

PRAGmatics

The Journal of Community-Based Research

Faith and Activism in Chicago



Standing on the Shoulders of Giants? The Legacy of Protestant Urban Social Justice in Chicago

by Clinton Stockwell

Religion and Labor Organize for Justice

by Tom Lenz



The Black Storefront Church: Building Community One Soul at a Time

by Cynthia Milsap and Bernice Taylor



PRAGmatics is published by the Policy Research Action Group, a collaborative partnership between four Chicago-based universities (Chicago State University, DePaul University, Loyola University Chicago and the University of Illinois, Chicago) and more than 20 community organizations.

Fall 1998
Volume 1, Number 3

The Fall issue of the PRAGmatics Journal of Community-Based Research explores the role religion has played in social activism and community organizing and development in Chicago from Catholic, Protestant, Jewish and Muslim perspectives.

Letters to the Editor:

Dear Editor:

Congratulations on your excellent Summer Issue of **PRAGmatics**. I would like to share some thoughts regarding Pat Wright's article "The Privatization of Public Housing Leads to Affordable Housing Crisis."

While the author correctly identifies and documents an increasingly worsening affordable housing crisis in our cities, I believe the article is incorrect about its causes and effects. The demolition and redevelopment of public housing in Chicago does not represent the pulling back of federal government involvement in the provision of low income housing, this pulling back took place long ago, as far back as the Nixon administration.

The lack of interest on the part of the electorate and the federal government to support federally built and managed housing led to its disinvestment and demise over a period of decades. The deplorable conditions in public housing in Chicago have contributed to the lack of political will to throw "good money after bad" on federally-sponsored affordable housing. On the other hand, the private sector, led by the CDC movement, has shown that other players, given the resources, can do an excellent job in meeting the housing needs of the poor.

The demolition of troubled housing and its replacement with viable, attractive, and exciting new mixed income communities is possibly the best hope housing advocates have for creating a newly invigorated interest in federal support for direct involvement in affordable housing. The struggle must not be over preserving the failed and economically segregated high rises as a permanent vertical ghetto for the poor. Taxpayers have demonstrated their unwillingness to continue paying for this, not to mention the fact that the residents of public housing do not want it themselves. The struggle must be to find ways to use the limited available resources to create communities of

inclusion, and to leave our taxpayers wanting to fund more. The effect of redevelopment should not be measured in the reduction of total public housing units. These units were already lost through neglect, or were on their way out given the current management policies projected over time. The affordable housing movement's pious preaching has not convinced and most likely will not change the federal government policy that housing should be a right and not a privilege. Today, only approximately one quarter of income-eligible families receive any type of housing assistance.

The history of successful (that is, well funded) federal programs is the history of programs of universal benefit. The success of public housing redevelopment should be measured by the number of people whose lives will be positively effected, and by the spill over effect of these people. In other words, "privatization" may be a way out of downward slide away from the federal support of housing needs of the poor and toward the support of housing for all.

Public Housing redevelopment represents the turning of a corner on commitment to affordable housing. If the Cabrini redevelopment is as successful as Techwood in Atlanta, or Harbor Point in Boston, there may be support to increase funding for these types of comprehensive solutions to housing the poor.

*Peter Levavi
Vice President
LR Development*

Dear Editor:

Your Summer 1998 issue contains some interesting articles, i.e., interesting to me from both the perspective of someone struggling against separate and therefore, unequal housing and community development and from one who worked in Chicagoland.

I resonated with most of the perspective of Gary Orfield's book, reviewed by John Rury, documenting the lamentable patterns and trends of racial (re)segregation of public schools and housing. Orfield is said to lay

blame on the "conservative revolution in the federal judiciary, the work of judges appointed during the Nixon, Reagan and Bush administrations".

I'm also perfectly comfortable with accusing these "usual suspects", but I wonder if we can't find evidence of complicity, perhaps unwitting and warm hearted, among "unusual suspects"; i.e., the place-based (therefore race-based) development community, including researchers.

I note that the lack of integration/(re)segregation impact assessment in the other articles, e.g. Pat Wright's piece on public housing policy, Joel Elvery and Jerry Harris' piece on a community organization resisting gentrification, Carlos DeJesus' piece on housing for Latinos, as well as the piece on Chicago Rehab Network planning. Each appears to carry water for policies which probably perpetuate segregation by race/ethnicity and income category. "Separate but equal" seems to be carrying the day.

American apartheid is not maintained merely by conservative ideological segregationists. It is maintained also by earnest, minority-sensitive people of a more liberal and pragmatist stripe. The conservatives are seen for what they are. The liberal pragmatists find ways to celebrate segregation in the name of diversity. Both travel together.

Integration/(re)segregation impact assessment of public policy and place-based housing and community development should be standard practice. I urge Pragmatics to be an advocate.

*Don De Marco
Executive Director
Fund For An Open
Society*

The editors of PRAGmatics encourage engaging letters in response to journal articles. The journal seeks to provide the readership with a forum to discuss and debate the important issues facing Chicago communities. Letters will be subject to editing before publication. Respond to the current journal by November 15 at the mailing address or e-mail address on the next page.



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PRAG is grateful to its major funders, the John D. and Catherine T. MacArthur Foundation, the U.S. Department of Education and the Woods Fund of Chicago.

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The cover photo of Addams and McDowell are courtesy of the Chicago Historical Society. UPJ is courtesy of United Power for Action and Justice and the Storefront church photo is from PRAG.

PRAGmatics

The Journal of Community-Based Research

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Statement of Common Commitment on Poverty From Nation's Religious Leaders

Former Illinois Senator Paul Simon brought together an unusual, probably unique, gathering of religious leaders of a variety of faith groups at Southern Illinois University in Carbondale under the auspices of the Public Policy Institute of the University. They included people of backgrounds as differing as Imam Wallace Mohammed, the Muslim leader, to Dr. Pat Robertson, the Christian university and television leader, from Dr. John Buehrens, head of the Unitarian-Universalists in the United States, to Daniel Weiss, leader of the American Baptist Association. The symposium was made possible through grants from the Ford Foundation and the Rapoport Foundation. For two days they worked to develop a statement on the issue of religious faith and the moral challenge of poverty. That statement, agreed to unanimously on March 25, 1998, follows.

We as religious leaders of diverse faiths gather in a moment of historic urgency, with a spirit of unity and collaboration, to convey God's divine message of responding to the needs of society and in particular the plight of the poor and the needs of our children in this nation.

To a great extent the civil rights movement grew out of the commitment of religious leaders who were moved by injustice. Today we are moved by the plight of those who struggle against great odds, who require immediate responses in order to have hope for themselves and opportunity for their children.

Recognizing our mandate and mission, our indebtedness to God and our duty to share as stewards of God's creation, we gather out of concern for millions of our fellow Americans who live in poverty.

We gather to sound a moral alarm to respond to the crisis and avert future repercussions. While our nation enjoys unprecedented prosperity, fully 21 percent of America's children live in poverty. Even in these good economic times, the growing disparity between the rich and the poor is evidence that all is not well.

As a nation, we must strengthen and preserve families. In particular, we must foster parental responsibility for their children.

This statement is not a comprehensive look at poverty in our nation. Others have done that ably. What we do know is that no other western industrialized nation has such a high percentage of its people living in poverty. That is a moral challenge to religious leaders, social activists, government officials and all Americans. In its package of welfare changes, Congress called on the religious community to do more.

What Can Government Do?

Our faith traditions affirm that government has a moral responsibility to seek the welfare of all citizens. There is nonetheless a general consensus that through government we have not always contended with poverty as effectively as we should. Twenty-three million adult Americans cannot read a newspaper and cannot fill out an employment form. Often their children are doomed to repeat the cycle.

We particularly want to address the problems of those most difficult to employ and we believe government and the private sector, both profit and nonprofit, can and must do more to meet their needs. We applaud those states which are now developing new programs to move people from unemployment and /or welfare to work, particularly by encouraging new relationships among government, the private sector, and communities of faith. We urge states and the federal government to initiate programs that assure the capability and opportunity of work for all citizens. We believe that in order to be successful, such programs must include: training; mentoring; childcare; transportation; and medical care.

Promoting good work habits is in the interest of all Americans and we further reaffirm that government assistance and job policies should be constructed in such a way as to encourage families to live together.

We urge the President, Governors, and Legislators in both the federal and state governments to seriously examine these recommendations.

We call upon our state and federal governments to examine what they are doing as servants of all Americans, and we call upon congregations of every religious persuasion to examine their actions and inactions. Working with the poor is an essential part of the religious life and is an effective way of conveying what our faith compels us to do. We gather as people of faith to call upon citizens of all religious traditions to join in a common commitment to set free all those who are trapped in poverty.

What Can Congregations Do?

Religious believers of many persuasions are serving their neighbors in countless ways. We applaud these congregations and individuals for their commitment, service and sacrifice on behalf of the poor and encourage all congregations to consider new avenues of service to God and their fellow human beings. We are persuaded that faith-based involvement brings a spiritual wholeness to growth toward

Drifting indifferently in our comfort is not a serious option for people of conscience.

self-sufficiency.

Congregations provide self-esteem through love and relationships to God which provide the hope that can propel people into the work place: First, by providing for the emergency and long-term needs of the poor; Second, by providing voices on behalf of the people who have no voice in the struggle for equal opportunity.

We ask all congregations to consider what they are doing in these areas on behalf of the poor. We also encourage them to find ways to form partnerships with other organizations already in place.

We urge congregations to engage in meeting emergency needs, carefully discern a response that is faithful, and speak truth courageously to power. Being present with those who struggle with poverty and accompanying that struggle with sustained effort are outcomes we should give a priority.

The following questions are designed to encourage congregations to examine themselves to discover and celebrate what they are already doing and to consider how to further expand their service.

Can we better encourage congregation members to be advocates in the public sector for relief and transformation?

Are members of our congregation taking in foster children?

Is our congregation encouraging members to offer pro-bono services as attorney, physician, financial adviser or in other ways?

How many members of our congregations are providing volunteer mentoring or tutoring services?

Do we have the courage to take on the challenge of once a year finding a job for an ex-convict?

Are there creative new ways for transportation needs to be met?

Can our congregation provide part-time work for someone with a disability? Are we encouraging members to do this?

Do we have any direct contact with people who are on welfare? Do we understand their problems?

Can we assist in childcare?

Can we help make available shelter both transitional and permanent, to those who need it?

Is our congregation reaching across racial barriers, either through membership or through our congregation's activities?

Are there immigrants in the community whom we could be serving in some way? How?

What services, if any, are we providing for the homeless?

Are we making our facilities available for groups like AA that help people with special needs?

Can we do something to establish family-to-family links between our congregation and those who are struggling?

If a young person in our community is in trouble, are we doing anything to help?

Can we provide voluntary transportation for those who are elderly or disabled? Are there practical things in their households--such as simple repairing--where we can help?

Can our congregation help in any way on programs for

drug counseling treatment?

What can we do to encourage help on basic literacy for those in our community or other communities who need this fundamental help?

Are persons with mental illnesses welcome in our congregations, worship organizations, fellowship and leadership? How can we provide support for individuals with mental illnesses and their families?

For suburban and rural populations: What can we do to establish ties either with an inner city congregation or with people in the inner city who are poor?

Can our congregation place some of its investment dollars at the service of the poor? How can we use our financial resources to foster economic development and economic opportunity in poor communities?

Are we encouraging lay and clergy to have a passion for helping those in need?

If only 10 percent of our policy makers and 10 percent of our congregations take this call to action seriously, ours will be a better nation. Drifting indifferently in our comfort is not a serious option for people of conscience. Bestirring ourselves for those who struggle, often with a feeling of helplessness, is what our religious heritage requires, and our nation needs.

Those drafting this statement were Dr. Victor L. Brown Jr., Welfare Services, the Church of Jesus Christ of Latter-Day Saints; Dr. John Bushbrens, President, Unitarian-Universalist Association; Reverend Barrett Duke, Director of Denominational Relations, Conferences and Seminars, The Ethics and Religious Liberty Commission, Southern Baptist Convention; Reverend Dr. Richard L. Hamm, General Minister and President Christian Church; Bishop Leroy C. Hodapp, United Methodist Church (Retired); Reverend Dr. Isaac I. Ibiasota, Rector, Episcopal Church of St. Andrew; Reverend Dana C. Jones, Pastor, Maxwell Street Presbyterian Church, Louisville, KY; Reverend Yeprem Kelegian, St. Mesrob Armenian Church, Racine, WI; Reverend Herbert Martin, Progressive Community Church, Chicago; Bishop Marshall L. Meadors Jr., Resident Bishop, United Methodist Church, Mississippi Area; Imam Wallace D. Mohammed, International Spokesman for the Muslim American Society; Reverend John D. Paarlberg, Office of Social Witness and Worship, Reformed Church in America; Mr. Howard A. Peters III, Secretary, Illinois Department of Human Services; Reverend E. Roy Riley Jr., Bishop, New Jersey Synod, Evangelical Lutheran Church in America; Dr. Pat Robertson, Chancellor, Regents University; Elder Jose V. Rojas, Seventh-Day Adventist Church; Rabbi Jacob Rubenstein, President, Rabbinical Council of America; Ms. Maureen Shea, Office Of Public Liason, White House; Mr. James W. Skillen, Executive Director, The Center For Public Justice; Mr. James M. Wall, Editor, The Christian Century; Reverend Dr. Daniel E. Weiss, General Secretary, American Baptist Churches. Unfortunately, because of committee meetings of the Roman Catholic bishops, none of the Roman Catholic Bishops were able to be present, but Roman Catholic leaders have since praised the statement.

The statement was reprinted with permission from Senator Paul Simon who is director of the Public Policy Institute at Southern Illinois University. For more information write to Public Policy Institute, Southern Illinois University, Carbondale, IL, 62901 or call at 618-453-4009.

Standing on the Shoulder of Giants? The Protestant Legacy of Urban Social Justice in Chicago

by Clinton Stockwell, Ph.D.

Faith-based organizations in Chicago have had a rich history and have spawned a variety of urban institutions in the twentieth century. This article surveys several of these models and their influence, including especially the Settlement House Movement, the influence of the Saul Alinsky and his legacy of community organizing, and the former Urban Training Center for Christian Mission. The period I will survey is from roughly 1889 to 1973, and the models evaluated have had a particular connection to the city of Chicago and a profound influence. The goals of this essay are to develop a historical perspective on faith-based community activism in Chicago, and to evaluate the relative successes of several of the more influential organizational expressions.

The Settlement House Movement

Most of the models of urban presence by Protestants prior to 1890, except the abolitionist movement, were really concerned more about elevating the morality or saving the souls of individuals. Only abolitionism was concerned about the structural conditions that accompanied slavery. Only abolitionists held that these conditions could be made right politically and legislatively, even though it actually took the Civil War to set the slaves free. In the 1890s, an influential faith-based movement emerged that was more concerned about social justice than the provision of charity. This was the settlement house movement, or more colloquially, the social settlements.

Chicago was the center of several prominent settlement houses. These included the University of Chicago Settlement house on the SW side, with Mary McDowell as Director; the Northwestern Settlement, led by the Rev. Charles Zeublin, a Methodist; as well as the more prominent institutions including Hull House, founded by Jane Addams; and Chicago Commons, founded by Congregationalist Minister and professor, Graham Taylor.

The social settlements were places where middle class social activists could “settle in,” sharing the neighborhood with newly arrived immigrants. The result is that settle-

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ment workers knew the urban immigrant poor, not as “clients”, but as neighbors and friends. A more structural critique of urban society emerged that challenged the paternalistic approach of victimizing the individual for circumstances often beyond one’s control.

In the first years of the settlement house movement in Chicago, leaders came together to found the Chicago Federation of Settlements. In October 7, 1894, five years after Jane Addams founded Hull House, these leaders came together to discuss common issues. Miss Addams was elected President and Dr. Graham Taylor was elected secretary. Among the issues discussed was the question of the purpose of the settlement house. Should it be an evangelistic arm of the churches, a relief agency or vanguard of moral crusades such as temperance? The Federation rejected these options. Relief should be handled by the charity organizations, and questions of morality should be left to churches and other specific organizations such as local temperance groups.

In 1898 Graham Taylor focused the discussion on the unique role of the settlement houses. Rather than addressing moral issues such as public drinking or dancing at Sunday picnics, Taylor thought that settlements should focus on more structural conditions such as the absence of playgrounds and recreational facilities, the need for a separate juvenile court, unsatisfactory building codes, sanitation laws against pollution and public ownership of public utilities. He advocated the support of reform political candidates and sought to influence voting behavior to insure that “good men” were elected to office. Settlements should work for “progressive legislation and civic progress.”

Settlements were not just places of charity, but were also places of cultural enrichment and political mobilization to push for progressive legislation or to sponsor reform political candidates. Addams tried unsuccessfully to unseat Johnny Powers as Alderman of her ward. However, she was able to provide space for the Chicago chapter of the Women’s Garment Workers Union and the Women’s Trade Union League. Taylor was more successful in defeating candidates and controlling his ward politically. He was also a kingmaker, as one of his allies, William Dever, was elected Mayor of Chicago in 1923, representing the interests and issues of the progressives of the time.

As Allen F. Davis calculates, most of the 400 or so settlements in 1900 were staffed by ministers or sons of



Mary McDowell and Jane Addams strove to express their faith in social and political terms. (Photo courtesy of the Chicago Historical Society)

ministers. The pursuit of social justice and outreach to the poor were motivated by religious belief. For Graham Taylor, Chicago Commons was to be a place where the Christian faith was lived out practically, creating a fellowship of people bound together by common experience. The initial purpose of Chicago Commons was “to provide a center for a higher civic and social life, to initiate and maintain religious, educational, and philanthropic enterprises, and to investigate and improve conditions in the industrial districts of Chicago.” Addams was motivated by what she called a “Christian humanitarianism...to express in terms of action the spirit of Christ.” Mary McDowell saw her role as to create a settlement that was “nonsectarian, avowedly Christian and openly cooperative with the churches.”

Yet, the Christianity as practiced among settlement leaders was not creedal or bent toward proselytization. It was a public faith that allowed people to express their devotion and religious commitment in a pluralistic urban context. As McDowell put it: “If we use religious phraseology we may define it as an outward sign of an inner necessity that urges the religious soul to find a way of making real the social ideals of Jesus.” McDowell’s religious faith was the prime motivator for her wanting to “help the poor and the needy.”

Before the University of Chicago took over the Chicago School of Civics and Philanthropy in 1920, these pioneers were not just engaged in organized charity, but were social activists and progressive reformers. They were advocates for a politically engaged community following the guidance and early vision of theorists like John Dewey and Henry Demarest Lloyd and social gospel leaders such as Richard T. Ely and Washington Gladden.

By 1930, the pioneers of the settlement house movement gave way to professional social workers. Communities and their residents were now treated as clients rather than as friends and neighbors. Casework and therapeutic techniques to “fix the individual” replaced an analysis of the system, public policy, and the social context. Legislation and political action were replaced by charity.

Community Organizing

It is out of this context in the late 1930s, that Saul Alinsky emerged in the Back of the Yards neighborhood with a concept that would altar the way communities were understood. A serious weakness in the Settlement House approach was that residents were never really empowered to address their own problems. Alinsky was born in Chicago, and received a free ride to the University of Chicago in criminology at the invitation of Robert Maynard Hutchins, the University President. Alinsky got involved in the Back of the Yards community researching issues such as the role of the mafia and juvenile delinquency. He met members of

the Capone gang, including Frank Nitti, and was impressed by the gang’s knowledge of some fundamental aspects of community organization, including the importance of social networks and personal relationships. He discovered, however, that a personal relationship cannot compare with a power relationship, and that organized communities can do more to effect social change than individuals.

Alinsky was an admirer of John L. Lewis, the famous organizer of the United Mine Workers. Alinsky’s debt to Lewis is documented in his virtually unknown book, *John L. Lewis: An Unauthorized Biography* (Putnam, 1949). In it Alinsky noted the importance of leadership development, agitation, power, self-interest, and organizational development-- all the things that an organization needs to be successful. Alinsky cites John L. Lewis’ hard-earned sober realism: “My greatest error

was to believe too long that the innate fairness and sense of honor of the leaders of finance and industry would cause them to voluntarily work with labor for the solution of our great economic questions and problems of industrial relationships.”

Negotiations were often won not by good will, but through hard-nosed tactics of

power and agitation. Fundamentally, as a populist and educator of what some call a “pure democracy,” Alinsky believed that local people have the intelligence, ingenuity and capacity to solve their own problems. He became embroiled in a controversy between industrialists and the workers of Packingtown. Working with Father Joseph Meegan, Alinsky helped found the Back of the Yards Neighborhood Council, and sought to organize it much like a Labor Union with delegates serving as representatives on a central council. Alinsky nurtured the local Catholic parishes, but stated he would never appeal to their Judeo-Christian ethic. Rather, “I approach them on the basis of their own self-interest, the welfare of their church, even its physical property.”

Alinsky tried to enlist other institutions in the organization, including fraternal clubs, athletic clubs, and businesses. “At the end of three months,” wrote Alinsky, “I had the Catholic Church, the CIO and the Communist Party working together...I even got the American Legion involved, because they didn’t have a damn thing to do. They all had one thing in common: misery. Powerlessness.” Alinsky’s tactics were raw and pragmatic, and he was denounced by a number of people, especially well-to-do Protestants. “One guy said I was a Marxist who was subsidized by the Roman Catholic Church or the Presbyterian Church and who used the tactics of a Capone mobster.” Yet, he was successful. He was able to organize a community and mobilize its residents. By 1939, garbage was being picked up regularly, streets were repaired, abandoned houses were boarded up, and police patrols were more regular. The Back of the Yards Neighborhood

Addams was motivated by what she called a “Christian humanitarianism...to express in terms of action the spirit of Christ.”

Council also sponsored job fairs, a lunch program for kids and a credit union for locals to counter loan sharks. In short the neighborhood had gained power and organized leadership. Protestants were slow to warm up to Alinsky's program. In his first twenty years as an organizer, Alinsky noted there was not a single Protestant church in sight. "But, in the 1960s, they really moved into the social arena, the political arena." According to Donald C. Reitzes and Dietrich C. Reitzes, the Woodlawn project was the first time Alinsky received some money from Protestant churches, which signified an important expansion in funding resources. The support of the Protestant churches, together with the continued backing of the Catholic Church highlights the ecumenical character of the Woodlawn venture. Up until Woodlawn, the Catholic Church was the only religious institution to support Alinsky. In addition, the publicity generated by TWO brought Alinsky to national stature.

Yet, it almost didn't happen. John Hall Fish notes that the Woodlawn Pastor's Alliance had been meeting since 1958 to discuss community problems. Initial meetings included two pastors of the First Presbyterian Church, a Lutheran clergyman and a Roman Catholic Priest. The priest, Father Martin Farrell of Holy Cross Church, was the catalyst, and the co-pastors of First Presbyterian Church were able to bring in the Protestants. They included Charles T. Leber, Jr, White; and Ulysses B. Blakely, Black. Both men were former directors of neighborhood settlement houses. They would be later joined by the Rev. Arthur Brazier, the articulate pastor of Woodlawn's Apostolic Church of God. By 1960, the community was mostly African-American in composition and the ministers were trying to figure out how to stop the community's economic decay.

This was a tough challenge for churches connected with mostly white denominations who were often in competition with each other for members. Alinsky's challenge to the churches was to move beyond paternalism, to work with the black community as equals, to insure "...that churches show some respect for the dignity of black people by treating them as people, and not some special category."

As a community, Woodlawn was a buffer between the University of Chicago and the rest of the South side. The University already owned 60% of the land and was prepared "to take" [by eminent domain] the rest declaring it "slum and blighted" and ripe for urban renewal. This threatened not only residents in the community, but also its churches. The U of C South Campus expansion project served as a catalyst for the mobilization of TWO. Alinsky was contacted and the money was raised from several sources. Such was the birth of the "Temporary Woodlawn Organization." Alinsky's first tactic was to survey the community and then to find a way to bring the people together in organized power. His colleague, Nicholas Von Hoffman was hired to

survey the community, interviewing merchants, saloon owners, beauty parlor patrons, and anyone else who had a stake in the future of Woodlawn.

Alinsky believed that people should stop complaining and do something about their own situation. This appealed right-wingers. However, Alinsky also knew that social and structural conditions were real impediments to social change. This appealed left-wingers. Alinsky and his agent, Nicholas Von Hoffman, managed to get 300 people from several organizations to attend a meeting with the Chicago Plan Commission. The result was that the Planning Commission and City Hall agreed to "protect the right of Woodlawn's citizens to be involved in this and any future plan for the neighborhood." After this victory over the interests of the University, The Woodlawn Organization was confident enough to take on other issues including the overcharging of residents by Woodlawn merchants (The Square Deal Campaign), registration of Black voters, and the intentional segregation of Chicago schools. On March 23, 1962, 1200 delegates from 97 community groups and institutions met to found "The Woodlawn Organization." TWO became a force to be reckoned with in the City of Chicago. TWO believed that the community of Woodlawn could be renewed without displacing the people. It succeeded by pulling together an ecumenical and interracial coalition of religious congregations who worked together to fight for the community.



Jane Addams (Photo courtesy of Chicago Historical Society)

Unfortunately, though a deal was made in the late 1960s to redevelop and halt the demolition of housing, the number of housing units decreased by 50% from 1960 to 1980, from 29,616 to 15,747. Further, the total population decreased drastically, from over 80,000 in 1960 to just over 53,000 in 1970. Despite the early efforts and successes of TWO, the community declined. Today, the Woodlawn community continues to be a battleground between forces of gentrification led ironically by the present TWO, and forces that want to build affordable and decent housing for existing residents, led by organizer Mattie Butler and a grassroots organization, the Woodlawn East Community and Neighbors (WECAN).

Urban Training Center for Christian Mission

The 1960s and 1970s saw a proliferation of "action training" programs nationwide, the most significant was the Urban Training Center for Christian Mission in Chicago (UTC). The UTC was established in 1964 as the largest and best funded of dozens of such centers. The Center trained almost 2,000 people in its programs over its ten year history. The UTC may have been the only national training center, whereas the many others were more regional or local. It was staffed by urban church leaders including Don Benedict (United Church of Christ), Gibson Winter of the University of Chicago Divinity

School, Marshall Scott (Presbyterian), James P. Morton (Episcopalian) and Walter Kloetzli (Lutheran).

Two simultaneous movements in the 1960s influenced the character and the direction of the UTC. These included community organization theory and practice, following Saul D. Alinsky, and the Civil Rights Movement. Reflecting these movements, the UTC developed a curriculum in 1963-4 that included attention to racism, community organizing, industrial, metropolitan and central city ministries.

The UTC sought to train pastors, laypersons and students to engage the realities of metropolitan urban society. By 1969, the project was sponsored by 19 denominations, the Roman Catholic Church, the Jewish Council on Urban Affairs, the Greek Orthodox Church, and forty black organizations called "The Black Consortium." In addition, funding came from the Ford Foundation, the Office of Economic Opportunity (OEO), the US Commission on Civil Rights and the American Association of Theological Seminaries.

In contrast to usual church practice, the UTC sought to elevate the "prophetic role" of the church. This meant that the church had a role 1) to denounce social injustice; 2) to build a new political community and; 3) to develop an effective community organization that has power. Like other action- training programs, the UTC utilized an experiential education method, called "Action-reflection"--an inductive process that emphasized the phenomenon of experience. Initially, UTC leaders supported "urban training" as a "continuous critical reevaluation of the human condition in a ceaselessly changing society." However, "action training" was preferred over "urban training," so as not to limit the scope of the training efforts to the "inner city."

Action training does not simply involve a reorientation of critical thinking by means of course, discussions, and excursions -or even fieldwork- but it is concerned with "formation" and "reformation" as integral elements of a whole. Formation becomes a continuous process of reformation of the trainee, his situation, [and] the institutions...this process, in UTC jargon, is called reflection-in-action and action-in-reflection.

A key method in "action training" for the UTC was the "urban plunge." The plunge placed students on the street for up to three days with a minimal amount of cash, with the assignment of learning firsthand the realities facing poor and homeless persons. This was viewed as the best way to become acquainted with poverty and powerlessness accompanied by the anonymity of being on the street without social status or economic means. Its purpose was to gain "a view from the bottom."

In addition to the Plunge, the UTC had a structured curriculum. The "issue seminar" sought to analyze a specific issue or theme such as urban planning, the control of the ghetto, economic development, political freedom, and the role of protest in politics. In 1968, an issue seminar sought to critique and understand the Model Cities program, the government-sponsored urban policy under the Johnson administration.

An analysis of ghetto problems led UTC leaders to conclude that a chief source of poverty in the city was underschooling. For the leaders, the ghetto was "a colony" of the city, and residents were exploited and kept dependent due to their powerlessness. A key issue was to develop a power-base for the victimized, to encourage black-control of black projects, and to shift the analysis away from the "black condition" to the "white problem" of racism and economic exploitation.

The UTC concluded in 1969: Most of the disadvantaged, who live in the ghetto, are ill-housed, ill-fed, ill-clad and ill-educated. These persons have been studied, interviewed, programmed, and made many unfulfilled promises by churches, educational institutions, social and governmental agencies. They are looking for tangible rewards. Talk is cheap, but it takes money to buy land...

A "theologizing seminar" asked questions based on participants' theological or ideological perspective. UTC participants were interested in "radical social change" and were wary of "indoctrination." Field assignments were critical, and UTC students worked in a variety of political, industrial and community organizations. Critics of the approach argue that the theology and integration were impartial, and students were left without a theology and without an integration with other parts of the seminary curriculum. Yet, the assumption of action training was that people more frequently "act their way into a new way of thinking rather than vice versa."

Despite tensions, the UTC welcomed ethnic and racial minorities to share the leadership in the Urban Training Center. Dr. Archie Hargraves was active on the west side of the city, and the UTC was supportive of open housing issues in 1966-7 when Dr. Martin Luther King, Jr. and the SCLC came to Chicago. Other African-Americans active in the UTC included C.T. Vivien and Carroll M. Felton. C.T. Viven led direct action protests at the YMCA and Red Rooster stores for insensitivity to the black community and a lack of affirmative hiring practices for African-Americans. Viven argued that a new model of race relations was needed. Integration as a strategy was dead, and should be replaced by a new model, mutuality and interdependence. For the director, Jim Morton, who was white, the problem was how whites "joined the poor of Yahweh" and how they might stand-up to white racism and militarism.

At its height, and with Ford Foundation support, the UTC had a budget of over \$500,000 in 1969. However, the funds were hard to maintain and by 1973 the program ceased to exist. Several other programs have developed in the tradition of the Urban Training Center, although none with the flair and resources of the parent. The programs which remains today is Seminary Consortium for Urban Pastoral Education (SCUPE), founded in 1975.

Conclusion

These three institutional manifestations--the Settlement House, community organization and urban training--are still influential. Each had its strengths and weaknesses, but

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An Urban Church Memoir:

An Interview with Msgr. Jack Egan

by Maureen Hellwig

In Chicago, when one thinks of leadership in the arena of social justice, there is one name that has been on the list for almost 50 years -- Monsignor Jack Egan, a priest of the Catholic Church since 1943. When the *PRAGmatics* editorial committee decided to explore the evolution of faith-based leadership in community organizing and development in Chicago, an interview with Egan was determined to be a critical element of that exploration. *PRAGmatics* interviewed Father Egan in his office at DePaul University where he is attached to the university's office of community affairs.

By way of background, Egan recalls growing up in the Ravenswood area on Chicago's north side where his family belonged to Our Lady of Lourdes parish. He attended DePaul Academy and spent a year at DePaul University before entering the seminary. He was ordained in 1943, and for his first assignment, was sent to St. Justin Martyr, an Irish parish on the south side. After only three years of parish work, Cardinal Stritch asked Egan to take responsibility for Chicago's Cana Conference, a marriage preparation program of the Catholic Church. This represented a major citywide responsibility for a relatively newly ordained priest, and brought Egan into regular contact with church leaders surrounding the Cardinal, as well as the Cardinal himself. He directed the Cana Conference for ten years, 1947-1957.

It was during that period that Egan met two important people in his life, and in the life of Chicago, Father Voillaume, the founder of the Little Brothers of the Poor, and Saul Alinsky. Theologian, Jacques Maritain, a friend of Father Voillaume and Saul Alinsky, introduced Egan to Alinsky in 1956. When asked what sparked their 15 year friendship, Egan said: "As I got to know Saul, I said to myself: Here is a smart man who could be earning a lot of money doing something else. When I asked him why he did what he did in the Back-of-the-Yards neighborhood, and why he founded the Industrial Areas Foundation (IAF), he responded that he just couldn't tolerate seeing little people get pushed around."

The first two church-sponsored organizing efforts that Egan was involved in were located on the south side. He recalls that Father John McMahon, Pastor of St. Sabina's, complained to Egan that it seemed like the only agenda of neighborhood organizations was to keep Blacks out. To address this issue, the Organization of the Southwest Community (OSC) was founded as a broader based, more inclusive organization.

Next, energies were focused on the Woodlawn community. Cardinal Meyer put up \$50,000 to help start The Woodlawn Organization (TWO). Through the IAF, Alinsky assigned Nicholas Von Hoffman to work with local

leaders. The most prominent leader to emerge was Rev. Leon Finney. That was 1960.

In 1961, Egan and Alinsky were called upon to help start a new organization in another area ravaged by expressway construction on the near northwest side. "The founding of NCO (Northwest Community Organization) was an important event," recalls Egan, "but what was more amazing was getting all the area pastors in the same room at the same time. The area consisted of an array of national churches -- Polish, German, Hungarian, Italian. I went around and collected money from each pastor and then we hired Tom Gaudette as the first organizer."

When conservative churchman, John Cody, became Chicago's Cardinal in the mid-1960's, Jack Egan, Dan Cantwell, head of Chicago's Catholic Interracial Council, and several other priests who were working full time in social justice ministries, were abruptly reassigned to parish work. Egan went to Presentation parish on the West Side. There he became involved in the Contract Buyers League that was organized to challenge the practice of exploiting lower income, generally Black, first time homebuyers who were persuaded to buy on contract, since home mortgages were not readily available to them at local banks. Then, if they missed one

payment, they lost their home and all the money they had already paid in, and owners would start the process all over with the next family, selling the same property over and over.

He recalls receiving a phone call one day from then 31st ward alderman, Tom Keene. Keene was Mayor Richard J. Daley's floor leader in the City Council and a powerful local Democratic party leader. Keene told Egan he didn't want those picket lines around buildings in his ward. "Get those Jesuits and nuns in miniskirts out of there," he threatened, "or I will stop contributing to St. Ignatius (high school)." Out of curiosity, Egan called the principal of the school and asked what Keene's contribution had been the previous year. It was \$50. The picket lines did not go away, but Tom Keene did. He was eventually sent to jail for using the US mail to commit fraud.

In response to the question: Why did you become committed to community organizing as a strategy? Egan reflected. "In the seminary we were taught to fight for the poor. Poor people can only be successful if they band together and hold political leaders accountable. Organizing is a tool for social justice." Egan also observed that organizing encouraged ecumenism. Churches of all denominations worked together on community issues. For example, Rabbi Marx and the Jewish Council on Urban Affairs were very active on the Contract Buyers League issue. JCUA

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Msgr. John J. Egan (Courtesy of Msgr. Egan)

Religion and Labor Organize for Justice

by Tom Lenz

The cultural revolution of the later twentieth century can best be understood as the triumph of the individual over society, or rather, the breaking of the threads which in the past had woven human beings into social textures.

Eric Hobsbawm, 1994

Markets reduce everything to commodities. We can have a market economy but we cannot have a market society.

George Soros, 1998

A generation or two ago, Chicago was rich in “social textures.” As late as the 1950’s, citizens had multiple opportunities to participate in public life through their political party, union, fraternal association, or church.

As the 20th century winds down, the new “global region” of Chicago is in the midst of an economic boom and a democratic bust. The institutions of civil society are weak and isolated. Politics is largely a spectator sport. Only the institution of the market is strong and growing stronger, suggesting we are on our way to the “market society” Soros warned against.

This reality prompted local religious and union leaders in 1995 to initiate a multi-year organizing drive known as Chicago Metropolitan Sponsors (CMS). The Sponsors sought nothing less than to reweave the elements of civil society in the Chicago region into a powerful new whole. \$2.5 million dollars were raised for the effort from African American and white Christian churches, Jewish and Islamic organizations and three unions.

The Industrial Areas Foundation (IAF) was hired to oversee the effort, the largest and most diverse of its kind. On October 19th of 1997, the first fruits of the organizing were on display at the UIC Pavilion. More than 10,000 people came together to create a new, independently-funded “organization of organizations” called United Power for Action and Justice.

This new broad-based organization’s purpose was spelled out in the guidelines adopted on that day: “To build relational power for collective actions in the name of justice and the common good.” The news media were impressed but puzzled. How could you get that many people to work together for something as fuzzy as the “common good?”

Much of the answer to that question lies in two important organizing tools developed by the IAF in the 1970s and 1980’s: One-on-one relational meetings and leadership training sessions. The United Power organizing staff, which has never numbered more than four for the entire region, spent the better part of two years conducting over 10,000 “one-on-ones.” In the sessions, potential leaders were

probed for their values and interests. Sought out were everyday citizens, based in a religious or secular institution, who were “underemployed in public life.”

Once identified, these leaders were exposed to IAF’s organizing approach and philosophy in leadership training sessions. The most committed spent 10 days learning about the nature of power, civil society, and the nuts and bolts of building a broad-based organization.

The Sponsor’s hunch was right: There has been tremendous interest in creating an organization of regional scale and intentional diversity. As of the summer of 1998, 212 institutions have joined and pledged \$500,000 in annual dues. Most of these institutions are religious in nature: Catholic parishes in Pilsen and an Islamic mosque on the North Shore. A Lutheran church in Edison Park and several large Black Baptist churches on the South Side.

But United Power also has secular institutions as members: Unions, community organizations, and nonprofit health centers. So while many United Power leaders act on religious values, many are involved because of secular democratic beliefs.

How does this big, complicated institution actually work? The organization’s guidelines create two levels for action: “Assemblies” of local organizations and a regional “Steering and Strategy Team” made up of leaders elected by their assemblies.

This means that the Evanston Assembly can work on matters that are important but local – such as the city’s refusal to allow a large, diverse church to worship in a building it bought – and help shape strategy on issues of regional importance. Two priorities for action at the regional level are affordable housing and access to health care. Winning on these issues will require the engagement of the full spectrum of city and suburban member organizations.

Will it work? Can United Power bridge the racial and geographic divides that keep people of good will isolated from each other? Time will tell, but the initial signs are positive. Hundreds of new leaders have been identified and trained. Institutions that formerly operated with little knowledge of each other’s traditions and interests are linked. And the first few battles have been won.

With hard work and a little luck United Power may fulfill Tocqueville’s goal for political association: To act as “great free schools to which all citizens come to be taught the general theory of association.” And that will most certainly mean more for our struggling region than a third airport.

Tom Lenz is a Senior Associate at University of Illinois at Chicago’s Great Cities Institute and a cochair of United Power for Action and Justice. For More Information call 312-996-7963.

UPAJ’s purpose...to build relational power for collective actions in the name of justice and the common good.

The Urban Jewish Commitment to Community

by Molly Bougearel

The Jewish Council on Urban Affairs combats poverty, racism, and anti-Semitism in partnerships with Chicago's diverse communities. Working throughout the city gives JCUA a unique understanding of the economic, social, and racial challenges which inextricably link all of our residents. Recognizing that we are only as strong as the weakest among us, JCUA pursues social and economic justice for Chicago's most vulnerable neighborhoods by promoting a vision of empowering communities from within.

JCUA is guided by prophetic Jewish principles. *Tikkun Olam* commands Jews to reconstruct the world by reaching out to those in need. *Tzedakah*, from the Hebrew word *tzedek*, translates as justice. According to Maimonides, 12th century philosopher, the highest form of *Tzedakah* is to help people help themselves.

JCUA works with grassroots organizations on issues such as affordable housing, job creation, community reinvestment and neighborhood stability. By partnering with other racial, religious and cultural communities, JCUA fights racism and anti-Semitism and contributes to greater cross-cultural understanding.

Working within communities is the cornerstone of JCUA's commitment to Chicago. Since its founding, JCUA has pursued community empowerment by creating partnerships with grassroots organizations and leaders in Chicago's diverse communities who share our vision. Based on an understanding of community empowerment that begins with respect of the existing local leadership, JCUA does not impose an agenda, but rather, learns and takes direction from those it assists. JCUA helps them achieve their goals by bringing necessary resources and teaching specific skills often lacking in the neighborhoods.

JCUA's efforts to promote enlightened public policy on poverty and race issues is driven by our community work. JCUA investigates critical challenges facing our city, builds coalitions with grassroots organizations and helps educate the media, public officials and the general public on the impact of critical urban problems.

Encouraging Jewish individuals, organizations and synagogues to join us in working with Chicago's diverse communities is an important part of JCUA's mission. JCUA offers a myriad of advocacy opportunities, educational programs and hands-on neighborhood experiences which help our 5,000 members learn from their work as they help communities.

Born out of the civil rights movement, JCUA was founded in 1964 by Rabbi Robert J. Marx during a time when Jews were part of the white flight to the suburbs as African-Americans moved into the city. He, along with cofounder Lewis Kreinberg and a group of local Jewish leaders, believed that Jews needed to look outward, be a part of the larger community and participate in the local struggle in Chicago.

Through the years, JCUA staff and lay leaders have made themselves available to organizations in communities across the city in the name of local empowerment and advancement. JCUA stood with Martin Luther King Jr. during his campaign for open housing and school desegregation. JCUA supported the Contract Buyers League, a coalition of African-American homeowners, whose homes were threatened by foreclosure due to inequitable real estate practices. Efforts with the Pilsen Housing and Business Alliances and the 18th Street Development Corporation helped residents create economic development strategies and fight displacement. JCUA supported government reform and worked to ease racial tensions with government during Mayor Harold Washington's administration. As part of a strategy to alleviate homelessness, JCUA fought to preserve single room occupancy hotels. Finally, JCUA helped create some of today's long-standing organizations such as the Chicago Rehab Network, Chicago Coalition for the Homeless, and Lakefront SRO Corporation.

Today, JCUA is at the forefront of pressing issues affecting Chicago's most at-risk communities. Two such communities are Cabrini-Green and Pilsen. Cabrini-Green tenant leaders have been working to revitalize their community over the last several years. Unfortunately, these efforts were jeopardized when the Chicago Housing Authority and the city developed a plan that creates significant displacement of residents. JCUA supports Cabrini residents efforts to develop their community, organize tenants and educate the public. In Pilsen, a Mexican working class neighborhood, local leaders recently formed the Pilsen Alliance in response to development plans that could threaten Pilsen's future. The group works to ensure that businesses and residents are not displaced. JCUA is helping to build the Alliance and to research the development forces impacting the community.

After 34 years, the leaders of JCUA stand firmly behind the values and prophetic principles in which JCUA was originally founded. JCUA rededicated itself to these principles last year by launching a campaign to increase its direct assistance to local groups. As JCUA's resources increase so will the number of communities its supports. JCUA also formed the Associate Division a few years ago. This young professional arm will ensure that the JCUA and its mission will live on in perpetuity.

JCUA's philosophy was perhaps best summarized by Rabbi Marx in his recent interpretation of Deuteronomy: "Justice, justice shalt thou pursue. The first justice is the challenge to understand. The second justice is the challenge to act. May we have the courage to do both".

Molly Bougearel is the Associate Director of the JCUA. For More Information call JCUA at 312-663-0960 or write to 618 South Michigan Ave., Suite 700, Chicago, IL 60605.

The Black Storefront Church: Building Community One Soul at a Time

By Cynthia R. Milsap and Bernice Taylor, Ed.D.

In the fall of 1996, the West Humboldt Park Family and Community Development Council met with representatives of DePaul University's Egan Urban Center, the university's community-based research arm, to discuss ways that the Center could use its expertise to assist the Development Council. The West Humboldt Park Family and Community Development Council is an umbrella agency which consists of community residents and representatives from approximately 80 community-based agencies and organizations (i.e. Nia Family Center, Strive employment training program, block clubs) who work together to provide leadership to guide the development of the West Humboldt Park community. It is a predominately African-American section of the Latino-based Humboldt Park area. The community is a mix of single homes and rental buildings. The neighborhood's East-West boundaries are between Kedzie and Pulaski and its North-South boundaries are Lake Street and North Avenue. It is a neighborhood which faces typical inner city problems: drugs, gangs, poverty, joblessness, and an inadequate number of community-based businesses and industries.

At the initial meeting, the Development Council's executive director, Sheila Perkins, said that the Council wanted to link with community churches and find ways to work collaboratively with them on community development projects. Her staff had already begun compiling a list of churches in the area, but due to limited resources was unable to give it the follow-up attention needed. She asked for the Egan Center's help in determining the number, size, and denominations of black churches in the area, the key contact persons, and their community development activities. She was also interested in learning whether or not they would be willing to work jointly with the Council on community building efforts." The relationship between an organization and the ministers is so crucial," says Perkins. "You cannot do community development without church involvement nor a faith-based

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process, especially in African American neighborhoods," she adds.

It was decided to begin with and to focus on those churches which belong to Christian denominations founded by African Americans. These churches include Black Baptists (National Baptist Convention, National Baptist Convention Association, and Progressive National Baptist Convention), Pentecostal (Church of God in Christ), and Methodist (African Methodist Episcopal, African Methodist Episcopal Zion, Christian Methodist Episcopal) and their spinoff groups. Since the majority of Black Christians belong to one of these groups (80%), it was a logical first step for researching the role of churches in an African American community.

Most of the research on the role of Black churches and community development focuses on its civil rights and social change organizing role, its direct social services (food, clothes) or its community economic development projects (Morris, 1984; Lincoln and Mamiya, 1989; Billingsley, 1994; Hill, 1994; and Malone, 1994). These studies usually focus on the contributions of larger churches. In fact, Billingsley (1994) noted that small, single-pastor churches usually were less likely to sponsor community development projects since they generally do not have the personnel or the financial resources to

do so. Consequently, many researchers may assume that since small churches do not have the resources needed to provide typical community development projects they are not involved in community development work at all.

However, this question is difficult to answer since most researchers have not studied the contributions of storefront churches. Among those who have researched these churches, there is the tendency to compare the work and role of small churches with that of larger churches which have more staff, resources, and usually, more political and economic clout (Lincoln and Mamiya, 1990; Billingsley, 1994; Malone, 1994). The problem with this approach is that the comparison is done without first identifying and affirming the unique role and contributions of these smaller churches. There is also a tendency to forget that many of today's large Baptist and Pentecostal congregations were once housed in storefront buildings.

History of the Black Church

It is no accident that many of the social leaders in the African American Community are ministers or have come from a tradition of active involvement in the Black church



Grace Deliverance Tabernacle is one example of the Black storefront churches along Chicago Ave.

(Rev. Jesse Jackson, Dr. Martin Luther King Jr., Congresswoman Barbara Jordan, Mayor Harold Washington, Pastor and Labor leader Addie L. Wyatt, and child advocate Marian Wright Edelman). The Black church is an institution whose very existence is founded upon sociological differences resulting from the interpretation and practical application of a common Christian doctrine: the equality of humankind.

The Black church movement, a trend toward Black self-separation and governance for the purpose of self-determination and self-reliance, is generally thought to have begun with Richard Allen and the blacks who walked out of St. George's Methodist Episcopal Church in 1787. African Americans, weary of worshipping in "integrated" churches which had segregated seating, decided to leave white dominated churches and to establish their own churches. African Americans decided that although they had to deal with social segregation, that they would not tolerate religious or spiritual segregation. For Allen, it was the act of being pulled from his knees during prayer which proved to be the last straw. Blacks separated from white churches so that they could create an affirming and liberating worship environment where they could work together to meet their spiritual and social needs. Unlike segregation, voluntary black separation was for the purpose of creating a "space" for mental and physical survival, emotional and spiritual healing, and future progress.

After Allen's separation from St. George, he joined with Absalom Jones in the development of the Free African Society, a mutual aid society, which pooled resources to meet the social and economic needs of blacks regardless of religious affiliation. The concepts of mutual aid societies and "self-reliance" which were retained from the African tradition of "family" and cooperative economics became the core philosophy of the Black church's ministry and shaped Black organizing such as the civil rights movement and the NAACP.

Methodology

The request for research on Black churches led to a partnership between DePaul and the Development Council. The partnership was facilitated through the auspices of the Policy Research Action Group (PRAG). It was agreed that DePaul's Egan Urban Center would link the Council with the faculty and student resources needed to design and conduct research on the area's Black churches. A team of DePaul collaborated with community researchers to survey the area and to identify the churches.

During the first year of the two-year project, Maryann Bolton, a PRAG graduate student researcher at DePaul and a Westside community resident and church activist, gathered information and met and worked with the area ministers. An undergraduate intern, Anna Long, and a community resident, Barbara Scott, also assisted on the project.

Provisionally, the Ministers Alliance of the 11th District Police Department launched a community-wide Prayer Vigil Project, in which Maryann volunteered to help

contact ministers and to update the mailing list. The Prayer Vigil was a community-wide day of prayer where volunteers from area churches would pray for the community simultaneously on designated community street corners. The purpose of the vigil was to raise community awareness and involvement around concerns for the community's children and general safety issues. Her dual involvement, born primarily of her own personal interests combined with her involvement with the PRAG research project, proved pivotal in opening the doors for future pastoral interviews. Once a general survey of churches in the area was completed, she began interviewing area pastors, starting with those with whom she had worked with on the Prayer Vigil project. She inquired about their community services and activities as well as their vision for ministry and community development.

As researchers, the first step was to identify the Black churches in the area. This was done by looking a telephone lists, calling churches, talking personally with pastors, and conducting a walking canvas of the churches in the neighborhood. Through our research we found that there were 35 active Black churches in West Humboldt Park. Of these 26 held services in storefront churches, 6 were in traditional church buildings, and 3 were in homes. The majority were black Baptist or Pentecostal denominations. A storefront church is one that has converted a retail space previously used for business into space for church worship and services. These churches do not have the traditional church structures complete with church steeple and brick. Typically, most of these churches have 100 or fewer members. Additionally, in West Humboldt Park most of these churches—22 of them—are located on Chicago Avenue along the community's business strip within an 8-block radius, between Kedzie and Pulaski.

Data Analysis

After reviewing our findings, we began to notice similarities between the type of activities and services that these smaller, primarily storefront churches, were providing. Although they were not able to financially sponsor housing and other large community development projects, there was something more central to the community development process which they were faithfully cultivating. Regardless of location or years of operation, the pastors were busy committing their time, energy, and in many cases their own money to meeting the personal needs of their parishioners.

This was a very important finding since the "storefront" structures used by smaller, African American churches are often mistakenly viewed as the only indicator of the church's value to the community. They are sometimes viewed negatively as part of the blight and pathology of the community. But within these converted buildings are the essence of the cultural and social value which is part of the Black church tradition. While scholars and activists in community development have historically focused on churches with larger congregations and budgets, there has been a tendency to overlook the value and activities of small

storefront churches. Many community development organizations, such as the West Humboldt Park Family and Community Development Council, are surrounded by storefront churches which, by their very existence, serve as a community gathering point and a potential resource.

Needing to harness all available community resources, the Development Council recognized the need to find ways to work with the churches within its geographical boundaries.

A look at West Humboldt Park's Black churches reveals a profile of persons who are committed to providing personal care and attention to their members and others. Many of these pastors, work full-

time jobs or have other income sources outside of the church. The independent nature of these churches requires that they be self-sufficient institutions. While ministers receive offerings from members as contributions toward a

salary, most of the churches are too small to provide market salaries. Unlike larger denominations that can subsidize local parishes with regional or national finances, most Black churches cannot and do not have access to the subsidies common to mainline white denominations such as the United Methodist and Catholic churches. The Baptists are totally independent and congregationally based. Pentecostal churches are locally independent but have a hierarchical structure which they can choose to relate to or not. African Methodist Episcopal Churches are the most connected financially and operationally with directives from its denomination's regional and national officials. Consequently, these "high-maintenance" congregations place demands on their pastors daily to respond to their personal needs all during the week, even though the church buildings are usually only open on Sundays and Wednesday evenings.

This finding is consistent with the overarching organizational paradigm of the Black church as family. Every one is sister or brother, if not Deacon or Reverend or Mother. Understanding this concept of "family" informs one's understanding of the role of the church in the lives of African Americans. Study of traditional African practices reveal that the religious leader is not only the political leader, but also the head of the family. The pastor is both the actual and symbolic political and economic leader. The role of the pastor is similar to the role of extended family, where everyone turns to the pastor, as the father or mother figure. As such they are not only called upon to preach and teach but to pray, mediate, advise, feed, house, clothe, and serve as an advocate on behalf of their members to social service agencies, potential employers, and city agencies (Lincoln and Mamiya, 1990; Massey and McKinney, 1976).

Walter Malone (1994), a pastor and Black church scholar, noted that the church "sees itself as extended

family, to help pay the rent or light or gas bill for a parishioner who experiences an economic crisis. Many young men and women have received significant educational scholarship from their churches. . . One of the dynamics of the Black Liberation experience is that of fellowship" (p.39).

Sociologist E. Franklin Frazier (1974) described the Black storefront church as part of the urban phenomenon which helped Blacks who migrated from the South to transition and assimilate to city life. Referring to the members of storefront churches, he said, "...they want a church, first of all, in

which they are known as people. In a large city church they lose their identity...neither the church members nor the pastor knows them personally" (p.58).

The value of the storefront church is deeply rooted in

traditions that have sustained the Black community since slavery. The Black church has historically been the center of Black life and community. In addition to its gospel music, preaching, and traditional worship activities, it has been an institutional catalyst for political activism, community economic development, and social change. Its activities have ranged from food distribution to counseling, political activism to housing development, daycare to entrepreneurship (Malone, 1994 ; Lincoln and Mamiya, 1990).

A look at the nature and role of storefront churches in West Humboldt Park revealed that although different in size, the magnitude of the "spiritual" work of these pastors and churches is sometimes immeasurable. Unlike the social organizing movements or large economic development projects of larger churches, storefront churches provide one-on-one spiritual and moral development that lifts spirits, shapes visions, and makes their socially and racially oppressed members believe that they are worthy and that change is possible. This one-on-one community building through building up individuals and their faith in themselves is facilitated by modeling the spirit of care. "The only way you can redevelop a community is you have to build it from the inside out...beginning with residents. And that is probably the hardest task, because you're changing ideas and minds," said Perkins.

Growing People: Restoring the Spirit of Hope

Discussing her ministry, Pastor Ann Brooks said, "We believe in sharing and caring for other people in the community, and because of that, the drug trafficking has ceased I would say about 90 percent in the area around the church. . . I believe the Lord led me here because of the infestation of drugs and children who were alone in the streets with no direction. And, consequently because of

"You cannot do community development without church involvement nor a faith-based process, especially in African American neighborhoods,"

that, we have ministered to over 75 children.”

Pastor of Ruby Memorial African Methodist Episcopal Church on Pulaski, Pastor Brooks noted that she makes it clear that the sale of drugs is not allowed anywhere near the church. However, she believes that it is important to deal respectfully with those who have gone astray and to provide alternative activities and an atmosphere of love and guidance.

This speaks to the core ministry and method of community development of the Black church, the sponsorship of activities which provide a positive cultural/spiritual identity and foster the development of Black Christian moral values. At the heart of this moral value system is the conscious process of continual goal-setting, self-reflection, self-correction, and growth—all elements which are key to human and character development. An affirming atmosphere contributes to the development of individuals who are self-assured and motivated to achieve personal excellence while simultaneously remaining conscious of their commitment to be morally and socially responsible to others (Paris, 1995; Lincoln and Mamiya 1990; Frazier, 1974).

The churches affirm one's self worth by preaching the gospel of love and forgiveness and by creating an environment where one hears, sees, and feels valued. It is a space where the human soul is treated with dignity. A place where one's vision of the future is sowed with possibilities and nurtured with personal care. A place where people see others in charge who look like and care about them. It is where they have opportunities to learn by participating in church activities (choirs, usherboards), and serving (visit the sick, food pantries, tutoring, and voter registration). Where they are recognized, applauded, and encouraged to continue their movement toward proficiency and service. It is a place where one's effort is valued, where members learn to plan programs, raise money, and to care and serve others. It is a place where dreams and hopes are instilled and nurtured through the practice of community—the practice of mutual caring and encouragement, the practice of affirming one's African American identity and of sowing seeds of positive expectations and possibilities (Massey and McKinney, 1976; Lincoln and Mamiya, 1990; Frazier 1974)

Steve Burt (1988), in writing about the benefits of the small church, says that it is intergenerational and places a high value on fellowship, intimacy, and meeting relational needs. He said that small churches have a high people priority. He also said that, “the cohesive force is not primarily theological, geographical (neighborhood), or denominational. The primary cohesive force is shared experience...much like the shared experience which holds an extended family together” (p. 15). It is for these reasons that many professional and middle class people, some of whom have moved out of their childhood neighborhoods, continue to return to the church of their youth or to seek out smaller church environments. His observations are supported by the experience of a pastor in West Humboldt Park. “When she got married, all of her friends and family wanted her to get married in this great big cathedral or

church where she's at now. You know where she got married? Right here (in a storefront church),” said a West Humboldt Park minister.

Conclusion

Unlike other religious organizations or social agencies, these storefront churches do not have the option of serving African Americans or persons in need—they have an historical mandate and a personal responsibility to do so. The mission of the church is to provide an atmosphere where the human spirit can grow and develop. It does this by affirming one's African American identity and by wholistically caring for their spirits, souls, minds, and bodies. It is a place where dreams and hopes are instilled and nurtured through the practice of community—the practice of mutual caring and encouragement.

Community development involves the development of both the human and physical resources of a community. The development of relationships is key to this process because it is the sustained presence of an involved and organized constituency that drives ongoing community development.

The storefront church is on the frontline of the Black church's tradition of care and mutual aid. Although it is this same care which is the heart of the ministry of many larger traditionally Black churches, in the storefront church care is delivered personally not programmatically. It is the nurturing of the spirit of hope through positive affirmation and personal care and contact that provides the “going power” or the “inspiration” for people who will be at the heart of the community development process.

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TRP: Baptized to Transform Pilsen

by Susana Vasquez

"It is through the church that my desire to participate was born. In the Christian base communities I reflected on the importance of putting our faith into action."

Maria Guzman, Board Member
of The Resurrection Project

At a recent organizational retreat, leaders from The Resurrection Project (TRP) were asked to reflect on the organization's past, focus on its present and envision its future. The words and imagery they used to describe the organization exemplify the faith-based approach taken by pastors and lay leaders since TRP's beginnings.

The Resurrection Project is an institution-based neighborhood organization founded by a coalition of seven Pilsen churches in 1990. TRP was not simply founded in May of 1990, it was *baptized* in a church ceremony complete with padrinos and madrinas (godparents). The mission is to build relationships and challenge people to act on their faith and values to create healthy communities through organizing, education and community development.

TRP's roots go back to a group of pastors and lay leaders who made the decision to hire a community organizer, develop new leadership and improve their community. Leaders held house meetings, organized street masses, and challenged others to participate in Christian small base communities. In these small base communities, residents' reflections on problems led to mobilizing around issues to shut down drug houses, improve garbage collection, and build new homes on vacant lots.

According to 1990 Census figures, Pilsen is home to some of the oldest housing in the city, only one-fourth of the families are home owners, and one-third of its largely immigrant Latino population lives in poverty. The Resurrection Project's leaders, however, did not define themselves by these numbers. From the beginning, TRP's vision has been to build upon the neighborhood's strengths: its churches, vibrant businesses, cultural pride, extended sense of family and strong faith. Winning \$2 million in commitments from the City of Chicago to develop 100 new homes on vacant lots was more than a home ownership program, it was the leaders' solution to *rebuilding the walls* of their community and stopping the *exodus*. When a founding member, St. Vitus parish, was shut down and boarded up, TRP's leaders organized, strategized and fundraised to *resurrect* the church by building a new day care center.

In the past eight years, The Resurrection Project has

established itself as a model for creating and sustaining faith-based community organizing and development. By organizing through its member parishes, TRP has built institutional power, developed community leadership, won new investment, and renewed a spirit of promise in Pilsen.

TRP has created affordable housing for more than 500 residents by building 100 new homes and renovating 55 rental apartments. Examples of TRP's family and economic development accomplishments include the Guadalupano Child Care Center, which provides day care and after school programs to 204 children, and the Resurrection Construction Cooperative, which has incubated 30 new and emerging Latino-owned construction businesses whose annual total sales now exceed \$2 million. In recognition of TRP's past achievements and future vision, the Fannie Mae

Foundation recently named The Resurrection Project a Sustained Excellence Awardee, one of only ten awarded nationally. Keys to TRP's success have been:

- Building a foundation of relationships through community organizing and leadership development.
- Educating community residents on home ownership and other issues.
- Holding public meetings and other actions to build local ownership and hold officials accountable.
- Identifying and building the human and financial resources needed to bring about positive change.
- Producing, evaluating, and celebrating results in a manner that is consistent with the culture and faith of the community.



Maria Balderas of St. Procopius and TRP sepaks at SW Side Assembly of UPAJ. (Photo courtesy of TRP)

As Chicago's Latino community continues to grow, so must their institutions and relationships with other institutions. The Resurrection Project and its church leaders recognized this when it voted to expand its efforts to Little Village and Back of the Yards, and to become a dues-paying member of United Power for Action and Justice.

By building relationships, fostering stronger civic participation and organizing around local issues, TRP seeks to build stronger families and social networks. The stronger the social fabric, the harder it is to unravel. Within Latino communities faith is part of this social fabric. The Resurrection Project provides one example of how faith and action equals results.

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Community Partners in Faith and Action

by Kale Williams

Faith and Community Partners in Action is a collaboration of eight emergency food providers, 12 religious congregations and six departments of Loyola University with the goal of enhancing community services to the poor in the communities of Rogers Park and Edgewater.

The collaboration was an outgrowth of a 1995 lecture at Loyola University by Lowell Livesey, director of the Religion in Urban America Project at University of Illinois Chicago. A significant finding from this research was that many congregations, because of changes in size, resources and the time available from members, were less able than in the past to initiate and support community activities. Declining membership in many congregations and the trend that more people travel out of the neighborhood for religious participation further weakens the ties between congregation and neighborhood. Neighborhoods that once relied on religious congregations as wellsprings of social capital found these resources diminishing.

Some of those who heard the address arranged a meeting of leaders of religious congregations and Loyola faculty and administrators near Loyola's LakeShore campus to discuss how the university and religious congregations could be mutually helpful. A follow-up planning group, concerned about current and impending cuts in welfare benefits, invited local food providers to join the discussion. A mission of expanding and enhancing the food services in Rogers Park and Edgewater quickly emerged, and the name Faith and Community Partners in Action was adopted.

Loyola's Center for Urban Research and Learning is one participant, following its pattern of doing research at the request of and in cooperation with community agencies. In collaboration with the food providers, a survey of the demographic characteristics, income sources and amounts, satisfaction with food offered by the providers, and the extent of food insecurity of individuals receiving supplemental food was completed in November, 1997. The survey used a structured interview format, with the interviews conducted at the food provider sites as participants came for food bags or for meals. Participation was voluntary and confidentiality assured. The questions on food insecurity were drawn from earlier, national surveys tested for reliability--the Community Childhood Hunger Initiative Project. Jacqueline Beale-DelVecchio, a CURL research assistant, was the principal researcher, assisted by undergraduates from Loyola's Urban Semester seminar. A total of 117 interviews were completed.

The study had these purposes: To enable the food agencies to better structure and coordinate their programs (Site specific data was provided to the agencies.); to provide a base-line for measuring the effects of changes in government assistance programs; and to enable Faith and Community Partners in Action to anticipate and respond to community needs.

Sixty-four percent of those surveyed received some government assistance; 29% received welfare benefits. In

the prior six months, 3% had been cut off from welfare and 5% from food stamps. Thirty-five percent had food stamps reduced; 15% of Medicaid recipients had their benefits reduced. The effects of welfare changes were not substantial, in part because most people were not receiving this benefit. The small sample of noncitizens included no recipients of government assistance.

Two-thirds of this sample lived in rental housing. The share of income devoted to rent revealed the reason that many participants had to rely on supplemental food. Only 16 % of renting households had rent costs within 30% of income considered standard. Forty percent of renters paid at least 60% of income for rent. It seemed likely that many participants were trading one basic need for another--using limited funds for housing before meeting food needs.

Measures of food insecurity found that 65% of the participants were food insecure with hunger and another 20% were food insecure. In families with children, 50% were food insecure with hunger and 35% were food insecure. Food insecurity is defined as "the inability to acquire or consume adequate quality or sufficient quantity of food in socially acceptable ways, or the uncertainty that one will be able to do so."¹

Twelve percent of those previously unemployed had found jobs in the prior six months. Thirty-four percent of participants meet the State of Illinois definition for job readiness--prior employment and a high school diploma. Disability, lack of job availability, of training, and of transportation were frequent answers to questions about difficulty in finding jobs. In response to the survey's findings, FCPA has established a jobs task force to assess the availability of job training and placement services for this population, with the hope to provide needed enhancement to those services.

Partners in FCPA include six food pantries, one daily and one weekly soup kitchen, eight Protestant, two Catholic, one Jewish and one Islamic congregation and Loyola's participants-- Center for Urban Research and Learning, University Ministry, Institute of Pastoral Studies, Department of Food and Nutrition, Considine Chair in Applied Ethics, and Government and Community Relations.

Although there are as yet no dramatic additions to emergency food or other social services, the collaboration has brought greater attention and modestly greater resources to the food providers, who have been able to keep up with modestly increased demand. The early experience, less than two years, provides a base for other efforts, such as enhancing job services and opposing displacement of low-income families. The collaboration provides a convenient way for the university to share some of its human resources with the community and the mix of participating departments taps both intellectual and practical resources. Congregations find that they have complementary strengths and congregational leaders enjoy working together. The next test will be whether the congregational

part of this collaboration, until now heavily dependent on congregational leaders, can bring more members of their congregations to the table.

There are no precise measures of social capital, but it is clear in this case that actual and potential contributions to the community are greater than any of the partners could accomplish alone.

¹ Radimer, et. al. Understanding hunger and developing indicators to assess it in women and children. *Journal of Nutritional Education* 1992; 24:365-455.

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“Legacy” continued from page 9

newer more relevant models are needed. The early Settlement House pioneers lived in the community and fought for issues of justice in the political and legislative arenas. Unfortunately, the goals of empowering and developing local and indigenous leadership were absent. Power and control were kept by the charismatic, educated, middle-class, protestant leadership. Even though living inside the community, to a great extent Settlement House leaders remained outsiders.

As to the legacy of Alinsky, no one understood the pragmatic issues that accompany local political struggles better than he. Alinsky knew that political organizations respect the raw power of numbers, and that institutions operate on the basis of self interest. He hoped that actors would eventually move beyond narrow concerns to come together in large coalitions around what he called “enlightened self-interest.” Unfortunately, the legacy of Alinsky’s organizations shows how easy it is to capitulate to pragmatic ends rather than long-term vision. The Back of the Yards Community Council became protectionist, staving off the “infiltration” of nonwhite populations. TWO became a social service agency concerned more with developing a middle-income community than building housing for the less fortunate. Alinsky’s pragmatism and the organizations he created lacked a social vision. The more narrow and immediate goals of power and self-interest did not sustain a movement that might be more energized around issues of social justice or a vision of a new society. The Urban Training Institute for Christian Mission, like many urban training programs afterward, also had its weaknesses. Conflicts existed between educators and organizers, between “white” analysts and direct action proponents. Also, since it depended on funding from external sources, when the funding ran out, so did the project. Finally, the institutional support of the UTC was never resolved. Like other training programs, the question of ownership and control prevailed. Despite criticism of its methodology, the process of “action and reflection” was not the problem. It was rather a crisis of institutional ownership

and identity.

To address the growing needs of urbanizing society, faith-based institutions have had an important role in seeking the just peace of the city. The ecumenical programs of the past have had a significant impact, if only for a season. What is needed now are institutional mechanisms that combine the resources and stability of communities as institutions with the vision and goals of the communities as people. Contemporary community organizations such as the Metropolitan Alliance of Congregations (MAC) or the United Power for Action and Justice (UPAJ) are attempting to discover the necessary recipe for success and survival.

For More Information call Clinton Stockwell at 312-922-3234.

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fielded organizers in Lawndale and helped staff NCO. Methodist, Lutheran, and Presbyterian ministers joined Catholic pastors to make NCO the powerful organization it became in the 1960’s and 70’s.

“Churches are an important element in community organizing because they are prominent and, for the most part, permanent institutions in the neighborhood. They have contact with key people. Churches should be concerned with the welfare of the total community, not just the parish. Their mission is to bind up the community’s wounds, helping out with small problems and large ones,” Egan said.

“The role of the clergy is not telling people what to do, but being supportive of them -- to inspire, to teach, to walk *with* them, not work *for* them.”

When asked about the future, Egan said he realized that not all church leaders or community organizers welcomed the return of the IAF and Ed Chambers to Chicago. (After Saul Alinsky’s death in 1972, and in the less than friendly atmosphere of Cody’s term of office as Cardinal, IAF left Chicago for New York.) But Egan was proud of his efforts in encouraging Cardinal Bernardin to raise \$1,000,000 to support IAF’s return, as well as engaging other denominations to contribute as well.

“When I stood on the stage at the UIC pavilion last year with Rev. Finney, Bishop Brazier, Cardinal George, joined by Jewish and Muslim leaders, and labor leaders, and many other dedicated people to witness the formation of United Power, I had hope for Chicago in the 21st century.”

Maureen Hellwig is the PRAG Program Coordinator and the PRAGmatics Editor.

For further reading: Margery Frisbie, An Alley Priest: The Ministry of a City Priest. Kansas City, MO: Sheed & Ward, 1991. Sanford Horwitt, Let Them Call Me Rebel: Saul Alinsky, His Life and Legacy. New York: Knopf: Distributed by Random House, 1989.

Technical Assistance Tip: How to Raise Money From Religious Sources

by Eileen Paul

ResourceWomen is a consulting group based in Washington, D.C. that focuses on organizational, leadership and resource development for community based, local, regional and national organizations working for systemic or social change and empowerment of diverse constituencies. ResourceWomen developed the *Religious Funding Resource Guide* so that such organizations which are not denominationally or religiously based can identify support for their important work.

The work of such organizations fits with the justice and peace agendas of the many major religious institutions that want to meet basic human needs and deal with empowerment. Philanthropic giving by organized religion in the United States exceeds all the nation's corporations and secular foundations combined. Religious bodies together are the largest membership organization in the United States. People not only join, but they give regularly. In a faith framework, support of community based efforts for change is another way for religious institutions to do their own work.

The Guide includes funding guidelines, actual application forms and, where available, a list of the previous year's grants for each of 37 sources. These include Protestant, Jewish, Roman Catholic and ecumenical programs, generally what are often referred to as "main line, liberal to progressive", and largely white institutions. Major African American Church bodies and giving sources of ethnic churches (Greek Orthodox, for example) should not be overlooked by persons seeking funds and allies for change.

The sources included in the Guide apply broadly, in most cases nationally, and can be applied for by community-based and nonreligious groups. There are many specifically regional and local sources, or sources with very specific requirements (for example, a Roman Catholic Sister of a specific order must be involved in the project) which are not included. Also, other denominational funding programs apply to religiously- and denominationally- based activity. Several thousand religious bodies are potential sources of support, but have no formal application process. In truth, access to the largest percentage of religious support is not through formal application processes. Many sources are local and can only be learned about through local relationship-building. Information on these can be obtained from the denominations themselves.

Fundraising with religious bodies differs from foundation grantseeking. Religious institutions rarely consider themselves as "grantmakers". Their giving capacity is often a part of a larger social justice component in their structure and the staff managing the giving program have multiple other responsibilities related to a broader ministry. Programs are part of a larger denominational agenda which is usually decided annually in a major convening, and then implemented throughout the denomination's work. Religious institutions or churches will give support only if they see you and your work as part of their work. Relating

to you is something they will do in addition to their existing program objectives. Chances are you will raise funds only in so far as you successfully develop relationships with the constituency of the church, temple or religious body- locally, regionally and nationally. The quality, not the quantity of relationships will make the difference.

Grants from religious sources average between \$1,000 - \$10,000 with some few sources making larger grants of \$35,000 and up. However, religious institutions are also a source of supporters for your work. Churches or Temples in your local community are likely concerned about the same issues you are. They can be powerful allies if you involve them in planning and implementation of strategies for change. As a grantseeker you need to learn the social justice agenda and focus of the religious institution, and to understand that fundraising is basically an organizing task.

Build relationships in your local community with pastors, congregational lay leaders and mission committees (every local church parish will call it something different). Take a good look at your organization's Board of Directors. Find out who belongs to which churches, and who knows someone in them. Ask your members to talk with parishioners and their pastors. See if they would be open to your organization's doing an evening program at the church. Put the church on your organization's newsletter mailing list, and invite key members to your programs. If you have few connections with local churches, building these relationships can be difficult at first. Remember that one sure way of meeting the minister and congregational members is on a Sunday morning around 11 o'clock.

It is important to develop regional and national level relationships. In addition to contacting judicatories with phone calls and proposals, involve them strategically in your organization's work. Invite them to visit your community, attend a board meeting, or take part in an educational or fundraising event.

Maintaining relationships is just as important as building them; it may prove effective to build quality relationships with one denomination at a time. Good relationships in one denomination at one level can work across denominations at other regional and national levels. Once in the door, be persistent, and stay there. Don't ask for money on your first visits. Churches are resources for space, volunteers, printing, furniture, and for leveraging other support. This educational process never happens quickly. Churches have been around for a long time, and may not understand your urgency, but their support is critical. Looking to faith-based funders is a worthwhile organizing task which can result not only in funding support, but in allies, members, and resources.

For information on the Religious Funding Resource Guide and other publications, contact: Eileen Paul, Director at ResourceWomen, 4527 South Dakota Avenue, NE, Washington, DC 20017. Tel: 202 832 8071; fax 202 832 8078; e-mail: Rswmn@aol.com. To order the Guide send a check for \$82.00 to the above address.

Islam's Pillars of Faith Give Structure to Community Life

by Ayesha K. Mustafaa

Islam is based on five fundamental principles that not only establish it as a monotheistic faith, but also as a world community of believers who must exert themselves in their local community development, in social activism, as well as promoters and participants in the cause of political justice.

The premise is that God cannot be compartmentalized or excluded from the workings of everyday life, deeming Islam to be a complete system of life from birth to death and beyond. The "beyond" is greatly dependent on the deeds, actions, and intentions of the individual.

These principles are called the "Pillars of Faith", giving the Muslim worshipper and thereby the Islamic community a tent-like structure--transportable in the Muslim life, yet stable in the strategic placement of the pillars.

The first and most important pillar is belief in One God, The Only Creator of all the worlds of whom Muhammed is the prophet for 1418 years. The second is to establish regulated daily prayers, calling on the One God for help and giving all praise to God only, clearly establishing God's authority over the Muslim life.

The third pillar is fasting, a planned annual month-long practice where every able bodied man, woman and child of the age of puberty will from the time of sunrise to sunset fast from food and drink, abstain from sexual relations, restrain from angry discourse, and replace recreation with study of the Qur'an and increased prayer. The practicing Muslim will experience the hardship of deprivation for those basic necessities of everyday life. The end result expected is a more compassionate, more charitable Muslim, willing to speak out on behalf of the suffering, poor and oppressed.

The fourth pillar is charity. The Muslim is expected to pay charity, called "zakat". The formula is 2.5 percent of one's net income after living expenses--not just after taxes. This funding is for care of the impoverished, the homeless, the wayfarer, the orphaned--people in legitimate and dire need. Charity is a way for the giver to purify his or her wealth, so that wealth itself does not corrupt the soul. Charity, however, cannot be accepted from corrupt activities prohibited by Islam--including the sale of alcohol and pork, revenues from gambling and any income from known criminal activities.

Yet charity is more than just giving money, for the poor Muslim is also expected to practice charity. A smile to the depressed is charity. Removal of a harmful object in the road is charity. The intent to be charitable, even if the deed falls short, is acknowledged by God as good. Muslims say: matters are judged by intentions more than by end results.

The fifth pillar is to make the Hajj, or pilgrimage journey to Mecca, Saudi Arabia which is the First House, called the Kaa'ba, built for the soul purpose of worship for the one God. Hajj draws Muslims from all over the world into one place on the face of the earth, drawing up to two

million Muslims a year. Today there are 1.5 billion Muslims worldwide.

In this city and country, there are many examples of Muslim's living the pillars of faith. One of the oldest social service activities of the Muslim American community has been prison services. Malcom X was one great Muslim product of these efforts. Today, we have the National Association of Muslim Chaplains, which was formed in 1978 in New York under the leadership of Imam Warith Deen Umar. NAMC was formed to help address the needs and concerns of both male and female incarcerated Muslims. The first help is on a spiritual level, to help the person rehabilitate him or herself. NAMC also works as a referral, linking the released with agencies already in place to help in the transition back into society. Another national organization is Millati Islami, a Muslim group that aids individuals on to the path of recovery from alcohol and drug dependencies.

On the political front, the Muslims in political positions in the United States have formed the Coalition for Good Government headquartered in Washington, D.C.. The coalition pays close attention to the happenings on Capital Hill and in the White House, as events related to the concerns of Muslims. Also, there is the Council of American Islamic Relations also headquartered in Washington, D.C.. All of these organizations assist the Muslim with whatever need arises, particularly in countering such laws as "profiling" that may put Muslims and other groups at risk.

Here in the Chicago area the Hambar Center for Health and Human Services work on behalf of the abused, the homeless, the orphaned, and Muslim women and children. The center has been in operation for six years and recently opened a shelter in Wood Dale, IL. Another of its objectives is to raise the level of awareness within the Muslim community of the social needs of the most suffering.

The ministry of W. Deen Mohammed, located in Hazel Crest, IL is another local organization that aides local and national communities in projects such as maintaining mosques, running Muslim schools, and providing individual assistance to Muslims and to non-Muslim notable charitable causes.

In the Chicago area there are several examples of Muslim organizations which are concerned with maintaining Muslim Culture. The Ephraim Bahar Cultural Center is dedicated to the preservation of an Islamic culture in a non-Muslim society; the Muslim Community Center is a safe haven for Muslims of diverse backgrounds who are new to American culture; and the Harvey Islamic Center is dedicated to the preservation of Islamic history in America.

Ayesha Mustafaa is the editor of the Muslim Journal, a weekly newspaper circulated nationally for the Muslim American community. For more information call 708-647-9600.

The Alliance of Congregations Transforming the Southside (ACTS)

by Rhonda Washington

In late 1994 a group of eleven ministers from the near south side joined together and began talking about some of the problems facing them their congregations and their communities. Tired of the abuse and neglect both morally and ethically in regards to the conditions in the community, they felt there had to be a better way. In January of 1995 ACTS was founded with an interfaith celebration at Quinn Chapel AME in honor of Dr. Martin Luther King Jr. and the continuous missions of equality and justice.

The founding churches were: Quinn Chapel AME, Apostolic Faith Church, Hartzell Memorial United Methodist, Christ The Mediator Lutheran Church, Sixth Grace Presbyterian Church, Trinity Episcopal Church, Mt. Carmel Baptist Church, St. James Catholic Church, St. Elizabeth Church, Corpus Christi Church, and Holy Angels Church in partnership with the Gamaliel Foundation. Five new churches formerly known as the Southside Coalition merged with ACTS in the spring of 1997. These churches include: Avalon Park Community Church of The United Church of Christ, Crerar Memorial Presbyterian Church, Faith United Methodist Church, St. Clotilde Catholic Church, St. Felicitas Catholic Church.

ACTS has several missions. The primary mission is to be a voice for the people who have no voice. Through talking directly with the people both in our congregations and in neighborhoods around the churches we can better identify the issues facing the communities. By aligning together we can better address these issues by combining voices and resources.

In the continuous fight for justice and equality ACTS has waged many battles but remains focused and steadfast. Elite Finer Food in South Commons was selling meat past the expiration date. This was an issue in the area because of the lack of major grocery stores. ACTS approached the owners to resolve the problem and were successful. This was only the beginning.

In an area that is severely under-served for almost everything, there was a general consensus that the lack of a viable facility to meet the recreational, cultural, educational and service needs of young people and their families was the most salient concern. In the summer of 1995, the community identified the need for youth programs and a facility to house them. With the help of ACTS, St. James and the Illinois Institute of Technology (IIT), the vacant lot located directly behind the church in the 2800 block on State St. was targeted. Developers came out to consider the feasibility of that location and determined it to be suitable.

Given the go-ahead to pursue the purchase of the lot, leaders soon found the land had been promised to another developer. For two years the struggle for the lot continued. To their dismay, the city decided the lot would be used for office space and a car showroom. Down, but not out, ACTS in collaboration with IIT, Michael Reese Hospital, Mercy Hospital and Lakeside Bank has been able to secure

other land, and the development of the Family Life Center is in progress.

Drugs and gangs are a problem on the Southside. This too was an issue of grave importance. Locally, Avalon Park and St. Felicitas have worked on closing drug houses and have been successful in the endeavor. Marches were held in several communities around the churches. We have had two in the Avalon area to take back the streets in an effort to rid the neighborhood of gangs and drugs. Holy Angels marched through the streets in celebration of the tearing down of a drug building. St. James held a march on veterans Day this year through Dearborn Homes because of the break down of the gang truce. "The basic issue is that right now, young people in Dearborn Homes are shooting at each other...we're doing it on Veterans Day because there are people living in the inner city who are veterans of war every day of their lives," said Fr Frayne.

On March 30, 1998 at Hartzell Memorial ACTS held a rally to address the issues. The issues were identified as public safety and transportation. ACTS joined together with the people who share in the responsibility for solving it. Invited were the police commanders from all districts where churches are located, representatives from the States Attorney's Office, Nuisance Abatement, the Chicago Transit Authority, CAPS and the Chicago Housing Authority. ACTS committed to work together and continue the struggle and to accept and share in the responsibility of changing the neighborhoods. They established what are called "Sacred Zones":

The Ten Commandment of the Sacred Zone: Thou Shall Not...1.) steal, break in, or enter any place out of bounds or off limits to me; 2.) sell, buy, or distribute any illegal drugs within our sacred zones; 3.) participate, recruit, or practice in any gang activities; 4.) violate the human rights of others by use of abusive or derogatory language; 5.) cause any physical harm to ourselves or others by fighting or drinking. Thou Shall...6.) respect one another as people and neighbors and to continue to build our community; 7.) protect and preserve a safe environment for our children by providing them with education and recreation; 8.) honor our seniors by being observant of unusual activities and reporting any such activities to the authorities; 9.) respect the persons, property and traffic laws within our sacred zones; 10.) unite in holding accountable our public officials with the charge of helping carry out these commandments.

ACTS members hold to the belief that the solution for change comes from within not only each individual but from the community as well. The mission is to have the people in the community work together to make the changes; to be the voice of those who have no voice; and to teach people they can make a difference.

For More Information ACTS is located at 3330 S. King Dr., Chicago, IL 60616, or call 312-328-0721.

Book Review: *Churches, Cities, and Human Community*

by Jeff Bartow

How have churches sought human community in America's cities? What are the implications of these efforts for the future - the future of both cities and churches? These are among the central questions addressed by *Churches, Cities, and Human Community: Urban Ministry in the United States 1945 - 1985*.

In this volume leaders from ten denominations provide historical analyses of urban ministry in American cities during the forty years following World War II. The authors are themselves among the leading practitioners in the field of urban ministry. They include George D. Younger, Luther E. Smith Jr., Robert Michael Franklin, Norman Faramelli, Edward Rodman, Anne Scheibner, Richard Luecke, George Todd, Frederick J. Perella Jr., Donald R. Steinle, Loyde H. Hartley, William E. Ramsden, Kinmoth Jefferson, and James Melvin Washington. The editor, Clifford Green, frames the essays with an introductory chapter which contextualizes the histories that follow, and a conclusion which summarizes lessons learned and offers suggestions for the future of ministry in American cities. Finally, the book includes probably the most comprehensive bibliography on urban ministry now available, compiled by Loyde H. Hartley.

Green's introduction first identifies a range of questions the following chapters pursue. Their aim is both retrospective and prospective and can be summarized by the following queries: What has been understood by the term 'urban ministry', and what are the primary forms it has taken? What difference does understanding this history and these forms make for the churches' future practice of ministry in cities? He then considers the significant social and ecclesial factors shaping the history of cities in the postwar era. Among the factors he cites are the great migration of southern blacks to northern cities (between 1916 and 1960 more than six million people relocated in the north), the phenomenon of 'white flight' and capital to newly emergent suburbs (and the ensuing fracture of many metropolitan areas into affluent, primarily white, suburbs and poor core cities inhabited largely by people of color), the failures of urban renewal, the impact of the Cold War on the availability of resources to address urban poverty, and the civil rights movement and its struggles for racial and economic justice. He traces the tide of church growth in the years immediately following World War II, the subsequent decline in membership and resources in many denominations since the mid-1960's, the rise in ecumenical approaches to urban ministry, the effects of the Second Vatican Council on the Catholic Church, and the development of urban training centers and church based community organizing as new approaches to urban ministry. His reflections, while not lengthy, are nuanced and defy reduction into a brief summary.

The chapters which follow chronicle, along denominational lines, various perspectives on the history of the urban ministry. Significant achievements are identified. Among these are the church based community organizing which led to the Nehemiah Project in East Brooklyn, an effort

which enabled the construction of 2,300 homes purchased by working families, 40% of whom had previously lived in public housing; the formation of Bethel New Life, Inc., which began with the creation of a strong worshiping community in a struggling West Side Chicago neighborhood which has formed a community development corporation that by 1990 employed 500 people and had a budget of over \$5,000,000; and the creation of the Catholic Campaign for Human Development, which by 1985 had provided over \$60 million in grants to community organizations working for systemic change in America's cities. Common themes also emerge in the chapters. The problems faced, the constituencies served, the sectors of government engaged, the services provided, and the forms and methods of ministry applied are examined by the authors.

The culmination and decisive contribution of the book is Green's final chapter, where he culls these histories for insights into successful practices for the future. Two aspects of his analysis stand out: his critique of problem or 'issue driven' urban ministry, and his examination of the meaning of the term 'urban'. Green points to the litany-like recitation of issues in the preceding chapters and the limits that approach may impose on the ways both urban life and the ministry of churches are imagined and enacted. His conviction is that an issue-based focus can obscure one's ability to focus on the city 'as such', the city as a systemic, interdependent whole, as a metropolis, within which issues find their meaning and relationship with one another. He observes how the issues approach reflects the practice of the dominant culture, and runs counter to the most effective practices of urban ministry outlined in the preceding chapters. These effective, ecumenical practices "understood the city wholistically, as a metropolis, and so sought forms of the church that were congruent with that reality." This is also the sense in which Green considers and critiques the use of the term 'urban', when it is used to refer to the city's core only, and directs one away from an understanding of the city as metropolis.

Green concludes by reflecting on urban ministry appropriate to a metropolitan paradigm. He advocates an ecumenical approach that utilizes internal and cross denominational relationships to their fullest advantage, calls for an end to language and practices that perpetuate the urban/suburban rift that characterizes most cities and the churches that serve them, and speaks compellingly for a fully developed commitment to the training and involvement of the laity in public life.

I found this book to be an excellent resource on recent church history, consistent with the insights of broad based community organizing, and a provocation to further reflection.

Jeff Bartow is a community organizer at the Interfaith Leadership Project of Cicero and Berwyn. Clifford Green, Churches, Cities, and Human Community: Urban Ministry in the United States, 1945-1985, Grand Rapids, Mich: W.B. Eerdmans, 1996.

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