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## One Church One Child Medical Foster Training Available For African American Families

One Church, One Child of Oregon is appealing to all African American families to support children who are in need of foster care and adoption. According to a community information forum with CSD on June 21, 1991, there are 122 African American children in non-African American homes. 55% of these children are under age 3. There are 111 children who need to be adopted and 40 of them are legally free and ready for adoption right now.

There is a great need for medical foster care parents for babies. There are only three African American homes certified to care for these infants. Classes are being arranged to train medical foster care families. Please call the One Church, One Child office Monday through Friday, 8-5 to sign up. Financial assistance is available for most children who are in foster care, medical foster care and for those who are adopted. Call now to be trained in medical foster parenting or adopting: 285-763.

In order to address the needs of hard-to-place African American children, the One Church, One Child program was started in 1980 by father George Clements, an African American priest in Chicago, Illinois, who himself adopted three sons. Since 1980, the program has been established in 38 states, with Oregon being the 37th. In November 1988, a local church hosted the kick-off of the Oregon One Church, One Child program. Guest speakers were Governor Neil Goldschmidt and founder, Father George Clements.

One Church, One Child is one of several community service programs under the umbrella of Albina Ministe-

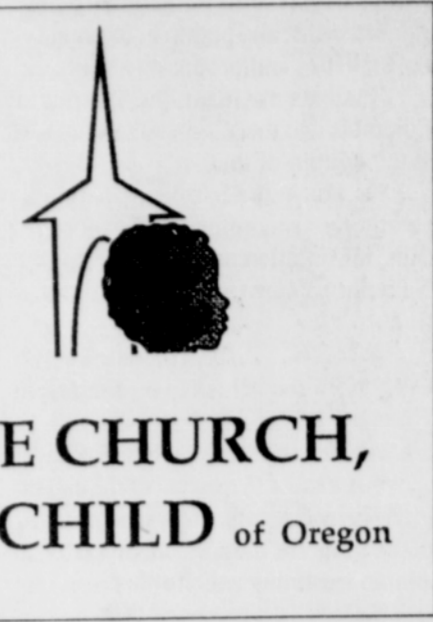
rial Alliance. One Church, One Child is a minority recruitment program which seeks to place African American children in African American adoptive

African American community: public service announcements on television and radio stations; OCOG representatives appearing on local television shows; a bimonthly newsletter "Love Spoken Here" featuring waiting children; a cooperative effort with the news magazine of a African American radio station to feature waiting children and, most recently, a public awareness campaign involving purple ribbons for everyone to display on their car antennas until all waiting African American children have been placed in adoptive homes.

The theme for One Church, One Child is EDUCATION. This theme will be applied to practically every phase of the One Church, One Child recruiting and adoption process. The services to families and children offered by One Church, One Child includes pre-adoption counseling, pre-adoption training classes, adoption support groups, discussions on African American culture, interview techniques for private and public adoption agencies, presentations for transracial families, and church and organizational presentations on adoption.

There are several annual events sponsored by One Church, One Child: Adoption Sunday, recruitment fair, children's event, adoptive families picnic, banquet, and a Christmas party for adopted and foster children.

O. Virginia Phillips, Ph.D., the executive director of the program, is responsible to a 25-member board of directors, each of whom is a pastor. Dr. Phillips is a graduate of Union Graduate School, Cincinnati, Ohio with a doctorate in Education Administration/Psychology. She is a highly competent administrator and a mother of nine with fourteen grandchildren. She has been working with high-risk and special needs children since 1977 and is an adoptive parent herself.



**ONE CHURCH,  
ONE CHILD of Oregon**

homes. Recruitment efforts consist of presentations made in churches and organizations where African American families exist. The basic principle of the program is quite simple: specifically to find at least one African American family, per church, to adopt at least one African American child.

Before the inception of One Church, One Child there was no effort made to actively recruit African American families for adoption. The effectiveness of One Church, One Child is evidenced in the numerous African American adoptive applicants and the increase of adoptive placements with African American families since 1989.

One Church, One Child recruits it families by providing churches and community organizations with presenters who inform the congregation/staff about the need for adoptive families for waiting African American children. Additionally, the media is widely used to get this information into the

### Along The Color Line "The Sins Of The Fathers"

BY DR. MANNING MARABLE

Most Americans think of "politics" as something which is "morally neutral." People may debate public policies or government programs from the perspective of the left or right, but all parties are usually seen as advocating positions which are responsible. One does not usually deplore an opponent as "immoral" or politically "evil," even if his or her positions are repugnant and harmful to many people. But should we really divorce our politics from our sense of what is ethically just?

Several weeks ago, the television show "Sixty Minutes" presented a segment on the children of Nazi war criminals. Upon learning that their fathers had gassed and eliminated millions of Jews and other victims during World War II, these individuals lapsed into grief, shock, remorse and repentance. They recognized that they could not change the course of past history. But the "sins of their fathers" forced them to look at this mountain of crimes squarely and without ambiguity, accepting collective responsibility morally and politically.

Let us compare this response of atonement with President Bush's recent maneuvers to block a compromise between the corporate community and civil rights leaders over a new Civil Rights Act. Bush is strongly opposed to the overturning of six Supreme Court rulings which made it more difficult for women and minority

employees to win discrimination suits. The proposed legislation expressly outlaws the use of quotas by employers; nevertheless, Bush's opposition is justified because the proposed legislation supposedly advocates "quotas." Is this simply an innocent political maneuver by Bush, or dishonesty, or is it a type of "political immorality," rooted in the crime of racial prejudice and bigotry? Bush feels no moral or ethical responsibility in eliminating institutional racism, and therefore believes that his petty public lies and posturing with civil rights is justified. The massive crimes committed against people of color, in the form of job and housing discrimination, economic and social underdevelopment, are conveniently forgotten or ignored.

In America, "racism" is not a "Black problem," or a "Hispanic problem" or "Asian-American problem." Sexism is not a "woman's problem." Poverty isn't a "poor people's problem." Race, gender and class discrimination are the result of the power, privileges and overwhelming resources which are disproportionately allocated to upper class whites, largely males, and their grim determination to dominate these resources. Their fear generates hatred, and hatred breeds policies of exploitation.

How many white Americans actually recognize their personal connections with the "sins of their fathers"? Millions of whites personally benefit from racial and class inequal-

ity. And to make any headway in the battle to uproot discrimination, they must actively accept the idea of compensatory justice; that people who have experienced systematic discrimination, poverty and hunger have been politically and morally violated, and they have a human right to demand compensation from the larger society.

White Americans must begin to challenge the language and rhetoric of racism in their daily lives. This means making a personal commitment to the realization of a just society for all those who have been denied the dream of equality and material freedom.

One of the central features of the Civil Rights Movement was the connection between political objectives and ethical prerogatives. What was desired politically, the destruction of racism, was simultaneously ethically and morally desirable. This connection gave the language of the Black Freedom Movement a moral grandeur and powerful humanistic vision. We must recognize that the "moral poverty" in contemporary American life is found in the vast chasm separating rich and poor, the powerful from the powerless. The evil in our political world is socially engineered, and its products are hunger, homelessness, illiteracy, political disfranchisement, racial and gender discrimination. We cannot be disinterested observers like Bush, while millions of people are suffering. Our politics must stand for something more than our own narrow, selfish interests.

### Cabinet Clean Up Is Crucial

The last time you came down with the flu or a cold, did you drag yourself to the medicine cabinet in hopes of finding some relief? Did you wade through a sea of bottles trying to remember which medicine was for which symptoms?

Children are not the only ones who can be poisoned by what is lurking in a medicine cabinet. The National Safety Council recommends reducing the risk of accidental poisonings by cleaning out the medicine cabinet once a month.

Almost all medicines deteriorate with age, particularly when exposed to heat, air, moisture and light. Get rid of them! Flush liquid medications down the toilet or drain and thoroughly rinse the bottles before disposing of them. Solid medicine, such as pills, capsules and ointments, should be discarded carefully as well.

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