbars, or whatever they had available to use. A system was set up whereby Church units in southern Idaho and northern Utah would send busloads of volunteers to assist in the cleanup. Without concern for whether those being assisted were members of the Church or not, some 14,000 Church volunteers came during the first week after the flood, and more than 17,000 came during the second week. They continued for several months to work at the request of and under the direction of local Church and civic leaders. An estimate of the time donated by volunteer members of the Church exceeded one million manhours.

The Teton Dam disaster was a real test of the ability of the Church to respond in time of emergency as a partner with both private and governmental relief organizations. The Church met the test. Its help was available immediately. Organizational lines were clear and emergency preparedness planning proved adequate. The volunteer spirit of the people was overwhelming and represented a true outpouring of brotherly love and kindness.

But not all needs arise from floods or major disasters. Many are personal crises that involve only one individual or a single family. The Mormon Church system is organized to react as quickly to these individual needs as it is to large scale problems. The same spirit of love and brotherhood characterizes the Church's response to problems in densely populated areas as in rural farmlands. The Church stands ready to be a partner with other volunteers in coming to the aid of one or many in need. It strives to teach its leaders and lay members alike to share talents and skills with all in need in the true spirit of Christian service.

I firmly believe that when religious organizations are prepared and ready to team up as partners with other agencies in the true spirit of volunteerism there is no end to the good that can be accomplished.

WITHDRAWAL SHEET

Ronald Reagan Library

Collection Name

BLACKWELL, MORTON: FILES

Withdrawer

RB 7/14/2011

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File Folder

PRIVATE SECTOR INITIATIVE TASK FORCE/RELIGIOUS
LEADERS BRIEFING/LUNCHEON, 04/13/1982 (11 OF 12)

FOIA

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POTTER, CLAIRE

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1 NOTE

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Jack:

April 1

THE WHITE HOUSE
WASHINGTON

RABBI JACOB J. HECHT
LUBAVITCH
824 EASTERN PKWY.
BROOKLYN, N.Y. 11213

RABBI HECHT is director of Public Relations
for Lubavitch.

For PSI April 13 MTG.

Beth

THE WHITE HOUSE
WASHINGTON

Mr.

Dan Gilbert -

Pres Eureka

711 S Burgers St

Eureka Ill, 61530

THE WHITE HOUSE
WASHINGTON

Jay-

Nancy Low called to
Remind you to ADD
to list for APR. 13

General Ray C. Tremont
Dir. of Volunteers of America
3939 N. Causeway Blvd.
Suite 202
Metairie, LA. 70002

Apr. 13th meeting

THE WHITE HOUSE
WASHINGTON

Jim Rosebush's
office wants him
invited

Mr. Hal Friesen
Chairman of the
Board of the
Christian Science
Center

Christian Science
Center

Boston

Mass. 02115

617-262-2300 43006

THE WHITE HOUSE
WASHINGTON

Rabbi Walter S.
Wurzbarger
Synagogue Council
of America
10 East 40th St.
NYC NY
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Rabbi Henry
Michelman

THE WHITE HOUSE
WASHINGTON

Jack:

Rabbi Morris Sherer, President
Agudath Israel of America
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New York, New York 10038
212-791-1844

Rabbi David Greenzweig, President
Council of Jewish Organizations
of Boro Park
4616 13th Avenue
Brooklyn, New York 11219
212-436-5800

Seth

THE WHITE HOUSE

WASHINGTON

TO: THE MAILGRAM OFFICE

FROM: MORTON C. BLACKWELL

Please send the attached mailgram to the following people:

Mr. Marshall Wolke,
President
United Synagogues of America
155 Fifth Avenue
New York, New York 10010

Rabbi Alexander Schindler, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021

Thank you for your help with this matter.

Catholic Friends

MR. VIRGIL C. DECHANT
SUPREME KNIGHT
KNIGHTS OF COLUMBUS
ONE COLUMBUS PLAZA
NEW HAVEN, CONN. 06507

MISS MARY MURPHY
NATL. REGENT
CATHOLIC DAUGHTERS OF THE AMERICAS
10 W 71ST ST.
NEW YORK, NY 10023

REV. JOHN CATOIR
DIRECTOR
CHRISTOPHER MOVEMENT
12 E 48TH ST.
NY, NY 10017

REV. BRENDAN LARSEN, O.P.
NATL. DIRECTOR
HOLY NAME SOCIETY
141 E. 65TH ST.
NY, NY 10021

THE WHITE HOUSE
WASHINGTON

11-

We need to call these people & invite them to the briefing at 10 am & tell them that they will be receiving an invitation from the President to attend lunch. These people must be called first because they have not yet been made aware of this! Also we need D.O.B & SS #'s - Frank - Muffie needs entire list by 5 pm

THE WHITE HOUSE

WASHINGTON

April 8, 1982

MEMORANDUM FOR ELIZABETH H. DOLE

THRU: DIANA LOZANO

FROM: MORTON BLACKWELL *MB*

SUBJECT: OPL/PSI TASK FORCE BRIEFING FOR LEADERS OF NATIONAL
RELIGIOUS ORGANIZATIONS

Attached is the agenda for our Tuesday, April 13, briefing.

You are to open the meeting with words of welcome. Jay Moorhead indicates that your comments at the previous PSI meeting would be appropriate for this occasion as well.

Bill Verity is scheduled to make introductory remarks after your welcome. He is, however, returning from Europe and has told his staff that he will not be here until 10:30. If that is the case, then the supporting remarks by John Filer should follow your welcome. By Filer's conclusion, Verity should be there.

We are arranging the table settings so supporters of the President are well represented at every table.

Attached is a memorandum on this topic which I sent per Red's request to Pete Roussel.

Attached also are talking points you might consider using, which specifically relate to private sector initiatives from the religious community. Friday morning I spoke from approximately these same talking points to the National Breakfast of the Full Gospel Businessmen's Fellowship International.

RELIGIOUS LEADERS
APRIL 13, 1982
AGENDA

<u>TIME</u>	<u>SUBJECT/ACTIVITY</u>	<u>SPEAKER</u>
1000	Seating/Introductions	
1015	Welcome	Elizabeth Dole
1024	Intro. Remarks	William Verity
1032 ⁵	Supporting Remarks	John Filer
1040	Church's Responsibility	Rev. Halverson
1048	Model Programs (2 min. stretch break)	W. Verity-Moderator
1050	. STEP Foundation	Dee Jepsen
1158	. Boro Park	Rabbi Shmidman
1106	. Morman Pgms	Elder T. S. Monson
1114	. Covenant House	Father Bruce Ritter
1122	. Voice of Calvary	Rev. John Perkins
1130	Q & A	W. Verity-Moderator
1145	Walk to State Room & Be Seated	
1200	Presidents Remarks	President Reagan
1210 ⁵	Invocation	His Eminence Terence Cardinal Cooke
1212 ⁵	Lunch (Press Exit)	
1245 0100	Q & A's	President Reagan
0100 ¹⁵	President Exits	
0105 ²⁰	Pick up Packets	
0115 ³⁰	Press Room	
	Statements	

THE WHITE HOUSE

WASHINGTON

April 8, 1982

MEMORANDUM FOR PETE ROUSSEL

FROM: MORTON BLACKWELL 

SUBJECT: BRIEFING AND PRESIDENTIAL LUNCHEON WITH MAJOR
RELIGIOUS LEADERS

In case there are further press inquiries about the makeup and the program for our meeting with national religious leaders on April 13, I think you might make use of the following points:

1. The meeting will include approximately 130 leaders of religious denominations and major religious organizations.
2. The heads of all major religious denominations have been invited. Most have accepted.
3. The basis for invitations was that people be leaders of religious organizations. This includes, in addition to denomination heads, leaders in the field of religious broadcasting, religious training, and religious publications.
4. Approximately 35 of these leaders, most of whom are affiliated with the National Council of Churches, are publicly on record in one way or another in opposition to all or parts of the President's legislative program. We did not exclude anyone from the meeting on the basis of lack of support.
5. Leaders of evangelical and fundamentalist denominations and most religious broadcasters tend to be supportive of the President. There are in excess of sixty of these invited who are known to be actively supportive of all or most of the President's programs.
6. The balance of those invited are not known to have any position one way or another on the President's policies.
7. There will be five brief presentations made at this briefing. they are as follows:

Dee Jepsen	STEP Foundation (Fundamentalist)
Rabbi Shmidman	Boro Park (Jewish)
Elder Monson	Mormon Programs (Mormon)
Father Ritter	Covenant House (Catholic)
Rev. John Perkins	Voice of Calvary (Evangelical)

8. The presentations will be from Catholic, fundamentalist, evangelical, Mormon, and Jewish examples of successful community service projects which have been organized by religious groups.
9. After each brief presentation, and at the end of the briefing, there is time provided for questions, answers, and comments.
10. My understanding is that the press will be present for the President's remarks at 12:00 and will exit before the luncheon. Questions, answers, and comments with the President are scheduled at 1:00 p.m.
11. I am sure you have access to the draft of the President's remarks.

By way of summary, it would be fair to say that the purpose of the President's meeting is to encourage national religious leaders to exchange information about successful private sector initiatives in the religious community and to encourage religious organizations to increase their emphasis on personal involvement of their congregations and supporters in community service partnerships.

Note: I have received three calls from friends of Chuck Colson asking why he was not invited to this meeting. He is the head of an excellent group, the Prison Fellowship. We did invite his second in command. He has done a lot of good work and I know of no one here who bears him any ill will, but it was our judgment that his "return to the White House" would have such media impact as to perhaps overshadow the very positive things which the President is trying to accomplish through this meeting with the religious leaders. A hostile newspaper could bury the private sector initiative story at the bottom of an article headlined: "Colson Returns to the Scene of the Crime."

Should anyone ask a question regarding this, our position is that Chuck is on a list of those being actively considered for future meetings on this topic which we are in the process of scheduling.

SUGGESTED TALKING POINTS FOR MEETING WITH RELIGIOUS LEADERS
ON PRIVATE SECTORS INITIATIVES

- People in America have many problems which have gotten worse in our lifetime. Crime is up. Morality is down. Suicides are up. Personal savings and investments for the future are down. Divorces are up. Quality of personal workmanship is often down. Illegitimacy is up. All of these can be traced to a decline in personal responsibility. These problems have become much worse during the very period when a well-meaning government assumed responsibility for solving most or all of our problems.
- As recently as 1935, approximately 50% of the assistance going to the needy in our country came from the churches. Now that number is down to about 1%.
- Reverend Don Moomaw, the President's pastor in California, preached an interesting sermon last year here in D. C. He said he had recently read through the Bible and found many places where the Lord urged individuals to take personal action in behalf of the poor and needy. He found many places where the Bible says the church has responsibility for caring for the less fortunate. But nowhere, he said, does the Bible say that it is the government which must take responsibility for solving all our human problems.
- Government is not the only answer. It is not even the main answer. Too often government programs are run by bureaucrats who are better at helping themselves than helping the truly needy.
- Money is not the only answer. It is not even the main answer. Too often money can create rather than end dependence.
- I believe that the main answer is increasing personal involvement in solving the problems of our communities. The greatest resource we have is the people in our local church congregations.
- The purpose of this meeting the President has called is to help the church leaders of America share, pool, and increase their wealth of experience in private sector initiatives.
- We cannot solve the problems of the world or the problems of our nation until we act on the instructions the Lord has given to guide us in our personal lives.

THE WHITE HOUSE

WASHINGTON

March 25, 1982

MEMORANDUM FOR JAY MOOREHEAD

FROM: MORTON C. BLACKWELL 

SUBJECT: Invitation to April 13 Religious Leaders Briefing

Here is the invitation for the April 13th briefing that Jum Johnson and I collaborated on. Do you approve this draft?

Also, is the Vice-President going to attend?

*Yes - Can't confirm the
VP until Apr 5 when
his scheduler returns - It
~~is~~ looks good, however.*

DRAFT INVITATION

April 13- Religious Leaders

You are cordially invited to join President Reagan ~~(and Vice President Bush)~~ 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 am in Room 450 of the Old Executive Office Building, and will be followed by a luncheon with the President ~~(and Vice President)~~ in the State Dining Room at the White House.

A formal invitation will follow with additional details.

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 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 attending the meeting as an information aide in replicating your best experiences. If you wish, please send 150 copies of your brief written descriptions (pre-printed reports are suitable) to Morton Blackwell at the White House, Washington, D.C. 20500.

*can't be until Apr 6
but high goal*

you should enter at the seventeenth street entrance. DISCUSSION

program

For additional information call Morton Blackwell (202) 456-2657 or
Jim Johnson (202) 395-7362.

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

Sincerely

E H D
Assistant to the President

THE WHITE HOUSE

WASHINGTON

April 13, 1982

MEMORANDUM FOR DAVE FISCHER

FROM: Morton Blackwell 

SUBJECT: Attached Packet

Here is the material submitted by 50 of the national religious organization leaders. These packets will be distributed to all attendees at the luncheon as they exit the State Dining Room.

I think perhaps the President would enjoy thumbing through this packet prior to his remarks. He might wish to mention the high quality of the effort evidenced by these papers.