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| **First Parish in Concord** |
| **History and Impact of Social Action Grants** |
| **1968 to 2010** |

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| **John Lowe and David Dawson****October 2011** |

**History and Impact of Social Action Grant Making at First Parish in Concord: 1968-2010**

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**History and Impact of Social Action Grant Making at First Parish in Concord: 1968-2010**

# Foreword

# Social Action is a key component of faith for most UUs. At First Parish in Concord, it is our historic tradition.

# From the hosting of the first Provincial Congress in 1774, to fervent abolitionist work in the 1860s, to civil rights and Vietnam War activity in the 1960s, to a 500-person Anti-Iraq War march in 2003, our church and our ministers have long been involved institutionally in work for social justice.

# Also, groups of parishioners have worked consistently for social change. A random handful of current examples includes Amnesty International, Gulf Coast Works, Common Cathedral, Concord Prison Outreach, Communities for Restorative Justice, Crop Walk, Domestic Violence Network, Green Sanctuaries, Jericho Road Project, Open Table, and many decades of involvement in the UU Urban Ministry program in Boston.

# In addition to direct parishioner activity, First Parish has for more than four decades systematically committed part of its budget to “go out into the world” to support organizations and activities that promote, or provide, social justice. We make Social Action grants. We share part of our collective organizational wealth with others less fortunate, and those working to aide the less fortunate, just as many parishioners do through personal charitable giving.

# This report is a chronicle of 42 years of our Social Action Grant giving history. Parishioners John Lowe and David Dawson have carefully, comprehensively, and lovingly reviewed parish records, interviewed knowledgeable parishioners, documented findings, and analyzed many facets of this important dimension of our ministry. They deserve deep gratitude for this extraordinarily comprehensive labor of love.

# Eric E Van Loon

# Former Standing Committee Chair, SAC board co-chair, SAC Grants co-chair

# Introduction and Background

The purpose of this report, as part of First Parish’s 375th birthday celebration, is to document and celebrate 40+ years of Social Action giving through our SAC Grants program. It may also alert parishioners to the importance and effectiveness of this key part of the work of the First Parish (FP) Social Action Community (SAC). Over the years, social action grants have served as seed money for new and critical social justice initiatives, as a mechanism to connect parishioners with social action projects, and as a statement of congregational support for social justice and liberal religious causes.

This report does not attempt to describe all First Parish social justice philanthropy. Individual parishioners, the ministers, and many groups within the Parish, including the Women’s Parish Association (WPA), the Music and Religious Education programs, the Transylvania Partner Church, and others, have contributed hundreds of thousands of dollars to dozens of worthy causes through the years. Our church archives, from our founding in 1636 to the mid 20th Century, are replete with accounts of Parish generosity in the face of needs in the community and in the world. For example, during the mid-20th century from pre-World War II, until the end of Rev Daniels’ tenure (in 1956), contributions from the Parish—at one point as high as 20% of Parish income according to Daniels, were given away either by the minister, or by WPA, or the Trustees (which included Trustees of Parish Donations and Trustees of WPA).[[1]](#footnote-1)

This rich tradition of FP financial support for social causes and social needs sets the stage for the Social Action Grants program that continues our legacy of social concern, “going out into the world,” that we continue today.

This report focuses primarily on the Parish’s Social Action (SAC) grants program since 1968. It includes commentary on Parish policies concerning the amounts of funding, themes and topics of social action support, the impact or outcomes of grants, and the structure for, and process of grant making. We also note the important roles played by the ministers, Parish staff, and key Parishioners in the process of making social action grants.

The report proceeds chronologically through the 45-year history of organized Social Action activities and grants. Narrative on particular social action projects appears in the period when they started or first received a social action grant, even if they continue to be active to the present time. Appendix 1 shows more-detailed reference information, including selected data from pre-1965 FP Annual Reports. Appendix 2 shows notes from interviews conducted from December 2010 to April 2011 with the ministers, key staff members, and more than a dozen parishioners knowledgeable about particular grant recipients and/or the history of First Parish Social Action grant making.[[2]](#footnote-2) We are indebted for their participation and contributions.

# Beginnings: First Parish Social Responsibility Grants

In the tumultuous 1960s, liberal religious ministers and congregations struggled with the social upheavals of the time, notably the war in Viet Nam and Civil Rights. Reflecting on these social concerns, First Parish Minister Rev. Arthur Jellis recommended the creation of a Social Responsibility Committee in his 1965 Ministerial Report.[[3]](#footnote-3)[[4]](#footnote-4) He felt the Parish could develop lay leadership to spearhead social responsibility work and build on the generosity already apparent in the congregation through the work of groups like the Women’s Parish Association.

The following year (1966), First Parish mounted a special fundraising effort and raised $9,500 to support the social justice work of the Unitarian Universalist Service Committee (UUSC).[[5]](#footnote-5) In 1967, the Standing Committee created the Social Responsibility Committee (SRC) as an elected standing committee of the Parish[[6]](#footnote-6). Under the leadership of the first SRC chair, Mark Connelly, First Parish became a founding member of the Cooperative Metropolitan Ministry (CMM), an ecumenical service organization focused on low-income housing in Boston. SRC also undertook a multi-year project and relationship with a black church in the South End that needed funds and support for renovation projects after an apparent arson fire. The SRC participated with other churches in a major fund drive and raised $9,600 on behalf of the Reverend Vernon Carter,[[7]](#footnote-7) “a small man, a real force … although many in the church were opposed … ‘what are we doing spending money in Boston when we have plenty of needs here in the church?’”[[8]](#footnote-8)

The first budget line item for social responsibility -- $150 -- appeared in 1968. Over the next few years, this amount grew to $750, which included earmarked grants to CMM and the UUSC. Grant making during these early years was quite formal with the congregation approving social action-related contributions at the Parish’s Annual meeting.

Arriving in 1970 and making social action a major part of his ministry, Rev. Dana M. Greeley believed that, in addition to individual family private giving, the church as a whole should share some portion of its collective wealth with those in need. Dr. Greeley was strongly connected to the social justice activities of the Unitarian Universalist Association (UUA) nationally and internationally, and to the Unitarian Universalist Urban Ministry (UUUM) in Boston. First Parish firmly established its financial contributions to UU denominational social justice projects during Reverend Greeley’s tenure. These continue to today, and represent fully 25% of all FP social action-related grant dollars over the last 45 years. Dr. Greeley also established the tradition of earmarking FP Christmas service collections for social responsibility purposes.

# Context and Decisions About Social Action Grant Amounts

FP Annual Reports document more than $880,000 in Social Action grants since social action became a separate line item in the church budget in 1968. Pledge income represents about 80% of TOTAL operating income that First Parish uses to finance annual operating expenses, including ministers’ and staff salaries, facilities and utilities, denominational support, and all other Parish programs, including social action grants. Other sources of income include rental and RE income, plate collections, other gifts, and contributions from the Trustees of Parish Donations. Table 1 shows the proportion of the First Parish budget devoted to social action grants as well as other church activities over the 45-year period. About 4.7% of total operating expenses were devoted to social action grants over this period.

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| Table 1: Uses of First Parish in Concord TOTAL Income (1968 - 2010) |
| Operating Expense Item | Amount | Percent |
| Ministers  | $7,990.000 | 42.6 |
| All other salaries | 4,100,000 | 21.9 |
| Facilities | 2,750,000 | 14.6 |
| All other programs | 3,030,000 | 16.2 |
| Social action grants | 880,000 | 4.7 |
|  TOTAL | $18,750,000 | 100.0 |

Appendix 3 shows annual grant amounts and the corresponding percentage of subscriptions (pledges) from 1968 to 2010. Since the church made the commitment to make social action grants a part of its operating budget, these grants have varied between 2 and 7.5% of pledges annually.

**1971.** In consultation with Dr. Greeley, the SRC recommended to the Parish that 5 to 7% of subscriptions be designated in the annual budget for social responsibility grants. After “considerable discussion” at the 1971 Annual Meeting (Dana’s first), Social Responsibility giving increased nearly seven-fold to $5000 and represented 7.1% of the $70,000 budget for subscriptions that year.[[9]](#footnote-9)

Table 2 shows the recommended breakdown of SRC expenditures for the first Social Responsibility budget, presented at the 1971 Annual Meeting by SRC chair Herbert E. Goldberg.[[10]](#footnote-10) SRC giving continued at the level of 5-7% of subscriptions until 1976 when a combination of economic recession, other internal concerns (physical plant, Bi-Centennial celebration) and lack of lay leadership for social action resulted in a reduction in social action giving to between $2100 and $2800, or between 2 and 2.5% of subscriptions.[[11]](#footnote-11)

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| Table 2: Breakdown of SRC Spending by Category, 1971 |
| Percent of SRC Funds | Purpose |
| 48% | Local area programs |
| 22% | Housing and Black Affairs (Christmas offering additional) |
| 15% | International programs |
| 10% | First Parish Educational Program |
| 2% | Interdenominational contribution |
| 3% | Contingency |

**1980.** By 1980, galvanized by Dr. Greeley’s commitment and Parish-wide success in resettling the Ahumada family from Chile and other projects, the social action grants budget stabilized at 3.3% of subscriptions and would continue at this level until 1991; a strong signal of the church’s mission to help meet needs in the outside world. Also by that time, the SRC had become an “open-enrollment” committee, with membership open to all interested persons, rather than elected at the Annual Meeting, and better suited to accommodate the congregation’s wide and varying interests in social action.[[12]](#footnote-12)

Through the 1980s, social action grants grew from about $5000 to just under $10,000 annually, in part reflecting the growth of the congregation with the arrival of Reverend Gary Smith in 1988. Significant grants helped establish the Concord Prison Project (now Concord Prison Outreach[[13]](#footnote-13)), which makes important contributions to social justice in Concord today. FP social action grants to Concord Prison Outreach since 1980 have totaled over $30,000.

**1990.** In 1990, Social Action chair Loretta Ho Sherblom proposed that the Parish increase its social action giving to 5% of subscriptions.[[14]](#footnote-14) With Gene Brown, Betty King, Ted Osgood, Hrand Saxenian, Rich Stower and others speaking in favor, the 1990 Annual Meeting voted unanimously to raise the percentage as recommended. Annual social action giving grew from about $10,000 to $20,000 by 1995.

**1996.** Six years later, Trustee Peter Harwood and Treasurer Tim Jacoby urged that the Parish increase its social action giving to 7.5% of subscriptions. A unanimous 1996 Annual Meeting again voted “Yes.” This increase, together with rapid growth in church membership, raised the annual amounts of social action grants from $25,000 in 1997 to over $60,000 ten years later, in 2007. [[15]](#footnote-15)

**2004.** This rapid increase in social action grant amounts was not without controversy. Some parishioners disagreed on the appropriate sources of funding for social action, taking exception with Dr. Greeley’s formulation and proposing that special fund raising outside of the Parish’s annual operating budget support social action. In 2004, the Standing Committee authorized a strategic planning process and report that concluded that social action projects should be supported by special fund raising; noting that the total amount available for social action might well increase as a result. While this report was “accepted” by the Standing Committee, the larger priority in the mid-2000s was the development and implementation of a capital campaign for much-needed facility improvements.

**2009.** The Parish carried out the capital campaign successfully, but a consequence, together with the economic recession, was downward pressure on annual pledge amounts, which resulted in necessary and painful budget cuts. Social action grants became a target for these budget concerns and a proposal was made at the 2009 Annual Meeting to reduce the social action grant percentage from 7.5% to 5% of pledges for the 2009-10 fiscal year.[[16]](#footnote-16) The motion was defeated overwhelmingly, but the debate over social action grant financing endures.

# Policies for Allocation of Social Action Grants

Policies for managing the social action grants program have evolved over the years.[[17]](#footnote-17) Key developments in SRC grant making in the 1970s were an emphasis on giving to organizations that reflected First Parish and UU values, and using SRC contributions as seed money, or important start-up money, for new social action venture. For example, the SRC made grants, typically in the $100 to $300 range, to Amnesty International, the World Conference on Religion and Peace, METCO, the UU-UN office, CMM, and Service to Youth, Inc. (Concord). First Parish grants bolstered Parishioner involvement in significant outreach projects, including the founding of the Concord Human Rights Council (now the Concord-Carlisle Human Rights Council).

The mid-late 1970s also brought two successful refugee resettlement projects, the Ahumada family from Chile and the Diep-To family from Cambodia. Both these efforts had important involvement of the ministers and members of the congregation. “The ‘Boat People Project’ under co-chairs Claire Griffiths and Phil Villers, was established *with initial monies raised by contributions from the committee* and requests to the Parish.”[[18]](#footnote-18) The Parish repeated this success in 1998-2001 with the resettlement of four Albanian orphans from the war in Kosovo.[[19]](#footnote-19)

Total social action grant giving from 1968 to 1986 totaled about $50,000. Detailed records of grant recipients were not kept nor listed in the Annual Report, but the narrative shows strong support for activities of the UUSC, Amnesty International and local Concord youth projects.

The early 1980s marked the beginning of strong social action leadership demonstrated by lay leaders in the Parish and inspired by Rev. Greeley and active associate ministers. Successive strong chairs of the Social Responsibility Committee, Phil Villers and Richard Stower, succeeded in expanding the involvement of parishioners in social action by establishing project committees and engaging the ministers in social action projects.

Other organizations receiving significant contributions from First Parish during the 1980s included Planned Parenthood, Massachusetts Coalition for the Homeless, the Greeley Foundation,[[20]](#footnote-20) Amnesty International and Renewal House, an important domestic violence program of the UU Urban Ministry.

Renewal House and UU-supported programs for urban youth in Boston represent some of the most significant social justice programs undertaken by the denomination.[[21]](#footnote-21) Since 1985, First Parish has directed social action grants to Renewal House totaling nearly $60,000, as well as grants for similar amounts for Funderberg Youth and Scholarships (high school-aged youth) and Stand High Stand United (middle school-aged youth). First Parish financial support and individual parishioner involvement in these UUUM programs, along with other Boston-area UU churches, has been crucial to the success and survival of these programs. Under the leadership of Loretta Ho Sherblom, who independently raised significant monies since the mid 1990s, 20 high school students from Roxbury and other inner city neighborhoods have attended and/or graduated from college.

Through the years, FP has used grant money to become a steady supporter of the UU Urban Ministry in Roxbury and the UU Service Committee abroad. In addition, the Parish supported Concord Prison Outreach and domestic violence programs in Concord, provided free medical care to underserved Bostonians through Albert Schweitzer Fellowships, and supported homeless people through Common Cathedral and bilingual children at the city’s first bilingual school.

The Parish provided initial leadership and financial support to Jericho Road, a nonprofit organization created by First Parishioners under SAC auspices, which has become a national model for harnessing parishioner professional expertise to address social and economic needs in a nearby urban community. Nationally, FP contributed to hurricane relief and built several homes on the Gulf Coast. Internationally, FP supported tsunami and earthquake relief, the micro bank in San Marcos (Concord’s Nicaraguan Sister City), African economic development, and orphanages in Argentina and Cambodia. Important initial financial support for the Transylvania Sister Church in the mid-1990s emanated from a series of social action grants.

FP’s current level of collective annual giving is nearly $60,000. Any parishioner can propose a recipient that meets criteria set out on the church website. Applicants must complete a comprehensive form indicating how they would use the money, and recipients must report regarding what FP funding achieved. A representative committee administers this process, announces spring and fall application deadlines, and makes awards twice a year.

Procedures and criteria for awarding SAC Grants funding have evolved over this 40 year period. First Parish and SRC (now SAC) criteria have included evolving elements:

* establishing a Social Responsibility Committee (SRC) to oversee social responsibility activities of the Parish with membership open to all interested persons
* adopting a policy of making social action grants to organizations outside the Parish
* funding this grant-making policy from the annual Parish budget
* entrusting the SRC with the authority to determine grant recipients
* using grants to “make a statement” about First Parish values and principles
* using grants to initiate projects or to support organizations with the intention they become independent of solely First Parish support
* using grants to support parishioner social action activities and to increase parishioner participation in these activities
* professionalizing grant making with accountability for overseeing grants, specific criteria for grant recipients, dissemination of project results and using part of the social action allocation to support social action infrastructure, including a part time staff position

**Themes in First Parish Social Action Giving**

Committees and parishioners responsible for making social action grants over the years took care to distribute the funds over a broad range of projects and purposes consistent with UU values and social action issues and priorities of the day. Table 3 shows the breakdown of social action grants from 1968 to 2010 by geographic category. Note that until 1985, the committees responsible for social action grants did not publish specific amounts associated with grantees mentioned in the annual report narrative. Thus, we do not know specifically the allocation of about $50,000 of the $880,000 in total grants.

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| Table 3: Allocation of Social Action Grants, by Geography, 1968-2010 |
| Geographic Category | Amount | Percent |
| Eastern Massachusetts | $220,377 | 25.0 |
| E. Mass – UU Urban Ministry | 204,074 | 23.2 |
| Concord-Area Projects | 178,625 | 20.3 |
| International | 165,534 | 18.8 |
| Unpublished Allocation (1968-1985) | 49,887 | 5.7 |
| Other USA | 38,960 | 4.4 |
| First Parish Projects | 23,277 | 2.6 |
|  TOTAL | $880,734 | 100.0 |

Attachments 1-6 in the accompanying file detail the breakdown of grants by grantee or theme within the geographic categories. First Parish spends nearly 50% 0f grant monies in Eastern Massachusetts, with almost half this amount awarded to the UU Urban Ministry. Projects of the Urban Ministry, including Renewal House for victims of domestic violence, Funderberg Youth Programs for high-school aged youth, Stand Hi-Stand United for middle-school-aged youth, and United Souls for recently released prisoners are well known and strongly supported in the Parish. In addition, First Parishioners routinely serve on the Urban Ministry board; groups and individuals within the Parish frequently sponsor special fund-raisers to benefit these Urban Ministry programs.

In addition to the programs of the UU Urban Ministry, over the years First Parish made over 170 grants in support of housing/homelessness, youth programs, racial justice and diversity and community development in Concord and in Eastern Massachusetts. Table 4 identifies organizations in Concord and Eastern Massachusetts that received the largest amount of FP funding between 1986 and 2010.

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| Table 4: Concord and East MA Organizations Receiving Most SAC Funding 1986-2010 |
| Organization | Location | Amount | Grants |
| Albert Schweitzer Fellowships | Boston | $34,500 | 9 |
| Hernandez School (Friends of Hernandez) | Boston | 32,540 | 14 |
| Concord-Prison Outreach | Concord | 32,100 | 22 |
| Domestic Violence Victim Assistance | Concord | 24,425 | 10 |
| Open Table | Concord | 21,100 | 9 |
| Common Cathedral | Boston | 20,562 | 8 |

First Parish has been instrumental in establishing and sustaining many social justice organizations in Eastern Massachusetts and the region. Open Table, which provides a weekly supper and groceries for low income persons in Concord and surrounding areas, has been hosted by First Parish since its founding in 1989.[[22]](#footnote-22) SAC grants supported the expansion of Open Table to Maynard in 2007.

First Parish’s support of Common Cathedral through parishioner and youth participation has been augmented by SAC grants that have supported the expansion of the Common Cathedral model of engaging homeless persons in church services and meals to other cities.[[23]](#footnote-23) Several early grants to Jericho Road supported the Parish’s initial participation in launching this model of connecting affluent congregation expertise with urban community needs.[[24]](#footnote-24) The unique domestic violence program with police departments in the eight towns of the 8th MA District Court and Hanscom Field has been supported by First Parish since 2000 and provided a basis for the program to obtain several hundred thousand dollars from the federal Grants to Encourage Arrest program. Concord Prison Outreach is a model “town-prison” program that connects local communities with prisoners preparing to re-enter society.

Domestically and internationally, First Parish has made grant awards in support of disaster and war relief through a number of agencies including Doctors without Borders and the UUSC. In addition, SAC has supported a number of social justice and development projects around the globe. Table 5 shows the organizations involved in international projects and domestic/international relief efforts that have received the most FP grant funding in 1986-2010.

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| Table 5: International and Relief Organizations Receiving Most SAC Funding, 1986-2010 |
| Organization | Location | Amount | Grants |
| Bridge to Biloxi Hurricane Relief | US Gulf Coast | $28,000 | 3 |
| Transylvania Partner Church | Romania | 19,540 | 10 |
| UUSC Disaster and War Relief | International | 18,877 | 15 |
| Sharing Foundation Orphanage | Cambodia | 14,100 | 7 |
| San Marcos Sister City Micro Bank | Nicaragua | 14,000 | 7 |
| Doctors w/o Borders Disaster Relief | International | 9,000 | 4 |
| Amnesty International | International | 8,450 | 25 |

First Parish SAC grants provided substantial, early financial support of the Transylvania Partner Church project until it gained wide acceptance in the congregation and a separate line item in the church budget.[[25]](#footnote-25) Subsequently, that program gained widespread congregational participation and financial support, including youth service trips and scholarships for Romania youth. In a similar vein, support of Bridge to Biloxi hurricane relief efforts led to a number of parishioner and youth service trips to the Gulf Coast region.

Support of the San Marcos Sister City (of Concord) through the Concord Carlisle Human Rights Council leveraged loans to small businesses in the region to stimulate economic development along the lines of Nobel Peace Prize winner Mohammed Yunis’s micro bank concept for women-owned businesses in Bangladesh.

SAC grants has also supported Concord native and physician Nancie Hendrie, who inspired many health professionals, Concordians and First Parishioners to support her work with orphaned youth in Cambodia after the Khmer Rouge atrocities in that country. SAC grants also supported the local chapter of Amnesty International for over 25 years in letter writing and lobbying for prisoner release, anti-slavery, regime change and support of conscientious objection around the world.

Finally, SAC grants has supported several closer-to-home projects that enabled First Parish, as a congregation, to participate in a number of important social justice initiatives. Notable among these are direct support for the initial First Parish youth service project, to the Navajo Nation in Arizona in 2000. The success of this project then led to several, self-funded youth service projects to the Gulf Coast, Transylvania, and El Salvador. In addition, several years of City Year projects brought FP families together with families from other Concord congregations, notably Tricon, Kerem Shalom and Our Ladies (Holy Family) for service work. It also led to a long-standing relationship with the Hernandez School in Jamaica Plain and numerous social justice activities in that area.[[26]](#footnote-26)

**Executive Summary and Conclusion**

Building on a long historic tradition, Social Action giving (SAC Grants) has been a key, and growing, and evolving, part of First Parish life for the past 42 years.

From a modest 1968 start of $150, SAC Grants now approximate $60,000 annually.

Over 42 years, SAC Grant giving has totaled nearly $1 million ($880,000), representing nearly 5% (4.7%) of total FP spending during this time.

Approximately ¼ of SAC Grant funding has supported UU-affiliated organizations, primarily the UU Urban Ministry in Boston and the UUSC. A second ¼ supported other eastern Massachusetts groups, while another 1/5 supported Concord-area activity. Another 1/5 supported overseas organizations.

Any FP member can nominate a group to receive funding or comment on a group that has been nominated, and the process of evaluating potential recipients and the effectiveness of recipient use of the money has become increasingly professionalized.

Still, a reasonable question remains: “Why do we do this? Why, especially when money is tight and FP programming faces cut backs, should money pledged to support the church flow out to others outside our community?

One answer is that Social Action giving is a long-time, core part of what First Parish is, of how it defines itself and its mission in the world.

A second is that we should not balance our budget on the backs of the poor, When FP experiences tight times, the less fortunate in the world feel that squeeze even tighter.

Finally, the work of creating social justice will never end. One small part of what one small group (First Parish in Concord) is committed to doing, putting its money where its mouth is, is to hold fast to its commitment to keep part of its collective wealth “going out into the world … to support the weak, and help the suffering.” So be it.

**Appendix 1**

**A History of SAC** – Compiled by David Dawson, December 2010 – May 2011

Four main phases to be covered:

Phase I.

Pre-World War II until the end of Rev Daniels’ tenure in 1956. There were contributions from the Parish—at one point as high as 20% of Parish income according to Daniels; monies given away either by the minister, or by WPA, or the Trustees (this included Trustees of Parish Donations and Trustees of WPA). Activities of the Parish consisted primarily of WPA and were layettes for expectant mothers, food and clothing donations during WW II, and specified donations by Trustees to Concord residents in need.

Excerpts from Annual Reports----having to do with social action as it was in the “old days”-

* 1. 1937. E.P. Daniels Minister. Committee on External Charities gave $35 to the American Unitarian Association. Committee on Domestic Charities gave $250, held by the Trustees. The Easter collection of $110 was paid out. Money went to the Baldwinsville Hospital. The Prendergast Prevention, and the Unitarian Booth at the Springfield. The WPA gave $57 to local charities. (At this time the minister’s compensation was $4,000 per year)
	2. 1938. Domestic Charities spent $240 for the Nancy Holden Fund per a bequest.
	3. 1939. Recorded church members 124 (noted to be probably incomplete). The “total constituency” stated to be 660. There was a “Special collection for the silent poor of the town and Parish on Easter Sunday”. A number of special funds were administered either by the trustees or by the minister: e.g. Nancy Holden fund, Ann Holland fund. (For example, a fund was in place to assist a single daughter or other relative caring for a female parishioner at home).
	4. 1945. 127 members were on the Honor Roll, and there had been six deaths. There were 281 families listed, and a total constituency of 744. Rev. Daniels states in his annual report: “Parish philanthropies maintain a high level---- if our interests were not so widespread our distinctly parochial interest might be greater”. (He was not nearly as satisfied with church attendance).
	5. 1948. “The Committee on External Charities is the agency through which the Parish contributes to the American Unitarian Association, the Unitarian Service Committee, and other affiliated organizations. The Parish gave $1406, exceeding the quota of $1178.” The USC began during World War II. The Women’s Parish Association is bringing a young student from Czechoslovakia to study in the US. Helping a school in the Southern mountains. Gathering clothing for the USC. The World Fellowship sent clothing and food to England

Note The WPA had an autonomous system of giving grants, and had their own trustees, funds to disburse, and list of donors to the WPA Trustees.

Phase II.

With the advent of Rev. Jellis, and the two nationwide upheavals of the Civil Rights movement and the Vietnam War, First Parish looked outward. Marches, protests, speeches, anti-war and civil rights events. There was a major degree of opposition in the church, which led eventually to Jellis’ removal. Social Action was less of a consideration. There was a Committee of Social Responsibility.

Phase III.

During Rev. Greeley’s tenure, gradually Social Action developed. This was fueled in part by the decision to increase the proportion of pledging income to 7.5% from 2.5%, the leaders of that movement being Loretta Ho Sherblom and Peter Harwood. The money was spent by SAC itself via individual grants. Some of these had a component of action or participation by parish members, but many were merely grants to worthy causes. Rev. Greeley often participated in SAC meetings.

Phase IV.

Under Gary Smith, and especially with the arrival of Jenny Rankin, more SAC activity occurred. The Committee expanded. The Grants process was spun off and became semi-autonomous. SAC lunches and dinners with speakers occurred from time to time. Jenny asked Katharine Esty and Eric Van Loon to co-chair. A number of SAC dinners were held, at which people described what they were doing. A continuing issue of structure remained: interaction, feedback and involvement existed. The Four Pillars of social action were identified to be Action, Education, Grants, and Long Range Planning—and individuals still did their thing. A Social Action Coordinator was hired and was paid out of SAC Grants money. After much discussion and renewed interest, a new Board with new energy and new people began to function.

* Notably---and continuing to this day---many SAC-like projects occurred without much direct SAC involvement, Prison Outreach, Open Table and Funderberg scholars being prime examples.
* The Jericho Road project was conceived, launched, and fostered by the SAC Long Range Planning group. Eventually it became an independent 501(c) 3 charitable organization, in part to enable it to pursue independent funding. It has since become fully independent, has volunteers from outside FP, and is being replicated. This story is detailed in Appendix 2.

**Appendix 2**

**Interviews with First Parish Members**

Individuals interviewed and subject matter focus are summarized here (Name – Topics):

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| Name | Topics/Projects |
| 1. Betty King
2. Lucy Saxenian
3. Dick, Carolyn Shohet

 4. Stewart1. Peggy Gallo
2. Tim Warren
3. Mark Connelly
4. Phil Villers
5. Katharine Esty
6. John Esty
7. Dave Dawson
8. Di Clymer
9. Gary Smith
10. Jim Reynolds
11. Rich Stower
12. Loretta Ho Sherblom
13. Winifred Campbell
14. Ivan Massar
 | 1. Early history, Planned Parenthood, Refugee Resettlement
2. Hernandez School
3. Concord Prison Outreach
4. Office Manager
5. Collector
6. Rev Jellis, Early SRC Leaders
7. Rev Jellis, Black Churches
8. SRC positions on issues, Refugee resettlement
9. Jericho Road
10. Greeley Foundation
11. City Year
12. Concord Prison Outreach
13. SAC Policies, Open Table, Greeley
14. Common Cathedral, SAC Policies
15. Refugee Resettlement
16. SAC Policies, Funding percentage, Open Table
17. Renewal House
18. Transylvania, Vietnam War, Civil Rights
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**Stories of SAC People**

1. **Betty King**. Interviewed 12/3/2010

She and her husband joined the church in 1972, as soon as they came to town. Eventually they had seven children who all grew up in the church. Very fond of Dana Greeley—he had his office right near the side door, loved to pop out and ask how things were going when you came in the door. One of his early assistant ministers was Pat Green (who later died)—he was in charge of SAC and was a real "go-getter."

She thinks that Betsy and Marc Connelly were the starters of SAC. Gene Brown was active, especially with a thing called “The Place”, a teen drop in center located (of all places) in Trinity Church. Betty did some mailing for this place. Maybe there were drugs involved---she is not sure.

Gene Brown was chair of the standing committee when Betty was on it.

Loretta and Peter Harwood were the two who got the percentage of the pledge money to go to SAC. Greeley supported it strongly. If there were a need for more, for a specific purpose, Dana would call up some of the rich people and get a donation.

The UUSC was supported, but it was not a big piece.

In later years, Jim Robinson, an assistant minister, was very involved. He actually gave his house to a family from Viet Nam (Diep To). Robinson wound up as the minister in Brewster, on the Cape.

Two additional families were cared for, the family from Chile, and the four teenagers from Bosnia. Bill Seaver and Loretta very involved in these events. Dian Pekin, too. The four kids eventually wound up under the care of two housemasters from Harvard, both female.

Planned Parenthood was an interest of several, including Ruth Backus (Anne Wanzer’s mother).

1. **Lucy Saxenian**. Interviewed 12/5/2010

She and Hrand joined the church in the late 60’s. For the first years, they were involved with children. Lucy retired in 1994, and she and 3 - 4 others went down to the Hernandez school and volunteered to do tutoring for about 5 years.

1. **Dick and Carolyn Shohet.** Interviewed 12/5/2010

According to Carolyn, the Prison Outreach began with Dana Greeley. He was running a class or group, and asked each member to think of a dream for Concord. [Actually, it was Ruth Johnson, not Dana Greeley, who was in charge of the group]. Di Clymer, in the class, took off with the idea of prison outreach. Initially there was a lot of opposition, and the authorities said they could make curtains for the day room. Slowly the idea of education took hold, as well as the Christmas Party. Now it involves five churches and is a 501c3 corporation (their lawyer was Jack Clymer).

FP involvement consists of two things---quite a few members participate, and SAC has given money (often $1,000). SAC as a committee has never gotten involved, and the ministers have no role, but FP involvement included Christmas caroling, and sometimes the RE group has put together little bags of goodies for the prisoners.

Dick teaches courses on literature, starting with himself and two other members of the CA faculty when he was there. He has kept it up. Others have joined, taken a class that he has taught, started on their own. Now he is at the max security prison in Shirley, prisoners who will never leave, they love it, and he would never think of skipping a class since there is a real bond.

1. **Margaret Stewart.**

Interviewed since she was in charge of the office---and many other things---during much of Gary’s tenure. Responsible for ensuring FP’s contribution, via SAC, to the Concord Police Transient Fund, which was used to aid persons “passing through” town and not have the churches be responsible to keep cash on hand for that purpose.

1. **Peggy Gallo.**

Interviewed because she was in charge of disbursing or receiving money from about 1991 onwards. Prior to that time, she worked downtown for the UUSC. She recalled that the 7.5% came from Peter Harwood and Loretta Sherblom.

1. **Tim Warren.** Interviewed by phone 12/19/2010

He and Phyllis lived in W. Concord--Old Marlboro Rd--from 1950 to 58, then moved to Hubbard St. Tim joined church in order to sing in the choir. Rev. Daniels was just retiring as he joined---then an interim for a year, then Arthur Jellis. At first Jellis was quite conventional---Lord’s Prayer etc., but gradually left that approach behind.

Phyllis was chair of Social Responsibility Committee early on---which meant hospital visits, taking care of parishioners---what we would now call Caring Connection. Little outside the church.

Gradually dissension arose. Youth had different attitudes. There were two young people in the choir (the rest gray hairs) ---they "livened" things up.

Phil Villers was the driving force for a lot of protest. There was an “El Salvador service” protesting government actions there. Arthur Jellis was in the forefront of this. A split developed in the church---some of the more conservative members thought that the church should not be involved, protest and political action was a personal thing, not a church thing. Tim recalls---when she was SC chair---Lucy Ferber calling him up to state that very point. Of course, some conservative members also did not protest the war either, but it was more a question of institutional versus personal actions.

This came to a head with a protest about the My Lai massacre. Protesters walked from Library to flagpole, and around the flagpole. Jellis much in evidence. Tim was carrying the flag. Youths in cars bombarded them with eggs—which hit the flag mostly. Tim recalls the broken eggs dripping down the fabric of the flag. The fact that Jellis was obvious irritated conservative church members. An Episcopal minister also walked---reluctantly.

In addition to the war in Vietnam, the civil rights movement was important. Jellis went to Selma, as did many other ministers. One Unitarian minister was killed. Tim knew several other non-ministers who went--very scary. Again, Phil Villers was a key force.

The Social Responsibility Committee was not very active. The Standing Committee likewise, until there began to be movement about asking Jellis to leave. He was a forceful preacher---loud voice, fire in the eyes. A biblical prophet. Various ideas and rumors were brought up about him; Tim feels these were a smokescreen. The basic issue was personal versus institutional activism. Tim was angry with conservative members, many of whom did not do much in the church, although members, and after forcing Jellis to resign, they did not do much to repair the damage, again becoming quite inactive. ‘They walked away.’

Tim recalls that this conflict—institutional versus private actions---was taking place all over the country. The issue was to have the advantage produced by an institutional voice. One of the protests (the My Lai Protest?) made the national news. Important to have this. There were often events, protests held at the North Bridge in those years.

Greeley came in after a term with a disappointing interim minister. Greeley’s views were no different, he had been quite involved with conscientious objectors at Arlington St---but his style was much more conciliatory. He knew Jellis of course; they often saw eye to eye.

1. **Mark Connelly.**

Interviewed because Betty King said he was involved early. Mark said the first thing he can recall in the Social Responsibility Committee was in the Arthur Jellis years. A Lutheran church, a black church, burned down in Boston---probably arson. Jellis invited the minister out to Concord---a small man, a real force. He spoke at FP and other churches in town got involved. Raised about $10,000, as Mark recalls it. Many in the church were opposed---‘what are we doing spending money in Boston when we have plenty of needs here in the church.’

1. **Phil Villers.** Interviewed 1/5/2011.

He was the chair of SAC for 12 years. The SAC was elected at each annual meeting. It met once a month, usually 12 people were on the committee. They had about $10,000 per year to distribute, most of the time 5% of annual pledge level.

During Phil’s time, the SAC was involved in matters of conscience, as much as social action. There was a lot of opposition to the Central American policies of the time. He and Jim Shannon (Congressman) and Paul Tsongas went to Nicaragua, and El Salvador was a hot spot. The Standing Committee established a rule--- used on many occasions---that the church itself would not take a position on issues of this kind, but the SAC was empowered to do so and often did. Rallies, letters to the newspaper. Amnesty Intl started then. A family from Chile (originally Argentina?) was given substantial aid.

1. **Katharine Esty.**

**S**he and Eric Van Loon were co-chairs in the early 2000’s. Trying to breathe life into the organization. Sponsored evening dinners, reports by people doing various projects. These were partially successful. Things were still quite scattered. They constructed the four pillars of SAC---education, works, grants and long range planning.

Then the idea that became Jericho Road came up, instigated by Jenny Rankin. Tom Bird was in on the beginning, and Mary Wren, then Phillip vanderWilden. Tony Gallo joined. They wanted something with systemic change, not just patchwork participation and giving out money. The mitten factory analogy was used. The committee consisted of 4 or 5 members, plus Jenny. Lowell became a target; the idea was to utilize the talent of the church. The entity was to be separate from the church, have its own money, and its own staff.

When JR searched for a staff person, they were fortunate to have Dan Holin apply---he was between jobs, was the obvious choice. Jenny thought of the name Jericho Road.

Since then JRP has been replicated, has moved out from the FP umbrella, and has volunteers from other churches. Although there is a FP “staff” person who works with Jericho, she receives no FP money. Communications with FP seem at this point to be slight. First Parish’s reputation greatly improved. Nationally prominent.

1. **John Esty.**

Regarding the Greeley Foundation. He was on the Board from ‘92 to 2003. They had about $1.5 million to start with, with specific instructions from Greeley written out on a piece of yellow legal paper. A million came from a Japanese Buddhist organization. John’s role was partly to figure out where the money should or should not go ---there had been an expenditure of 500 K connected with Ruth Salinger, and a school in Russia. This came out of capital. Money was supposed to support Dana’s international interests. Eventually the Foundation was dissolved---Eric Van Loon, Ned Perry, and CC King were on the Board. Jericho Road got a large piece of money from it.

1. **Dave Dawson.** Written 12/20/2010.

City Year. This annual event ran from about 1999 to 2004. At its peak, the project involved 5 different faith groups and about 150 people, who travelled to Boston on busses and spent the day working at various indoor and outdoor work projects. It was a logistical success although extremely complicated. The plusses were:

a. We supported City Year, a national organization started in Boston in 1988, in its annual fundraising Servathon. Our best year, we contributed $1500 as well as the work done.

b. The Interfaith Committee encompassed First Parish, Our Lady Help of Christians, TriCon, Karem Shalom, and a small number of people from other churches. We worked well together and had a fine time doing so. This was one of the positive aspects. People rode in on the busses together; the Youth groups often knew each other and worked together. Our Lady sent more than First Parish by far.

c. The Youth Groups from these faith groups had a chance to see a part of Boston they did not know, to help those places with their work activity, and interact with each other on a different basis than their usual CCHS contacts.

d. Although we usually did not interact with the rest of the City Year Servathon, there was enough knowledge about the City Year context and program to educate the participants.

e. Some projects went well. Painting doors and hallways at Hale School at Roxbury was good. The Dimock Center in Roxbury, a large health center and community center, was very happy for our removal of trash to dumpsters, painting, and outdoor planting efforts. We did work at Martin Luther King Towers, a 15 story affordable housing project, and at Warren Gardens, a large housing project near Dudley Square.

f. Jenny’s participation and support were important. Gary joined us for one trip. At the time City Year was going on, the Social Action Council (or was it a Committee?) helped indirectly, and paid for the busses the first year, before we began to ask for a contribution from participants. Paul Minor, Dan Shepard, Katharine Esty, and John Lowe made important personal contributions of time and effort.

g. There were spinoffs from City Year. A group of SAC people did other smaller projects around town. The least successful of these was a painting trip to a woman’s home in East Boston---we painted over wallpaper, it peeled, looked terrible, and she complained. The best was a renovation on Commonwealth Ave in Concord, of a house owned by the Concord Housing authority---many people working, inside and outside work, went well. I think that was the last project, in fact.

In addition to plusses, there were some negatives.

a. The complexity and logistical problems finally began to wear us down. Registering 150 people, getting their $25 donation (per person or family), arranging the busses, getting food downtown for lunch for everybody, etc. etc.

b. Sometimes it rained---for example, the second year, painting a gym at Hernandez school---was in a downpour. Tough on everyone since you were out there all day long. To be expected at the end of October.

c. As time went by, the number of people signing up faded downwards. The last group, in 2004, was just a Youth group, of about 25 total people. For many, once was enough.

d. Everybody concerned, from the Interfaith Committee, through Jenny and Gary, to the lowest participant, felt that we were only scratching the surface. Some participants would wind up raking leaves, or doing something that we all felt was somewhat pointless. The phrase “systemic change” began to be the word of the day---and we were not seeing it with the City Year Servathon.

1. **Di Clymer.** Interviewed 1/12/2011

Concord Prison Outreach. About 40 years ago, there was a committee of WPA, the Committee on Social Action. Ruth Johnson was the chair. There were about six women sitting together, each supposed to dream up a project. As far as Di remembers, no one else did much, but she did. Had young babies at the time. Went to the prison, Mr. Gianakos, then head of the prison, took her down to the infirmary, showed her the big tall windows, and said they could use curtains. Di could not do it, but enlisted Debbie Greeley who made them. Di asked the prison, what next? That led to Christmas decorations in the kitchen. Jean Bell (from Trinity) had a large blue van that the family used for camping. They loaded this up with pinecones, branches etc, and picked up a correctional officer as they drove into the prison. They successfully unloaded, decorated the room with boughs and cones, and then started to leave. The correctional officer became interested in the many boxes in the Bell’s van. Opened one, found in there many feet of climbing rope, pitons, etc---enough for 4 men to climb easily over the prison walls. He blanched, said, “Let’s just leave quickly”.

Di was chair of the Concord prison Outreach for 12 years. They made a booklet for incoming prisoners, who had no clue what to expect in terms of programs for those in prison. They had an art show. Then they had a big reception for Concord town leaders----feeling that the town and the prison were completely separate. The head of the hospital, town leaders, etc attended, along with Mr. Gianakos who continued to be very helpful and supportive. Philip Suter suggested the committee---Di still the chair---become a town committee---she declined, thought they were doing well as it was. At one point, they had 150 volunteers involved. It continues. Renee Garelick made an audio tape of Di and Jean Bell talking about these experiences.

1. **Gary Smith** Interviewed 1/13/11

Gary came in 1988. After death of Dana Greeley---who was very much the father figure, in on every decision. There had been a failed ministerial search just before Gary came. All in all, not an easy atmosphere. Debbie Greely was also in on everything---a big help in many ways

SAC seemed a closed group. Hard to break into. Gary went to only a few meetings. They did their thing, had the church write checks to groups they favored. Not much input from the rest of the membership. There were some members of SAC who were not church members- but voting on disbursements from the church. That bothered Gary

Gary had a background in elder affairs, elders’ nutrition. When in Middletown CT as a young minister, had taken a year off to work on that aspect of Middletown ministry. Then when in Maine, had worked with COA. So was very happy to support Open Table when it was proposed---not a SAC thing at all, it was an interfaith group---Peter Hilton would know, as would Claudia Nimar---he’s not sure of the dates.

People involved in SAC were Phil Villers, Betty King, Loretta Sherblom, Bill Seaver, plus others. They came from a political activism phase---especially Phil. Gary made it clear he was not Dana, not a marcher.

Gary felt the Greeley Foundation drew away energy that might otherwise have stimulated action within the church. The Foundation was supported by Dana’s friends, and by a million dollars from a Buddhist group. Gary was on the Board throughout, as was Debbie Greeley. The Board was mostly First Parish. She would say at meetings that she could tell what Dana would have thought of some issue. Gary advised her that she could only play that card once. She believed in parapsychology, messages from the beyond. The Foundation spent money on a salary for Ruth Salinger, and various enterprises abroad, Russia, etc. Gary felt the money was never well spent.

Jenny came in 1998, interested in social action. City Year was transformational. Got people out of the church building, kids were involved. Problem with not having real things to do---standing around, raking leaves etc. But opened the door to other events

He is very happy with the energy of the church now---55 committee chairs and other leaders met last Saturday—lots of energy now. He has always wanted to empower others---opposite of the Greeley approach. Maybe this reflects the changing times as well.

Gary mentioned Rich Stower--- SAC chair in the early days---has gone into the UU ministry.

1. **Jim Reynolds**.

Common Cathedral. Jim organized a trip to El Salvador in 2010, for early teens (Pre Youth Group, post RE). Not really part of SAC, but illustrated an issue that was discussed many times in the SAC Grants Committee: whether to fund a person in First Parish for a trip like this. As Eric said, “We don’t want to pay ourselves for doing SAC things”. It came up first with paying for the buses for City Year (in the end SAC paid for only one year), then there was a question of funding a Youth to go on a trip to Navaho country, then another time to fund someone to go on one of the Transylvania trips, and in the end of course whether to pay the SAC Program Director from SAC funds. There was some feeling on the part of parishioners not in SAC, who felt that SAC should go ahead and pay for these things.

1. **Rich Stower.** Interviewed by phone 1/20/11.

He joined the church in 1982, was chair of SAC (Social Responsibility Committee as it was then called), just after Phil Villers, before Loretta Ho Sherblom. He was chair for about 3-4 years, until 1987, then went to Harvard Divinity School, and is now minister at the UU Church in Scituate. When he became an FP member, Rev Greeley was the minister, and often attended SRC meetings. Charles Wilson was the interim minister after Greeley’s death. Members included Villers, both Kings, Winifred Campbell.

During his tenure, three kinds of activities occurred. There was concern about the sanctuary movement, protecting political refugees from El Salvador and Guatemala. Several meetings about it. Chet Atkins, then Congressman, was helpful. Chet Curtis, newsman on Channel 5, organized a report on TV. There was an event named Peace March around the World.

The second focus was the Habakasha (sp?), survivors of Hiroshima and Nagasaki. This was a group of people from Japan, touring the country. A large meeting at First Parish, well attended, highly visible anti-war event.

Third was the resettlement of the Tom Diep To family, 10 people from Vietnam. Again, Congressman Atkins helped. Overall, the SRC budget was about $7,000 and they spent $5,500, sending it out to various organizations.

1. **Loretta Ho Sherblom**.

Describes herself as head of SRC from about 1987 onwards. Preceded by Rich Stower, and followed by Dick Waters as head of SRC (later SAC). During her tenure the FP contribution was increased from 5% to 7.5%; Peter Harwood was in large part responsible. She and others called around to other churches. They seemed to be giving more than FP was to social action—that convinced people to up the percentage.

Her approach was to have one event per month. She organized a furniture drive--- for example a truck would come, pick up stuff, go from house to house. Another time it was money for Renewal House. Once a group of people went to Faneuil market, and gift-wrapped things for people, leading to donations---that was a fun event. Under her aegis Open Table started. She remembers presenting to the standing committee to get approval. Much of the impetus came from several Jewish residents of Concord, they needed a place to hold it, there had been suppers in Maynard and something in Acton, but a venue was need. Gary was in favor.

She held workshops occasionally---one on racism, another sponsored by the UUA, but her basic plan was one event per month. She and Gary did not see eye to eye on this. He was more interested in building up the church, expanding, growing, maybe he was wary about visible conflicts---she wanted more social action.

1. **Winifred Campbell.** Interviewed 4/14/11.

Her main interest was Renewal House, under the UUSC. This was and is a shelter for women, mainly the victims of domestic abuse. Usually 12-15 women there, with children. Winifred was the chief FP contact, and was often in contact with the director. She visited frequently. (The actual location of the shelter was not widely known, and she did not publicize her visits in order to keep the location secret.) WPA was active in furnishing clothing, bedding, and toys. They had a storage problem at Renewal House, and sometimes women would stay longer than planned (no surprise). They would collect gifts for Thanksgiving and Christmas. Winifred worked for 10 years for the Harvard Divinity School in charge of the historical archives of both the Unitarian and the Universalist church records. She is a historian herself.

1. **Ivan Massar**. Interviewed by phone 4/14/11.

Not strictly speaking a SAC member at all, since he always operated solo and “wasn’t a committee guy.” In 1968 Dana Greeley asked him to go to Transylvania to record the Unitarian presence there—churches, pastors, etc. Capture the essence. He went with a colleague, China Altman, a journalist for Life magazine. They went with tourist visas since could not get journalist visas. In Romania, pastors were required to “report contacts with strangers”. A bishop in Cluj told them that their hotel rooms were bugged. They puzzled authorities. Eventually came back with a lot of photos---ox carts rather than autos, ancient churches. It was all published. Some in “UUA News”, a color spread, used up the entire budget for that year. He had been in the Navy for three years in the S. Pacific. Became a pacifist during that war. During the Vietnam War, he heard of a Quaker group that was trying to get medical supplies to North Vietnam. US Government said no, “trading with the enemy,” Quakers asked for volunteers. Ivan went immediately to Philadelphia and signed up. He had wartime experience, spoke French. The other four volunteers were all Quakers. They travelled to Hanoi in a wooden ketch, from Japan. Helicopters on the way buzzed them. However, they had orders not to attack; Pres. Johnson did not want to be attacking Quakers. The whole story was published, with Ivan’s photos, in Paris Match. There was not that much connection with First Parish, but Dana Greely was helpful. After their return, their passports were impounded, and Greeley helped to get them returned. Ivan’s wife (at that time) Barbara always said that it was the Sunday evening seminars at First Parish, led by Arthur Jellis, that got her started with civil rights activity. Ivan heard about the proposed march by Martin Luther King, 50 miles from Montgomery to Selma. He thought King was suicidal, that he would be shot along the way. Ivan went, marched the whole way. Took many pictures. One Unitarian minister was murdered, hit over the head. Greeley was there too. Ivan’s pictures were published through a New York agency. Although Ivan knew many of the First Parish people, he did not join. He is an interesting example of a non-committee type of person, self-motivated, went his own way.

**Appendix 3**

**Charts Showing FP Social Action Grant Allocations**

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1. Dave Dawson, review of pre-1965 Annual Reports of First Parish in Concord as shown in Appendix 1; see particularly excerpt of WPA activities from Meetinghouse on the Green (1986). [↑](#footnote-ref-1)
2. Interviews conducted by Dave Dawson in preparation for First Parish 375th birthday celebration in fall 2011 as shown in Appendix 2. [↑](#footnote-ref-2)
3. Annual Report of First Parish in Concord, 1965, p. 12. [↑](#footnote-ref-3)
4. Tim Warren, interviewed by David Dawson on December 19, 2010. Jellis’ ministry also was controversial in exposing the countrywide conflict between institutional versus private social activism. See interview notes of Tim Warren, Mark Connelly and Ivan Massar in Appendix 2. [↑](#footnote-ref-4)
5. Annual Report of First Parish in Concord, 1966, p. 23. [↑](#footnote-ref-5)
6. Annual Report of First Parish in Concord, 1967, p. 18. [↑](#footnote-ref-6)
7. Annual Report of First Parish in Concord, 1968, p. 27-28. [↑](#footnote-ref-7)
8. Mark Connelly, interviewed by David Dawson, December 2010; see Appendix 2. The Parish continues to debate the priority between social action giving and “local” needs over the years. [↑](#footnote-ref-8)
9. Annual Report of First Parish in Concord, 1971 [↑](#footnote-ref-9)
10. Annual Report of First Parish in Concord, 1971, p. 37-38. [↑](#footnote-ref-10)
11. Annual Report of First Parish in Concord, 1977, p. 37. [↑](#footnote-ref-11)
12. Annual Report of First Parish in Concord, 1979, p. 37. [↑](#footnote-ref-12)
13. See interviews with Dick and Carolyn Shohet and Di Clymer for further description on start-up of Concord Prison Outreach in Appendix 2. [↑](#footnote-ref-13)
14. See interview with Loretta Ho Sherblom in Appendix 2. [↑](#footnote-ref-14)
15. Annual Report of First Parish in Concord, 2006-07 (Social Action Community section) [↑](#footnote-ref-15)
16. 2009 Annual Meeting minutes at http://www.firstparish.org/cms/files/sc/2009AnnualMeetingMinutes.pdf [↑](#footnote-ref-16)
17. See interviews with Gary Smith, Jim Reynolds and Loretta Sherblom for commentary on SAC giving policies in Appendix 2. [↑](#footnote-ref-17)
18. Annual Report of First Parish in Concord, 1980, p. 36. [↑](#footnote-ref-18)
19. Annual Report of First Parish in Concord, 2000; see also interviews with Betty King and Rich Stower in Appendix 2. [↑](#footnote-ref-19)
20. For comments on the Greeley Foundation, see interviews with John Esty and Gary Smith in Appendix 2. An important post-script is that a substantial part of the proceeds from the dissolution of the Greeley Foundation went to support Jericho Road. [↑](#footnote-ref-20)
21. See interview with Winifred Campbell in Appendix 2. [↑](#footnote-ref-21)
22. See comments by Loretta Sherblom and Gary Smith in Appendix 2. [↑](#footnote-ref-22)
23. See comments by Jim Reynolds in Appendix 2. [↑](#footnote-ref-23)
24. See comments by Katherine Esty in Appendix 2. [↑](#footnote-ref-24)
25. For comments on early history of First Parish involvement in Transylvania, see comments by Ivan Massar in Appendix 2. [↑](#footnote-ref-25)
26. For comments on City Year, see comments by Dave Dawson and Gary Smith in Appendix 2. [↑](#footnote-ref-26)