

Withdrawal/Redaction Sheet

Clinton Library

DOCUMENT NO. AND TYPE	SUBJECT/TITLE	DATE	RESTRICTION
001a. letter	To constituent from Margaret A. Williams re: letter (partial) (1 page)	09/18/95	b(6)
001b. letter	To Ms. Williams from constituent re: personal (3 pages)		b(6)
001c. envelope	To Margaret Williams (1 page)	09/14/95	b(6)

COLLECTION:

Clinton Presidential Records
First Lady's Office
Maggie Williams (Correspondence)
OA/Box Number: 12630

FOLDER TITLE:

[Maggie Williams Mail 1995-1996]: H [1]

2013-0359-S

ry1337

RESTRICTION CODES

Presidential Records Act - [44 U.S.C. 2204(a)]

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C. Closed in accordance with restrictions contained in donor's deed of gift.

PRM. Personal record misfile defined in accordance with 44 U.S.C. 2201(3).

RR. Document will be reviewed upon request.

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

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THE WHITE HOUSE
WASHINGTON

November 13, 1995

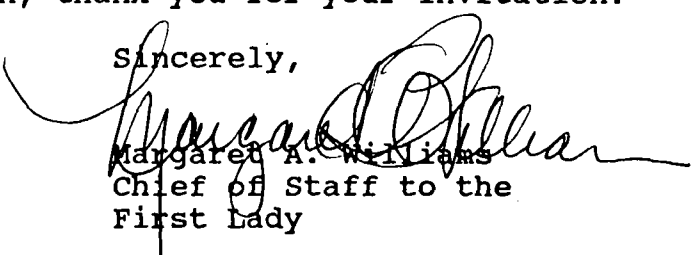
Marshall Sterling Howard
Laramie County Democratic Women's Club
2622 Central Avenue
Cheyenne, WY 82001-3054

Dear Mr. Howard:

Thank you very much for your letter of November 7, 1995. Your kind invitation for Mrs. Clinton to attend the Laramie County Democratic Women's Club's luncheon and Convention is greatly appreciated. I have forwarded your request to the Political Director.

Again, thank you for your invitation.

Sincerely,



Margaret A. Williams
Chief of Staff to the
First Lady

November 7, 1995

2622 Central Avenue
Cheyenne, WY 82001-3054
1-307-632-3946

Margaret A. Williams
Assistant to the President
and Chief of Staff to the First Lady
Old Executive Office Building
17th Street and Pennsylvania Avenue
Washington, D.C. 20500

RE.LARAMIE COUNTY DEMOCRATIC WOMEN'S CLUB-GUEST SPEAKER
MARCH 23, 1996:

Dear Margaret:

As a member of the Speakers Search Committee for the Laramie County Democratic Women's Club, I have been chosen to locate a guest speaker for our March 23, 1996 luncheon. Our meeting will be held in conjunction with the Laramie County Democratic Convention at the Hitching Post, registration starting at 8:00 A.M.

The presence of both The First Lady Hillary Rodham Clinton and The President for the evening banquet would be deeply appreciated. The Wyoming and Laramie County Democratic Party, as well as the other 22 counties have nearly exhausted our resources to help our candidates run and win. The presence of both The First Lady and The President would help our Party receive national exposure and the ability to raise badly needed funds and television coverage would hit home the success the President has given to the national economy.

The ladies and male members would be thrilled and honored beyond words to have The First Lady as our guest speaker. I am certain all 23 Wyoming Counties and the tri-state Democratic Women from Nebraska, Colorado, perhaps Montana, Utah, Idaho, New Mexico, South and North Dakota would make every effort to attend. I personally will call each state's Chairperson to make certain a great turn-out will be given to our First Lady, should she be able to attend. However, we need to know sooner than later, so that every all schedules can be correlated for those who plan to attend the luncheon and Convention, here in Cheyenne.

Thank-you for your consideration and interest on this matter.

Respectfully yours and Happy Thanks Giving,

Marshall S. Howard
Marshall Sterling Howard
A Native Son of the Equality State

Laramie County Democratic
Women's Club
Speakers Search Committee
2622 Central Avenue
Cheyenne, WY 82001-3054
C/D Marshall Sterling Howard

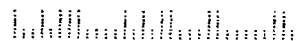
02:08 11/09/95



DE 200



Margaret A. Williams
Assistant to the President
and Chief of Staff to the First Lady
Old Executive Office Building
17th Street and Pennsylvania Avenue
Washington, D.C. 20500



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THE WHITE HOUSE
WASHINGTON

September 18, 1995

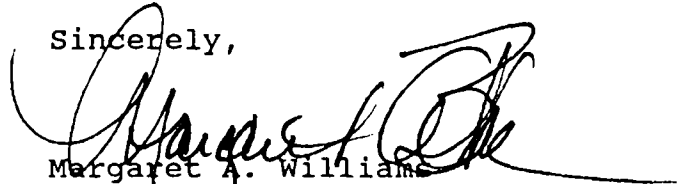
(b)(6)

Dear [REDACTED]:

Thank you for your letter of September 5, 1995. I am forwarding your letter to the Office of Agency Liaison.

I appreciate your patience and hope that this situation is resolved satisfactorily. If you have any further questions please do not hesitate to call.

Sincerely,



Margaret A. Williams
Chief of Staff
to the First Lady

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THE WHITE HOUSE
WASHINGTON

March 1, 1995

The Reverend Ray A. Hammond
The Reverend Samuel C. Wood
The Reverend Eugene F. Rivers
Ten Point Coalition
215 Forest Hills Street
Boston, MA 02130

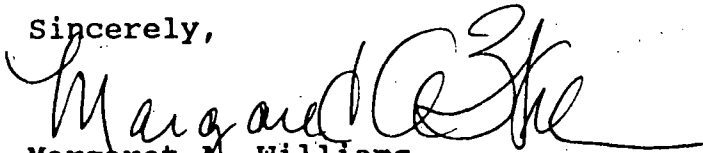
Dear Reverends Hammond, Wood
and Rivers:

I would like to thank you for your kind invitation requesting President and Mrs. Clinton to speak at your conference. I have forwarded your letter and information to the Scheduling Office for their consideration.

Additionally, I would like to send my best wishes for the continued success of the Ten Point Coalition in your ministry to at-risk youth.

Thank you again for your letter.

Sincerely,



Margaret A. Williams
Chief of Staff to the First Lady

TenPointCoalition

215 FOREST HILLS STREET ■ BOSTON, MASSACHUSETTS 02130 ■ (617)524-4331 ■ FAX (617)524-4169

Wednesday, February 8, 1995

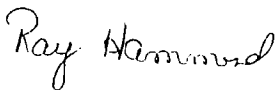
Ms. Margaret Williams
Special Assistant to the President
The White House
Washington, D.C. 20500

Dear Ms. Williams:

On the recommendation of Marian Wright-Edelman's office, we are forwarding the original and a copy of our invitation to the President and First Lady to speak at a conference on ministry to at-risk youth. We have also enclosed some background material on the Ten Point Coalition.

The conference is scheduled for April 20-22, 1995 with the keynote address to be given on the morning of Friday, April 21. Our contact person, Ms. Janis Pryor (617-868-7405, telephone and fax), will contact you within the next 10 days. You can also reach our office at the number listed above. We look forward to hearing from you at your earliest convenience.

In His Service,



The Rev. Ray A. Hammond



The Rev. Samuel C. Wood



The Rev. Eugene F. Rivers III

TenPointCoalition

215 FOREST HILLS STREET ■ BOSTON, MASSACHUSETTS 02130 ■ (617)524-4331 ■ FAX (617)524-4169

Wednesday, February 8, 1995

The President and Mrs. Clinton
The White House
Washington, D.C. 20500

Dear Mr. President and Mrs. Clinton:

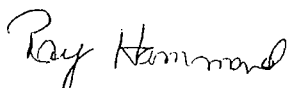
The Ten Point Coalition is an ecumenical group of Christian clergy and lay leaders mobilizing the greater Boston community. As the enclosed background information makes clear, our focus is on issues affecting youth—especially Black and Brown youth at-risk for violence, drug abuse and other destructive behaviors. While working locally, we are striving to have a national impact. To that end, we are collaborating with the Black Community Crusade for Children of the Children's Defense Fund (CDF), the Congress of National Black Churches, the National Prayer Breakfast, and *The Things That Make for Peace* (a national church antiviolence network).

Mr. President, in November 1993 in Memphis, TN you said, "Unless we deal with the ravages of crime and drugs and violence...and unless we say some of this cannot be done by government because we have to reach deep inside the values, the spirit, the soul, and the truth of human nature, none of the other things we seek to do will ever take us *where we need to go*." Mrs. Clinton, in July 1994 in Washington, DC, you stressed the importance of prevention in combatting violence. On both occasions, each of you took note of the crucial role that the Church—especially the Black Church—must play.

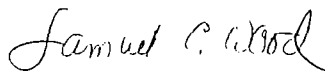
From Thursday, April 20 through Saturday, April 22, we are sponsoring a regional conference in Boston on ministry to at-risk youth. The conference will provide opportunities for training and networking to 500 pastoral, lay, and youth leaders from Connecticut, Massachusetts, and Rhode Island. We want to emerge from this conference with a clearer, programmatic sense of the church's covenant obligation to this generation of young people. In particular, we hope to have most of the conference participants endorse CDF'S *Prayer and Covenant to Safeguard Our Children*. In view of your call for a "new covenant," The Ten Point Coalition would be honored if both of you would accept our invitation to be the keynote speakers for the conference on Friday, April 21, 1995.

Our contact person, Ms. Janis Pryor (617-868-7405; telephone and fax), will call your office within the next 10 days. May God bless you and your family as you continue to guide our great nation.

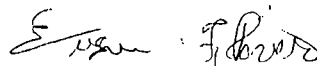
In His Service,



The Rev. Ray A. Hammond



The Rev. Samuel C. Wood



The Rev. Eugene F. Rivers III

Mission Statement

The Ten Point coalition is an ecumenical group of Christian clergy and lay leaders working to mobilize the Christian community around issues affecting black youth—especially those at-risk for violence, drug abuse, and other destructive behaviors.

History

The Ten Point Coalition evolved out of a working paper entitled *Ten Point Proposal for Citywide Mobilization to Combat the Spiritual and Material Sources of Black-on-Black Violence*. This paper was initially conceived by the Reverend Samuel C. Wood (The Lord's Family Ministries); the Reverend Daniel L. Reason (Holy Temple Church); the Reverend Hessie Harris (Born Again Outreach Evangelistic Association); the Reverend Bruce H. Wall (Dorchester Temple Baptist Church); the Reverend Eugene F. Rivers III and Jacqueline Rivers (Azusa Christian Community); the Reverend Doctor Ray A. Hammond (Bethel African Methodist Episcopal Church); and the Reverend Gilbert A. Thompson (New Covenant Christian Center).

Over a two year period the dialogue has been broadened to include drug dealers, gang members, streetworkers, theologians, seminarians, pastors, and lay leaders. In that same period we have begun to implement in our individual churches several of the programs suggested in the *Ten Point Proposal*. The time has now come to broaden the base of churches working to reach and save our at-risk youth.

Accomplishments

Work done in collaboration with other community and church groups

- "Take Back the Street" Crusade - weeklong street services, cleanup, support for neighborhood crime watch, and dialogue with local drug dealers - Norfolk and Whitman Sts., (Dorchester, MA) - Summer, 1991
- Roman Catholic-Protestant dialogue - Spring, 1992 to present
- Boston Public School Headmaster's Meeting - June, 1992
- Jewish-Christian dialogue - Fall, 1992 to present
- Police Tribunal - first neighborhood-based public hearings to monitor police misconduct - November, 1992
- Police and Youth Leadership Awards Ceremony - first citywide neighborhood-based annual award ceremony to celebrate exemplary police and youth leaders - April, 1993
- Citywide Clergy Against Violence - ecumenical and interfaith mediation of disturbance at South Boston High School - May, 1993 to present
- Father's Day March - first church-based mobilization of men around issue of defending Black youth - June 20, 1993
- Participant, Mayor's Summit on Violence (Boston, MA) - Sept, 1993
- Youth Panel Organizer, National Mentoring Institute - Harvard University (Cambridge, MA) - Oct, 1993
- Workshop Presenter, "Our Youth: Today and Tomorrow: 1st National Conference for African-American Churches, Pastors, and Community Leaders" - Howard University Divinity School (Washington, DC) - Oct, 1993
- Workshop Presenter, Congress of National Black Churches Annual Conference (New Orleans, LA) - Dec, 1993
- Workshop Presenter, Children's Defense Fund Annual Meeting (Cincinnati, OH) - Mar, 1994
- Plenary Presenter, Center for Substance Abuse Prevention Interreligious Conference (Gaithersburg, MD) - Mar, 1994
- Workshop Presenter, Social Ventures Network Conference (San Diego, CA) - April, 1994
- Participant, Religious Task Force of Boston Coalition - ecumenical and interfaith task force working on violence and substance abuse - Nov, 1993 to present
- Publication of Getting Started: The Ten Point Approach to Working with At-Risk Youth. (Produced jointly with the Information and Services Clearinghouse at Howard University Divinity School) - Dec, 1993

FACT SHEET - TEN-POINT COALITION

(p. 2 of 4)

- Founding participant, "The Things that Make for Peace," - a national ecumenical anti-violence network - Jan, 1994 to present

Action Plan

The Ten Point Coalition has called upon churches and church agencies to work collaboratively in a number of areas, including:

1. Adopting youth gangs,
2. Sending mediators and mentors for Black and Latino juveniles into the local courts, schools, juvenile detention facilities, and streets,
3. Commissioning youth workers to do street level work with drug dealers,
4. Developing concrete and specific economic alternatives to the drug economy,
5. Building linkages between downtown and suburban churches and inner-city churches and ministries,
6. Initiating and supporting neighborhood crime watches,
7. Developing partnerships between churches and community health centers that would, for example, facilitate counseling for families and individuals under stress, offer disease prevention programs, or provide substance abuse prevention and recovery programs,
8. Establishing brotherhoods and sisterhoods as a rational alternative to violent gang life,
9. Establishing rape crisis drop-in centers, services for battered women, and counseling for abusive men,
10. Developing a Black and Latino history curriculum, with an additional focus on the struggles of women and poor people as a means of increasing literacy and enhancing self-esteem in young people.

In order to fulfill these goals churches must clearly work in partnership with schools, police, courts, the correctional system, other governmental agencies, social service and community agencies, the health care system, and the private sector. Those partnerships have been and are being built.

Activities

Tuesday and Friday Night Street Work and Training

Since May, 1992 the Coalition has sponsored a night street ministry which offers an opportunity for persons to be trained in working in an urban setting (Dorchester and Cambridge) with at-risk youth. To date a total of 50 persons have been involved in this training.

Participants meet at 9:30 PM. Activities include:

- Street corner discussion with gang members and drug dealers
- Counseling for youth
- Participation in mediation efforts between warring gangs
- Provision of assistance/referral for jobs, housing, education, drug treatment, etc.
- Neighborhood tours led by at-risk youth from the neighborhood
- Support of existing street ministries to the homeless
- Participation in neighborhood crime watches and patrols
- Patrols at sites, e.g. churches or street corners, which have been plagued by high levels of criminal activity (drug dealing, prostitution, etc.)
- Meetings with youth agency workers—streetworkers, community center workers, police youth officers, patrol officers, et al—on their beats

Night activities generally end between 1:00 and 3:00 AM, followed by a debriefing. We also meet during daytime hours with probation officers, judges, police supervisors, youth workers, etc.

Participants are encouraged to develop at least two relationships on an on-going basis with at-risk youth in their local areas. Those relationships and their progress are reviewed and discussed.

July 1, 1994

Freedom Summer

We're particularly excited about the possibilities for a program called Freedom Summer '94. Supported by a wide range of organizations, including the Archdiocese of Boston, the Religious Task Force of the Boston Coalition, the Jewish Community Relations Council, and the American Baptist Churches of MA, this program will target some of the most violent neighborhoods in Boston for intensive attention in the summer of 1994 (which is precisely thirty years after Mississippi Freedom Summer). It will involve high school, college and graduate students (including seminary students), recruited from within and outside the targeted community, to work along with churches, community agencies, and community volunteers. The goal will be to support existing community institutions, organize new ones, and increase the community's assets in the areas of youth employment and entrepreneurship, political participation, health, literacy, math and science skills, and alternative sentencing for youth offenders.

The Ten Point Coalition will be working over the summer with churches and community agencies in the targeted communities to ensure that the efforts begun by the students will be continued after Freedom Summer has ended.

Organizational Development

The Coalition is working along with Interaction Associates (Cambridge, MA) to do the organizational and strategic planning necessary for controlled expansion. We have been holding and will continue to hold meetings and workshops to ensure a solid organizational foundation and to broaden the participation of lay people, youth, and women in the structure and decision-making of the Coalition.

Results

Member Churches

To date member churches, singly or in collaboration, have implemented working models for nine of the ten points listed, including:

- Male and female gang intervention programs (4 churches),
- Court advocacy and mentoring programs (6 churches),
- Street outreach programs (7 churches),
- Youth entrepreneurship and job referral programs (2 churches),
- Urban-suburban and downtown-to-inner-city church linkages (3 churches),
- Neighborhood crime watch support (2 churches),
- Health center partnerships (4 churches),
- Brotherhoods/sisterhoods (5 churches),
- Court-based literacy-through-history projects (1 church).

Endorsements

The Coalition recently received the endorsement of the Archdiocese of Boston, which is seeking to involve as many of its more than 400 churches as possible in establishing or supporting Ten Point programs. The Archdiocese will focus particularly on street outreach, neighborhood crime watches, and the development of brotherhoods and sisterhoods.

The Religious Task Force of the Boston Coalition has agreed to support the Coalition by seeking funding for a full-time person to provide technical assistance for churches in implementing programs and developing resources to support those programs. This person will work directly with and report to the Outreach Coordinator.

Principals

Coordinating Committee

Rev. John Borders (Morningstar Baptist Church)
Chairman, Morningstar Clergy Group

Rev. Jeffrey L. Brown (Union Baptist Church)
Founder, Positive Edge (a youth advocacy project in the city of Cambridge)
Participant, Four Corners Street Ministry
Founder, Cambridge Afterschool Project

Rev. Robert Fisher (Faith Fellowship Ministries)
Participant, Four Corners Street Ministry

FACT SHEET - TEN-POINT COALITION
(p. 4 of 4)

- Rev. Ray A. Hammond (Bethel AME Church)
Executive Director, Bethel Gang Intervention Project
Co-sponsor, Summer Basketball League
Coordinator, Citywide Clergy Against Violence
Chairman, Education Committee, Morning Star Clergy Group
- Rev. HESSIE HARRIS (Born Again Evangelistic Outreach Ministries)
Founder, Franklin Field and Franklin Hill Outreach Program
- Rev. Daniel L. Reason (Holy Temple Church)
Founder, Teenage Outreach Program
Former director, CITA Drug Halfway House
Former chaplain, Norfolk Correctional Institution
- Rev. Eugene F. Rivers (Azusa Christian Community)
Founder, Azusa Development Corporation
Advocate, Dorchester Court
Director, Four Corners Uhuru Project
Chairman, Youth Outreach Committee, Morning Star Clergy Group
- Rev. Susie Thomas (Mt. Olive Temple of Christ)
Founder, Mt. Olive Day Care Center
Minister to families in crisis
- Rev. Gilbert A. Thompson (New Covenant Christian Center)
Chairman, Spiritual Emphasis Committee, Morning Star Clergy Group
- Rev. Bruce H. Wall (Dorchester Temple Baptist Church)
Founder, Bruce Wall Ministries- (tutoring, mentoring, summer camp, and court advocacy for at-risk youth)
Magistrate, Boston Juvenile Court
- Rev. Samuel C. Wood (The Lord's Family Ministries)
President and Consultant, Christian Economic Coalition
Member, Executive Committee of Greater Boston Development Coalition

Executive Staff

- Rev. Jeffrey L. Brown, Executive Co-chairman
Rev. Ray A. Hammond, Administrative Co-chairman
Rev. Samuel C. Wood, Outreach Coordinator

Advisory Committee

- Doctor Robert Coles
Professor of Psychiatry and Medical Humanities, Harvard University
- Father Gerald Osterman
Chairman, Cardinal's Committee on the City (Archdiocese of Boston)
- President David Shannon
Andover-Newton Theological School
- Professor Ronald Thiemann
Dean, Harvard Divinity School
- Professor Cornel West
Professor of Religion, Princeton University

For further information, contact:

- The Reverend Jeffrey L. Brown (617-354-6686)
The Reverend Ray A. Hammond (617-524-4331)
The Reverend Samuel C. Wood (617-661-8037)

An Open Letter to the Community of the Faithful

Wednesday, May 20, 1992

The enclosed proposal initially grew out of a series of discussions in the spring of 1991 between Rev. Eugene Rivers, Rev. Samuel Wood, Elder HESSIE HARRIS and Rev. Daniel Reason. These discussions reflected a growing recognition that the Christian community needed to develop a more substantive and programmatic response to the crisis in inner-city communities. Over the past year this proposal has been further refined by a number of pastors who are concerned about the state of our public schools.

If the last year has taught us anything, it is that the last havens in a heartless world — our schools and our churches — are no longer immune to the scourge of violence that has swept through our homes and streets. Out of our conviction that the Church must be a model of truth, hope, and effective action, we submit this proposal for consideration by the Christian leadership of this city. We are calling upon all ministers, church officers, lay persons, seminary faculty and students, parachurch workers, youth, parents, educators, and other community leaders to join us in a serious discussion about the role the Church can and must play in addressing the nihilism and decay that is engulfing the lives of too many persons, and especially our youth.

In Service to Christ,

The Reverend Dr. Ray A. Hammond

Elder HESSIE HARRIS

The Reverend Daniel L. Reason

The Reverend Eugene F. Rivers III

Sister Jacqueline Rivers, Elder

The Reverend Gilbert A. Thompson

The Reverend Bruce H. Wall

The Reverend Samuel C. Wood

The escalating violence among the Black and Latino youth in the public schools and the inner-city neighborhoods of Boston present a unique crisis *and* opportunity for the church leadership of the entire city. For the Black and Latino churches who purport to represent these youth, their families, and the communities from which they come, the challenge is spiritual and moral. The churches' response to this crisis serves as a commentary on the depth of its vision and commitment to "preach [and live out] the gospel to the poor." (Luke 4: 18). The following ten-point proposal for city-wide church mobilization to combat the material and spiritual sources of the epidemic of violence, drugs, and HIV infection, is born of the realities of our day-to-day work with the youth on the streets, in the crackhouses, and in the courts and jails of this city.

While we recognize that many Black and Latino churches are doing good work with many of our youth, the worsening conditions of our children indicate that we simply must do more. Despite the presence of over 200 Black and Latino churches, a Boston Theological Institute consortium, a Massachusetts Council of Churches, a handful of wealthy and influential downtown churches, and a multitude of denominational agencies, we see so little of the Christians' God on the streets amidst the suffering of defenseless women and children.

We assume that people are overwhelmed perhaps and believe that there is very little they can do. This view, while understandable, is mistaken nevertheless. If we in the Christian community would simply come together to pray and work, we would discover that we have more power than we realize. We are in a position to undertake many creative initiatives that would foster healing in our divided city. For those interested in taking those initiatives and making the gospel real for the children of our city, we humbly submit the following Ten-Point Program as a draft document to which lay and clerical leadership may respond. We seek to generate serious discussion regarding the specific ways in which the Christian community can bring the peace of God to the violent world of our youth. We therefore call upon churches, church agencies, and the academic theological community throughout the city to consider, discuss, debate and implement, singly or in collaboration, any one or more of the following proposals:

This plan emerged from churches working in Boston's inner-city neighborhoods.

The following 10 point proposal for citywide church mobilization is born of the realities of our day-to-day work with the youth on the streets, in the crack houses, and in the courts and jails of this city. We seek to generate serious discussion regarding the specific ways the Christian community can bring the peace of God to the violent world of our youth.

We therefore call upon churches, church agencies, and the academic theological community throughout the city to consider, discuss, debate, and implement, singly or in collaboration, any one or more of the following proposals:

1. To establish four or five church cluster-collaborations that sponsor "Adopt a Gang" programs to organize and evangelize youth in gangs. Inner-city churches would serve as drop-in centers providing sanctuary for troubled youth.

2. To commission missionaries to serve as advocates for black and Latino juveniles in the courts. Such missionaries would work closely with probation officers, law enforcement officials, and youth street workers to assist at-risk youth and their families.

To convene summit meetings between school superintendents, principals of public middle and high schools, and black and Latino pastors to develop partnerships that will focus on the youth most at risk. We propose to do pastoral work with the most violent and troubled young people and their families. In our judgment this is a rational alternative to ill-conceived proposals to suspend the principle of due process.

3. To commission youth evangelists to do street-level one-on-one evangelism with youth involved in drug trafficking. These evangelists would also work to prepare these youth for

participation in the economic life of the nation. Such work might include preparation for college, the development of legal revenue-generating enterprises, and the acquisition of trade skills and union membership.

4. To establish accountable community-based economic development projects that go beyond "market and state" visions of revenue generation. Such economic development initiatives will include community land trusts, micro-enterprise projects, worker cooperatives, community finance institutions, consumer cooperatives, and democratically run community development corporations.

5. To establish links between suburban and downtown churches and front-line ministries to provide spiritual, human resource, and material support

6. To initiate and support neighborhood crime-watch programs within local church neighborhoods. If, for example, 200 churches covered the four corners surrounding their sites, 800 blocks would be safer.

7. To establish working relationships between local churches and community-based health centers to provide pastoral counseling for families during times of crisis. We also propose the initiation of abstinence-oriented educational programs focusing on the prevention of AIDS and sexually transmitted diseases.

8. To convene a working summit meeting for Christian black and Latino men in order to discuss the development of Christian brotherhoods that would provide rational alternatives to violent gang life. Such brotherhoods would also be charged with fostering responsibility to family and protecting houses of worship.

9. To establish rape crisis drop-in centers and services for battered women in churches. Counseling programs must be established for abusive men, particularly teen-agers and young adults.

10. To develop an aggressive black and Latino history curriculum, with an additional focus on the struggles of women and poor people. Such a curriculum could be taught in churches as a means of helping our youth to understand that the God of history has been and remains active in the lives of all peoples.

Principal authors: Jeffrey L. Brown, Union Baptist Church; Ray A. Hammond, Bethel African Methodist Episcopal Church; Eugene F. Rivers, Azusa Christian Community; Susie Thomas, Mt. Olive Temple of Christ; Gilbert A. Thompson, New Covenant Christian Center; Bruce H. Wall, Dorchester Temple Baptist Church; Samuel C. Wood, Lord's Family African Methodist Episcopal Zion Church. Brown, Hammond, and Wood are members of the executive committee of the Ten Point Coalition.



POINT PLAN TO MOBILIZE THE CHURCHES

Taking action in Boston.

The Boston Globe

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Crusade for urban peace

Cardinal Bernard Law has signed on to a plan to combat the city's violence. His endorsement of the plan, which was developed by Rev. Eugene Rivers of Dorchester and other black Protestant ministers, represents not only a holy alliance but a practical one.

"Amidst all the oratory and grand plans, there is a recent call to action on the part of the churches in Boston, which in my estimation lays out a constructive, realistic and hopeful proposition," Cardinal Law writes in today's issue of *The Pilot*.

Under the "Ten Point Plan" — catalyzed by a shooting spree at a funeral at the Morning Star Baptist Church in 1992 — churches will sponsor "adopt a gang" programs and drop-in centers for youth. They will initiate and support neighborhood crime watches and do one-on-one work with young drug dealers. Missionaries will serve as court advocates for black and Hispanic youths. The plan also calls for a black and Hispanic Christian brotherhood to encourage men to defend their communities and for economic development programs to provide alternatives to illegal enterprises.

Other initiatives include collaboration between churches and health centers to provide counseling for families in crisis. Church-based rape crisis centers, services for battered women and batterers counseling programs would be established.

While some congregations have already instituted some of these programs, there has been little citywide coordination.

The plan was authored largely by local gang members and drug dealers with whom Rev. Rivers and other black ministers came in contact as part of their street evangelism. Since 1992 the plan has won support from the Jewish Community Relations Council and the rabbinical community; Harvard Divinity School; the Andover Group at Andover-Newton Theological School; the Park Street Church; Grace Chapel; the Church Home Society; and now the Roman Catholic Archdiocese.

The time is right for the city's prominent black churches, such as the Eliot Congregational Church, the Union United Methodist Church and the Charles Street A.M.E. Church, to join the others and assume a pivotal role in this plan of action.

Metro Region

THE BOSTON GLOBE • THURSDAY, MARCH 31, 1994

Black ministers plan summer youth project

Students to fight violence, build self-esteem in city's troubled neighborhoods

By Victoria Benning
GLOBE STAFF

A group of Boston ministers yesterday said they are planning a project called Freedom Summer to fight violence and build self-esteem among youths in Roxbury and Dorchester.

Organizers also hope the project will re-establish the importance of the church as a leader in the black community and say the project could be replicated in neighborhoods across the country.

"We're looking for this to jump-start the whole process," said Rev. Ray Hammond, pastor at Bethel AME Church in Jamaica Plain. "Our community is struggling in a number of ways and one of those is how can we more effectively involve churches in solving some of these problems."

Rev. Hammond and four other ministers — Rev. Eugene Rivers of Azusa Christian Community in Dorchester, Rev. Jeffrey Brown of Union Baptist Church in Cambridge, Rev. Samuel Wood of the Lord's Family AME Zion Church in Dorchester and Rev. Gilbert Thompson of New Cov-

enant Christian Center in Dorchester — outlined plans for Freedom Summer in a meeting yesterday with members of the Globe's editorial board.

Under the "Ten Point Plan" plan, which was developed by a group of black ministers, including Hammond, 50 black students — a mix of high school, college and graduate students — will be mobilized in Roxbury and Dorchester to work with at-risk youth. The program will begin July 1.

The students will concentrate their efforts in the most violent areas of those neighborhoods and work on issues such as literacy, court advocacy, health and entrepreneurship.

During yesterday's meeting, the ministers, who recently have raised questions about Minister Louis Farrakhan and the Nation of Islam, said they have been meeting with local Nation leaders to discuss their differences.

Tensions between the two groups erupted earlier this month during Farrakhan's visit to Boston, during which the ministers accused Farrakhan of "moral inconsistency" for preaching against black-on-black violence while allegedly

failing to condemn violence linked to the Nation.

The ministers' accusations drew the wrath of local Nation of Islam leaders and other members of the black community — some of whom accused the ministers of speaking out at the behest of the Jewish community.

While they declined to discuss the specifics of their meetings with Minister Don Muhammad, leader of Boston's Mosque No. 11, the ministers said they were seeking to make their positions known and to "establish the rules for discourse in the African-American community."

Minister Don also declined comment on the meetings with the ministers.

All clergy must be held accountable for their actions, they said, and none should be above reproach. In addition, members of the black community should be able to disagree with each other — publicly — without being branded traitors, they said. The ministers also dismissed charges that their criticism of the Nation of Islam and Farrakhan was motivated by financial ties to the Jewish community.

The Boston Globe

THURSDAY, MARCH 31, 1994

Freedom Summer 1994

During the summer of 1964, 1,000 students recruited by the Student Nonviolent Coordinating Committee headed South to Mississippi to participate in the Freedom Summer project. Those students helped grass-roots civil rights workers conduct voter registration drives, set up experimental schools and learn political organizing. While numerous activities will mark the 30th anniversary of that summer, a local effort offers a new twist.

The Ten-Point Coalition, a group of Boston-area religious organizations that has been developing strategies for saving the city's at-risk youth, is beckoning students again. This time, however, the teach-ins and organizing will take place in Boston. The coalition hopes to recruit 50 graduate, college and high school students to spend their summer in some of this Northern city's most troubled neighborhoods.

Starting in July, the recruits will be dispatched to Dorchester's Four Corners and Roxbury's Grove Hall; a few will work in Cambridge's Central Square. The volunteers will act as liaisons be-

tween troubled youths and community health agencies and will conduct workshops on health-related issues. They will serve as court advocates for youngsters who have been accused or convicted of crimes, they will use black history as a vehicle for improving literacy, they will promote job preparedness and they will enlist disarmed gang members to join youth councils.

Other projects will help youngsters develop skills in science, technology and entrepreneurship. A mathematics curriculum will be provided by the Algebra Project, a Cambridge-based program started by Robert Moses, a veteran of Freedom Summer '64 and the inspiration for the revival.

The coalition has applied for funding under President Clinton's Urban Peace Corps, which would provide cost-of-living stipends to help pay students' college costs. Additional support is needed from philanthropic institutions, public agencies and local political leaders. Boston Freedom Summer '94 deserves support to help it resonate for seasons to come.

WILLIAM RASPBERRY

Spiritual poverty

WASHINGTON

Thanks largely to Charles Murray, discussion of the "welfare crisis" has devolved into a debate between those who would be more compassionate toward the poor and those who think the best thing we could do for the poor is: nothing.

It is an interesting argument, driven (I believe) less by mean-spiritedness than by a cold recognition that much of what we have done in the name of compassion has failed, and frequently worse than failed.

Murray has made a reputation by arguing that a good deal of poverty is iatrogenic - caused by the effort to cure it. His solution: Simply shut down the welfare hospital.

Even those who shudder at Murray's Draconian prescription have to acknowledge that the dilemma he

Even those who shudder at Murray's Draconian prescription have to acknowledge that the dilemma he postulates is real.

postulates is real: Doing as much as we can to ease the plight of people already suffering a behavior-induced social problem will nearly always increase the number of people suffering the problem. Leaving people to suffer the consequences of their own improvident behavior will almost always reduce the amount of improvident behavior.

A single example will make the point. A judge's lenient treatment (say a stern lecture followed by probation) of a youthful offender might be the best thing that could happen for the particular youngster. But if the word gets out that a stern lecture is the likely price of delinquent behavior, you're going to get a lot more delinquent behavior. On the other hand, a court's unduly harsh treatment of young criminals - however devastating and unfair it may be for these particular offenders - will make their peers think a second

time before committing a crime.

How do you get out of this intellectually frustrating (and socially sterile) debate?

The answer suggested by the Center for Public Justice is: spiritual transformation.

Several papers in a series published by the Washington-based center make the point explicit: The most successful programs for dealing with the urban and rural underclass have less to do with technique than with transformation of a specifically religious kind.

It is the same thing I've been hearing increasingly from men and women who run successful social programs. Technique matters when the goal is to teach carpentry or computer skills, they tell me, but not when the goal is to get people to put aside habits and attitudes - drugs, violence or thoroughgoing hopelessness - that perpetuate their poverty.

In such cases, they say, "redemption" is the only thing that works, and faith-based programs are far and away the most successful at producing it.

The truth of their contention is obvious to anyone who's taken the bother to look. The problem is that the funders of social programs for the poor - the government, of course, but also foundations - resist funding religion.

In the case of government, the resistance may be legal. A Supreme Court that has barred almost all forms of public funding for parochial schools could hardly be expected to feel easy about public funding for church-based drug rehabilitation programs or violence prevention programs or other life-transforming programs, no matter how critical the need or obvious the success.

The First Amendment problem with such programs is real. But so is the need to rescue millions of people, including children, who are slipping from society's grasp.

Is it possible to work out an accommodation between these conflicting principles? It's a subject worth returning to.

William Raspberry is a syndicated columnist.

From 'Dream' to nightmare

The crisis in black leadership

The following article was written by Rev. Jeffrey L. Brown, Rev. Ray A. Hammond, Rev. Eugene F. Rivers 3d and Rev. Samuel C. Wood, who are members of the Coordinating Committee of the Ten Point Coalition, an ecumenical group working to mobilize the Christian community around issues affecting black youth.

It is now 30 years since the March on Washington - a signal event in American history. Its anniversary was a week ago yesterday. On that same day, at least eight people in Dorchester - most of them bystanders - were shot as they left the annual Caribbean cultural festival. Tragically, this incident is far more representative of the state of black America than the dream articulated by the Rev. Martin Luther King Jr. at the march.

What happened? To King's dream? What became of the promises made? Where is the vision? - and where is the new leadership that will articulate it and develop the programs needed to make it a reality? It is evident that, since the march, the United States has passed through a period of unprecedented economic prosperity. It is evident that the black professional class and its protest leadership have moved from "the streets to the suites" and from "the hood to the burbs." What also is evident is that more than 10 million poor black people have been largely abandoned to struggle alone.

Far from moving closer to King's dream, they have descended into a nightmare. More than 60 percent of black households are headed by single women - more than triple the percentage in 1950. Almost 70 percent of black girls have had sexual intercourse by age 15. More than 40 percent of black girls have been pregnant by age 18. Almost two-thirds of black births (four times the 1950 rate) are out of wedlock. Poor black children also suffer an infant mortality rate that would shame many a Third World country. Though high school dropout rates show evidence of decline, the rate for blacks still remains twice that for whites. Though blacks constitute 13 percent of the population, we currently account for more than 60 percent of all robbery arrests, more than half of all murder arrests, 30 percent of all domestic violence arrests. It should be noted that the majority of these arrests were for crimes committed against other black people. Every aspect of this misery is amply reflected in a popular culture that too often celebrates loveless sex, graphic violence and the denigration of women.

We are unlike past generations who came out of slavery and entered this century with strong backs, discipline, a thirst for literacy, deep religious faith and hope in the face of monumental adversity. A generation of poor black women and children will almost certainly reach the end of this century in an economically, politically and spiritually inferior position to their ancestors, who entered the century in the shadow of slavery. Unable to see a more rational future through the eyes of faith, they lack the hope that sustained their forebears. Lacking hope, they experience what Harvard sociologist Orlando Patterson has called "social death." But unlike the social death of institutionalized slavery, this social death is fundamentally spiritual - rooted in the destruction of faith and hope. It is, in the end, this profoundly spiritual nature of the current crisis that gives it its unique historical character.

Let us become fixated on the adversities befalling the black poor, we should note that the crisis so visibly manifest in their

lives is inextricably connected to the more general crisis of moral and cultural authority that currently affects the lives of every American - black and white, rich and poor. Furthermore, as urban pastors who live and work daily in the black community, we don't hesitate to add that black leadership - both religious and secular, national and local - is not exempt from this crisis. Black leaders preach, lecture and speak about the injustices of the system - and rightly so. But we have failed to confess that the appalling conditions of the black community are also a withering indictment of the appalling quality of too much of our black leadership.

Largely disconnected from those they seemingly serve and profoundly disconnected from a generation of deeply alienated youth, too many black leaders have become whining beggars, perennial supplicants on the talk-show circuit, participants in high-profile, low-productivity conferences and media events and mercenaries available to the highest bidder. Those who live daily in the black community witness the rising tide of devastation and cannot help but raise questions about the integrity, accountability and relevance of such leadership.

Who, we ask, will go beyond analyzing and lamenting the demise of the black community and help to rebuild that community with all the courage and sacrifice devoted to earlier movements for freedom and justice? If previous generations were willing to confront murderous Ku Klux Klansmen, why are we unwilling to confront our own violent children? Who will be willing to talk about not only rights but also responsibilities, not only individual freedoms but also communal needs? Are we so wedded to inadequate and obsolete assumptions that we are unwilling to change, despite the glaring evidence of our ideological bankruptcy? Who will come down from the high mountains of sermons and public speeches to work consistently on the streets, with the schools and in the jails? Are we willing to do as a matter of love what we ask society to do as a matter of justice? Who can be trusted with monies given to political campaigns, economic development plans, minority set-asides and social service programs ostentatiously committed to serving the needs of the poor? Is there, in fact, a moral difference between the hustles run on the streets and the hustles run in churches, in legislative chambers and in the private sector? Who can speak to black men, young and old, about loving and respecting black women and children? Has the flagrant failure to address this issue had anything to do with infidelity, womanizing and sexism in the largely male leadership circles?

Some people who are not black understand that they, as well as we, have a vested interest in justice - the redress of past wrongs and the provision of substantive opportunities in the present. There are conservatives and liberals who see a need for intervention and are willing to move beyond the usual cant about the "miracles of the market" or the "obligations of the state." They are willing to work collaboratively with us (not for us) in implementing new solutions to the problems we all face in health, housing, employment and education. There are such people, but their numbers are too few.

There are churches, and especially black churches, that do more than keep the lights on, keep the heat going and serve the needs of their members. These are churches that understand they cannot be faithful to the gospel they preach if they continue to pass by the men and women, old and young, who are beaten, bleeding and left by the side of the road. These are churches that support street workers, become peacemakers in the urban war zones, offer alternatives to the

streets, minister to the abused, the addicted and the abandoned, and reach out however they can to those on the margins. There are such churches, but they are too few.

There are national and local community organizations that are committed to meeting the needs of the poor. They are not just using the poor as a rhetorical whip to extract "guilt money" and jobs for themselves - all the while offering yesterday's solutions to today's problems. Having rid themselves of a patronizing noblesse oblige, they are committed to empowering the powerless and turning over power to those they serve. There are such organizations, but they are too few.

There are intellectuals who are willing to move beyond analyses, programs and policy prescriptions conceived in libraries and conferences. They are doing the research, making the analyses and convening the conferences in and with the black communities that are most in need. There are such intellectuals, but they are too few.

There are politicians, especially black politicians, who understand the true meaning of public service. Unbought by campaign contributors, unbowed by the pressures of polls, uncompromised by scandal, they are in a position to speak the truth both to the powers that be and to the communities that elected them. They deliver services, build effective coalitions and earn respect for their personal and professional integrity. There are such politicians, but they are too few.

There are black professionals with the grasp of history and force of conscience to realize their present opportunities are largely the accidental gift of generations who expected them to do something substantive - not just for themselves but for others. Such black professionals have moved beyond empty rhetoric about role models and charity to the realm of meaningful mentoring, entrepreneurial efforts that actually benefit poor communities and effective advocacy for the interests of the dispossessed. There are such professionals, but they are too few.

Yes, the numbers are too few. Hence, 30 years after the March on Washington - 30 years after Martin Luther King Jr. declared, "I have a dream" - we find ourselves in the middle of a present-day nightmare. Even as he talked about the dream, King warned: "Now is the time to make real the promises of democracy. . . . now is the time to make justice a reality for all God's children. It would be fatal for the nation to overlook the urgency of the moment."

In the urgency of this moment, we call upon black people, young and old, to reject the demons of self-hatred and dependency. We call upon black adults to defend, develop and discipline our youth. We call upon black youth to reject a self-destructive culture of violence and pornographic sexuality - a culture that poisons our "entertainment" and contaminates our relationships. We call upon black people, and especially black churches, intellectuals, politicians and professionals, to rediscover the empowering faith of our forebears. We must develop the ideas and social policies needed to resurrect the entire black community. We must mobilize our resources. We must serve this community with renewed integrity.

We call upon the entire nation to recognize its complicity in dehumanizing black men, women and children and to see its own fate writ large in the agony of the black community. If we ignore this call, the present nightmare is but a prelude to a future far grimmer than anything this nation has known.

*The church can be a pioneer
in the healing.*

Rooting out violence

DAVID T. SHANNON

Violence does not discriminate. It infects and affects all of us. The church must respond to it aggressively, creatively and immediately. People from all walks of life — even President Clinton — have called on the churches to engage in this critical issue.

In a speech to African-American pastors on Nov. 13, 1993, in Memphis, he invoked the legacy of Martin Luther King. The president concluded with the following words:

"So in this pulpit, on this day, let me ask all of you in your heart to say: 'We will honor the life and the work of Martin Luther King. We will honor the meaning of our church. We will somehow, by God's grace, turn this around. We will give these children a future. We will take away their guns and give them books. We will take away their despair and give them hope. We will rebuild the families and the neighborhoods and the communities. We won't make all the work that has gone on here benefit just a few. We will do it together by the grace of God.'"

The president's call for partnership is timely and compelling. The African-American church throughout its history has sought to address the critical issues of our society. Evelyn Brooks Higginbotham, professor of Afro-American studies and African-American religious history at Harvard University, in her book "Righteous Discontent: The Women's Movement in the Black Baptist Church, 1880-1920," writes of the church as more than a place of worship. She says the church provided a "public sphere."

Or in the words of W.E.B. DuBois, the church occupied a "multiple site — at once being a place of worship, theater, publishing house, school and lodge." In addition, Higginbotham says, the church served as a critical arena — a public sphere in which values and issues were aired, debated and disseminated through the larger black community.

C. Eric Lincoln, professor of sociology at Duke University, in his book "The Black Church Since Frazier," as well as many other authors, has documented the continuing role of the African-American church as the "public sphere" beyond the building of the church. They demonstrate that the African-American church has been called upon to turn around the critical situations in our country.

This was illustrated in the leadership of Martin Luther King Jr., who led the churches to address the civil rights issues of housing, public accommodations and employment.

Although many of these issues have not been resolved, we now have the added problem of violence and its consequences. These issues are complicated by family disintegration and societal moral decay. They require that the church mobilize to deal with violence in all of its causes

and consequences.

The church must recognize that urban violence is a major problem facing the church today. Lincoln and Lawrence H. Mamiya, in their 1990 book "The Black Church in the African-American Experience," reported on the response of 1,218 black clergy who were asked what they considered to be the most important problem facing black churches. Urban violence was not listed as a major problem. However, I believe they would answer quite differently if these questions were asked today.

Shocking statistics about America's youth are found in "The State of America's Children" 1994 yearbook:

■ Every two hours a child is murdered.

■ Every nine hours a child or a young adult under 25 dies with AIDS.

■ Every day 480 teen-agers get syphilis or gonorrhea.

■ Every day 13 children die from guns.

■ Every day 5,703 teen-agers are victims of violent crime.

The church must turn these statistics around and bring peace and health to our country.

I believe that the church is called to hear the cries of pain, to identify with those who feel loveless, hope-

It is a major problem facing the church today.

less and helpless. The church must engage the community in terms of healing and hope in light of the present crisis. Strategies and tactics must be developed that focus on the churches joining to empower pastors and lay persons to transform the community.

Although individuals must be helped, they must be treated in a larger context. Also, they must be a part of their healing. The church must galvanize all aspects of the community to effect change.

The task of the church is to be the pioneer in this action. It is to challenge the government and corporations, the public and private sectors, to be involved.

Next, the church must link up with community groups and institutions to prioritize needed goals and strategies. The key words are commitment, collaboration, cooperation and empowerment. The church must respond by joining with all social, governmental, educational, and political groups to bring about change.

My call is for the church to be the agent of change, to root out violence and lead the community to health and wholeness. American churches can join with the president and all persons of good will to develop urban policies and action plans to repair our communities and restore our families.

David T. Shannon is the president of Andover Newton Theological School.

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WHEN FAME GOES UNDERGROUND: AN INTERVIEW WITH R.E.M.'S MICHAEL STIPE.

FAITH, POLITICS, AND CULTURE

Sojourners

FEBRUARY-MARCH 1994

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MOBILIZE TO
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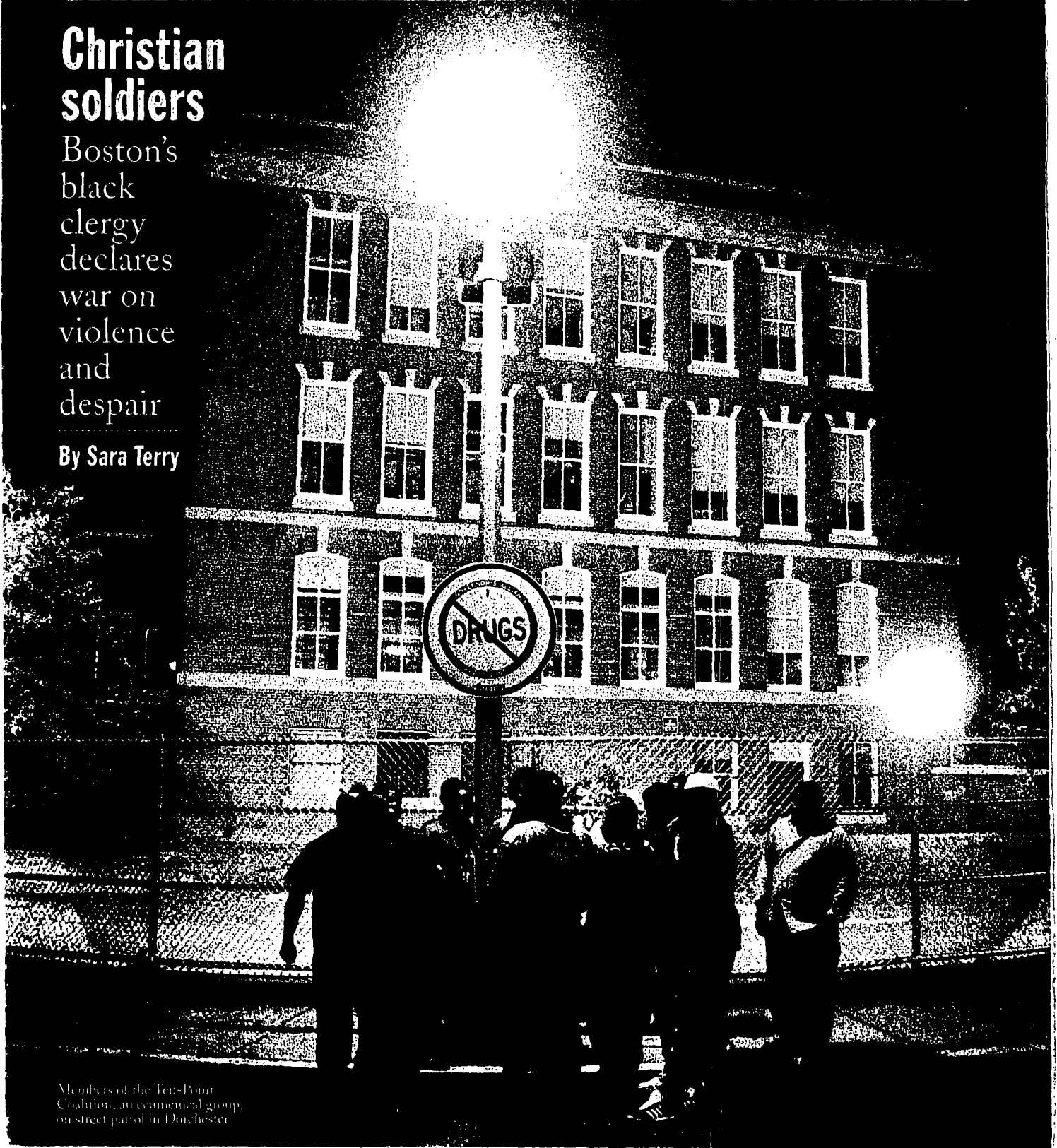
The Boston Globe Magazine

JULY 17, 1994

Christian soldiers

Boston's black clergy declares war on violence and despair

By Sara Terry



Members of the Ten-Point Coalition, an ecumenical group, on street patrol in Dorchester

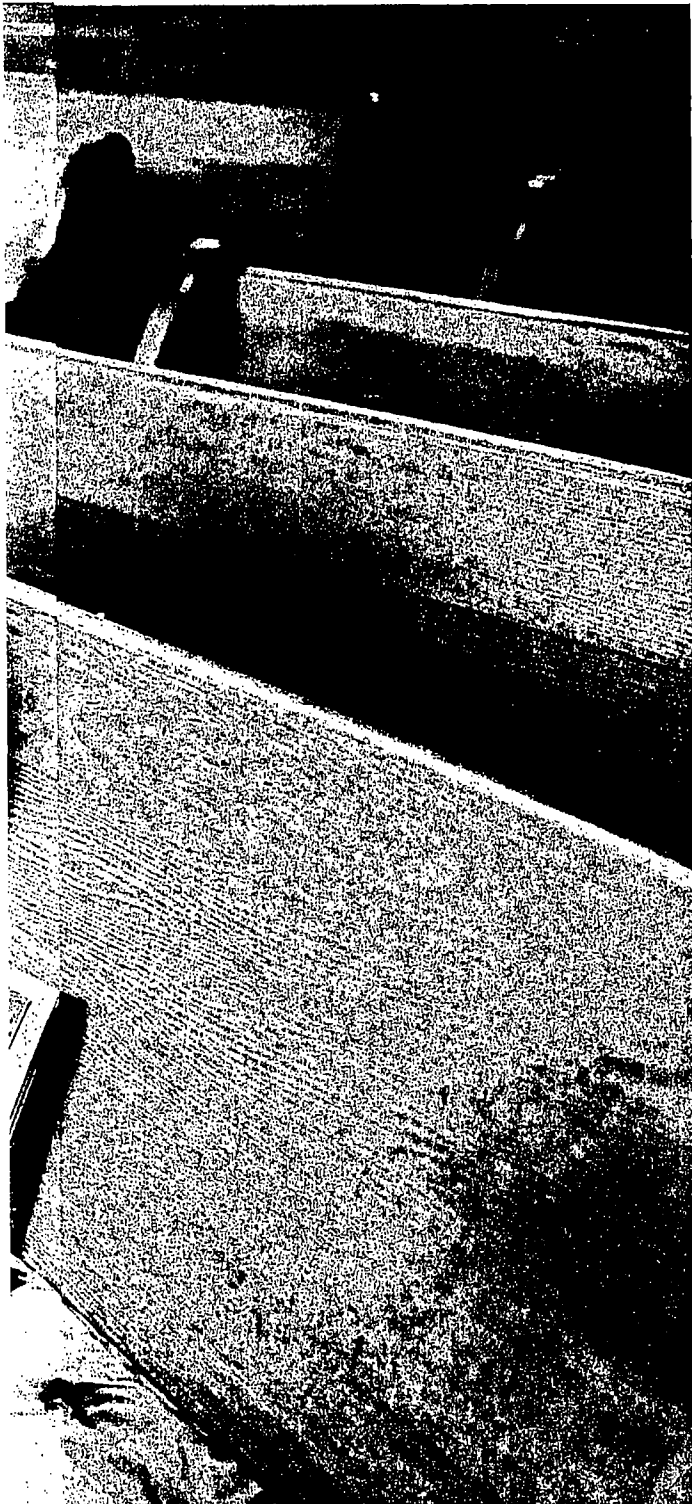
PHOTOCOPY
PRESERVATION

Haywood Rogers, a volunteer street worker, baby-sits for a choir member at Dorchester Temple Baptist Church. "I think the kids do know they have a family at the church," Rogers says, "that they can depend on us, unlike the streets." Facing page: Rogers and Rev. Bruce H. Wall talk with a Dorchester youth about summer jobs.



Resurrecting hope

As violence assaults
their community, members
of Boston's black clergy are taking their
ministry to the streets



By Sara Terry

It is 6 p.m. on Thursday, and Rev. Bruce H. Wall has got walking on his mind. Standing outside Dorchester Temple Baptist Church, near Four Corners, he calls to a group of boys and young men who are playing with a basketball in the late-afternoon sun, waiting to attend a meeting at the church. "We're going to go walking," he says, "and whoever wants to come can come."

The minister heads off, surrounded by a half-dozen African-American youths. They are an odd bunch, the dapper, suit-clad pastor and his band of streetwise followers, who sport everything from high-top tennis shoes, baggy shorts and pants, and small gold earrings to shaved heads, pinkie rings, and a T-shirt that proclaims, "He came that I may have life, and I want that life!"

Most of them have done this walk before, up and down a four- or five-block stretch of Washington Street in the area around Dorchester Temple Baptist Church,

PHOTOGRAPHS BY BILL GREENE / THE BOSTON GLOBE 15

PHOTOCOPY
RESERVATION



Rev. Eugene Rivers, of the Azusa Christian Community, with other members of the Ten-Point Coalition. "The church," he says, "has what no other institution in the country has. It has the moral language to resurrect hope in the face of insurmountable obstacles."

where Wall is a co-minister. The pastor and his young friends have a simple aim: to let their neighbors know who they are and to try to deal with local troubles and troublemakers. The walk is also a small proof of what Wall preaches — that the ministry of his church must extend beyond its four walls to the people and streets of the community in which it stands.

On this Thursday, Wall stops first at the library next to his church: a follow-up visit to make sure that local gang members have stopped using the building for drug drop-offs. A librarian warmly greets the minister and his friends; there have been no further problems.

Across the street, Wall stops to talk to a young woman sitting on the stoop of a three-decker. He has received anonymous phone calls, alleging that drugs are being sold in one of the apartments here. While the

young men with Wall talk and tease with a group of neighborhood children, the minister lets the young woman know what he has heard. He gently explains to her that it is in her best interest to get the dealers out, if they are there — and then he tells her that he and his church members will keep a surveillance on the building before going to the police.

A few doors down, two women lean out of a second-floor window, watching Wall. He calls up to them, invites them to church, and tells them there is no dress code, that even he shows up in jeans sometimes. "We want to make this corner safe," he says. "We want this corner to be safe from gangbanging and drugs."

Down the street, two young men eye Wall with open disgust as he approaches. They climb into their car to leave, but not before one turns to the pastor and fairly spits out the words, "You a sellout!"

A bystander asks who Wall is. When he learns his

Save Terry is a frequent contributor to the Globe Magazine.

name, he says, "Oh, he's that crazy guy, the one that gets in the middle when guys are fighting. I've read about him in the paper."

"He's not crazy," says another man. "He's got my respect."

It's all in an evening's walk for Wall, as is the brief prayer session that ends the stroll. Holding hands, standing on a street corner, as cars and people pass by, one of the young men in the group prays out loud. "Thank you, Lord," he says. "Thank you for the opportunity to be here on the street, to do your work."

The pastor and his young men are, in essence, a band of Christian soldiers. Along with a growing number of clergy and laymen across Boston, they have declared war on violence and despair. Their mission is not only to save souls but to save whole communities — to take back the streets from crime and drug dealers, to create jobs and economic vitality, to restore purpose and hope in lives wasted by frustration and moral decay. And their message comes down to this: Faith that puts prayer into action may just be the last, best chance this city has.

THE TERRIBLE AWAKENING came two years ago in an event so horrifying that it has since become etched in the hearts and minds of pastors and congregations throughout the city. Today, two words — Morning Star — conjure up a series of sad and shocking images: worshippers who gathered at Morning Star Baptist Church, in Mattapan, to mourn the death of a young man killed in an apparent drive-by shooting; a service interrupted when a young man, pursued by a pack of angry gang members, burst into the church; the awful climax, as the boy was stabbed by his assailants in front of the stunned congregation.

Today, the words Morning Star have become something else as well, a shorthand reference to the indifference toward street violence that then prevailed among the city's churches. "It was an all-time low," says Rev. Eugene Rivers, of the Azusa Christian Community, based in Four Corners. "What was clear at Morning Star was that the failure of the black church to go into the street resulted in the street coming into the black church."

"The invasion of Morning Star," he says, "represented a turning point in the consciousness of a larger body of black churches, regarding to what extent an entire generation of black people were out of control. In violating the sanctuary

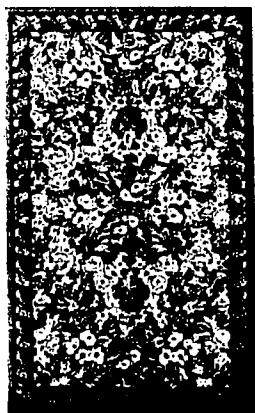
of a house of worship, where folks were bidding farewell to a deceased individual, the black youths indicated they had crossed a line. This was a de facto declaration of war. It was clear that the black church had to now mobilize itself in a way which heretofore it had never been mobi-

lized in this city."

Within a few days of the church invasion, more than 300 religious leaders met to begin searching for ways to meet the problems of drugs and gang violence head-on. In the weeks and months that followed, their numbers dwindled, but a core

group of clergy, including Rivers and Wall, forged ahead, ultimately joining together as the Ten-Point Coalition, an ecumenical group with a comprehensive 10-point plan for change. Founded in the conviction that churches must practice what they preach — must reach out to the

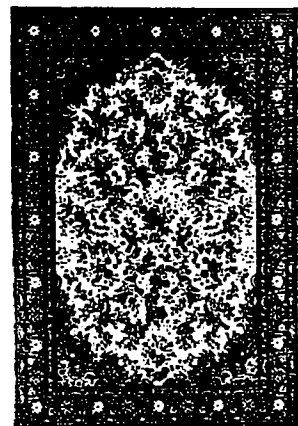
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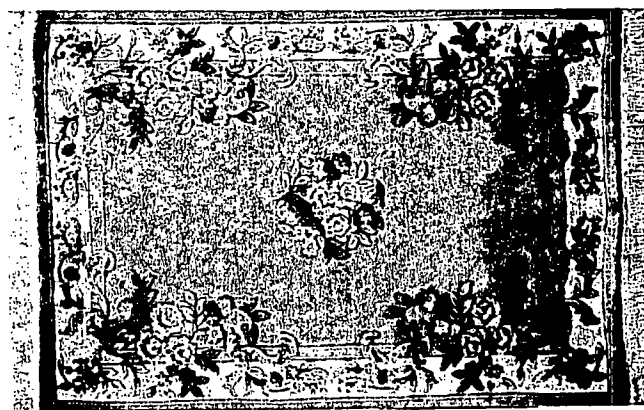


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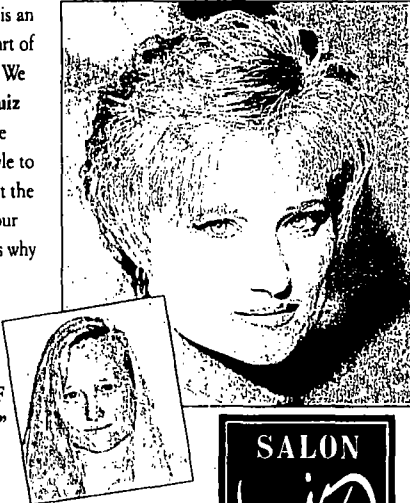
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alienated and the dispossessed in the same way that Jesus practiced his ministry among sinners – the coalition calls for a broad-based plan of attack, drawing churches closer not only to troubled youths but also to institutions that serve them: schools, courts, and social-service providers.

Under the coalition's 10-point plan, inner-city churches are being urged to develop "adopt a gang" programs and drop-in centers that will connect them with troubled youth. One goal is to draft "missionaries" to serve as advocates and ombudsmen for juveniles in the local courts, people who can work closely with probation officers and law-enforcement officials.

The plan also recommends that churches commission youth evangelists to work on the streets with young drug traffickers. It calls for churches to establish neighborhood-watch programs; to create relationships with community-based health-care centers to pro-

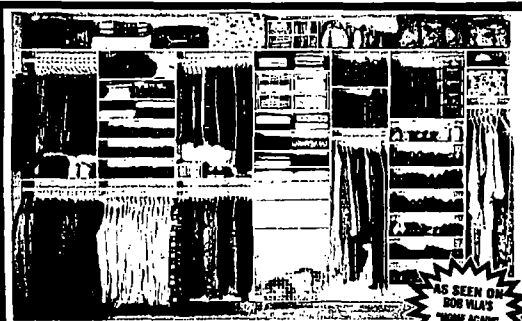
vide pastoral counseling for families; to meet with public-school officials to try to reach youths most at risk; to establish rape-crisis drop-in centers in churches; and to develop a black- and Latino-history curriculum that could be taught in churches, according to the plan, "as a means of helping our youth to understand that the God of history has been and remains active in the lives of all peoples."

"The church has what no other institution in the country has," says Rivers. "It has the moral language to resurrect hope in the face of insurmountable obstacles. The faith community has the only moral vocabulary that answers the most fundamental questions about the nature of human existence, about hope, faith, reality, and purpose. Secular agencies don't answer those questions," he continues. "They don't explain to you why human life is meaningful, why there is a moral difference between spitting on the ground and killing another

black person. They don't answer those questions, and those are the questions that are at the root of the hurricane of despair and nihilism which is now overtaking our inner cities."

Although some black and white clergy and laymen had been working on the streets of Boston before the Morning Star stabbing, the coalition has established, for the first time, a framework for action that transcends individual initiatives and provides a communitywide vision for change. To date, 20 churches have formally endorsed the plan, as have the Archdiocese of Boston, the Jewish Community Relations Council, and several statewide and national religious groups.

Just two weeks ago, the coalition kicked off Freedom Summer '94, perhaps its most ambitious effort to date. Under the guidance of coalition churches, 50 high school and college students will earn money in a summer-job program that takes its inspiration from the civil



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rights movement of the 1960s. Aimed at organizing and empowering inner-city youths, the project will divide students into six teams, including voter registration, street outreach, and science and math education.

The 10-point plan has attracted interest from churches and organizations around the country, including the Children's Defense Fund, whose head, Marian Wright Edelman, has met several times with coalition members and is trying to promote greater awareness of the Boston program. In fact, Boston is rapidly gaining a national reputation as a leader in church-based efforts to address youth violence and hopelessness.

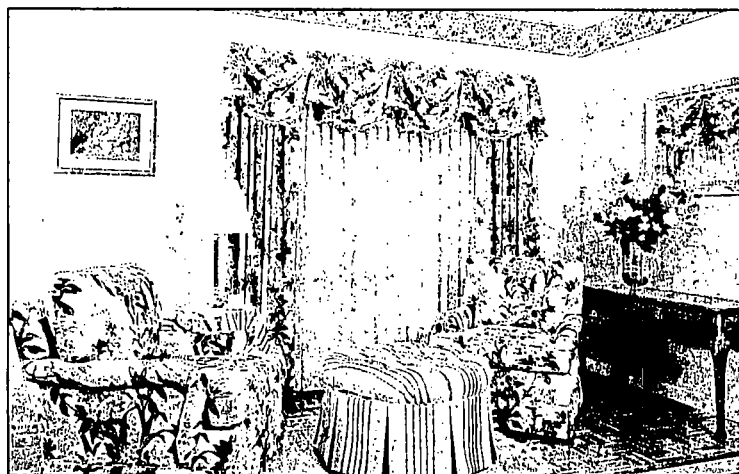
"The 10-point plan is very significant, because it's so practical and so concrete," says Jim Wallis, editor of *Sojourners* magazine, a religious-news publication based in Washington, D.C. "It is unique in that it talks about spiritual transformation, as well as economic development and political change. And it talks about them all in the same breath, which is why it's such an authentically religious approach, yet not a sectarian one."

Although the plan has attracted widespread support, coalition members have their work cut out for them on the streets and in the pulpits of Boston. Some of the city's most influential black churches have so far failed to endorse the program, and some critics from those churches suggest that coalition ministers may have a greater interest in making headlines than in waging peace.

The coalition's work is not without physical danger: In late May, Rivers' Dorchester home was shot at in the middle of the night. No one was injured, but the gunfire was believed to be an angry message from drug dealers upset over the pastor's efforts to clean up the streets.

Despite the resistance and the risk, Rivers and his colleagues remain undeterred. "The resurrection of the black community has to

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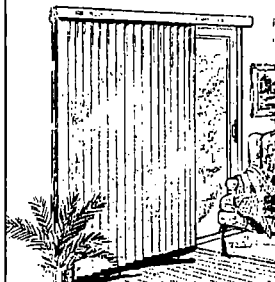
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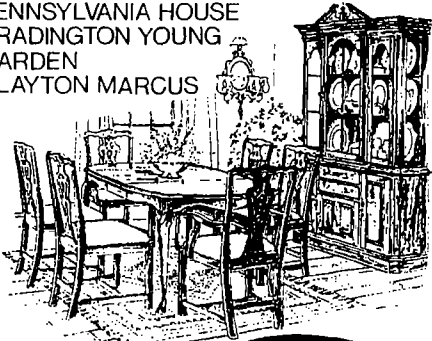
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come through the faith community," says Rivers. "Otherwise, the black community is going to hell, in this world and the next."

WHEN HE WAS 8 YEARS old, Haywood Rogers was "running real wild" in the streets of Roxbury, smoking marijuana and hanging out with his friends. Life on the street seemed to offer a lot more than life at home, where his mother smoked crack. The men in his life, his uncles and his often-absent father, were either hustling or in jail.

When he was 10, Rogers found himself in court for the first time, arrested for shoplifting. It was there, in 1984, that he met the man who helped him change his life.

At the time, Bruce Wall was a clerk magistrate in the juvenile court. He was also the youth minister at Twelfth Baptist Church, in Roxbury. Having grown up on the streets himself, he took an interest in the kids

who came through the courts, often getting to know them better when judges referred them to his church programs as part of probation sentencings.

Wall kept in touch with Rogers over the years, bringing him to church and to his home for Sunday dinners, writing him letters and giving him a Bible. For years, the boy continued to get in and out of trouble with the law, as the violence around him on the streets grew deadlier, claiming the lives of some 20 friends and family members. "A lot of my friends got killed by their own so-called friends," Rogers says. "When I was growing up, the last thing on my mind was that my own so-called homeboy was going to kill me, that the dude I got drunk with, hung out with, was going to be the one that kills me."

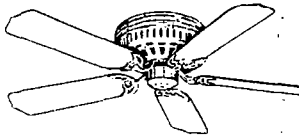
At 18, Rogers took stock of his life and decided that the one thing he didn't want was "to be 20 years old, standing on somebody's street corner and having

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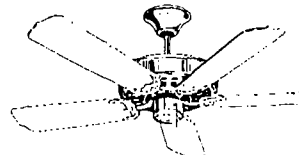
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Haywood Rogers gets a hug at Dorchester Temple Baptist Church. "I think the church is offering something," Rogers says. "It's offering kids a lot."

nothing going for my life — being a thug and dodging the cops and getting shot at and stuff."

Strengthened by Wall's faith in him, by the minister's conviction that he "could be somebody," Rogers turned away from old friends — and toward the church. In the two years since, he has worked closely with Wall, speaking about his experience at youth conferences and running a gang-outreach program at Dorchester Temple Baptist Church, called Gangs Anonymous.

"I think the church is offering something; it's offering kids a lot," he says. "I think the kids do know they have a family at the church, that they can depend on us, unlike the streets, where you've always got to worry about who's your true friend. That feeling just shocks you. It's like, wow, this dude right here is helping me get a job, and my boy on the street has never in his life done this for me."

Back in school, working toward a high school diploma, Rogers would like to go to college to study music and psychology, and ultimately to work full-time with kids on the street. His Bible is his constant companion, he says, "telling me how to live right and how to live pure, how to keep myself and my priorities intact."

Haywood Rogers is one of a hundred or so young people that Wall says he's been able to reach through his ministry on the streets. Wall, in fact, was one of the first lo-

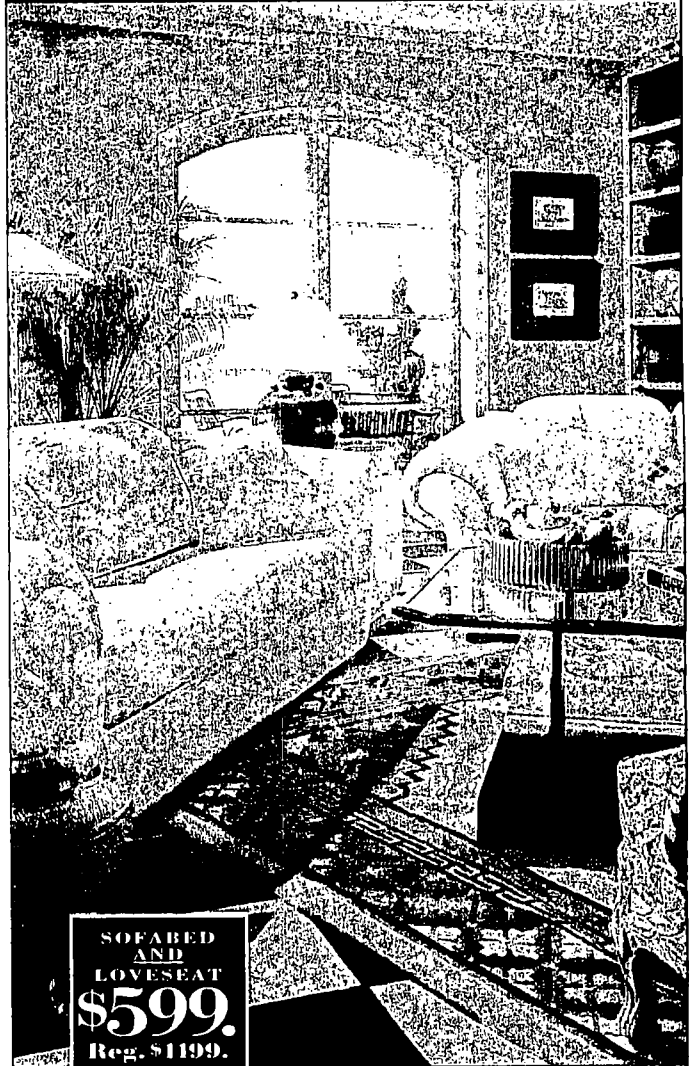
cal clergymen to leave the sanctuary and devote himself exclusively to the streets. In 1988, he resigned as youth minister at Twelfth Baptist and started hanging out at the Chez Vous roller-skating rink, a notorious rough spot. "I needed to get outside; I wanted to know if this church stuff would work on the turf of kids who are in trouble," says Wall, who has continued to work as a court magistrate and to become involved with juveniles who come before the court.

"Twelfth Baptist was a packed congregation," he says. "We challenged the people there to get off welfare, we challenged people to go to college and get jobs, and I saw that happening. And I thought, if these folk on the inside of the church can change so radically, why are we waiting for them to come in? We have to go out there."

On Friday nights at Chez Vous, Wall began talking with kids and gang members, asking them about their worries and asking them if they would like to come to Sunday school at the skating rink. It took four months before the first teen-ager showed up on Sunday morning, but gradually, more kids came — as did volunteers eager to help. Eventually, Chez Vous became known as a safe haven, free from drugs and guns, where Friday-night skating sessions even included a break for prayer. The rink remained free from violence during Wall's ministry there, which ended a year before seven youths were wounded during shootings at

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the rink this past January.

After five years at Chez Vous, Wall decided to return to a traditional church structure, as co-minister at Dorchester Temple Baptist Church. The multi-ethnic congregation welcomed him and co-minister Rev. Craig McMullen, who had

also worked on the streets. More important, however, the church was willing to embrace Wall's vision of a ministry that went far beyond Sunday services and far outside the building's walls.

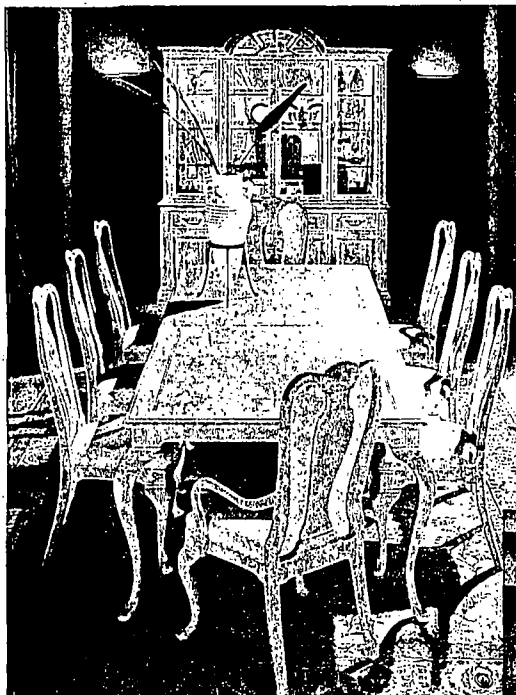
More than a dozen outreach programs keep the church and its

members busy all week long. In addition to Gangs Anonymous, there is an after-school tutoring and mentoring program, a court advocacy program, family intervention and counseling, an adoption program, and classes in prenatal care and parenting skills. On Sunday mornings,

gang members are likely to be found among the congregation, and church members have made a point of connecting with the young visitors.

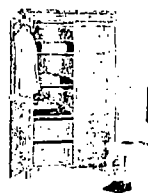
"The church is people," says McMullen, who is white. "It's not a building; it's not an institution, even. It is relationships between one person and the next. And as those relationships empower others, our whole community begins to be changed."

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EVERY THURSDAY AFTERNOON, city street worker Jim MacGillivray rounds up six or seven teen-agers from the streets of Mattapan and takes them to Bethel African Methodist-Episcopal Church. The church, which meets and has offices at Parkside Christian Academy, in Jamaica Plain, loans a van to MacGillivray and provides space for him to run an after-school program for these youths, most of whom have been in trouble or arrested at least once in their lives. The church does more than help meet the physical needs of MacGillivray, however; its members often pray specifically for gangs and young people. In addition, some members join their pastor, Rev. Dr. Ray A. Hammond, in attending the Thursday meetings, to talk to the boys about their lives and listen to their concerns.

Conversations are far-ranging, from talk about the police and the legal system to a discussion about a Maya Angelou poem about hiding emotions behind a mask. All sorts of questions come up, tough questions about things like injustice and suffering, says Hammond, who is a founding member of the Ten-Point Coalition. Although he doesn't try to use the session to teach teen-agers about the Bible, he does try to explain the relevance of God to their lives.

"We've talked about the meaning of suffering," says Hammond, who gave up a lucrative career as a Harvard-educated medical doctor to become a minister. "We've talked about whether things you've done come back to get you; we've talked about whether there is such a thing as absolute truth. We discuss historical events and breakthroughs in human history which take human predictions completely by surprise, like the Berlin Wall coming down and Nelson Mandela becoming president of South Africa," he says. "To me, those events are a testimony of God's intervention in our lives."

"I think the presence of God in history and human affairs is so crucial," he says. "Because history is going somewhere, it shows that life

really does matter. Hope and faith say the war ultimately belongs to good. I wouldn't expect these kids to buy it all at once. I wouldn't expect them to buy things that a lot of adults don't buy. I just put it out there for them to think about."

Hammond has his work cut out for him. The half-dozen teen-agers at a recent Thursday-afternoon session all say the message of the church holds little meaning for them on the streets. "It's too different — you can't apply what they say in church to everyday life," says one. "They only care about the people inside," says another.

The boys' perception of church is rooted in a reality that Ten-Point members are trying to change. According to Hammond and his colleagues, many mainline black churches never quite came to terms with the massive black migration from South to North in the 1920s and 1930s. As a result, they never made a completely successful transition from ministering to the needs of a rural population to ministering to the needs of an urban congregation.

"There was a range of things happening that the church was not very well prepared for, and that's still true," says Hammond. "I don't want to downplay the fact that there are whole churches that are built on pimps, prostitutes, drug addicts, and ex-cons. But the problem is that, by and large, they are the exception, not the rule."

The result, says Hammond, is a whole generation of inner-city children who "are not so much lost as they were left behind — really, in a sense, abandoned." Along with other Ten-Point Coalition pastors, including Rivers, Wall, Rev. Jeffrey Brown, of Union Baptist Church, and Rev. Samuel Wood, of The Lord's Family Ministries, both in Cambridge, Hammond is trying to help black churches refocus their efforts on connecting with those who are alienated from the church.

Although the ministers have built a strong ecumenical following, their agenda has been greeted far less enthusiastically by many of Boston's oldest mainline black churches, which have not been known for focusing their efforts on the streets.

Ministers of some of those churches, including Michael Haynes, pastor of Twelfth Baptist, express support for the coalition and say they simply have not gotten around to endorsing the 10-point plan. They also say, however, that their work with children who are not at risk is as important as ministering to youth on the streets. And a few

pastors, angry over past criticism of some of the mainline churches, offer sharp words of their own when asked about the coalition.

"I would endorse a 10-point coalition, a 20-point, whatever," says Rev. Mickarl Thomas, of Charles Street African Methodist-Episcopal

Church. "I think we need all those ideas, but we don't need to reinvent the wheel. If you're sincere, you don't need TV cameras and reporters at every event. The bulk of my ministry is done without reporters' being present. But because we're not looking for fanfare or grandiose rec-

ognition, we're vulnerable to folks saying we're not reaching out."

Many ministers and others familiar with the local religious community say the disagreements come down to personality conflicts, and that regardless of what the mainline black churches do, a new school of

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religious leadership is emerging in Boston and will ultimately set the agenda for church activism here.

"We have in Boston a group of younger ministers who have seen an opportunity and have seized it without reference to patterns of tradition or history or political power, in part because the situation is such a desperate one," says Rev. Ron Thiemann, dean of Harvard Divinity School and a strong supporter of the coalition.

"The real challenge to the city now is to create coalitions across lines of class, across lines of race, across lines of ethnicity, for all of us to feel that the fate of the children of Boston is the fate of us all," he says. "When this is seen in those terms, the things that have divided us will look quite petty."

THERE WAS A TIME when Howard Payne walked the streets of Dorchester as a drug dealer, a man on top of his game, with plenty of money, women, cars, just about anything

he could have wanted - except happiness. "I was this lonely person, surrounded by people," he says. "I thought, what I need now is religion. I didn't think going to church would change my life. Never in a million years would I have thought that. I just thought I'd find some happiness."

He still remembers the day he went to church in search of a little joy - December 22, 1985 - and came away with a lot more than he bargained for. "My life started changing that day," he says. "I felt that burdens had been lifted from me." At the same time, his drug business started souring, a coincidence that Payne at first didn't connect with his church experience. It took two years to do it, but, ultimately, he stopped dealing and settled into a new life, one that revolved around church and helping others.

Today he is head of the Christian Brotherhood, a program of the Ten-Point Coalition. Members of the brotherhood serve, for free,

as security guards for local churches when asked, escorting pastors to conferences and patrolling church grounds during services. (When Rivers' house was shot up, on May 22, Payne was on the site within 15 minutes, before the police arrived.) The brotherhood also responds to neighborhood requests for help, patrolling streets and attempting to resolve problems through discussion and mediation, and referring larger, criminal matters to the police.

"We want to clean up our community, we want to clean up our neighborhoods," says Payne. "We have to be an example to these young people." So far, he says, the group has persuaded 16 or 17 drug dealers and gang members to leave the streets; about four or five have gone back.

The brotherhood meets twice a week: on Fridays, for Bible study and prayer, followed by a walk through the neighborhood; and on Tuesdays, for strategy meetings, to discuss neighborhood

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problems, and to work on finding jobs for young men who decide to leave the streets. "We have to have jobs for these guys," says Payne. "If we can't offer them anything, they're going to do the same thing they've been doing out on the streets." Through meetings with the Ten-Point Coalition, he says, a few businesses have begun to offer help - Ben & Jerry's has offered carts for selling ice cream, and Au Bon Pain has offered a store to be run completely by the coalition.

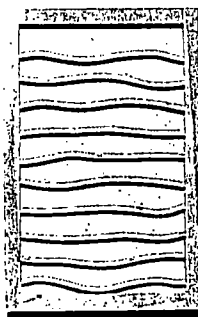
It is a modest beginning, but Payne and his colleagues say they are not discouraged, that theirs is a spiritual battle that gradually increases in strength and number with each passing day. "The message of the church can beat the message of the streets," he says. "Because if you're coming to the church, you can get support from a community. There was a local drug dealer who told one of the ministers, 'You drive a nice car, I drive a nice car. You wear nice clothes, I

wear nice clothes. You have a big congregation, I have a lot of customers. Why should I come in and be at the bottom of your game when I can be on top of my own?' The answer to that is, how long can you stay on top of your game? The jails are full of people who were on top of their game. It can all disappear in a heartbeat."

"By the year 2004," Payne says, "I hope things will be turning around. We've got to have a 10-year projection for getting on top of these things and making a change. I don't want just another program. I want something that works. I don't want to see change today and something else tomorrow. I want to see a future. We need economics back in our neighborhood, we need businesses back in our neighborhoods. Everything is in ruins right now, so we've got to start from scratch."

"We've got to make sure we don't fail," Payne says. "Because we're not going to get many more shots at this." □

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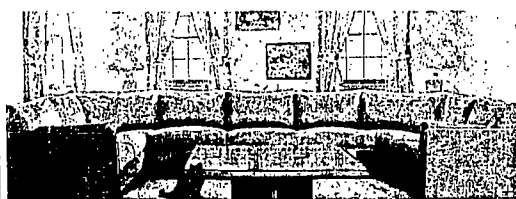
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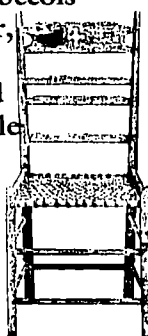
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