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Folder Title: Private Sector Initiative Task
Force/Religious Leaders Briefing/Luncheon, 04/13/1982
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WITHDRAWAL SHEET

Ronald Reagan Library

Collection Name BLACKWELL, MORTON: FILES

Withdrawer

RBW 6/22/2011

File Folder PRIVATE SECTOR INITIATIVE TASK FORCE/RELIGIOUS
LEADERS BRIEFING/LUNCHEON, 04/13/1982 (5 OF 12)

FOIA

F06-0055/07

Box Number 38

POTTER, CLAIRE

44

DOC NO	Doc Type	Document Description	No of Pages	Doc Date	Restrictions
1	NOTE	RE. CATHOLIC LEADERS	1	4/8/1982	B6
2	LIST	RE. CATHOLIC LEADERS	1	4/2/1982	B6
3	LIST	RE. ADDITIONAL NAMES ADDED	1	ND	B6
4	AGENDA	RELIGIOUS LEADERS [W/NOTATIONS]	2	4/13/1982	B6

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

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

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THE WHITE HOUSE
WASHINGTON

April 6, 1982

HEAD TABLE -- LUNCHEON APRIL 13,

1. President Reagan
2. His Eminence Terrence Cardinal Cooke
Archbishop of New York
3. William Verity
Chairman, Private Sector Initiative Task Force
4. Mr. William Bright
Campus Crusade for Christ
5. Dr. Ralph Bohlmann
President, Lutheran Church-Missouri Synod
6. Dr. Pat Robertson
Christian Broadcasting Network
7. Rabbi Morris Shmidman
Boro Park Community Organizations
8. The Reverend E. V. Hill
Missionary Baptist Church

THE WHITE HOUSE

WASHINGTON

April 2, 1982

STAFF MEMBERS CURRENTLY INVITED TO APRIL 13, BRIEFING AND LUNCHEON

William Verity

Daniel Gilbert

Elizabeth Dole

Jay Moorhead

Morton Blackwell

Rev. Leon Sullivan

John Filer

CURRENTLY NOT INVITED BUT THEY ARE SPEAKERS

Elder Thomas S. Monson
The Mormon Church

Rev. Richard C. Halverson
Chaplain, U.S. Senate

Dr. John Perkins
Voice of Calvary Ministries

Rev. Bruce Ritter
Covenant House

Rabbi Morris Shmidman
Boro Park Community Organization

THE WHITE HOUSE

WASHINGTON

PAGE 2 -- INVITEES

Others

1. General Ray C. Tremont
Director of Volunteers of America
3939 N. Sauseway Blvd.
Suite 202
Metairie, Louisiana 70002
2. Mr. Hal Friesen
Chairman of the Board of the Board
of the Christian Science Center
Christian Science Center
Boston, Mass. 02115
3. Bishop William Smith
AME Zion
3753 Springhill Avenue
Mobile, Alabama 36608
4. Bishop James Cummings
CME Church
5577 W. 63rd Street
Los Angeles, Calif. 90056

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1 NOTE

1 4/8/1982 B6

RE. CATHOLIC LEADERS

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RE. CATHOLIC LEADERS

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THE WHITE HOUSE

WASHINGTON

April 8, 1982

MEMORANDUM FOR MAISELLE SHORTLEY

FROM: BETH BARNES

SUBJECT: "Last Minute" Invitations
for Jewish Religious Leaders
4/13/82 Religious Leaders Luncheon

Because the observance of Passover began last night and will continue through Saturday night, it is not possible to contact the two additional Jewish leaders by phone as you requested.

Mailgrams should be sent to them at their business addresses. Jack Stein said he would try to contact them at home on Saturday evening to alert them that they will be receiving an invitation to the luncheon.

Mailgrams should be sent to:

Rabbi Walter Wurztburger, President
Synagogue Council of America
10 East 40th Street
New York, New York 10016

Rabbi Jacob J. Hecht
Lubavitch
824 Eastern Parkway
Brooklyn, New York 11213

The other two names that appear on the attached list have been contacted and they were instructed to call in their security clearance information to the socail office.

I will call Wurtzburger and Hecht first thing Monday morning and ask them for their security information.

THE WHITE HOUSE
WASHINGTON

call all

April 2, 1982

TO BE INVITED TO THE APRIL 13, BRIEFING AND LUNCHEON

Catholic Leaders

1. Miss Mary Murray
National Regent
Catholic Daughters of the Americas
10 West 71st St.
New York, New York 10023
2. Rev. John Catoir
Director
Christopher Movement
12 East 48th St.
New York, New York 10017
3. Rev. Brendan Larnen, O.P.
National Director
Holy Name Society
141 East 65th St.
New York, New York 10021

Jewish Leaders

1. Rabbi Walter Wurzbarger *212-686-8670*
Synagogue Council of America
10 East 40th St.
New York, New York 10016
2. Mr. Marshall Wolke, President
United Synagogues of America
155 Fifth Avenue
New York, New York 10010
3. Rabbi Alexander Schindler, President
Union of American Hebrew Congregations
838 Fifth Avenue
New York, New York 10021
4. Rabbi Jacob J. Hecht *212-493-9250*
Lubavitch
824 Eastern Parkway
Brooklyn, New York 11213

Si Schwartz coming in his place.

*already coming in place
of David Saperstein*

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THE WHITE HOUSE

WASHINGTON

April 14, 1982

TO: Holly

FROM: Maiselle

I have listed below the invitees to the April 13, briefing and luncheon who were unable to attend.

Mr. John McLeish, President
Inter-Varsity Christian Fellowship

Dr. Jame Andrews
Presbyterian Church

Dr. Vernon Barr
American Baptist Association

Bishop Voy M. Bullen
The Church of God

Mr. Ted DeMoss, President
Christian Businessmen's Committee of the USA

The Most Reverend Thomas Dulinay
Bishop of the Carpatho-Russian Diocese of Van Nuys

Dr. Ted L. Engstrom, Executive Director
World Vision International

The Reverend Billy Graham

His Eminence The Most Reverend James Hickey
Archbishop of Washington

The Reverend E. V. Hill
Missionary Baptist Church

The Reverend Daniel Hoyer
National Conference of Catholic Bishops

Mr. Ray Hughes
General Overseer, Church of God

The Reverend J. H. Jackson
National Baptist Convention, Chicago, Ill.

Dr. Jay Kesler
Youth for Christ International

The Reverend Tim Lahaye
Family Life Seminars

THE WHITE HOUSE

WASHINGTON

PAGE 2

Dr. Warren Magnuson
Baptist General Conference

The Reverend Carl Mischlee
Wisconsin Evangelical Lutheran Synod

Mr. Bobby Moore
Broadway Baptist Church

The Reverend Luis Palau
Luis Palau Evangelistic Association

Bishop J.O. Patterson
Church of God in Christ

Dr. Norman Vincent Peale
Foundation for Christian Living

Dr. David Preus

Dr. Oral Roberts

The Most Reverend Philip Saliba
Archbishop of the Antiochian Orthodox Church

The Reverend J.C. Sams
National Baptist convention of America

The Reverend David Schoch
Bethany Missionary Association

Dr. George Sweeting, President
Moody Bible Institute

The Most Reverend Theodosius
Metropolitan of the Orthodox Church in America
Mr. James M. Wall
Christian Century

Dr. Paige Patterson
Criswell Bible College

Rev. Brendan Larnen, O.P., National Director
Holy Name Society

Rabbi Walter Wurztburger, President
Sunagogue Council of America

Rabbi Jacob Hecht
Lubavitch

THE WHITE HOUSE

WASHINGTON

PAGE 3

Miss Mary Murray, National Regent
Catholic Daughters of America

Morton would also like to add the following name for the
April 27 briefing.

Mrs. Virginia Aubrey, President
National Alliance of Senior Citizens
suite 125
101 Park Washington Court
Falls Church, Virginia 22046

Holly, to the best of my knowledge and research, these are
the people who were unable to attend yesterday's briefing
and luncheon. Hope this helps.

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4 AGENDA
RELIGIOUS LEADERS [W/NOTATIONS]

2 4/13/1982 B6

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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	

Brian Hollander

John Filer - Actua
- Ann Wecker

* 1) Mormon Elder — ^{5 min} Mouson — ^{Instruction we did it} How to do it — Local congregation
— distribute materials

* 2) STEP → ^{5 min} How we are doing — Dee Tjepson

Local News 3) (Bill Bright — 5 min

~~add 11~~ 4) (Christian Legal Society — 5 min

* 5) Dr. John Perkins — ^{5 min} Voice of Calvary — B

~~Rabbi~~ ~~Rabbi~~ Morris Schmidman — Boro Park community org. Brooklyn

* 6) (Agape House — Prison House

7) Rabbi Shmuel Lefkowitz

8) catholic —————

9) (Salvation Army — Needham

841 - 2511

Father Bruce Ritter
Covenant House from NY
uses recruits around
the country to
help

Verri ty - 15

Filer - 1

Halverson -

You are cordially invited to join President Reagan and Vice President Bush at the White House on March 24, 1982, for a meeting regarding the President's Task Force on Private Sector Initiatives. This meeting for Chief Executive Officers of national organizations will begin in the East Room at 11:30 a.m. and will be followed by a buffet luncheon in the State Dining Room. A formal invitation will follow with additional details.

The meeting will serve to explain the work of the President's Task Force on Private Sector Initiatives and the potential role of national organizations in that effort. ~~If you feel that the President or Executive Director of your organization should also be included, please contact Michael Castine, Deputy Director of Private Sector Initiatives, the White House, (202) 456-6450 by March 8.~~

We ~~would~~ hope your attendance signals a willingness to actively assist and support the efforts of the Task Force.

I look forward to seeing you on the 24th.

Sincerely,



The President
requests the pleasure of your company
at a briefing and luncheon to be held at
The White House
on Wednesday morning, March 24, 1982
at eleven-fifteen o'clock

Enter Southwest Gate

Please respond to
The Social Secretary
The White House
at your earliest convenience
giving date of birth and social security number

(202) 456-2510

THE WHITE HOUSE

WASHINGTON

March 24, 1982

MEMORANDUM FOR JAY MOOREHEAD

FROM: MORTON BLACKWELL *MB*
SUBJECT: Presidential event with religious leaders

I have forwarded to you a list of 110 religious leaders as a first cut for our April 13th meeting.

All the major denominations are included. Also included are a number of leaders of religious organizations and publications.

All factions are represented, but there is a clear preponderance of supporters of the President.

I provided a list of more than the 100 we discussed, because it occurred to me that such meetings never draw all of the invitees. For instance, when we invited 29 national religious leaders to the Cabinet Room for the President's signing of the National Day of Prayer Proclamation, only 20 actually accepted. Since this is a more substantive occasion, we should do better than two-thirds acceptance. There will still be many whose schedules will not permit them to come.

I look forward to our 10 AM meeting on Thursday, March 25th, to decide on which models will be discussed on April 13th.

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?

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 description (pre-printed reports are suitable) to Morton Blackwell at the White House, Washington, D.C. 20500.

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.

TO: RED

FROM: MORTON

RE: PSI Task Force meeting with Religious Leaders

Jay Moorhead ~~has~~ suggested that I contact you to be in touch with Muffie Brandon regarding the special dietary needs of several Jewish leaders who will be attending the April 13 meeting and luncheon. ^{④ luncheon is during} This ~~being~~ the Passover season, ^{so} these leaders should be served kosher food. We have invited ~~approximately~~ six ~~(6)~~ Jewish leaders.

John H. Filer, Chairman
Private Sector Initiatives Task Force
The White House -- 3/24/82

I will comment for a few minutes on the role of national organizations in this overall effort -- what we of the Committee will be expecting from you, and what you can expect from us.

I hasten to acknowledge at the outset that in large measure we are preaching to the converted here this morning -- with few exceptions, you, who represent the critical fabric of our society are already urgently at work on the people, community, and social problems of this nation. We do not presume to suggest that we have anything approaching your collective skills and insights into what needs to be done in the areas of your particular expertise. Perhaps what we can do is help you with an overall perspective of what is being done and can be done -- to perform the role of a resource, a source of information, and where useful, an energizer for further effort and activity.

I suggest that we look at our collective efforts in the larger context of what is so clearly going on within the country. It is not an overstatement to characterize this as a quiet revolution -- a substantial reordering of the functions and activities of governments at all levels, together with an inexorable change in the roles of all segments of the private sector -- corporate, labor, non-profit and service organizations. We of the private sector now have an opportunity unmatched in the memory of any of us here today to help shape the way this society functions for the benefit of all its members.

The task force has no grand design, no order of priorities, no rigid agenda for each of you to follow. The existence of the task force does provide, however, an opportunity for you and your organization to provide leadership and generally be more involved with others of like mind in developing private initiatives which are responsive to local problems. We will look to you to develop the initiatives; we will not be prescribing them. While the reasons for participating with the task force may vary depending on the purpose of your organization, the essentiality of participating in this effort should be equally apparent to everyone here today.

There are some specific things your organizations can do to be part of this effort.

- o First, you can have the board of your organization endorse the concept of expanding private sector initiatives and authorize your staff to place this item at the top of its work agenda. But, that's not nearly enough. Beyond that, some of you can provide an institutionalized structure at the national level, such as the American Council of Life Insurance has done in creating a Center for Corporate Public Involvement to provide leadership for member companies. And, some of you can provide an institutional commitment like the American Business Conference has done in adopting a resolution urging member companies to commit resources and manpower in support of private sector initiatives.

- o Second, you can all communicate the importance of stimulating private sector efforts to local members and affiliates through your newsletters and publications and undertake actions to stimulate local initiatives such as the National Association of Manufacturers has done in giving their members a check list to use at the local level. In this way, you can help in stimulating the setting of priorities in communities and in finding new ways to involve untapped capacities and resources in local problem solving.
- o Third, you can participate in the formulation of national policies relevant to local activities. An example is the upcoming congressional debate on the nation's employment and training system, a subject which is critically important to our long-term economic and social health and one in which we all have a stake.
- o Fourth, you can utilize your networks to encourage other ideas for stimulating private sector initiatives. This will require your local affiliates and members to reach out to others in their communities for the purpose of stimulating broad-based community participation.
- o And lastly, you can report to the task force on what your organization and local members are doing to

achieve these objectives. We would urge each of you to identify a staff person who can serve as a liaison to the task force, thus facilitating the flow of information in both directions.

We in return will do some things to help you achieve the tasks we are asking you to perform.

- o We have established a project bank which will collect and disseminate information on the array of activities taking place across the country. You can use this resource to learn what others are doing to deal with problems facing your communities.
- o The task force will periodically publish a newsletter highlighting the activities of national organizations and others. In addition, the task force will provide you with information which you can include in your own newsletters and publications.
- o The task force will be holding meetings in April to involve a number of national religious and service organizations. The meeting for religious organizations is scheduled for April 13, and the one for service organizations is scheduled for April 27. These meetings should expand the number of partners with which you can work.

Before turning the program back to Bill, I would like to offer a couple of concluding observations. There has been a fair amount of discussion recently about the role of the private business sector in meeting its responsibilities to the broader society. We are well represented here today, and although there admittedly is much to be done in this respect, I detect a growing recognition on the part of Chief Executive Officers that more needs to be done by both individual corporations and those organizations which represent us. The Business Roundtable, NAM, ACLI, the American Business Conference, and others have adopted policy positions in recent months urging member companies to be more active in stimulating private sector solutions to pressing public problems. Organized labor has been a worthy ally to these efforts. The AFL-CIO, through its Community Services Department which has staff in all fifty states, has long been effectively active in a variety of local efforts.

Let me conclude by repeating for you a comment I made to the annual meeting of the American Council of Life Insurance a year and a half ago in December of 1980. I said at that time that in my judgment, the election of November, 1980 did not reflect a rejection of the need to produce a greater degree of social justice -- or a better balance of opportunity for all of us in this country -- or in any way a significant turning away from those who can least protect or advance themselves. Rather, there was an overwhelming assertion that we want to do much more of these things privately, rather than through direct government programs and requirements.

That is essentially what we are trying to get on with today.
It will require the best of each of us.

THE WHITE HOUSE

WASHINGTON

April 2, 1982

MEMORANDUM FOR JAY MOOREHEAD

FROM: MORTON BLACKWELL 
SUBJECT: April 13th briefing and luncheon

Here are thirteen people currently invited to the briefing and luncheon on April 13th whom we could, if necessary, disinvite from the luncheon.

They would still be at the briefing. We could also offer them a guaranteed invitation to the briefing and luncheon on April 27th. Thus, no one invited would be denied access to the President.

This is a list of thirteen. I will shortly come up with one or two additions to insert toward the middle of this list.

I am confident that there will be enough cancellations that few if any will have to be disinvited.

1. Bob Billings
2. Herb Ellingwood
3. Charles Mims
4. Bobby Moore
5. Charles Stanley
6. David Sapperstein
7. Rabbi Ben-Ami
8. Bob Dugan
9. Bishop Thomas Welsh
10. Blackwell
11. Moorehead
12. Ed McAteer
13. James Watt

PSI Task Force

OPL

THE WHITE HOUSE
WASHINGTON

February 22, 1982

MEMORANDUM FOR JAY MOORHEAD

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

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

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

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

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

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

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

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

We are now working up a schedule proposal for the President. Of course, his schedule will be controlling, but, if there are any days in mid-March when it would not be possible for Mr. Verity to participate, we would make every effort to accomodate his schedule as well.

cc: Elizabeth H. Dole
Jim Rosebush



DEE JEPSEN
RUSSELL SENATE OFFICE BUILDING
WASHINGTON, D. C. 20510

January 19, 1982

Mr. Morton Blackwell
Special Assistant to the
President for Public Liaison
191 OEOB
Washington, D. C. 20500

Dear Morton:

Please find included in this letter a few examples of private Christian assistance projects which have recently been brought to my attention. There are many more programs that exist and I hope to have a more comprehensive listing in the near future.

Up to this point, there has been little or no emphasis placed upon the contributions of the church community in the area of voluntarism by the Task Force, I have, however, sent a memorandum to Mr. Verity expressing several ideas and proposals that the Task Force would do well to undertake. Additionally, I have suggested that a staff person be appointed on the Task Force to work with the religious sector. It is my understanding that Jim Johnson has been approached about the possibility of his joining the staff.

On February 3, the evening before the National Prayer Breakfast, many of the ministers attending the breakfast will be briefed by E. V. Hill and myself on the role of the churches in the area of private initiatives. There is also an effort being made to encourage the President to talk about the "Good Samaritan" and the role of Christians in meeting the needs of the community when he addresses the annual prayer breakfast. Also, I have suggested to Bill Verity, that the President be encouraged to address the National Religious Broadcasters national convention next month. I recently mentioned all of these ideas with Pat Butler of the Task Force staff.

Per our conversation, following are a few examples of

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private sector involvement by the church community.

1. John Perkins, founded the Voice of Calvary Ministries in 1964. As you will note by the enclosed article, we may not agree on everything. However, I believe that he has sent out a clarion call and is open minded. He has an obvious commitment to the Lord and His work.

2. Reverend Jerry Falwell has recently announced the formation of two new voluntary programs to be developed through the Thomas Road Baptist Church and the Old Time Gospel Hour. The attached information describes this project in more detail.

3. Operation Blessing which is sponsored by the Christian Broadcasting Network (CBN) provides direct help to people in need by offering goods and services donated by their listening audience around the country. Through its national network of counseling centers, CBN has assisted thousands of people with medical, dental and legal services in addition to providing financial assistance for electric bills, food, clothing, and other urgent needs.

4. Food for the Hungry is a church-sponsored program to aid individuals primarily in underdeveloped countries. This program provides emergency food programs, medical care, and farm implements to allow people to help themselves. Although their primary funding is from private sources, they do cooperate with AID.

5. The STEP Foundation (Strategies to Eliminate Poverty) has utilized the churches to motivate their congregations to provide not only financial support but also hand and heart power to assist in meeting the needs of the poor. They have already developed successful prototypes in the innercities of New York, Los Angeles, and Dallas.

6. The Loaves and Fishes program was started by the Catholic church to "feed the hungry and clothe the poor." The attached information will provide further insight.

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7. Prison Fellowship was founded by Charles Colson to organize the Christian community to meet the spiritual and physical needs of prisoners, ex-offenders, and their families. Services provided include job placement, counseling, financial support and food and clothing.

8. Opportunities Industrialization Centers of America, Inc. (OIC-A) was born in the basement of a Baptist Church by Christian minister, Leon Sullivan. Through the church congregations of 400 churches of Philadelphia, OIC-A began a community-based self-help skills training and community revitalization program with a national record of demonstrated effectiveness. In 17 years they have trained over 600,000 Americans of all races. Fifty percent of this number have been youth and 1/3 of their trainees have since been removed from the welfare roles.

Morton, as I mentioned, these examples barely touch the service of the Christian church's desire to become involved in this neighbor-to-neighbor campaign. I look forward to working with you on this project and "swapping" information. Let me know if I can provide more detailed information.

Sincerely,



Mrs. Roger W. Jepsen

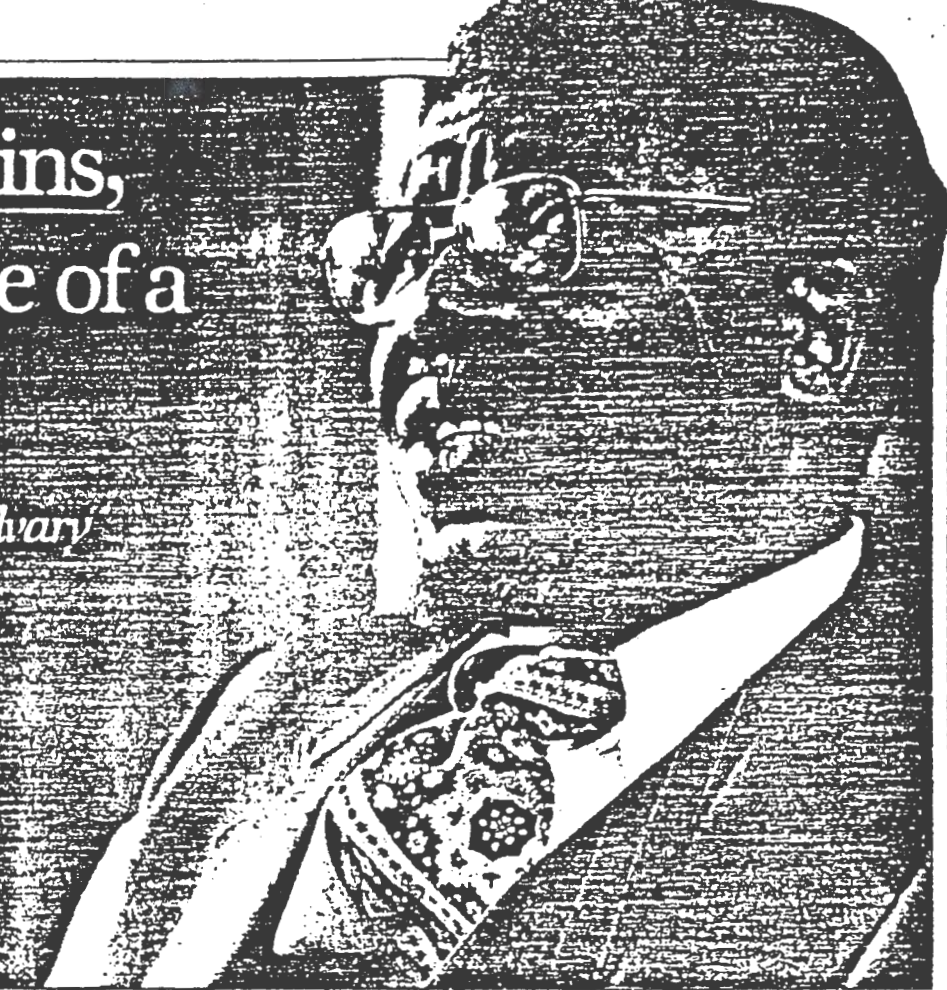
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Enclosures

John Perkins, The Stature of a Servant

WILL NORTON, JR.

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



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

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

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

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

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

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

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

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

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

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

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

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

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

During the next hour, Perkins spoke to

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dr. Jerry Falwell has recently announced the formation of two new social programs to be developed through the Thomas Road Baptist Church and the Old Time Gospel Hour. In a recent sermon, Dr. Falwell spoke of his support for President Reagan's economic program and pledged further support by designing these two programs which will help fill in the gaps left by the necessary budget cuts.

The first of the two programs which will serve as prototypes for churches throughout the nation is designed to help the poor. A six-story hotel which the church owns in Lynchburg will be renovated into a "Family Center" where new or like-new clothing will be available for the poor. After careful screening, other services for the poor will include job counseling, medical and dental assistance, food assistance, and spiritual help. All workers at the Family Center will be volunteers and all supplies will be donated by church members and other concerned individuals.

The Family Center will strive to help men and women, boys and girls to maintain their dignity and yet get the help that they need. A local businessman, Mr. Ralph King (who recently retired and sold his successful chain of supermarkets) has volunteered to run the entire Family Center program.

A hand of compassion must also be extended to young girls and women who are contemplating abortion. The "Save A Baby" program is designed to help women and girls receive the medical, psychological, and spiritual help they need if they find themselves with an unwanted pregnancy. Thomas Road Church members will set up "shepherd homes" in which the girls can live and be cared for throughout their pregnancy. In these "shepherd homes" the girls and women can be part of a family who will love and minister to their total needs until their babies are born and they have recovered sufficiently to resume their normal lives. The babies will be carefully placed into Christian homes by an adoption agency set up by the church. The agency will meet all state and local requirements and regulations. The "Save A Baby" program will not only benefit babies and their mothers, but many couples who want children will be able to provide a loving home for them.

A loose-leaf syllabus is nearly completed containing all of the information a pastor or lay person will need to start a similar project. Through the Thomas Road Baptist Church ministries, we hope to help many poor people and save 100,000 babies in the first year of the "Save A Baby" program.

01-08-82

Loaves and Fishes effort teaches people to fulfill obligation to feed hungry

By Religious News Service

MINNEAPOLIS (RNS) — Whatever else the president has done, says Tony Aspholm, "Reagan has reminded us that we have an obligation to feed the hungry, clothed the naked and bury the dead. For that, I think he's right."

Mr. Aspholm is a 27-year-old religious education director in suburban Burnsville who sees hunger as an opportunity for the children he teaches and other members of his Roman Catholic parish to fulfill that obligation.

"There are some people in society who have less than others and even with their best efforts they can't work themselves out of it," he says.

Mr. Aspholm is starting a branch of a program called Loaves and Fishes, named for the Bible story about Christ feeding the multitude with five loaves of bread and two fishes. The multitude, in this area, is hundreds of homeless people who often go hungry, according to Minneapolis officials.

Loaves and Fishes was begun 10 years ago in Milwaukee, where it now feeds 400. The idea was imported to Minneapolis by Sister Roseann Giguere of St. Stephen's Catholic Church, an inner-city parish in Minneapolis that has traditionally fed the poor.

Hunger and poverty are pretty much unknown in Burnsville, says Mr. Aspholm.

"I think out here people can't see the problems. The talk about the government in crisis is that, 'Well, it's a shame we have to lose these programs.' But they're not affected by these cuts in the same way that people downtown are."

"The beauty of Loaves and Fishes is that it will bring people from here (Burnsville) to downtown. I think when they see need, they'll respond," he says.

It will take 44 volunteers to run a hot meal program five days a week at St. Stephen's in Minneapolis and Assumption Catholic Church, a downtown St. Paul Parish.

"Somebody has to shop for the food, cook it and drive it to St. Stephen's and Assumption, Mr. Aspholm said. "If we serve 100 people, \$175 will do it. Our parish is also going to give \$75 to sustain it."

"We will bring away as much as we give. We're just like the people downtown, it's just an accident that we're here and they're there."

Mr. Aspholm grew up Catholic in Montana and migrated to Minnesota for an education in theology at St. John's University in Collegeville. He speaks passionately about translating one's beliefs into action.

Initially, people in his parish, Mary, Mother of the Church in Burnsville, and other churches were slow to respond to his program and Mr. Aspholm worried that if 44 people didn't volunteer, the idea would die. But then he decided that they'd work as many days as they had volunteers.

It's like the faith demonstrated in the Gospel story: Mr. Aspholm believes that the wherewithal to feed the hungry will be provided.

"We started with people for two days, now we have enough for three."

"Loaves and Fishes adds a dimension that's been underplayed in religious formation, I guess because it was expedient. Maybe we thought the government was doing it and we didn't need to as long as we paid our taxes," Mr. Aspholm said.

If you give only from the excess of your earnings, the gift means nothing, Mr. Aspholm says. "You must give of yourself."

"As soon as we understand it has to come from the substance of our lives, you don't wait until you have excess."