

FAITH-BASED PERSPECTIVES ON THE PROVISION OF COMMUNITY SERVICES

HEARING

BEFORE THE
SUBCOMMITTEE ON CRIMINAL JUSTICE,
DRUG POLICY AND HUMAN RESOURCES
OF THE

COMMITTEE ON
GOVERNMENT REFORM
HOUSE OF REPRESENTATIVES

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FAITH-BASED PERSPECTIVES ON THE PROVISION OF COMMUNITY SERVICES

MONDAY, JUNE 16, 2003

HOUSE OF REPRESENTATIVES,
SUBCOMMITTEE ON CRIMINAL JUSTICE, DRUG POLICY AND
HUMAN RESOURCES,
COMMITTEE ON GOVERNMENT REFORM,
Franklin, TN.

The subcommittee met, pursuant to notice, at 8:43 a.m., in the Franklin City Commission Chambers, Franklin, TN, Hon. Mark Souder (chairman of the subcommittee) presiding.

Present: Representatives Souder and Blackburn.

Staff present: Elizabeth Meyer, professional staff member and counsel; and Nicole Garrett, clerk.

Mr. SOUDER. The subcommittee will come to order. Good morning, and thank you all for coming. It is a pleasure to join my colleague, Congresswoman Marsha Blackburn, here in Franklin, to discuss what characteristics make faith-based providers especially effective at serving the needs of their communities. She has already made great contributions to our subcommittee and to Congress, so I very much appreciate the opportunity to be with her here today in Tennessee.

Many people toil away day in and day out in our communities trying to help those who are less fortunate. For these workers, service is not simply a 9-to-5 job, but a calling. They know that there is a need in their community and they are compelled to help. By doing so, they have been making a difference that cannot be denied. I have had the opportunity to visit many faith-based organizations, and time and time again have heard the testimony of men and women who have seen their lives transformed thanks to the love and support they received from volunteers and leaders in the faith community.

At a minimum, government must not only allow, but should demand, that the best resources this Nation possesses be targeted to help those of us who face the greatest daily struggles. We must embrace new approaches and foster new collaborations to improve upon existing social programs. We know that as vast as its resources are, the Federal Government simply cannot adequately address all of society's needs. Services provided by faith-based organizations are by no means the only way to reach all people in need. Rather, they offer a unique dimension to that service—a corps of people motivated, in many cases, by their faith, who are ready, willing and able to help their neighbors around the clock. I believe that we cannot begin to address the many and diverse social de-

mands of our Nation without the help of grassroots faith and community initiatives in every city across the country, and I am looking forward to seeing the many successes here in Franklin.

A recognition that faith-based organizations are competently filling a gap in community services has led to legislation and regulations that encourage these organizations to become more involved in their communities, through both action by Congress and the leadership of President Bush. One example is seen down the road in Memphis, where a pilot program has been implemented through the Department of Labor. This program will develop a model curriculum of cooperation between the local Workforce Investment Board and faith-based and community groups that can be adopted by other cities across the country to help people in the workplace and with jobs.

Charitable choice provisions have allowed faith-based organizations to compete for government grants on the same basis as secular providers so that they can reach more people in need. As we expand that involvement, we must fully consider the specific characteristics and methods that make faith-based groups successful at transforming lives. Today we will hear from organizations that provide care to children, addicts, prison inmates and the community as a whole. We need to understand how the unique element of faith impacts the structure and success of these programs. It is also important that we understand how your programs transform lives by building self-confidence and self-esteem.

Our witnesses today represent just a fraction of the countless faith-based organizations around Tennessee that are raising the bar for the quality of services they are providing to their communities. I expect that our witnesses today will provide valuable insights on the provision of social services, and where the government can best assist community organizations of all types provide the best possible care for people in need. And I look very much forward to the testimony.

I would like to add a few comments in context to what we are doing today in Franklin and what we are doing with our committee. I represent northeast Indiana in Congress. And years ago, one of my friends I helped elect, Dan Quayle, and then his aide, Dan Coats got elected to Congress, and when Coats became the senior Republican on the House Select Committee on Children, Youth and Families in the 1980's, it became apparent to us that the pressing problems in our society were never going to be met with just the increasing Federal budgets. In other words, when you look at the caseloads of probation officers, the challenges we face in our prisons, the challenges we face in child abuse and spouse abuse, with the homeless, with treating people with AIDS, that the government expenditures were not going to keep up, no matter which party was in charge, in any State, any community or the national level, with the nature of the problems. So how were we going to tackle this.

Dan Coats in the House came up with a thing called the American Family Act in the 1980's. When he went to the Senate, it became the agenda for American renewal. I was his legislative director there. We started some of the first faith-based initiatives in HUD that dealt with homeless and with AIDS where there were not these political controversies because really nobody would get in-

volved in the early AIDS cases except for faith-based people, because everybody was afraid they were going to catch AIDS.

And in the homeless area, there were not nearly enough people to treat and help the people on the streets, so nobody was objecting to faith-based organizations becoming involved. The person who wrote much of this for Dan Coats, in his speeches and so on, is a man named Mike Gerson, who now is the chief speech writer for President Bush, and has developed much of this type of concept as well as a number of the other individuals who worked with us in the late 1980's and 1990's and other staff such as Les Lenkowsky, who now heads Americorps, and others have moved up in the system and about 5 years ago when the Republicans took over Congress, we started to pass what were called Charitable Choice provisions in the different bills. Senator Coats, in his last term, had one in the welfare bill, which was the first big initiative in Charitable Choice, Senator Ashcroft was its cosponsor in the Senate, and I carried in the House side through conference committee.

Since then, I have been the person who has had about four or five of those amendments in Juvenile Justice and the Fatherhood Initiative and others. We just went through another one on the floor, arguing with that. Some others have been in and out of that, Congressman is still there active, J.C. Watts who has since retired, Roy Blunt and Harold Ford are coming up with the new variation of the Charitable Choice.

But what became apparent as we got into the side arguments with Charitable Choice is that we were losing the primary argument, which is why were we trying to argue for the faith-based groups to get involved in the first place. So in this subcommittee, which Congresswoman Blackburn is part of, here in her first term, we have oversight, but we have authorizing on narcotics legislation. So about half of our committee staff deals with drug policy, which drug treatment is one of the major areas we are plunging into. We have also oversight and some authorizing on things related to the Justice Department. Elizabeth Meyer works full time or almost full time on this faith-based project. And we decided in this 2-year term, one of the things we were going to try to do is to put together a report like we did on the borders that has been a premise report for the Homeland Security Committee on studying our border weaknesses and what we have to do to trade and so on. We want to do a similar thing for faith-based, so we are doing a series of regional hearings around the country; this being kind of central south, we will probably do one next year in Florida, we will do one in Los Angeles. We have one scheduled that was canceled that is coming up again in San Antonio for the southwest, we are doing one in Chicago in August and one later this fall either in Philadelphia or Boston. And that is in addition to the Washington hearings. Our first one there, we raised it inside drug treatment. We are moving the reauthorization bill and the administration has directly, through an administrative action in drug treatment, ordered the inclusion of faith-based.

So we will be continuing to watch that. We will have a number of Washington debates about some of the policy. But what we want to try to do is find organizations that are tackling different problems in each region of the country and also get written testimony

and names of other organizations and build the case that, look, we cannot tackle the problems without the faith-based and other community organizations and we need to figure out how we are going to work this together, because that is the only way that we can begin to face the problems.

So I appreciate you being a part of that. We need to illustrate—let me make this point too. One of the advantages to testimony and why it is important that we are going to get testimony from rural areas, from small towns, from suburban areas and urban areas, the most concentrated problems are urban, but that does not mean there are not social problems in the whole range. And one of the things that is a criticism of faith-based from some is that there are only a few of these programs that really work and they are big programs and they are just concentrated in a couple of places.

I believe there are thousands and tens of thousands of these programs, some of which are very small and which have structural problems on how to manage, how to fundraise. Some are medium sized and some are large and very urban poor areas that are predominantly resource challenged, because the problems are so great that they simply—and the assets are more in the suburban areas and there they have a different resource challenge, rather than a people challenge or a management structure challenge.

So we want to air some of those differences and at the same show that this is not just a case of faith-based people like myself in Congress holding up my Aunt Annie and saying, oh, I know a program in my district that is really good. We want to show that all across America, this is systematic and something that we need to look at how we integrate into the fabric and acknowledge it is part of the fabric and the tradition of the United States.

With that, I would like to yield to my distinguished colleague, Congresswoman Blackburn, and thank you very much for having us in your hometown.

[The prepared statement of Hon. Mark E. Souder follows:]

Opening Statement
Chairman Mark Souder

“Faith-Based Perspectives on the Provision of Community
Services: Field hearing in Franklin, TN”

Subcommittee on Criminal Justice, Drug Policy
and Human Resources
Committee on Government Reform

June 16, 2003

Good morning, and thank you all for coming. It's a pleasure to join my colleague Congresswoman Marsha Blackburn here in Franklin to discuss what characteristics make faith-based providers especially effective at serving the needs of their communities. She has already made great contributions to our Subcommittee, so I very much appreciate the opportunity to be here today in Tennessee.

Many people toil away day-in and day-out in our communities trying to help those who are less fortunate. For these workers service is not simply a nine-to-five job, but a calling. They know that there is a need in their community, and they are compelled to help. By doing so, they have been making a difference that cannot be denied. I have had the opportunity to visit many faith-based organizations, and time and time again have heard the testimony of men and women who have seen their lives transformed thanks to the love and support they received from volunteers and leaders in the faith community.

At a minimum, government must not only allow but should demand that the best resources this nation possesses be targeted to help those of us who face the greatest daily struggles. We must embrace new approaches and foster new collaborations to improve upon existing social programs. We know that as vast as its resources are, the federal government simply cannot adequately address all of society's needs. Services provided by faith-based organizations are by no means the only way to reach all people in need. Rather, they offer a unique dimension to that service – a corps of people motivated in many cases by their faith, who are ready, willing, and able to help their neighbors around the clock. I believe that we cannot begin to address the many and diverse social demands of our nation without the help of grassroots faith and community initiatives in every city across the country, and I am looking forward to seeing the many successes here in Franklin.

A recognition that faith-based organizations are competently filling a gap in community services has led to legislation and regulations that encourage these organizations to become more involved in their communities, through both action by Congress and the leadership of President Bush. One example is seen down the road in Memphis where a pilot program has been implemented through the Department of Labor. This program will develop a model curriculum of cooperation between the local Workforce Investment Board and faith-based and community groups that can be adopted by

other cities across the country to help people in the workplace and with jobs.

Charitable choice provisions have allowed faith-based organizations to compete for government grants on the same basis as secular providers so that they can reach more people in need. As we expand that involvement, we must fully consider the specific characteristics and methods that make faith-based groups successful at transforming lives. Today we will hear from organizations that provide care to children, addicts, prison inmates, and the community as a whole. We need to understand how the unique element of faith impacts the structure and success of these programs. It is also important that we understand how your programs transform lives by building self-confidence and self-esteem.

Our witnesses today represent just a fraction of the countless faith-based organizations around Tennessee that are raising the bar for the quality of services they are providing to their communities. I expect that our witnesses today will provide valuable insights on the provision of social services, and where the government can best assist community organizations of all types provide the best possible care for people in need. I very much look forward to the testimony.

Ms. BLACKBURN. Thank you, Mr. Chairman. I want to thank you for bringing the Government Reform Subcommittee on Criminal Justice, Drug Policy and Human Resources to Franklin to look at the success of faith-based and community organizations in providing social services. In communities all across Tennessee, there are groups like the ones that we have testifying here today that help the homeless, counsel at-risk youth, assist the elderly and help drug addicts recover. In Tennessee, we are known as the volunteer State and we all take pride in contributing and giving back to our communities.

Congress can play a role in assisting these organizations by providing more incentives for individuals to financially support them. Mr. Chairman, it will not be a surprise to anybody here in this audience today that the type of incentives I am talking about come in the form of tax reform. Recently, our Majority Whip, Roy Blunt, introduced H.R. 7, the Charitable Giving Act, which will expand the resources available to these groups by providing 86 million Americans who do not itemize on their tax returns the opportunity to deduct a portion of their charitable contributions. Mr. Chairman, I would not be true to my State legislative roots if I did not point out that I am also working in Washington to once again allow for the deductibility of State sales taxes, but that is something we will do at a different hearing. H.R. 7 will also provide incentives for individuals to make tax-free contributions to charities from their IRAs, their Individual Retirement Accounts, and raise the cap on corporate charitable contributions from 10 to 20 percent. I am proud to be a cosponsor of the legislation and it is my hope that Congress considers it soon.

Faith-based and community groups have a unique approach and ability to improve the lives of people. However, there is little research that has been done into why these groups are so effective at their mission. President Bush has articulated his vision for strengthening that partnership between the Federal Government and those faith-based and community groups that provide compassionate care and produce impressive results. Mr. Chairman, today in Franklin, TN, we are going to hear from groups that produce these results, that produce success stories, and learn why these groups are so good at what they do.

I want to thank Paige Pitts from New Hope Academy, Pastor Rowley and Pastor Denson from Empty Hands, Onnie Kirk from the Family Foundation and John Lanz from Corrections Corporation of America, Robert Flores from Lighthouse Outreach Ministries for being here and for testifying today before this committee. Thank you for the work you do and I look forward to hearing the testimony from each of you.

[The prepared statement of Hon. Marsha Blackburn follows:]

Marsha Blackburn Opening Statement
June 16
Government Reform Subcommittee on Criminal Justice, Drug
Policy and Human Resources

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Mr. SOUDER. Thank you very much.

Let me first take care of a couple of pieces of committee business. I ask unanimous consent that all Members have 5 legislative days to submit written statements and questions for the hearing record and any answers to written questions provided by the witnesses also be included in the record. Without objection, so ordered.

I also ask unanimous consent that all exhibits, documents and other materials referred to by Members and the witnesses may be included in the hearing record; that all Members be permitted to revise and extend their remarks. Without objection, it is so ordered.

I would like to welcome our first panel to come to the witness table and to remain standing. Our first panel consists of organizations that are based here in Franklin. Paige Pitts with the New Hope Academy, Pastors Denny Denson and Scott Rowley with Empty Hands Fellowship if you could come forward and remain standing. Just a side note, Paige, your father-in-law has been a tremendous voice for family values in the House and in fact was one of the earlier ones, I went up with several of my staff members the first time he held a conference in Lancaster, PA for faith-based organizations on how to approach the government, what laws and regulations there are, and we repeatedly looked at how to do models like that for other members because he has implemented that.

I need to give you the oath. If you will raise your right hands.
[Witnesses sworn.]

Mr. SOUDER. Go ahead and take a seat. This is an oversight committee, most famous probably for when the Republicans first took over, we did everything from the travel office investigation to Waco to where were the missing files, who hired Craig Livingstone—all sorts of that type of thing and we were in the news for basically 4 years. That is why we are the only committee that does an oath. We are also the only committee that can subpoena e-mails and all that sort of thing, because our job is to make sure that the laws passed by Congress are implemented. So you are now part of that tradition, along with all these other people, 125 people fled the country or took the fifth amendment rather than do what you just did. So we appreciate that you have joined us.

We are going to start with Paige.

STATEMENTS OF PAIGE PITTS, FOUNDER, NEW HOPE ACADEMY, FRANKLIN, TN; AND REV. SCOTT ROWLEY AND REV. DENNY DENSON, EMPTY HANDS FELLOWSHIP, FRANKLIN, TN

Ms. PITTS. Good morning, Congresswoman Blackburn; good morning, Congressman Souder; thank you for having me and the opportunity to share about New Hope Academy this morning.

New Hope Academy is a school, pre-kindergarten through the sixth grade, serving 144 students here in Franklin. We just completed our 7th year.

In the beginning, about 10 years ago or 12 years ago, I had the privilege of getting involved in the urban communities here in Franklin, those that live in government housing and in neighborhoods that are deemed poverty level. And from being in the courtrooms and being in their homes and being on the street and getting involved in their lives and their families, beginning tutoring pro-

grams and Bible studies and ministry to teen moms, we began to see that so much of our effort that was involving crisis intervention could only carry so much weight and could only make so much impact. And that is where we began to dream about starting a school that could truly impact—spending 5 days a week, 8 hours a day, in the lives of these children and, therefore, in the lives of these families. To see the opportunity to get involved in prevention, to see how we can help reform—begin at an earlier stage than trying to figure out how to fix something that is broken, how can we help empower something before it gets broken.

So that is kind of the context or the historical context with which New Hope Academy began. It was in the beginning our intention to be a school that would serve low income families, that they too, children of all economic means, would have the opportunity to receive faith-based or Christ-centered education that educated the whole child, that it was not just a program that focused on academics but we could look into the hearts and minds of these children and begin to love and serve them spiritually, emotionally, physically as well as intellectually. And so that is our goal, is to be able to really involve ourselves in the lives of these children.

At the same time, when we began thinking about starting this school, we did not want to be a school that just was an inner-city school and that you have the segregation occur again—your more wealthy, upper middle class schools at one place, at one part of the city, and then you have your inner-city schools. So we really asked God to show us how to do something that really was more reflective of our community racially, culturally and economically and really was more reflective of the God that we serve.

And so we intentionally began with 50 percent of our students coming from low income families and 50 percent coming from middle or upper middle class families. We believe that community of students and parents and community, that there is a richer education because it is not only the poor that need us and our resources, but we need the poor and their resources whom God has entrusted in them. So we feel very blessed to have a very unique student population and community at New Hope, very different than most schools I have seen around the country, because we do focus on all children and seeing that rich diversity.

In order to really, hopefully, impact these students' lives long-term, we have kept our class size to only 12 students in the classroom pre-K through second grade and 14 students third grade through sixth grade, a very small, nurturing, tutorial approach in the classroom. We have a very rigorous, comprehensive academic approach, it is a classical approach. We begin studying Latin in third grade that extends all the way through sixth grade ready for Latin II when they enter middle school. And to have a strong academic base that will help give them the skills to break that cycle of poverty.

But we are not naive enough to think that it is through the academic approach only that these children will really escape some of the difficulties and challenges that lie ahead. And so, because of the low class ratio, we are able to really nurture the students as well. We really see our teachers as disciplers, really discipling these children, and so for children that come who are wounded,

who are emotionally devastated, for children who have so many challenges that they cannot even begin to think about doing math or science or humanities because of what is happening in their lives, we have the opportunity to serve them and to hopefully counsel and disciple and deal with their hearts what is going on in their lives, so that they can then receive the academic excellence that they too deserve.

We offer scholarships to our children, but at the same time, we make sure that every family pays something to be at New Hope Academy, that the family values the choice that they are making for their child, and that they too are making it possible for their child, it is not just the school giving scholarships, it is the family saying I can at least give this much tuition every month in order for my child to receive this education. So it is a community partnership effort.

We are really committed to seeing community relationships as well as the academic success. And I would say, as far as our impact in the community, we are a young school, we have only been in existence 7 years, for us to see the large impact, I look forward to 20, 30 years from now, but the impact that we are seeing today, again, goes so far beyond seeing these children's minds and academics be encouraged and grow. We have seen students become very diligent in their academic work, they are becoming lovers of learning that as they continue through the journey of New Hope Academy, that they are excited about learning and about growing. And I believe that is one area that will help them from being drop-outs and not having vision.

So ultimately our goal, through equality, through community, through parental involvement and through classical education, it is our hope and desire to see these children have vision for their lives, that they see themselves being able to do whatever God has called them to do, whatever the purpose of their life is, that they are equipped spiritually and emotionally, socially, intellectually, physically to be able to go and fulfill their dream and to have a vision beyond maybe what they see in their own circumstances.

I can stop there and if you have any questions, or if you want me to go on further.

[The prepared statement of Ms. Pitts follows:]

New Hope Academy

Profile:

New Hope Academy is a faith-based, elementary school serving Pre-Kindergarten through the sixth grade with a commitment to extend through the 8th grade. NHA was founded with the belief that all children, regardless of economic ability, should have the opportunity to receive excellent faith-based education. Our mission statement reads:

"New Hope Academy is a Christ centered community school which exists to serve low-income families by establishing a solid Biblical world view, instilling vision, confirming hope, and preparing each young person for a life of service."

Statistics show us that children in poverty have a three times greater chance of being in poverty as an adult than their parents did. With this grim picture, we are convinced that to help empower low-income families in breaking the cycle of poverty, we need to provide excellent education that nurtures the hearts and minds of these children. We must become involved in prevention and not merely address crisis intervention.

The vision for New Hope Academy is not only to provide excellent Christ-centered education to the poor but to intentionally create a diverse student body. Therefore, NHA serves 50% students of low-income families and 50% students of middle and upper middle income families. This community of racial, socio-economic and cultural diversity creates a richer experience and thus a richer education to all involved.

NHA believes that the goal of education is to grow in knowledge, understanding and wisdom in order to know God and serve Him. NHA seeks to raise up a new generation of leaders, who pursue truth, goodness, and beauty, in order that they may influence our culture and society for Christ. It is our desire to nurture and develop the gifts of each unique child that he/she may grow in and live out God's purpose for their lives.

Therefore, we provide a classical approach to education with a strong emphasis not only on academics but on discipleship as well. Our desire is to nurture not only the minds but the hearts of our children. In order to fulfill this goal, class size is kept to a maximum of 12 students Pre-K through 2nd grade and 14 students grades 3 through 6.

Impact:

It is difficult to determine the long-term impact after seven short years of serving our families and community. But we have seen lives changed, families changed, and a community of people impacted because of the ministry of New Hope Academy. We have seen impact in three main areas:

Academics: When education is forced to withdraw any emphasis or teaching of faith, morality or values, it is stripped of its power to truly impact and raise up a strong contingency of leaders. Public education has been robbed of its original intent when our founding Fathers established this great opportunity. Unfortunately, public education today is far from where it began. It has been watered down to gaining facts and skills

instead of wisdom and discretion. We are only interested in training our children for the job market which fosters our materialistic society and does little to motivate true leaders. New Hope Academy has a rigorous, comprehensive academic program which gives lays a strong foundation for our students to pursue learning. Our students are not measured only from test scores based on factual information. Rather we are observing children making great strides in academic subjects, gaining a true love of learning, and beginning to think through ideas and make decisions accordingly. The curriculum has a strong emphasis on reading and literature, humanities on a chronological timeline from first through sixth grade, mathematics, the sciences, the fine arts, and language through the study of Latin in grades 3 through 6.

We have also seen our Pre-Kindergarten program make great strides in helping students become successful in the classroom as they begin formal education. Most disadvantaged children come to Kindergarten with a 300 word vocabulary as opposed to children of more advantaged situations come with a 3000 word vocabulary. This language deficiency is usually from a lack of exposure. Early intervention allows the child to enter school better equipped to succeed.

Community: Our country is crippled because of the great divisions culturally, economically, and racially. We have great hurdles and obstacles to overcome because of our historical roots in slavery. New Hope Academy believes we must be intentional in this pursuit of healing and restoration. The mandate for integration is good and right, but it does not automatically bring reconciliation. Because of our commitment to racial reconciliation, we have seen people grow in their own understanding of other cultures. Meaningful relationships have emerged through NHA, impacting peoples lives and creating a beautiful community of people who ordinarily would never come together. It is not only financial wealth that empowers us, it is social capital as well. Seeing people from all walks of life become friends, has truly empowered many from the resources gained from these relationships. As John Seigenthaler told the students at assembly one morning, *"I have been in a lot of schools. I will tell you without a doubt that this is the most beautiful school – I don't mean the new halls or the beautiful rooms or the paintings on the wall – I mean all of you make this the most beautiful school I have ever been in. It is a place where people of all color of skin are together to learn and play and sing."*

Faith: If we truly want to see impact in our communities, cities, country and world, it won't be simply through academic success. It will happen through people desiring to serve and love their neighbors and use their knowledge and skills to further a loving society. This comes when hearts are molded, nurtured and challenged not merely our minds. As C.S. Lewis wrote, *"Education without religion, as useful as it is, seems rather to make a man a more clever devil."* We have seen hard hearted, angry, fearful, hopeless children with low self-esteem change because of the hope they have found in Jesus Christ. We have seen children and families changed or at least helped and encouraged because of the care given through the entire NHA community. Faith is essential to see a wounded child healed emotionally. Faith is essential if we truly want to see impact in our culture and society.

Challenges:

Our two greatest challenges are funding and continually growing our diverse community.

Funding: Because of the population we serve, we must raise 75% of our operating budget each year. Presently, we serve 144 students and distribute roughly \$500,00 in scholarships. As the school continues to grow, this becomes a greater challenge.

Community: Although one of our greatest strengths and a place of notable impact, community will always continue to be one of our greatest challenges as well. To build a community among a diverse population takes great effort, wisdom, sensitivity, and intentionality.

To see true reform in our country in regards to most of our societal decay, i.e. criminal justice, and drug issues, we must begin with our children. Faith based initiatives which teach, foster, nurture, and prepare our young children and partner with families in difficult circumstances, will aid in our problem with many other issues. We need to be involved with the building process not just the rebuilding process. Because of NHA's commitment to provide education to the economically disadvantaged, include a rich diversity of students, racial reconciliation, the building of community and discipleship, it find itself unique among most schools. We believe that this is the preventative measure needed to see reform begin in our country.

Mr. SOUDER. Thank you. The committee rules, which today will be a little flexible with our 5 minutes. I understand that the two of you are going to kind of work as a tag team here and work through, so when the red light comes on—and for the other witnesses too—do not panic, you know, go through the points. And also, as you heard me say, in the record if there are things that you hear us talk about today and you think, oh, I would like to have that put in the record, one of the things we are doing is that at each hearing gets published as a little book. So if there are other groups or people that want to submit things, but also if you hear things stimulated, for example on the second panel and you say oh, I would like to put something in on that, or types of questions that you hear me or Congresswoman Blackburn asking, that you think oh, I could put some more written materials in; this is an opportunity to build a record which will probably be the only comprehensive record on faith-based. I am in my 9th year in Congress and I was a staffer for both the House and Senate and in grand total, there has probably only been five other hearings, maybe six, on the subject. So the record we are building here will be the predominant researcher record. So I wanted to put that in about additional information.

Mr. Denson, you want to go ahead?

Rev. DENSON. Good morning, Chairman; good morning Congresswoman Blackburn, I am Pastor Denson, I pastor the First Missionary Baptist Church here in Franklin, TN and I am a part of the Empty Hands Fellowship.

Rev. ROWLEY. And I am Scott Rowley and I am associate pastor for missions and outreach at Christ Community Church, Presbyterian Church in America; and since we are representing Empty Hands Fellowship together, we requested that we could testify together.

Rev. DENSON. The Empty Hands Fellowship is a group here in Franklin that is cross racial, cross economical and cross denominational boundaries. It was formulated to build relationships to bring about diversity.

Rev. ROWLEY. What we find is that in faith-based work, much of the southern church is still segregated, which is obviously historically linked. So this is a statement and in a sense a demonstration for the last 8 years of clergy and lay people coming together so the church desires to be together, come together, integrated at this level. And I think it is one of the strengths of the ministry.

What happens is that we meet together and we pray together and the intention is to see the needs of the people coming from the pastors of the churches and as that flow happens, we get to know folks who are in need and then we support a number of, and a variety of, faith-based ministries and initiatives here in the city of Franklin that extends to Williamson County.

There is a law office—in fact, I think we have one of the representatives, the executive director, of the Jericho Community Law Office, which works on behalf of those that do not have a voice in our legal system.

We have a Store-House Ministry that runs out of the Franklin Community Center, which is a block away from here, where walk up traffic, up to 30 people a month, with everything from their

light bill that is needed, to educating their children, also a variety of needs.

The Eagles Program, which is an after-school tutoring program.

Habitat for Humanity is housed in that same community center and their remarkable work here in Williamson County has been well-documented.

And also some international work that I think is interesting. The African leadership and our refugee resettlement work here in middle Tennessee—as you may or may not know, Nashville is one of the largest resettlement communities for refugees in the world, and in the North American continent, and we are glad to be a part of the work that is going on there, as well as the international side of that.

Schools like New Hope Academy that have spawned, classical education and even right now, three schools in northern Iraq, which are—it is a very powerful movement to see how it works from here really even at the international community.

Rev. DENSON. And also spun out of the Empty Hands Fellowship is the Mercy Children's Clinic. It is one of the few clinics in middle Tennessee that still accepts TennCare. We have people come from as far away as Knoxville, TN, just because of the fact that they do still accept TennCare.

They serve somewhere in the neighborhood of about 80 or 90 people a day, they have got two doctors who are well qualified there. That organization or that clinic spun out of the Empty Hands Fellowship.

We do a lot of street ministering for those who are disenfranchised, those who are on alcohol and drugs. We are able to send people to—because of the fact that there is not a rehabilitation clinic resource here in Williamson County, we partnered with some places in Nashville where we are able to send those who are chemically dependent. It too is faith-based, because I am a firm believer that you can treat your addiction, but if you do not treat the whole person—and this is what faith-based initiatives do, it treats the whole person. It is concerned about the whole person, not just the sickness, but the person himself. And that happens when you are able to speak into a person's life, when you are able to not just work with them, but become a part of who they are, you become a part of their lives. This is really what I think faith-based initiatives are absolutely.

Rev. ROWLEY. We are involved with housing through neighborhood renewal programs and we develop programs. And as Denny has mentioned, alcohol and drug rehab. Part of what we are excited about also is that we demonstrate this literally, just as relationship. For instance, myself and Denny could not be more different as people.

Rev. DENSON. Right.

Rev. ROWLEY. In our culture today, we would never really mix it up, which we find sinful, we find that wrong. So the intention is to say why are we not moving toward people who are very different than we are—economically, denominationally and certainly racially. And part of the strength of this fellowship is that 50 or more now lay leaders and clergy meet together in order to demonstrate that to our people. And what we are developing through

that demonstration is really the relationships that have spawned the needs that we are able to address.

Rev. DENSON. One of the things that has happened recently is that an innovative way through the court systems, through the justice system, in dealing with those who are first time offenders who are not violent offenders, working with them, they are being released to the Empty Hands Fellowship that we might be able to work with them and speak some things into their lives.

Rev. ROWLEY. Creative probation is a great way for us to be a part of the problem—solving the problems that come to the system. We know, for instance, that alcoholism is often treated as a crime versus something that is a sickness and an illness that needs to be healed. And so we are very in tune with and desiring to be a part of the kind of work that can help with those particular needs.

We also want to make sure that you are understanding that what we find of grant-funded social services, that they are very important. We cooperate with 100 such services right here in middle Tennessee. However, as Denny has said, what we find is that they deal with the problem rather than the relationship with the person. We feel government has resources, we feel Empty Hands Fellowship has relationships. When those two come together, it is a very powerful thing. We would not want to see this as some opportunity for us to proselytize. We are not interested in making people religious people. We are interested in seeing how God, who has called us to work among the poor and the needy—how that then has impact as we couple the two.

It is exciting for us to be here to see this kind of movement. We feel very definitely that this will be a help to our community.

Rev. DENSON. Because with faith-based initiatives, I am a firm believer that you end up building life-long relationships and what Paige said about the school. You have some children there from different economic and different social backgrounds that will build relationships that will last a lifetime. So this is what faith-based initiatives will do, they build relationships. It is not once the problem or your sickness is taken care of, you are on your way, but you are building life-long relationships and this is what faith-based initiative is all about, because we are driven by the Gospel.

Rev. ROWLEY. One such group that we work with is the ERACE Foundation, the director John McGuire. In fact, Congressman Blackburn was a part of the race that we had, literally a go-cart race here, a great opportunity for people to come out and support one another and to get to know one another, just to relate, but also the needs that came out of those types of events or come out of those events give us special needs to address.

So these sound like kind of high and imperial kind of ideas, but they really are on the ground literally, day to day. It's our lives commitment. Denny and I are committed to each other as long as the Lord gives us breath and as long as we are here. That is our commitment and I think that is what faith-based work in a sense does, because it is based on a commitment that our God has made to us. We believe Christ relocated to heaven to be among us, to dwell among us, to be with us. That is the sign of true love, that we would lay our lives down for one another. That does not come

through a government program, it really comes from a heart that has changed.

Rev. DENSON. And when Scott said myself and him, we are not omitting the Empty Hands Fellowship, because if it be not for the Empty Hands Fellowship, we would not have the relationship that we have now. So faith-based initiatives are driven by relationships. I think faith-based initiatives are driven by compassion and this is the difference I think between other organizations that are not faith-based. They are driven by compassion, they are driven by relationships. It is through relationships that I think you can get the better job done because of the compassion that you have.

Rev. ROWLEY. One of the supportive programs that President Bush spoke of when he was here for the NRB was the idea of allowing a drug addict or someone who is addicted to have access to a voucher that allowed them to go to the group that was actually where they wanted to be fixed, where they wanted to be healed, where they felt like they could get the best deal. We find that extremely attractive because what it would say is that those that really do care and are working diligently out of calling, they will see a success record and—they will be successful in ways that others that do not see that as their calling may not be as successful.

Again, we are not putting down those that are a part of social services, it is a huge issue and an important issue, but we do think that kind of a system could be very valuable.

Rev. DENSON. I have been a member of DDC or was member of DDC for a long time, the Dangerous Drug Commission, when I worked with those who are chemically dependent in Chicago and it was not faith-based at that time. But in being involved with a faith-based initiative, I see that faith-based is the way to go. The success rates are higher because of the mentoring of the relationships program.

In the other social program, what happens is that once you have completed the program, you are basically kind of on your own. But the faith-based initiatives are there for nurturing, they are there for caring for a lifetime because of the relationships that are built.

[The prepared statement of Rev. Denson and Rev. Rowley follows:]

Faith-based Perspectives on the Provision of Community Services
Empty Hands Fellowship

Our lives begin to end the day we become silent about things that matter.
Martin Luther King Jr.

The Empty Hands Fellowship (EHF) is an open community of inter-racial clergy and lay leadership from various evangelical denominations united together through prayer and proactive responses to strategic community needs. The specific purpose of the fellowship is reconciling broken men with God and one another in humility, intentionally building vital relationships across racial, denominational and cultural lines, in hope of advancing the Kingdom of God through prayer and strategic ministry opportunities.

The mission of the EHF can be summarized as broken men building relationships to advance the Kingdom of God. Some of the objectives are to bring hope and healing to the drug addict, the alcoholic, the homeless and/or jobless person, the teenager in crisis pregnancy, the discouraged youth and the person with serious economic need. As a caring and sharing fellowship there is active support for each other's ministries, lending helping hands whenever needed.

The EHF supports the Franklin Community Center (FCC) – where specific needs of the economically disadvantaged people of Franklin and Williamson County are met. From the FCC flow the various ministries encouraged by the EHF. They include:

- 1) Jericho Community Law Office – providing legal assistance to the under-managed communities of Franklin, and creative probation programs with the Williamson County Courts for first time offenders.
- 2) Store-House Ministry – working with walkup clients (up to 30 a month) and networking with community development agencies throughout Williamson County, dealing with every sort of need.
- 3) Eagles – an after school tutoring program designed to help students struggling with their grades in the Williamson County public school system.
- 4) Habitat for Humanity – housed in the FCC, a nationally renowned work, building approximately a house a month for those needing permanent shelter.
- 5) African Leadership and the Williamson County refugee resettlement ministry - two internationally involved ministries- work to provide relief to famine and Aids victims in sub-Saharan Africa as well as care for the growing refugee populations in middle Tennessee. (International ministry flows from local work supporting two classical schools, located in Northern Iraq, initiated through efforts by classical educators in Franklin.)

Outside the FCC, there is ongoing participation with drug and alcohol rehabilitation available through a variety of recovery programs. The Neighborhood Renewal Ministry is working to redevelop vacant housing in our socially deprived neighborhoods. These quality affordable homes are critical to the health of Franklin. The Hope Clinic for Women cares for teenagers in crisis pregnancies.

The EHF also supports public gatherings, fulfilling our vision to see the Body of Christ walking with one another in love and humility across racial, denominational and cultural lines, accomplishing Christ's great commission. These events include a yearly march through the city streets celebrating Martin Luther King Jr.'s birthday, The Gathering - a city-wide worship service on Franklin's public square, and an annual public prayer event held in conjunction with the National Day of Prayer.

EHF is connected to Shades to Clear - a teen reconciliation ministry, the ERACE Foundation - an organization dedicated to racial reconciliation, a private classical school for the economically disadvantaged called New Hope Academy, a pediatric medical facility known as the Mercy Children's Clinic, and Graceworks - a city-wide clothes closet with a co-op thrift store. We are also involved with the Franklin Housing Authority - our city's public housing organization. The EHF encourages a host of other not for profits working on behalf of the poor.

What makes the EHF unique are the relationships, specifically the people who work across social divides such as economics, race and denominational faith, that have grown from the various ministries and events. Government programs, as successful and effective as they are, can never compete with the host of private citizens motivated purely by Christian love entering the neighborhoods of need. Grant-funded Social Services have the resources - faith-based organizations have the relationships with needy people. Social Services serve the problem - faith-based initiatives serve the whole person. When the two come together it is a powerful combination. We contend this is the way it should be.

The EHF and its various ministries are seeing true healing from drug and alcohol addiction, students actually learning to read and write, housing built for families moving from welfare to fully functioning lives, and a score of other examples. It is our hope and prayer that the United States government would get behind faith-based organizations with track records of success.

The EHF has met twice weekly, on Wednesday mornings for fellowship and encouragement, and on Thursdays at noon for an hour of prayer. The fellowship was officially started in the fall of 1997, but has actually been in formation since the early 1990s.

Mr. SOUDER. Thank you very much. I think that the way we will start the questioning is I want to lay out a little bit, through some questions, the context, and then I will yield to Congresswoman Blackburn for some questions and then I will come back with some more particular.

Both for my information and also for the record, so we kind of understand, I think we need to get some basic data and background in about where we are in the particular challenges.

Franklin is a city of how big?

Rev. ROWLEY. We are approaching 40,000 citizens.

Mr. SOUDER. And it looked like the Nashville suburbs were coming pretty close here.

Rev. ROWLEY. Our county, Williamson County has 110,000 people in it, we are a direct bedroom community to them. Brentwood separates Nashville from Franklin.

Mr. SOUDER. What is the historical percentage in this county of African-American persons?

Rev. ROWLEY. In 1865, there were 12,000 African-Americans who were enslaved in Williamson County. Now approximately 8,000 African-Americans live in the county.

Mr. SOUDER. And is that changing as you have the Nashville suburbs come down? Has the percent declined as a percent?

Rev. DENSON. Yes, because of lack of affordable housing.

Mr. SOUDER. So the income disparities have, to some degree become greater.

Rev. DENSON. Yes.

Mr. SOUDER. Have you had an influx of Hispanic population as well?

Rev. DENSON. Yes.

Mr. SOUDER. It approaching half the size of the African-American community or greater?

Rev. DENSON. About a third.

Rev. ROWLEY. Yeah, I would say a third.

Mr. SOUDER. What would be the other major refugee communities that have come into the Franklin area?

Rev. ROWLEY. We work with a group from the Kurdish—that is how our connection with northern Iraq really happened, through Kurdish refugees in south Nashville. We also have some student from Somalia—we have a Somalian refugee group, families that are—actually, they are orphans and children refugees from Somalia and we have seen them in our care as well.

Mr. SOUDER. My personal belief is that the most extraordinary thing that has been changing since I have been—I have been interested in politics since I was a kid, but heretofore, you would look at Central America. Northern Indiana is probably about the most isolationist area of America. Nashville area in Tennessee probably is not too far behind, in the sense that we are right in the heartland, lots of controversy about international issues, lots of controversy about trade issues, all that type of thing, even about whether to go to World War II.

I always say my District had a lot of diversity—north Germans, central Germans and south Germans. [Laughter.]

But we have changed really dramatically. I now have the largest dissident Burmese population in the United States, 2,000 have

come in because legislators came in, parliamentarians and national student groups. So again on Friday, I had all kinds of protests outside my office about Federal policies. That is a whole new variable in the last 3 years that has come in. Largest population of Macedonian Americans. So all of a sudden, I wound up in the middle of the Balkan argument.

So each member and each city have slightly different things. We have one high school with 83 different dialects in it. So all of a sudden, I have a group of 100 Sudanese who want to meet with me, I did not know I had any Sudanese in Fort Wayne.

So these challenges are really difficult in the faith-based area and that is why I am going to be asking these questions at each hearing, because traditionally when we started with the concept of the Federal programs and as we worked in the empowerment zones, we were historically looking—and it is still a critical and large component—in the African-American urban and rural poor. We now have a whole new dynamic, and some of the immigrant groups come in and move rapidly through the system; others get stuck, they do not have the historic component of slavery and the historic discrimination, although every group gets discrimination when they first come in. Thus, the background of my questions.

Do you have language challenges in your group?

Rev. DENSON. One of the things that makes the Empty Hands Fellowship so unique is that we have a whole cross section of the community—we have Hispanic pastors, we have brothers that are part of the Empty Hands Fellowship from Africa, you know, and so this is what makes us so unique, we are able to address most of those problems.

Rev. ROWLEY. We do have language, in terms of Spanish. The Sudanese and others that are here, those present particular problems as well. But I would say our biggest struggle is the lack of Spanish.

Mr. SOUDER. Could you explain a little the differences between your Franklin and your Nashville operations and what the challenge differences and the population mix, your outreach mix, or are they similar?

Rev. DENSON. Smaller but similar, I would say. We just do not have from the population perspective, but we would have the same problems.

Mr. SOUDER. And is the lower income population in this area, do you have—is it fairly dispersed or does it tend to be concentrated?

Rev. DENSON. Concentrated in a few pockets.

Rev. ROWLEY. Seven, six or seven neighborhoods comprise probably 90 percent of our disadvantaged.

Mr. SOUDER. Do you have in this county or in immediate counties beyond, do you have rural poor as well and would that be—one of the things that is different—you are from Chicago and you know this difference from the north.

Rev. DENSON. Yes.

Mr. SOUDER. Our poor in the cities tends to be minority, our poor in the rural areas tends to be white.

Rev. DENSON. That is right.

Mr. SOUDER. In the south, that is not necessarily true. Could you describe that a little bit.

Rev. ROWLEY. Well, I would say that is, in the sense that what we are constantly battling is not confusing ethnicity with economics. There are low income and rural white poor and we need to always be careful with that and that is something we are addressing.

I wanted to make a correction, I was handed this. In terms of Williamson County, 91 percent, 91.6 percent white; the other, black, 5.2; Hispanic, 2.5 and other, 2.5; so there is about 10 percent, which would bear out with that 8,000 to 10,000 that are in minority status.

Mr. SOUDER. Odds are that Hispanic is slightly understated.

Rev. ROWLEY. Probably.

Mr. SOUDER. Do you have anything you wanted to add on the basic statistical? I will come back with some specific questions.

Are you seeing the same diversity challenges in your school?

Ms. PITTS. Having the Spanish influx certainly is raising questions and issues that we are having to deal with as far as ESL teachers. We have a great relationship with the Hispanic pastors, which are helping us make the transitions and the—when we get the littlest kids it is not an issue because they can pick up language so quickly. Bringing the older children in, it is going to present some issues of getting ESL teachers and looking at our program.

So that would be our greatest exciting challenge, is looking at the Spanish influx coming into Franklin.

Mr. SOUDER. Thank you. Congresswoman Blackburn.

Ms. BLACKBURN. Thank you so much.

Thank you all for your testimony and your preparation for today, I appreciate it.

Ms. Pitts, a couple of questions for you.

Ms. PITTS. Sure.

Ms. BLACKBURN. How many students total do you have at New Hope?

Ms. PITTS. This coming fall, we will have 144 students.

Ms. BLACKBURN. 144.

Ms. PITTS. Uh-huh.

Ms. BLACKBURN. And the space that you are conducting the school in, could you describe that for me?

Ms. PITTS. Yes, we have been blessed with a 33,000 square foot beautiful facility on Downs Boulevard that we have been in for the last 2 years. We rented space just down the road for the first 5 years and we are entering our third year of having our own facility that will be able to house two classes of pre-kindergarten through the sixth grade. That is what we have established at this point. It was strategically placed within the different economic neighborhoods of Franklin.

Ms. BLACKBURN. So you built your own facility?

Ms. PITTS. We did.

Ms. BLACKBURN. Raised your money.

Ms. PITTS. We did.

Ms. BLACKBURN. OK, great.

Ms. PITTS. And still are raising money. [Laughter.]

Rev. ROWLEY. A lot of money.

Rev. DENSON. Not government funding.

Ms. BLACKBURN. OK. And you are a 7-year-old school?

Ms. PITTS. Yes, ma'am.

Ms. BLACKBURN. OK. Now talk with me for a moment about the students that finish your program and where they move on to and then I would like for you to quickly follow that with a little bit about your success rate as far as children staying in school and include in your explanation, graduates, if you have had any high school graduates.

Ms. PITTS. OK. We are an elementary school and we have only been in existence 7 years and we since started with pre-K through second grade, our graduates at this point have just finished eighth grade; so being able to see, you know, the impact as far as high school dropouts and graduates from high school, we are not at that place yet.

As far as graduates from New Hope Academy, we are committed to go through the eighth grade because we feel like seventh and eighth grade are so critical to a child. At this point financially we do not feel that we need to do that yet. We will build our seventh and eighth grade at a later time.

So at this point, our sixth graders move into either other Christian schools, private schools or public schools. And what we try to do at the school along with the parents is to find the school that will best address the child's needs, that will best fulfill their goals and their strengths. And so we see all those as good options.

I would say typically roughly two-thirds of our graduates go on to some form of private schooling. We have had to work with other private schools to help provide scholarships for these children, and that has been part of the exciting work, is partnering with organizations that are already here. So whether it's a VGA that has, you know, been here since the 1800's as a private school, or relatively new Christian privates schools, we try to work with their administration to say we have children that are able to move into your academic program, are you willing to look at them and provide scholarships. And that has been very successful, to see those partnerships at a junior high and a high school level. We do have some that choose to go on to public middle school as well.

So we have seen the transition be very positive, whether they move on to a public school setting or they move on to a private prep school setting. I can say, except for one student that I know, they have all been successfully able to integrate into a situation, academically and socially. So we see that as a great impact. In fact, I think their desire for learning and what they want to see with their own lives once they move into those middle schools is probably greater than what I have seen come out of other institutions.

I do not know if that fully answers the question.

Ms. BLACKBURN. Yes, that is a great answer for that, I just wanted to get that kind of as background for where we are. I think that with schools such as yours, just as we have through the years looked at the home schooling concept, being able to go back and have that evaluated data, that historical data toward the impact of the success rate of those children—

Ms. PITTS. Absolutely.

Ms. BLACKBURN [continuing]. Is important. In your testimony that you presented to us, in our packets, your written statement that you gave to us, and then in your testimony here today, you

have spoken a couple of times of nurturing, of social capital and leadership skills.

Ms. PITTS. Yes.

Ms. BLACKBURN. So I would like for you to give me a brief statement as to what track you follow with the children in nurturing them toward developing the leadership that is necessary to be successful in the world. How do you prepare them for this?

Ms. PITTS. Absolutely. Well, I think you begin with where their deficiencies are. I will get to the leadership part of it, but when you talk about social capital and you talk about children that come in with deep wounds, whether it is emotionally or spiritually or otherwise, you really have to—like they were saying before, you have to deal with the whole child in order for them to be whole, so that they can move into a place of being effective and impacting leaders.

So again, that nurturing of the heart—I mean when you take away being able to deal with a child's needs for faith and values and morality, you are not able to really strengthen the child to then carry forth leadership with wisdom and discretion. It might just be from a factual, knowledgeable place. So I mean, we have everything from things that we do in the classroom and devotions to even our teachers that deal with home situations with the child. We have children that go live with other families for awhile, we have children that are picked up every afternoon by their teacher and sent home with their teacher after school.

So whatever it takes to help the child move into a healthy place, that is first and foremost. Then, as we can develop leadership skills, I would say some of the things that we do, again, within—for instance, everything we do in the morning is we start with devotions and our older kids help lead our younger kids. They sit with the younger kids, they do reading groups, our older kids do reading groups with younger kids. We give them opportunity for leadership, but leadership will really happen from hoping to heal the wounds of the child.

Ms. BLACKBURN. One last question for you and then Mr. Denson and Mr. Rowley, I would like for each of you to answer this one for me. Do you believe that a faith-based organization would lose its identity because of accepting government funds?

Ms. PITTS. I do not, as long as there were no particular strings attached to where we had to change our curriculum or we had to change the way that we did things. If we did not have to change the way we were already doing our program, I think it could work beautifully, I think it could be a wonderful partnership.

Rev. DENSON. I think the support is much needed from the government, but I agree with Paige, and that is if we have to change the way we do business, if a mountain of paperwork becomes a problem, then I would say no. It would defeat the purpose, you know, because the government is notorious for paperwork and this kind of thing. Because the faith-based initiatives right now are doing a tremendous job on paperwork and this kind of thing, without being watched or governed. And so I do believe that if it could be business as usual for the faith-based initiatives, I think the government could play a tremendous partner in that.

Rev. ROWLEY. I would agree that we have an opportunity to, I think all of us, mature and for this next full century say how does

the idea of the separation of church and state really work and for those that are adamant on either side to come to compromise and say this is not about the government directing the church and faith-based work. It's also not about faith-based work just taking advantage of government.

Rev. DENSON. Agreed.

Rev. ROWLEY. And if we do not willingly come together and say we need each other, then we lose out I think on a great opportunity.

Ms. BLACKBURN. Thank you, Mr. Chairman.

Mr. SOUDER. Let me pursue a couple of different questions with this. Maybe you can answer this first. If you had to change—I am trying to think of the best way to say this. It is really awkward when we are in this arena, talking about the difference between people who are working for the government and people who are working in the private sector. You have made some presumptions and if anybody—if I am wrong in any of these presumptions, just correct me for the record now. I personally do not think it is necessarily true—it might be true in some cases—that people who work for the government are not moved and care about their people. The same for public teachers and private teachers. There may be some differences and I am not saying some people do not get burned out and all that type of thing, but often it is taken that when we try to hold up faith-based organizations that somehow we are putting down other people.

There are some structural differences and let me try to touch on a couple of these. In your school, what is your size to teacher ratio—pupil to teacher?

Ms. PITTS. Twelve students to one teacher.

Mr. SOUDER. Are you able to maintain that difference? Do you get any government funds?

Ms. PITTS. No.

Mr. SOUDER. Not even indirect, for IDEA?

Ms. PITTS. No.

Mr. SOUDER. Computers?

Ms. PITTS. No.

Mr. SOUDER. Not even indirect funds. Do you know whether any of your students get indirect funds?

Ms. PITTS. No.

Mr. SOUDER. For disabilities or anything?

Ms. PITTS. No.

Mr. SOUDER. So you are able to get to 12 class size predominantly because of private giving.

Ms. PITTS. Correct.

Mr. SOUDER. And in that private giving, if you lost any of your unique religious angles, would the private giving likely dry up?

Ms. PITTS. Absolutely. I think the school would dry up, not just the giving.

Mr. SOUDER. Let me as a couple of tough questions, because one of the big debates on this—as you can see, the Democratic ranking member and the other Members are not here, they have given me, because we work very closely with each other, the ranking Democratic on this committee, Elijah Cummings, is head of the Black Caucus, he knows we have mutual concern about minority issues,

he has given me free hand to run the hearings but I have to be careful because I am a very conservative Republican and I do not venture into areas that become too partisan and we are going to have some national debates with Americans for Separation of Church and State and so on. And I am not looking for particular controversial answers and I do not want to get into kind of the most explosive areas of do you hire non-Christians, homosexuality. Those are fundamental questions, but I want to get into one that we do not explore very often.

If in your school you had a teacher who you heard was beating his spouse, would you have a discussion and/or terminate that person, whether or not it went to court?

Ms. PITTS. Yes.

Mr. SOUDER. Because you would view that as compromising your mission, even if it had not been proven true.

Ms. PITTS. Yes.

Mr. SOUDER. Now one thing that is not understood in faith-based by a lot of people is if you get government money, you could not do that, because you would have to have a due process hearing and this is a very touchy thing when I talk to different religious organizations who want government money, because organizations that are faith-based think that their staff is part of their mission. And it is not just the traditional controversial things we hear about hiring. You lose discretion on things that are potential testimony presumably to the organizations or yourselves as reflecting the glory of Christ. If that is the case, then you do not want to reflect—and the problem here are rumors or allegations or things that you may have heard in church from counseling, and this is a very explosive category and the biggest controversy, hiring, with it and it is usually around the more inflammatory things, which is a second category.

But I wanted to touch on that.

And the giving angle is important because if you get government funds but have to compromise, even if you were willing to compromise your mission, what I wanted to establish is that it also might compromise your giving because—even if you are willing to compromise your mission in order to get government funds, you might find that you did not get enough net gain in dollars. In other words, if we put something on you that—

Rev. ROWLEY. Right.

Mr. SOUDER. Would you comment as well?

Rev. ROWLEY. Well, I think that because we do rely heavily on donors and those that believe in the mission, that is potentially there. I think it takes a lot of communication, I think it takes a lot of making sure people work through each of those—I am not saying it would not be difficult. It would be difficult, we would have to work through it, but I do think that can be communicated. And I think that is where people are going. I think people desire to be a part of something that is an answer that is producing and being successful.

Mr. SOUDER. Now presumably in your organization with the diversity of programs you are doing, you are touching a number of government funds.

Rev. ROWLEY. No.

Mr. SOUDER. In probation, housing?

Rev. ROWLEY. No, none of those funds.

Mr. SOUDER. Do you get any students assigned by a court or any young people assigned by a court? You have touched government funds if you have somebody assigned by a court.

Rev. ROWLEY. Meaning that we would receive money for that student?

Ms. BLACKBURN. No.

Mr. SOUDER. Maybe you could describe the creative probation with me.

Rev. DENSON. We just had recently a case to come, a young man had committed a crime, the court sentenced him to like 120 days I think it was, and it was probation, turned him over to the Empty Hands Fellowship that we might nurture and speak some things into his life. And so this is how that innovative—

Mr. SOUDER. Was he ordered into your custody or was he given the choice to go into your custody?

Rev. DENSON. He was given a choice.

Mr. SOUDER. Does he receive any support for going through your programs or you just took him?

Rev. DENSON. No.

Mr. SOUDER. In any of the housing, could you describe some of the housing programs that you have done?

Rev. ROWLEY. Yeah, it is all money that is raised from the private sector in order to rehab existing homes or build new homes, like the Habitat style. Habitat is just so backlogged, as well as Williamson County Housing Partnership, which is another wonderful work that does affordable housing.

Rev. DENSON. Basically I would say with the exception of we will say Mercy Children's Clinic, which receives TennCare, most of the organizations within the Franklin community are not government funded, it is money that is raised, that is given.

Mr. SOUDER. Do you get any community block grant money for anything?

Rev. ROWLEY. We are making attempts. We are kind of new to that.

Mr. SOUDER. Because community block grant is Federal money that comes down to the local level community social services. They are allowed to include faith-based organizations in that under the Charitable Choice provision, but that is one that is going to be challenging.

Rev. ROWLEY. I believe there was one block grant with the Community Housing Partnership in Williamson County that was on Glass Street here in Franklin, that was half a million dollars that was used over the last 6 years or so.

Mr. SOUDER. I agree with you on the general principle of a voucher, where the individual makes a choice, and certainly judges have to be very careful. I have three college friends of mine who are now judges in Fort Wayne and particularly all the juvenile judges, and they are really working with what they can do to assign in drug courts—I really like the term creative probation—other types of programs like that and how they can interact with the faith community. But they have to be very careful because the individual has to have that choice.

One of you in your testimony said that in I believe it was drug rehab, that there was not a local program, Nashville is the closest?

Rev. DENSON. Yes.

Mr. SOUDER. How far is Nashville?

Rev. DENSON. About 20 miles.

Mr. SOUDER. Twenty minutes or so. In terms of government grant programs, that is probably relatively close. One of the things that, as we have worked through the different flexibility provisions is that there clearly has to be a choice for the individual that would include a non-religious choice or we would not be giving them a true voucher, we would be saying this is the only government document or alternative.

Let me ask a couple of—and any that you feel are, it depends on the situation or you do not desire to answer, that is fine. I want to ask a couple of questions.

In any of your programs, do you begin with prayer or include prayer as part of—

Rev. ROWLEY. Prayer is really the central part of everything we do, it really is what we think we are here to do, is to commune with the Lord, reconcile with the Lord, as he has reconciled with us, and then reconcile with each other.

Rev. DENSON. One of the things I would like to say is that I do a lot of street ministry, I deal with those who are chemical and alcohol dependent. They know who I am, they know my calling and when they come to me, they know I am going to pray. It is not something that is forced on them, they know it is going to happen when they come.

Mr. SOUDER. If you were told that prayer could not be part of your program, do you believe your program would lose some of its effectiveness?

Rev. ROWLEY. Yes.

Rev. DENSON. Maybe the program would not, but I would, I would lose some of my effectiveness.

Rev. ROWLEY. Yeah.

Mr. SOUDER. Do you believe if you had to take your collars off, it would impact your ministry?

Rev. ROWLEY. No.

Rev. DENSON. I do not wear it during the day.

Rev. ROWLEY. And again, I wear it to public places—I wear it to places like this, when we met the President—

Rev. DENSON. Right.

Rev. ROWLEY [continuing]. Because it is a distinguishing, certainly in our culture, it is a distinguishing mark that says to us and a demonstration that we are here to represent Christ. And you know, that is another point that is very important.

Rev. DENSON. The collar does not make me who I am.

Mr. SOUDER. Would you be able to talk to kids who were in trouble or implement your programs if you could not say the word Christ?

Rev. DENSON. I do it all the time.

Rev. ROWLEY. Yeah, we do that. I mean in terms of just the sheer anthropology of our work, that we are working and dealing with people, and so we talk like people. At the same time, if in the course of that conversation, they ask why do we give hope for the

future, it certainly does not have a lot to do with our skills and ability, it has to do with our Creator.

Rev. DENSON. And I think the Gospel is basically demonstrated in how you relate to people, not by what you say. It is what they see in us.

Mr. SOUDER. When you are dealing with the Kurds, how do you handle that?

Rev. ROWLEY. It has been interesting, obviously the influx of Muslim people, and it is the same way that we are working with a variety of religious belief. When the President was here, he had a great comment that I thought was right, that said, in terms of recovery, what we want to see people do is come off their addiction and we do not really care whether it is a crescent or a Star of David or a cross that is on the interior of that rehab center. Really are the people coming off of drugs.

And AA has a Christology about it, it has a Biblical base to it, but at the same time, it is not a place where you are going to hear a lot of religious talk. You will hear about a Higher Power, which is a religious idea, but for us, we are centered on Christ. At the same time, AA is there to keep people sober, and if that is what's happening, why would we not get behind that in order for them to move into wherever—as Paige said eloquently, wherever God is calling them, whoever he is calling them to be. That is not our decision, that is God's decision. All we can do is be faithful to what we know is true.

Rev. DENSON. That is one of the reasons I think the voucher system would be a tremendous system, because then an individual can make the decision, yes, I want to go to the faith-based group. You know, it would be a choice.

Mr. SOUDER. If I can continue to pursue this—

Ms. BLACKBURN. Go ahead, I will go back.

Mr. SOUDER [continuing]. You are right at the edge of some of the very difficult questions we are trying to work through because we want to try to figure out how to help and expand faith-based programs without choking them. Because faith-based programs without the faith component are based programs which we aren't even sure what it means then.

Rev. DENSON. Yes.

Mr. SOUDER. Let me pursue this a little further. You said earlier that you believe that relationships were the key, not resources. That is one of the differences between you and government. That you believe that changing—that you want to see their lives changed. So let us take a Kurdish person who comes—Muslim presumably, because not all of them are, but let us say they are Muslim. They come to your group. You also said your primary goal was not to proselytize.

Rev. DENSON. Uh-huh.

Mr. SOUDER. So if they come to you for housing, your goal is to get them a house. Do you believe that the primary purpose that people are giving you money in your organization is to give them a house or are they also thinking you are giving them a house and also going to lead them to Christ?

Rev. ROWLEY. I believe that people support us because they are convinced that the mission that we have is right. And to say that

the mission can be separated into the context of the whole person from their spiritual life, their physical life, their emotional life. To think that could be separated, we would probably have a problem with and most of our donors would think Biblically—or in terms of world view, would have that same world view.

So I would think it would be——

Rev. DENSON. Well, one of the things that happens is our Savior, Jesus Christ, when he took the two fish and five barley loaves and fed the 5,000, everybody there was not in his corner, it did not matter. We are here to live out the Gospel and just because a person does not accept Christ does not mean that I cannot have compassion for them.

Mr. SOUDER. By the way, I absolutely agree with that statement.

Rev. DENSON. Yes.

Mr. SOUDER. Would you be concerned if you got that person the fish or the house, but you felt their soul was lost, to do followup with them or do you view that as somebody else's job?

Rev. ROWLEY. Probably just as good social servants, followup is critical. One of the things that Paige does so beautifully in her school, as Marsha has encouraged her, as Congressman Blackburn has encouraged her, to re-evaluate. They consistently say how do we followup and again——

Mr. SOUDER. They are fine in a secular sense.

Rev. DENSON. Well, if you tell me that he is OK and do not want me bothering with him, he just got left alone. You know, one of the things you cannot do, you cannot force anything on anybody.

So what has to happen is that I have to let that person know that I am available for you no matter what happens, you know, whether you accept Christ or not. My concern is to help you, my concern is to be there for you whenever you need me. That would be the total concern.

Mr. SOUDER. Your quote, proselytization would be that you are going to let your light shine.

Rev. DENSON. Yes.

Mr. SOUDER. If they come to you and say why are you doing this, what is your motivation, you will share with them, and you are going to make general statements about your faith throughout because it is integrated in a holistic life.

Rev. DENSON. Right.

Mr. SOUDER. But your primary role at this particular mission is not the proselytization, it is to provide the human secular services.

Rev. DENSON. It is how can I serve you. What can I do to serve you.

Rev. ROWLEY. Christ's example of word and deed, that he speaks the truth of the Gospel but he lives the truth of the Gospel as well. And that would be our motive and model.

Mr. SOUDER. One of the examples that I have turned on its head in my home community is—and we have had some—I can see how this works in juvenile probation where there may be several alternatives in drug treatment, but I knocked out in the original J.C. Watts bill—under the current bill, they have withdrawn all the Charitable Choice because we cannot move any legislation right now, it is just tax breaks, which are very important, which is the centerpiece of it. And we got off, in my opinion, on a side piece.

But we were looking at senior nutrition sites. Now unlike a person for drug treatment who may, in fact, go all the way to Minnesota to the Hazeldon Clinic or something, that if you are in a nutrition site and you are 90 years old and you are trying to get nutrition, you are probably looking more in terms of blocks than you are otherwise.

Rev. DENSON. Yes.

Mr. SOUDER. I have a neighborhood where the majority of this huge housing complex, about half are Burmese and Buddhists and about half are Bosnian Muslims. A faith-based group won that nutrition site for administering it. Also, the community around it, which is predominantly Christian, and if that group did what you do—this is our Federal challenge. If they had a voucher and the only nutrition site was provided by a faith-based group, probably Buddhist or Muslim, how would you feel if it was your mom or dad who was going there and they were constantly referring to Mohammed or had prayer as part of the program, even if they were not forcing it on, basically before they got the food—what would your reaction—in other words, I understand what you are trying to say and from my perspective as a Majoritarian and a Christian, I do not feel like if I am just helping serve you, but Christ is part of my life and I start with prayer and that is just part of me. I would think you could accept it if you want to be part of this program.

On the other hand, how would you feel if it is reversed. That is our challenge right now in the government.

Rev. ROWLEY. I just think that if you look at it competitively, then that is probably the wrong way to look at it in my mind. And again, my mom, if she were in that process, I would first of all thank those people for feeding her and I would be grateful and thankful for wherever she was getting food. And at the same time, my witness, my personal life hopefully in front of them would be that this is what I believe.

We cannot change anybody, that is not our job to change people. We believe God changes hearts and therefore, we would be hopefully consistent in that same arena.

Mr. SOUDER. I am going to yield.

Ms. BLACKBURN. I do not.

Mr. SOUDER. I appreciate and I want to—we will probably have some followups as we go through. I got a little more in-depth but you had very creative answers to your challenges, that the social programming questions is different than the school questions. The school questions, we are battling through in the Education Committee and we are basically at full, complete gridlock. The courts have already ruled that—and you heard me hinting that, that you could probably get involved and be eligible for—although the public school systems do not like it—transportation funding. You could probably be eligible and we are battling this through IDEA right now to make it more explicit, but kids with disabilities are more able to get vouchers. The courts have ruled that a computer is religious neutral, it is the software that is not. So Catholic schools are eligible for that type of thing.

Be very careful with touching it, as you could hear from my types of questions. This is very, very explosive. But was important to get into the record, which we were doing here, is how much your faith

is completely integrated in your programmatic, and also how your supporters are completely integrated into that mission. And that if we take action by the Federal Government that move faith-based organizations into the arena of public funding, that where we touch—he who pays the piper picks the tune, for all told guys, a statement. Raising the question of who is the piper and what is the tune. But this is a very difficult question.

But what we have in front of us and you have stated this today, is—and this is what is so important about your testimony and as we hear from the next panel, is that you have people who have said we will step forward, we will reduce the class size for the highest risk. We will try to take on kids in probation, we will try to help somebody rehab their house. How can we leverage that at a time when the bulk of the people are saying what are we going to do to help these people. There are people coming forth saying we are doing it, we want to do it and what we are wrestling with right now is how do we highlight that, that across this nation, thousands of people are doing this and how do we have this mismatch between the rhetoric in the debate and these nuances of how you implement this. I hope we can win the point on if there are choices, there should be a voucher, but the term is so explosive any more.

Any closing comments any of you want to make?

Rev. DENSON. I would just like to thank you for the opportunity and privilege to be here this morning to speak to faith-based initiatives.

Rev. ROWLEY. One of my favorite quotes is as I was preaching that it could not be done, I was interrupted by someone doing it. I think that is well spoken on your part.

Dr. Martin Luther King, Jr. said our lives begin to end the day we become silent about things that matter. That is our hope, that we continue to keep life alive.

Mr. SOUDER. Well, thank you. I thank you for your work at racial reconciliation as well. I think that is important around the country and I do not think Christ would have seen colors or ethnic backgrounds and it is real important that we all work together.

Thank you very much.

If the second panel could come forth. If you can remain standing, I will administer the oath. Let me see, we have Mr. Kirk and Mr. Lanz, right? Will you raise your right hands?

[Witnesses sworn.]

Mr. SOUDER. Let the record show that both witnesses responded in the affirmative.

Thank you for joining us this morning and we will start with Mr. Kirk the director of the Family Foundation Fund from Nashville, TN, who presumably got here in a shorter route than we did. We kind of looped around, we got lost.

STATEMENTS OF ONNIE KIRK, DIRECTOR, THE FAMILY FOUNDATION FUND, NASHVILLE, TN; AND JOHN LANZ, CORRECTIONS CORP. OF AMERICA, NASHVILLE, TN

Mr. KIRK. We are blessed and honored to be here today and we do appreciate both of you inviting us to be here to speak on behalf of faith-based initiatives.

As you know, the name of our organization is the Family Foundation Fund, and the Family Foundation Fund was started because we saw the absence of fathers in America. And then after seeing the absence of fathers, we began to study the spiritual principles of what happens when there is not a father in the home.

In America today, there are 35 million homes that do not have their biological father there to cover and to oversee and to nurture the souls of the children in that home. That has grave implications. One thing about our Nation, this Nation was built upon the principles of God's word—it was built that way. Even in the Declaration of Independence, I hold these truths to be self-evident, that all men are created equal and are endowed by our Creator, which is God, to certain inalienable rights.

Yet, if we do not adhere to the principles of God's word, then we find that what happens is God's judgment or we can use the word curses, are implemented when we do not adhere to God's principles.

He called fathers, he said, "Fathers, nurture your children and bring them up in the fear and the admonition of the Lord." Well, if you have 35 million homes, you know, where the biological father is not resident, what happens to that household? We can look at history, history bears record of the spiritual truth of when a father is absent, what happens.

Psychologists today will tell you that a child's identity is shaped by his father. Now in the black community, 70 percent of the homes do not have fathers in residence. What happens to the child's identity if there is no father there to shape that identity?

In history, we see people like—I guess to go back in history—Adolf Hitler, his father was absent at age 13; Joseph Stalin. Adolf killed 10 million and Joseph Stalin—I mean Adolf killed 6 million and Joseph Stalin's father was an alcoholic and divorced his mother when he was 8 years old. No father there, he goes out and kills 10 million.

We can bring it more recently. Saddam Hussein and both Yasar Arafat were orphans. The spiritual implications of the father being removed is traumatic in terms of what happens to the soul of the children.

So we started the Family Foundation Fund with the understanding—I mean we can even bring it to our own living rooms—Dennis Rodman, his father actually said that his whole goal in life was to father as many children as he could. At that point that I heard this on TV, he had fathered 30 children by as many different women. Howard Stern's father referred to him as a piece of excrement, that is the only way his father ever referred to him. Now you think about this. What has happened to the souls of these men or these children when the father is not there?

Becoming aware of this spiritual principle, in 1993, we began the Family Foundation Fund. And the mission of the Family Foundation Fund is the restoration of fatherhood, realizing that God created us as tri-human beings—we are spirit, we are souls and we are bodies. If we do not deal with the spiritual part of who we are, then we cannot correct those other two. That is just not going to be. God established us as a tri-human being. The Family Founda-

tion Fund focuses on the tri-human being of the children that we mentor.

Now our program is geared toward young men because we firmly feel if we can get the young men right, then they will grow up—they will not father children out of wedlock, they will not abuse their wives, they will care for their family, they will protect their family and do the things that God has said for them to do.

So we focus on young men, but we have had the opportunity to have a couple of young ladies participate in our education program and I was so glad to hear about New Hope Academy because one thing that we do, we fund our children in private Christian education. We raise the funds from the private sector to pay their tuition for them to go to private Christian schools. In the process of doing this, some of the boys had sisters, so we funded them through private Christian education as well. We have not been able to help hundreds of students, the program has had 26 students participate.

Of the five who have graduated the program, all five of them have made commitments to Christ, to the Lord Jesus. None of them have fathered any children out of wedlock. As far as we know, none of them have been on drugs and all of them completed their high school education. Three of them have gone on to college and one is working full time and one is getting ready to go into the U.S. Coast Guard.

Now interestingly enough, two of those students come from a generation wherein three generations, no one finished high school. Yet, because they had a father figure who encouraged, who affirmed, who blessed them, they were to steer the course and complete high school and to go on and are in the process of building a successful life.

The Family Foundation Fund, what we do, we engage the community of Nashville. During the summer time, our boys have the opportunity to spend 3 days with a business professional, whether it is a real estate person, a banker or whether it is a brick mason, a lawyer, a doctor. They have that experience to go and be with that business professional for 3 days to see what a man does in his life. Also, each Friday, they experience what we call a recreation day where they go boating or they may go to an amusement park or they may go swimming, but they do something entertaining, something to broaden their understanding. We have even had the opportunity to take them on enrichment trips down to Orlando and up to Dollywood and this year, we plan on taking them to New York City to see Ground Zero and the United Nations. But expose them to see that there is more to life than just their neighborhoods.

The participants in our program, if the income for their family is below \$35,000 a year, there is no fee for the program. If it is above \$35,000 we do have a program fee on a graduated scale, but there is only one student in the program that is paying a fee and that is \$77 a month. He lives with his grandmother and she does earn over \$35,000 a year, so she is able to help and willing to do that.

In looking at the program, we believe that by giving them Christian education, it re-enforces what we teach them from the Bible. They go to a school where Jesus' name is lifted up and where they

understand that God's law and his principles are eternal, whether it is for a government, whether it is for a household, whether it is for a school system, the principles of God are eternal and they do not change.

Mr. SOUDER. Thank you very much for your testimony.

Mr. Lanz.

[The prepared statement of Mr. Kirk follows:]

*Onnie Kirk Testimony before Congressional Subcommittee on
"Faith – based" organizations.*

The Family Foundation Fund's Mentoring Program offers a Biblically based one on one program that works. The mentoring Program seeks to rebuild a father son relationship giving young men valuable input from a male role model through their adolescent years. Our surrogate fathers and staff depend completely upon the biblical principles revealed in the bible. We believe our success comes from our reliance on God as our source.

We believe the teachings of the Bible are applicable to every aspect of life. These principles are effective and dynamic whether one is a believer in Christ's resurrection or not. They are found in the pillars of the institutions in society and in every civilization. They do not prejudge, discriminate nor are they biased. Our forefathers used the principles of God's word when they wrote the Declaration of Independence, "All men are created equal, that they are endowed by their Creator with certain unalienable Rights that among these are Life, Liberty and the pursuit of Happiness."

We acknowledge them in our laws, for example, don't steal, don't kill and do not commit adultery. They are utilized in the economic sector in investment and stewardship; " if you sow sparingly you reap sparingly, if you sow bountifully, you will reap bountifully, II Corinthians 9:6." The borrower is servant to the lender," Proverbs 22:7. "If you are faithful with a little, you can be trusted with much, " Luke 16:10.

We believe that our programs succeed because of God's blessing. The scriptures instruct us to do all things in the name of the Lord. Colossians 3:17 "And whatsoever you do in word or deed do all in the name of the Lord Jesus Christ giving thanks to God the Father through Him."

We believe God intends to bless those who acknowledge Him because He wants to demonstrate His power to the world by giving Christ-centered organizations superior results.

Family Foundation Fund Mentoring Program

In the United States 35 million children live without their biological fathers. The results of this travesty are astounding.

The statistical results of fatherless America are:

- 63% of teen suicide
- 70% of juveniles in state - operated institutions
- 71% of high school dropouts
- 75% of children in chemical abuse centers
- 80% of rapists
- 85% of youths in prison
- 85% of children with behavioral disorders
- 90% of homeless and runaway children

Source: Effects of Welfare Reform testimony by Robert Rector, March 15, 2001. Before the subcommittee on Human Resources

In the Bible the last scripture in the Old Testament warns us, Malachi 4:5-6 says.

"Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he will turn the hearts of the fathers to the children. And the hearts of the children to their fathers, lest I come and strike the earth with a curse."

Jesus, who is the son of God had a spiritual male covering for his earthly tenure. His surrogate father was Joseph who loved, provided and nurtured him through his formative years.

We have the Lord's mandate in the New Testament. James 1:27

"Pure and undefiled religion before God the Father is this: to visit the fatherless and widows in their trouble, and to keep oneself unspotted from the world"

With this insight the Family Foundation Fund was formed in January of 1993 to address the issue of the fatherless. The Foundation identifies boys from dysfunctional or single parent homes during their pre-teen years. These boys enter a disciplined program that nurtures them toward Christian manhood. Upon acceptance, each boy is enrolled in a private Christian School and matched with a Christian Surrogate father. We've had tremendous success in seeing young men grow up able to

break the cycle of fathers abandoning children, and all the difficulties which ensue. The program's ultimate goal is to produce husbands and fathers who love the Lord. Cherish their wives and children, and know the value of hard work and responsibility.

The following men grew up absent of their biological fathers. They were fortunate to be influenced by men who spoke destiny and direction (purpose) into their lives.

**Col John Boyd
Dr Ben Carson
Ray Charles
Sam Donelson
Eddie George
Jacob Lawrence
Dave Thomas
Mark Twain
Booker T Washington
Denzell Washington
George Washington Carver**

Unfortunately there have been men who grew up absent of their biological fathers and their lives have had a devastating impact on our society.

**Yasir Arafat
Adolf Hitler
Saddam Hussein
Joseph Stalin
Dennis Rodman
Mike Tyson
Howard Stern
Lee Harvey Oswald
Sirhan Sirhan
John Lee Malvo**

Ephesians 6:4

"Fathers provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord."

When fathers abdicate their responsibility to their children, the children become subject to demonic spiritual influences. Satan's purpose is to come like a thief to steal, kill and destroy (John 10:10)

We believe fatherless children that never experience an appropriate male model are likely to become destructive members of society.

The father is the spiritual male covering for his wife and children. In his absence or lack of spiritual understanding his family becomes an open target for spiritual assault. If there is not a restoration of the spiritual male covering over the family unit, the number of at risk fatherless children will continue to increase.

Onnie Kirk
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Mr. LANZ. Chairman, Congressman Blackburn, it is a pleasure to be here representing Corrections Corp. of America—good morning.

Let me start off by simply saying that Corrections Corp. of America is a private prison company that designs and manages correctional facilities, primarily adult men and women jails and prisons and some juvenile facilities. Within this company—and it was founded by several gentlemen—Mr. Don Hutto, Mr. Beasley—they felt very strongly that programs was a big part of what we do with the lives of the offenders. And in the Inmate Programs Department at our facility support center here in Nashville, our corporate headquarters, we have an Inmate Programs Department that designs and manages and oversees, supports various programs, whether they are educational/vocational programs, addiction treatment programs, but as well as special programs such as prison industries where companies come in and employ and train inmates.

But also we have religious programs and spiritual programs in our correctional facilities. And in our facilities, we have chaplains that provide and coordinate, if you will, these services.

What I think our company has found is that in partnership with government, the offender is our product and we know truly well that within 3 years, the great majority of these offenders will be released back into the communities and so, therefore, what you are looking for is change. You are looking for change where the offenders will not recidivate, they will not recommit more crimes and victimize society.

Having said that, it has always been important for CCA to employ chaplains that are trained to administer not only to the offender in our facilities, but as well to our staff—staff and offenders.

Now the last several years—and it truly is the pleasure—my company has asked me to work on special programming and we have been able to partner with a number of mainstream ministries and establish some wonderful faith-based initiatives. Not to supplant our programs, but to enhance our programs because what we are finding is that we can educate our inmates, we can address their chemical addiction issues, we can address their employability issues, even their social issues, their cognitive critical thinking issues. But to heal the offender, to make a difference in them, we have found that we need to change them in their soul, in their heart, to heal with the anger that they have, with the resentment they have toward society. Because they have had problems obviously fitting into what we call mainstream America. They are missing out on the dream.

Now let me share with you some of the faith-based initiatives that I think our company is real excited about partnering with. Many of you have heard of the Bill Blass Champions for Life. This is an organization that was founded specifically to establish what we call Weekend of Champions or Day of Champions, with a follow-up program. It is Christian, Biblical, but it is also very voluntary. Offenders of all faiths can volunteer and attend these programs. Champions for Life in the next few years will be providing comprehensive programs in addition to followup programs at all of our 59 facilities, which we think has the potential to impact close to 60,000 inmates and about 12,000 staff as well, because those program have an impact on our staff.

Another wonderful mainstream ministry that we have recently announced and partnered with is an organization whose primary mission is to provide chaplains, trained chaplains, with wonderful programs and training programs. This organization is called Good News Jails and Prison Ministries. And that is what they do, they provide chaplains to work with the offenders, male and female offenders, in the prisons or jails or juvenile facilities.

Our chaplains along with Good News Jails' chaplains facilitate the spiritual beliefs of all mainstream religions. So whether they are Christian, whether they are Jewish, whether they are Muslim, regardless, if they are recognizable religions, they will facilitate and encourage these religions to come in and administer to the population.

Another organization that you may have heard—and they are established throughout the country—is Kairos Horizon—and I will say Kairos. It had its beginning some 46 years ago and there is an organization that is part of it that is called Kairos Horizon. What this organization does is they recruit volunteers and they come in and set up weekend programs—conduct weekend programs and establish what we call faith communities in our correctional facilities that encourage the offender to participate in all programs, but to grow because they are exposed and have a chance to discuss and hear testimony regarding Christ and his teachings and so forth. Again, this is a voluntary program, all of our programs are voluntary.

There is another faith-based initiative that has been around for a long time, very, very successful in this country and it is the Bill Gothard's organization out of Chicago, the Institute for Basic Skills. What they have done is have established seminars throughout the country in cooperation with churches, but they have what they call a Christian prison ministry where they come in and, via seminars, they can establish weekend or day programs, followup programs. Most importantly, they also assist our facilities in establishing what we call faith communities. This is where you take offenders and you locate them in a particular pod.

Right here in Nashville, there is another wonderful faith-based organization that has been very active in the southeast with churches providing seminars and that is called Field Therapy. Field Therapy under the leadership of Valena Darr, again very Biblical, but they work inside of our Metro Detention facility here in Nashville. This is their second year of operation. The wonderful thing about this organization is that they establish the pods, the offenders experience weekend of religious experiences, evening groups and small group discussions and individual counseling by volunteers. And then upon being furloughed or released, paroled, what-have-you, in the community, via local volunteers, if the offender so chooses, can participate in a program where the local churches provide volunteers to more or less mentor and work with the offender and his family or her family and try to help them adjust to society and that sort of thing.

Last, but not least, another mainstream ministry that has been around a long time and it focuses on disability—Johnny and Friends Wheels for the World. And what this organization does is it establishes programs at our correctional facilities where the of-

fenders rehabilitate, if you will, wheelchairs, walkers and crutches and these disability instruments, if you will, are provided for Third World countries throughout the world.

The bottom line is this—I notice the red light is on, but the bottom line is this—all of these mainstream ministries work with our staff and our chaplains in these faith-based initiatives to recruit, retain volunteers that enhance our programs. We are real proud of our academic, vocational and rehabilitative programs, but without these faith-based initiatives that address the spiritual needs of the person, true healing does not take place.

I could share with you some success stories, one perhaps by Kent Lucas with Champions for Life, but given the time restraints; thank you very much.

Mr. SOUDER. Any of that you want to submit for the record, like that story or the notes you were working from, if you want to give us that, we will make sure we put that in the record as well.

You said Keros Horizon?

Mr. LANZ. Kairos.

Mr. SOUDER. Could you spell that?

Mr. LANZ. K-a-i-r-o-s.

Mr. SOUDER. And could you clarify again for me, you said you have 59—you operate 59 facilities with 60,000 inmates?

Mr. LANZ. Approximately 60,000.

Mr. SOUDER. Are you a contractor?

Mr. LANZ. We are a private prison company traded on the New York Stock Exchange that partners with Federal, State and local government to provide facilities to protect society and to rehabilitate offenders.

Mr. SOUDER. Do you build the facilities as well?

Mr. LANZ. We have, yes.

Mr. SOUDER. So you may or may not build but you always contract.

Mr. LANZ. We are capable of designing and building, yes.

Mr. SOUDER. And does the State, local or Federal Government contract with you by number of prisons or for a particular court or for a region? How does that—

Mr. LANZ. How typically it works, whether it is Federal, State or local government, they will put out an RFP, request for proposal. We are in competition, we will respond to the proposal and if so chosen, we will either design, build and manage the facility. And what happens in this particular situation, we have like a management contract, we receive a per diem for the number of inmates that we work with and take care of.

Typically, like I said, the programming that is included is chaplain and religious services.

Mr. SOUDER. The last part, I want to make sure I understand the concept, so my questions are on point.

Do you provide guard protection, food—

Mr. LANZ. Yes, security.

Mr. SOUDER [continuing]. All that. And are they non-violent or violent or—

Mr. LANZ. Minimum to medium security, typically.

Mr. SOUDER. Adult and juvenile?

Mr. LANZ. Adult and juvenile.

Mr. SOUDER. Men and women?

Mr. LANZ. Male and female.

Mr. SOUDER. And how many States are you in?

Mr. LANZ. About 20 States at this time. Do not quote me on that.

Mr. SOUDER. Is your corporation based in Nashville?

Mr. LANZ. Yes, sir, it is.

Mr. SOUDER. And is it dominant more in the south or are your 20 States pretty spread?

Mr. LANZ. We are spread out as far as Montana to the tip of Florida to the tip of California. And I would say predominantly in the southeast.

Mr. SOUDER. And are some of these groups that you talked about, the Kairos Horizon, the Good News Jails and Prison Ministries, Champions for Life—are they predominantly serving your facilities or are they broader as well.

Mr. LANZ. Very good question. I think all of these mainstream ministries to a degree have relationships with Federal and State governments. As far as other private companies, prison companies, I am not certain about that.

Mr. SOUDER. And do they get paid by you and your organization?

Mr. LANZ. These organizations are all 501s, non-profits, OK? And in partnership with them, CCA makes a contribution. When we pull these programs in or these providers into our facilities, it is at no additional cost to government. For example, we may have a chaplain position that is provided by the per diem. OK? And if we choose to work with Good News Jails and they provide one of our chaplains, they would receive those funds typically, but at no additional cost to government.

Mr. SOUDER. And do you get paid the per diem—your goal is to rehab—this is not a trick question, I am not trying to get any kind of answer. Your goal is to keep them locked up and off the street during the period of time that they are in your custody, but you would like to have the additional goal of rehabbing, is that—

Mr. LANZ. It is our goal, those two components. Our mission is to obviously serve government and protect society, OK? So our customer is government, but our product is the offender. And given the fact that within 3 years research is showing that the great majority, upwards to 55–60 percent of those offenders will be released, part of the reason we are having this overcrowded situation and what-have-you is that there is a serious problem with recidivating, inmates or offenders recidivating. So therefore, we look at the results for accomplishing and shaping our product, if you will.

Mr. SOUDER. But you get your per diem based on the period of time they are with you, not whether they have been rehabbed or what-not.

Mr. LANZ. That is correct.

Mr. SOUDER. Mr. Kirk, I have run over here. I am going to yield to Ms. Blackburn in just a second.

You said you were founded in 1993?

Mr. KIRK. Yes.

Mr. SOUDER. Is it predominantly yourself, do you have staff with this too?

Mr. KIRK. There are three of us full time—our mentoring coordinator, who deals directly with the boy and his biological family, his

church family and his surrogate father family. See, each one of the boys has a surrogate father and that surrogate father is a Christian man who believes in the word of God, who raises to boy spiritually. Now the boy does not live with him, but we ask them when we orientate the surrogate father if they will pray for that boy every day as they do their own children. And that when there are issues and situations come up, you know, that they would use the word of God as the foundation. Like if the boy says I cannot do this, you know, they will say, Christopher, the word of the Lord says you can do all things through Christ. So you can pass this math test if you really get down to it and study. So the surrogate father is there to be the father in his life.

When the boy turns 13, we have a—I guess in the Jewish culture they would call it like a Bar Mitzvah, but we call it a passage to manhood. And that surrogate father is there to pray over that boy and say I will be with you, son, all the way through.

And even after the program is over, after they graduate, their senior year, our hope and what we have seen thus far, is that the boys stay in relationship. I just heard from a 21-year-old—Tennessee interviewed him yesterday, he is now a junior at MTS University and he said that had it not been for the Godly men in his life, that he would not have made it and he still today is abstaining, even though there are many sexual pressures. He today says I will go to my marriage bed a virgin.

Mr. SOUDER. Are you based primarily in Nashville?

Mr. KIRK. Only in Nashville, with hopes of some day being able to expand to other areas.

Mr. SOUDER. Thank you, I will yield to Congressman Blackburn.

Ms. BLACKBURN. Thank you, Mr. Chairman. And I do have a few questions I want to ask and then I have to move on to meet the Secretary of Labor who is here with another group of our Tennesseans. And thank you to both of you so very much for being here today to provide some testimony and some background.

Mr. Kirk, I will continue. How many have been in your program since it started?

Mr. KIRK. The total number is 26.

Ms. BLACKBURN. Twenty-six.

Mr. KIRK. Right.

Ms. BLACKBURN. OK, and you have five that have just graduated?

Mr. KIRK. Have completed the program, right.

Ms. BLACKBURN. OK. And what has been your success rate? I mean once they have come in, how many have you lost out of that program, the ones that initially applied?

Mr. KIRK. Of the ones who initially began, we have lost seven.

Ms. BLACKBURN. Seven, OK. And you spoke a little bit about the type mentoring activities that you are—with the recreational activities and—

Mr. KIRK. Right.

Ms. BLACKBURN [continuing]. And going to work. Now do you have any educational tutoring?

Mr. KIRK. Yes, for each one of our boys, we put them through Expressways to Learning.

Ms. BLACKBURN. OK.

Mr. KIRK. And I do not know if you are familiar with it, but—

Ms. BLACKBURN. Yes, I am.

Mr. KIRK [continuing]. But it addresses the learning deficiency that the boys have. We fund that for them. And then as I mentioned, they go to private Christian schools, but if there is still a challenge academically or they are behind, we provide them with one-on-one tutoring.

Ms. BLACKBURN. OK. And with your funding, is 100 percent of your money privately raised?

Mr. KIRK. It is privately raised, grants and foundations and so forth. In fact, CCA is one of our supporters.

Ms. BLACKBURN. OK. So you have no government funds.

Mr. KIRK. No government funds at all.

Ms. BLACKBURN. OK. Do you have any program alums who are now mentoring other young men?

Mr. KIRK. None as of yet, none of them are old enough to be fathers yet. We have them in college, you know, but until they are old enough to finish and get into their career—we have had those boys who are in the program, who have said we look forward to coming back and helping others, but none of them are of that age yet.

Ms. BLACKBURN. OK, great. One other thing, as the young people are in the program, do you help them find jobs or—

Mr. KIRK. Exactly. They come into our program at age 10.

Ms. BLACKBURN. OK.

Mr. KIRK. Because that is a very crucial time. Even though they have been with their mother up to that point, at the that time, most of the mothers will tell you, there is an anger and there is a restlessness that begins to develop around that age because there is no man there. We select the boys and bring them in at age 10 and the first 4 years, they participate in like the mentoring experiences with the different men and so forth, but at age 15, Secure Pharmacy is one of the companies that lets them come in and work, and Vanderbilt University, Equinox Systems—at age 15, they are able to begin earning an hourly wage on internships during the summertime.

Ms. BLACKBURN. OK. Same question for you I have asked all the others, do you believe that a faith-based organization would lose its identity by accepting government funds?

Mr. KIRK. I must answer that very honestly. In my testimony, I put there is a difference between a faith-based organization and a Christ-centered organization. And that is critical, because we know that his word says that he who denies the son is antichrist, you know, that is what the word of God says. We cannot go around—our whole Nation is built upon his word.

If an organization receives from the government, as long as what—I think Pastor Denny said earlier—as long as there is not a lot of hidden clauses and things that cause them to say we have to hire this type person, you have to do that. As long as they can have their independence to follow Christ, I do not see any problem.

Ms. BLACKBURN. OK, great.

Mr. Lanz, you have mentioned the six programs that you all are working with and I think Field Therapy is one that you mentioned that deals with the family. Do any of the others have a specific

mission to address the family of the inmate or the children of the inmate?

Mr. LANZ. Absolutely, they do. The Kairos Horizon, the Institute, Field Therapy; in particular, those three have strong programs in parenting and working with the offender to help them return to their families upon being released and have a better understanding of the dynamics of family and the important role that they play in that family.

Ms. BLACKBURN. OK, great. Same question for you, do you think that a faith-based organization would be compromised by accepting government funds?

Mr. LANZ. No, I do not. But I will tell you this, there are several organizations here; for example, Good News Jails and Prison Ministries, as a policy do not accept any Federal moneys. They have donations and this sort of thing, even contributions that CCA makes, but they do not accept or look for government funding.

Ms. BLACKBURN. Thank you. Mr. Chairman, I thank you and I thank these witnesses, and if you all will excuse me. This is very much like it is in D.C., sometimes we feel like we are floating in and out of all sorts of meetings and going from one to another, but I do need to move on and meet the Secretary of Labor for a few minutes before I head back into D.C. So I thank you all very much for your participation. I thank you and the staff.

Mr. SOUDER. Thank you. We will see you later tonight.

Ms. BLACKBURN. Thank you, yes.

Mr. SOUDER. I have a couple of additional questions that I would like to followup with.

There is not any way around to say this, I thought you had a great statement, the difference between faith-based and Christ-centered. When you take government money, there will be restrictions. The only question we are debating in Washington is how much and how many restrictions there will be. That has to be—we have a really active faith-based community in my home district and around the country and a standard concern is—well, as long as we do not get any restrictions—no, no, that is the definition. The courts already ruled that there will be restrictions. The question is—and I believe one of those restrictions will be that if you have Federal money, you are not allowed to pray, which is what the questions are—because the court has already had some preliminary rulings that suggest that is the way they are going to go.

Now a voucher program would get around that because if there are choices for the individual and the court has not—I believe, based upon having worked this for about 15 years and nobody really knows because only a few cases have gone to government. The danger that we are in right now, and the prisons are a classic example of this, is that we may have been, in trying to call attention to how to advance and have more integration with faith, we may force some programs to back up from where they have been. Now that does not mean, quite frankly, that you cannot—in other words, you could have a program on self-esteem and then if they want to know more about why you are different and unique, you could have a prayer session before or after that was paid for with private funds and the other part paid with the government funds. We deal

with this in other categories, and this is where we are going to be working through the details.

But what we are hoping to bring out in these hearings, and today has been a very good example of the dilemma we are facing, is many of the most effective programs—and I want to repeat, the difference between faith-based and Christ-centered is critical, because if faith stays vague, you can probably move through, but to the degree it goes specific, then all of a sudden, the government gets all nervous and yet, it is the programs that are—there are faith-based programs that currently get government funds, as long as you do not get specific. The challenge here is that many of the best results and the ones where people put their money are the ones that get specific.

Mr. KIRK. Right.

Mr. SOUDER. I have a couple more specific questions for Mr. Kirk here I want to followup with.

Do you have waiting lists to get into your program?

Mr. KIRK. We do have applications. We do not accept kids until we find a surrogate father, a man who can walk with that child.

Mr. SOUDER. Obviously there are more than 26 kids who would love to be in a program like this.

Mr. KIRK. Yes.

Mr. SOUDER. And is it widely known? In other words, do you get lots of people calling to say can I get my 10-year-old into this?

Mr. KIRK. It is known in the city, because we have high profile people involved with us like Dave Ramsey, he is one of the surrogate fathers; Hal Hadden is a surrogate father—these are very high profile people, so it is known in the city and we believe that where we are now is getting ready to go to the next level, meaning that we have a more public venue than we have had in the past 9 years. So consequently, we are getting more people inquiring and we are getting men who are saying what do I have to do to be a surrogate father, because the surrogate father is the key. Ours is a one-on-one for the soul of that young man, and all who have seen the result realize that—one young man—quickly—his mother is on the streets, a drug addict, his grandmother is in and out of the hospital with all kinds of sicknesses. And that young man, he is flourishing because his surrogate family not only are there for him, calling him and talking to him, but they allow him to live with them Sunday night through Thursday night so he is living in an environment where someone loves him. They are white and he is black, you know, but it is wonderful to see what is happening.

I do not know if you saw it on the brochure, but if you look on the brochure, you will see many of the surrogate fathers are white and the boys are black, but we have both white and black in the program. In fact, one of my surrogate sons who just graduated is white and he is the one that is going on to the Coast Guard this August.

Mr. SOUDER. What is roughly your annual budget a year?

Mr. KIRK. Around \$300,000.

Mr. SOUDER. So the cost of this investment times the number of kids is high.

Mr. KIRK. Yes. In fact, just the hard costs, just the tuition, insurance, transportation, those kinds of things are \$9,200, but with administrative costs, it is about \$18,500 per child.

Mr. SOUDER. Per year?

Mr. KIRK. Yes.

Mr. SOUDER. So if they are in 8 years, you are talking an investment of over \$150,000.

Mr. KIRK. Yes.

Mr. SOUDER. And some would say that any program could be fairly effective if you spent that much per—

Mr. KIRK. Exactly. That is one of the major challenges we have in the public, because people are looking at numbers but when they begin to look at the results, they say wait—the State pays \$46,000 a year for every child in State custody, you know, because I have talked to the Secretary of Child Services. He says we get nowhere close to the results that you guys are getting, yet they spend over three times as much money.

Mr. SOUDER. Would you say in the criteria for the kids that come into your program, that most of them would be in that Federal program or do you think—

Mr. KIRK. A lot of them would be, yes.

Mr. SOUDER. Because one of the problems we have in government, in trying to figure out how to fund this is that if one of five who are at risk go in, you would have to take one out of five of that cost of 46 to get down to your annual.

But I find another interesting thing, and that is dealing with businessmen, looking at the mix, that there is another dynamic going on here that we have to understand in the faith-based area and in government, and that is people are willing to invest this amount of money in a program like yours, and it is not just because of the success/failure rate, it is because of an intangible. And that is the faith component.

Mr. KIRK. Yes.

Mr. SOUDER. In other words, from a pure government standpoint, it is not clear that investing the same amount of money would (a) bring the same return because you are trying to transform a person, you are mixing it with volunteer labor, so in addition to your \$9,200 and your staff cost, you have a volunteer cost in there that probably does take that up to \$46,000 a year, if you actually figure it out.

Mr. KIRK. Yeah.

Mr. SOUDER. The dollar amount, particular what some of these guys make.

Mr. KIRK. Yes.

Mr. SOUDER. And time commitment in the evenings, which would be overtime in a lot of cases for government employees, weekends, the mentoring time is critical. And when we are trying to do these pure financial comparisons, I find it interesting because those things—if you could maybe talk to some people in your organization and figure out what the volunteer time and the hours are to coordinate that, as to what the kind of contributed, in addition to your cash privately raised funds, what the volunteer hours—so if we did this in a government way, what would that cost be.

But there is an intangible, because people are saying if I can transform a soul—

Mr. KIRK. Right, exactly.

Mr. SOUDER [continuing]. It is worth \$1 million.

Mr. KIRK. Yes.

Mr. SOUDER. And that is hard to quantify in a public debate because it may not save the taxpayer \$1 million, but, you know, a soul is priceless.

Mr. KIRK. Yes.

Mr. SOUDER. And so some individuals would say this is my contribution that I want to leave and I am willing to go for really a priceless return, whereas I would not give that in taxes or to the government because while I might have the person stay out of jail and maybe they can hold a job, they will not have transformed their soul and their community. Therefore, I will give my money to do that, but I will not forcibly take my money to give that. And that is an intangible, as we work this through.

Well, I hope you can continue to expand. In the mentors, could you describe some of the struggle of finding mentors in today's society?

Mr. KIRK. One that you just mentioned, the time issue. That is generally the major question when we present this to men's groups or churches and whatever. One of the major questions I get from men is how much time realistically are we talking about. I say as far as what we can tell you, you know, we do as that you are in contact with your surrogate son every week, especially by phone. But then if you are able, when he is having a basketball game or he is being presented with an award or certificate at school, we want you to be there. We certainly want you to remember his special days, like we had a boy whose father was killed the very night he went to spend a week with his surrogate family. You know, that was hard, he went to spend the night with them and the very night, his father had got out of prison about 3 weeks before, he was shot and killed.

Fortunately, he was with the surrogate family, who affirmed him, but that is always a real hard time for him every time—it was in June and it is always a hard time. In that the surrogate father is aware of that, he is able to say look, I know what is going on, you know, remember that the Lord is able to let him be your peace and your refuge. There are those times.

So I always tell them, I say you want to love him like you do your own children, obviously you cannot be with him every day, he is not in your house every day. But if you will give some time in praying for him every day, the affirmative, effectual prayers of a righteous man availeth much. I say either you believe that or you do not. Pray for him every day. And then be involved with his life.

Now the other thing is often I get the question, well, if I am of a different race, culturally how is this going to work. I say love has no boundaries, it does not. These boys, yeah, it is going to take you a year probably, about a year and a half, before they actually begin to really bond with you. It is for the long haul, even after they graduate, you want them to be calling you back and saying what's going on in their lives, if they have a question, you know. Hey, Mr.

Onnie, what about this, how do I handle this—those kinds of things.

So I would say the main question is the time and the question of can I culturally be the father to this young man. One of our surrogate families lives—I do not know how much you know about Nashville—but one of them lives in Belle Meade, which is the old money area of Nashville. The boy lives in Edgehill Projects. I mean the disparity there is great, yet when they come together, it is a father and son. And they know that.

So I guess the issue, the main thing is the time commitment. But the Lord has been faithful, you know, in bringing men, like I say, who are high profile, who see the need. And I think part of their reason for coming along, they say if we set the example, there will be other men that follow.

I do not know if you are aware of this, Congressman, but the faith-based initiative thing—and this is just for your information and wherever you are leading in this—our Nation needs to be aware of the spiritual principles because let us say that we fund something that is antichrist, it is not going to bring a blessing on our Nation. If we begin to fund something that denies Christ, denies the Lord, even though how wonderful faith-based may be, the word of God says that is antichrist and we have to be aware of that, even though some good things may come out. We cannot go against his word and his principles.

Mr. SOUDER. My dilemma is that we are already funding billions of those things. The question is can we get any faith extended in that.

I strongly believe that the tax credit, tax deduction way, is the strongest because then you could—

Mr. KIRK. Yes.

Mr. SOUDER [continuing]. Go to your supporters and say you can get an additional tax writeoff for aiding this and then you do not have the controls. Also, some of the training funds with it.

But we are experimenting with the other and we will see if it works. Where there are secular choices and you can get a voucher and not have the restrictions. But I am concerned, I have kind of looped twice on this issue over the years, as we work this through with the particular challenges, and we all understand that mentoring is the golden solution, if we could find enough dollars and costs and volunteers to do the mentoring. Most people are so exhausted, but you can see, particularly—and we are trying to address these things in our welfare reform where we have in effect given incentives to destabilization of families over time and we are trying to readdress that, but when you go—often kind of the unknown phenomenon in America is the growth in middle class black families and other minority families, but where they have been left behind, it is now more dramatic because those areas are often 80, 90, 95 percent—it is not that there is not a male presence, it is that they change all the time, there is not the biological continuity of a father in the family. And those high risk kind of underclass is the traditional—where there is not a father present is just a huge challenge and often it is the school principal or a teacher or a coach or somebody who touches them. How to figure out how to do this in an effective way—just one by one, I have—probably the most astounding

school I was in was Joe Clark's, the guy with the baseball bat that they made the movie about.

Mr. KIRK. Yeah.

Mr. SOUDER. And everybody kind of made him out to be—not everybody did, but many people thought he was kind of a villain, what is he doing with a baseball bat, but the barbed wire around the school, they were dealing drugs every which direction, you had four teachers raped in one stairwell and you cannot have the kids who want to learn, learn, if there is no order.

Mr. KIRK. Right.

Mr. SOUDER. But in walking around the school with him—today they have 400 kids in that school—he knew a high percentage of those kids' names and you could see they would be at their lockers or in the hall looking to see if he mentioned them by name. And in so many cases, he was like their dad.

Mr. KIRK. Yes.

Mr. SOUDER. And how we can address that question and recruit more people to do that is one of our huge challenges because there is a hunger for love that is incredible in areas where there is a lot of turnover, and I just want to commend you and your volunteers with that. We are trying to look at creative ways to do it, but you have a—I do not want to see a program like yours compromised in its effectiveness.

Mr. KIRK. Can I say that in the testimony, I list people like Dave Townsend who started Wendy's and Denzel Washington, Booker T. Washington, George Washington Carver, Mark Twain—many of them did not have their biological fathers but they went on to have very successful and progressive lives. And what you just said, the issue, the very last scripture in the Old Testament says "I will turn the hearts of the fathers to the children and the hearts of the children to their fathers; lest I come and I will strike the earth with a curse." That is the very last thing he said in the Old Testament because he realized that the identity of that child without the father would not be shaped, or a father figure, you know, a pastor, a coach, a teacher.

If that could some way get to the Nation where they would understand, I think we have enough people in this Nation who would believe the word and say look, that is what we are supposed to do, that is James 1:27, pure religion undefiled, is to get at the fatherless, the orphans and the widows in their trouble. That is what it says.

Let us do it and let us change our Nation. The statistics speak for themselves. I do not know if you had a chance to read the testimony, but it talks about 63 percent of the rapists are fatherless. It goes on and on about what has happened because of fatherless men.

So thank you for allowing me to come and share. Hopefully it helped in what we are trying to do in the Nation.

Mr. SOUDER. Mr. Lanz, I have just a couple more questions and then we will wrap up here.

Could you provide us with a list—you do not have to today—of in these different organizations you have enunciated, how we can get in touch with them, get materials from each of them, where you think their three to five best examples are in the country. In other

words, if you are in 28 States and have 59 facilities, where would the three to five best be of Champions for Life, the Good News for Jails, the Horizon group, the where has Gothard interacted with your group, is it Johnny and Friends, is that—

Mr. LANZ. Johnny and Friends, uh-huh, Wheels for the World.

Mr. SOUDER. Is that Fran's or Friends?

Mr. LANZ. Friends.

Mr. SOUDER. OK, that in identifying where these programs are in two ways; one, that if you could show us here is one where they really seem to have some results, here is one where we have a dynamic leader, here is one—a little bit of diversity of the types of prisons. You know, some maybe are more toward juveniles, some toward adults, some criminal, more violent, less violent. So we can—one of the main ways we are going to approach through our hearings will be in getting the testimony from the Houston Prison where Prison Fellowship has taken over a wing in Houston and they have now done that in a number of States, we want to look further at your program because clearly we have incarcerated a lot of young people in this country, and trying to figure out how—in fact there is a “faith-based” program that the Department of Justice has initiated in my home town because in Fort Wayne, we have 3,500 people who have been locked up the last few years who are about to come out in the streets into one relatively small neighborhood and the question is how do you just not go right back to where we were before, what is the process toward getting a job, getting housing, getting mentors, getting any number of things. And if we cannot address these questions, all we are doing is teaching them how to be better criminals.

Mr. LANZ. Would you like me to provide that—

Mr. SOUDER. Yes, to Liz and—

Mr. LANZ. May I add something?

Mr. SOUDER. Sure.

Mr. LANZ. So it is not lost in my brief overview, CCA has chaplains and mostly full time, a few sites have part time chaplains, and what I want to really say is this, that to really improve and enhance your program, to make a difference, that is why we turn to these organizations. They are mainstream American organizations, a proven track record. Most importantly they depend a tremendous amount on donations from businesses and American contributors, but they are very effective at recruiting volunteers. And through recruiting volunteers you can see that when I said it does not supplant our program, but it enhances our program. We have an existing program, we have chaplains in our facilities, but it was just impossible in a 500-bed or a 1,500-bed, if you will, facility, to reach all of these offenders and make a difference. And when you develop this relationship with these providers that I mentioned and because of their proven track record in recruiting Christian, if you will, or volunteers that believe in God, you know, and truly make a difference, that is seriously why I think I have been blessed to have this opportunity to look at these organizations and work with them to develop this relationship for my company, supported by Jim Seaton, who literally—he is our chief operating officer—said we are remiss if we neglect the spiritual development of our population.

And with Dennis Bradby echoing that, my vice president, I want to say that is why we turned to these organizations that have a proven track record utilizing wonderful volunteers to enhance our programs.

Mr. SOUDER. I remember years ago when I was working for then Congressman Coats, in character education, so often in political terms we have to defend these activities in non-value ways, but one of the things we learned was juvenile centers that have character programs, not only improve the individual but they have less dissident problems internally, less problems in their lunchrooms, less problems with beating each other up and there are tangible returns, inside order, inside the prison system in addition to for the individual and after.

Mr. LANZ. Let me comment on that. Champions for Life in cooperation with CCA, we are doing some studies about the quality of life and the incidence of behavior, inappropriate behavior, before they provide a Weekend of Champions and their followup program, and then after the program we do a followup to see what the difference is. I do not have hard facts, we are in the process, since we just did this partnership to develop the mechanics to do this study, but the wardens are sharing with me that once they make that announcement and you compare the number of incidents before and after, it really, really makes a difference.

Right here at the Metro Davidson Jail for example—and I do not know now many Americans know this, but the Institute for Community—the International Institute for Community Corrections reports that over 5 million people are released from jails annually, OK? And that over 50 percent within several years recidivate, it is just like revolving doors.

Well, here in Nashville, with Field Therapy, we have a grad student who is starting a study to try to determine recidivism. So when an offender is released from the jail, we are keeping track that he completed the program and so forth, because we have testimony that says it really makes a difference, but we are looking—as a corporation, we are looking at maybe doing some studies that really clearly demonstrate that. And I wanted to echo what you said.

Mr. SOUDER. Well, thank you. And all that kind of data is helpful.

One last question about your facilities. Many kind of county jails and so on have—are also open access from other groups in a less systematic way, is that true in your case? If a church or chaplains or others wanted to have a program?

Mr. LANZ. Oh, without question.

Mr. SOUDER. Yeah.

Mr. LANZ. Without question. Our chaplains are expected to recruit volunteers so that the volunteers will provide services for all faiths and one of the exciting things I will just simply say about the Good News Jail and Prison Ministries, we are going to have a training session for our chaplains. That is the goal. And the goal is to train our chaplains to more effectively recruit, train and utilize volunteers to enhance the programs in the facilities because there is an art to that, there is an art to recruiting volunteers and

retaining and training volunteers so they do not get discouraged and so that they want to be effective.

Mr. SOUDER. And if I was Muslim and I had from my Mosque, I had somebody in prison and I wanted to come and visit them or work with them, that would be allowed?

Mr. LANZ. Absolutely. I could demonstrate by policy, yes.

Mr. SOUDER. So in understanding—you are saying in many ways, you are like a traditional facility where you would have a chaplain and individual groups can come in to talk to anybody they want, but you have laid this series of programs over the top.

Mr. LANZ. That is correct, that is the goal.

Mr. SOUDER. Well, thank you very much for both your testimony today as well as your work and the testimony of the people in the first panel. It is always fascinating to actually get out from Washington and have this extended period, because usually we have buzzers going off and any time you get us to focus for 5 minutes on anything it is very amazing, so thank you for letting us come today and we will look forward if you have any other information and the followup data would be helpful as we do this series of hearings over the next year, year and a half.

With that, the subcommittee stands adjourned.

[Whereupon, at 10:58 a.m., the subcommittee was adjourned.]

[Additional information submitted for the hearing record follows:]

From: Siloam Family Health Center
 Nancy West, Executive Director
 Siloam Family Health Center
 1423 12th Avenue South
 Nashville, TN 37203
 Phone 615-298-5406 ext. 206
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nancy@siloamhealth.org
www.siloamhealth.org

Information on the Siloam Family Health Center requested by Elizabeth Meyer

Mission:

The mission of the Siloam Family Health Center is to share the love of Christ by serving those in need through health care.

History:

The Siloam Family Health Center was chartered as a religious corporation in 1989. It opened in 1991 in its current location – an inner city community called Edgehill. The vision was to be a faith-based, volunteer-driven clinic that would do the work Christ called the Church to do – heal the sick and care for the poor. The goal was to provide affordable, high-quality health care to an uninsured and underserved population. This 1,000-sq.-ft. clinic started as a volunteer-driven clinic with one physician, Dr. David Gregory, seeing patients for two hours on Saturday mornings. Eventually, another volunteer physician, Dr. J. Brevard Haynes, joined Dr. Gregory, and a two-hour Monday evening clinic session was added. In 1998, the board of directors made the decision that the program needed to be expanded to meet the growing number of uninsured patients coming to Siloam. The first step was to hire an executive director to help strategize and implement a vision for an expanded program.

Today, the program includes more than 200 volunteers (physicians, nurses, interpreters and others) and eleven (full-time and part-time) staff members. Our volunteers give more than 6,000 hours in service annually. This team of volunteers and staff made 6,964 patient visits possible last year. Operating hours have increased from 4 to 45 hours per week, and the area of service has grown beyond Edgehill to include all of Middle Tennessee. While patients continue to come from our neighborhood, more than 80% of Siloam's patients are refugees and immigrants who now reside in the Nashville area – these patients represent more than 100 different homelands and speak 85 languages.

What makes your organization effective in fulfilling its mission?

A board and staff committed to using our mission statement as a measurement for all we do. We are a faith-based, volunteer-driven and a student-mentoring organization. We see our effectiveness in patients telling friends and family members about our services. Patients come by word of word because they have been told that at Siloam they will receive high-quality affordable health care and they know they will be treated with dignity, compassion and love.

Because of cultural differences and language barriers, treating Siloam's international patient population can be very time consuming. Most appointments must be extended to allow for limited English skills or for interpretation. Physicians often go from being the provider to being the caseworker. Various materials must be translated into several languages. Siloam is open evening and Saturday hours to meet the needs of many patients who work two and three jobs or who must rely upon others for transportation.

It takes a committed team of staff and volunteers to serve this particular patient population. Such commitment is not often found in doctors' offices where tight schedules must be maintained and interpreters are not available. Siloam is filling a unique and vital role in the health care community – one that could not be easily replaced.

Also, Siloam provides an opportunity for volunteers to help meet the health care needs of an underserved population, as well as an opportunity for the mentoring of young health care professionals. Siloam coordinates the service of more than 200 volunteers (physicians, nurses, interpreters, administrative support people and others). These volunteers give more than 6,000 hours of service annually.

Siloam's staff and volunteers mentor second-year Vanderbilt Medical School students who choose Siloam as an elective. Participants are usually chosen by lottery because the class is so popular. Also, Vanderbilt medicine and med/peds residents can serve part of their primary care elective rotations at Siloam. Other student programs include the nursing schools at Vanderbilt and Belmont University and a cooperative program with Tennessee State University physical therapy program.

Our volunteer and student involvement helps to encourage a lifetime commitment to serving the underserved, as well as helping those who are interested to learn how to integrate their Christian faith into a busy medical practice.

What do you believe the role of faith-based organizations should be in the community?

Faith-based organizations should be leaders in the community. They should exist to help people become whole – physically, mentally and spiritually – reaching out to the poor and to those who have few options for care. They should be organizations that deal with the true root cause of a problem which is something that cannot always happen in specific program parameters. They should be avenues where volunteers and staff members can use their talents and skills to serve as unto the Lord, not just as social service professionals. They should be full partners with the community, bringing together resources to meet the needs of an underserved population of people.

What standards do you use to determine a successful outcome?

The intended outcome of Siloam Family Health Center is to provide healing and hope by making high-quality health care affordable and accessible in a manner consistent with our mission statement. We intend to treat the whole person ...

BODY – the outcome is to meet the physical needs of our patients through health care provided on-site or through Siloam’s community network of health care specialists, labs, hospitals, etc.

MIND – the outcome is to meet the mental and emotional needs of our patients through care provided on-site or provided by networking with psychiatrists, psychologists, mental health institutions and other agencies that provide these services.

SPIRIT – the outcome is to meet the spiritual needs of our patients through care provided on-site that offers hope, encouragement, comfort and peace, as well as care offered off-site by churches that partner with Siloam to provide counseling, training, small group interactions, etc.

Sometimes achieving our intended outcome of treating the whole person includes connecting patients with agencies that can help with food, clothing and shelter. Siloam continually networks to bring together a community of volunteers, agencies and others in an effort to serve the underserved more completely.

We measure our effectiveness by the number of patients and repeat visits; by the number of new patients referred by established patients; and by patient comments, such as ... “I came to this clinic because I was told you love your patients.” We measure our effectiveness by the lives we see changed when patients receive renewed health and hope and begin living more fulfilled and productive lives.

Do you follow the progress of the individuals you serve after they leave the Health Center?

Our goal is to be a medical home for our patients. Some do leave because they get insurance and we only treat the uninsured. Others may qualify for TennCare, but our board has determined that patients who wish to stay with Siloam will not be turned away. This can get complicated when a patient is insured and needs to see a specialist or needs a diagnostic test. We cannot take a service that has been provided for the truly indigent and give it to a person that has some resources.

What partnerships have you developed with state, federal, and local governments?

We do not have any federal partnerships. On the state level we receive immunization vaccines for children under 18. We also have submitted a contract to the state to do refugee screenings for newly arriving refugees that are being resettled in Nashville, predominantly by World Relief and Catholic Charities. Siloam has been doing these screenings for almost four years with the resettlement agencies contributing between \$5 and \$10 per patient. We have been aware of funding available to the State from the Office of Refugee and Resettlement (ORR), but it has taken more than three years of talking to the State to get this far. The “final” process was started over a year ago when we asked for a ruling on our hiring practices. It is our understanding that the ORR funds come under Title VI which does not include religion in its discrimination list, but the

State of Tennessee does list religion in its discrimination clause. It has taken a year to get the process to the point that the State contract can be amended under Section D. 8. Nondiscrimination by inserting the words “all applicable” before the word “Federal. We have submitted the contract and we do have supporters in State government that would like very much for Siloam to continue to do the screenings, but it has been quite an ordeal and we don’t have the final word as of yet. If we do get the contract it will mean Siloam will be paid \$250 per screen.

On the local level we work very closely with the Nashville/Davidson County Metro Health Department. Metro provides serum for TB testing and it treats all active cases. We also work closely with Metro for testing of STDs, etc.

How would you characterize these relationships?

Our one on one relationship with the State is excellent. We have had tremendous support from State employees. Truly, they have worked hard for Siloam to have the opportunity to receive the contract for refugee screening. They applaud our work and let others know of our success in the meeting the health care needs of the refugee and immigrant community. But, it has been an arduous process because we are chartered as a ministry. Our relationship with local government has been extremely positive and we have never encountered the same “red tape” – however, we have not dealt with any contracts or issues that refer to discrimination in our hiring practices.

What are the positive aspects, and if applicable, what barriers or frustrations have you encountered in partnering with various government agencies?

See above.

What services could be provided to better equip faith-based groups for partnership with local government agencies?

I don’t know what “services” could be provided. From our experience the battle of religious discrimination in hiring is the biggest barrier faith-based organizations face because government (local, state and federal) has adopted discrimination clauses that usually include religion. Local relationships are probably the easiest to deal with because the local government agencies usually have a working relationship with faith-based organizations.

History and Mission

The Interfaith Hospitality Network of Greater Chattanooga (IHNGC) is a 501©(3) social service program that uses volunteers and facilities of 40 congregations within the Chattanooga community to address the immediate sheltering needs of homeless families with children. The program is based on a successful, 14-year old model from the National Interfaith Hospitality Network in Summit New Jersey that currently oversees 99 networks in 28 states plus the District of Columbia.

IHNGC began operating one network in October 1998, and due to the continued increase in the homeless family population, added a second network in April 2001. With both networks operational IHNGC is able to serve up to 28 homeless individuals daily, 365 days per year.

Each week, congregations transform extra space in their facilities into bedrooms for homeless families, and provide volunteers to: purchase supplies; cook meals; provide activities and tutoring for children; provide a couple to spend the night with the families in case of any emergencies, and volunteers to drive our two 15 passenger vans to transport homeless families from the IHNGC family day center to the congregations and back daily. IHNGC delivers rollaway beds, bed linens and towels weekly to each congregation on our two 14' trailers. From this coordination, overnight shelter is provided to homeless families each evening in two of the 40 congregations that participate in the networks. Since our beginning in October 1998, IHNGC has served a total of 698 homeless individuals with 441 being children (197 ages 6 and under) in 205 families with 133 finding housing.

Social Services Provided

IHNGC provides security deposits; first month's rent; assistance with utility hook-up fees; funds to pay past utility bills; bus tickets for transportation to work until first paycheck; transportation to apply for jobs, housing, appointments and other referrals; gently used working cars to families which are employed, stable, with valid drivers license, and car insurance; summer camp fees and supplies; school uniforms and supplies; house wares; cleaning supplies; GED test fees; interim childcare before Department of Human Services voucher's are issued; dental and vision needs; family day center; car repairs; and identification fees.

Effectiveness

There are many things, which make IHNGC effective. First, are the forty congregations that open their doors daily and agree to provide space and volunteers in their facility to shelter homeless families for one week per quarter. Second, is the time and resources of a large, committed volunteer base that believes through their diverse faith traditions that service to those in need is required. Weekly IHNGC utilizes the time and talent of 100 volunteers who provide shelter, meals, transportation, understanding and hope to

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homeless families. Third, the partnerships with community social service agencies. These collaborative joint ventures enable IHNGC and these partnering agencies the opportunity to share resources, which is not only effective and efficient but prevents duplication of services. Fourth, IHNGC keeps families together while they are working through the process of regaining their independence by obtaining employment and housing. Before the existence of IHNGC, a single mother or single father with a teenage son or daughter would have to reside at separate shelters due to age and gender restrictions. And with the program's solid reliance on local volunteerism, hundreds of IHNGC volunteers have the opportunity to provide hospitality to homeless families by greeting, feeding and sheltering them. This interaction promotes an awareness of the needs of low-income people and changes the perception and face of homelessness to now include not only single men and women but also families with children. Without the congregations, volunteers and partnerships, IHNGC is simply a good idea.

The Role of Faith-Based Organizations in the Community

In my view, the role of faith-based organizations in the community is to respond to the call of their faith tradition to serve those in need; to identify and work to eradicate systemic barriers to success for low income people (i.e., the lack of a livable wage and safe, decent affordable housing), to use their resources effectively and efficiently by establishing partnerships with community social service agencies to identify and provide for unmet needs of low income people; and to view these community collaborations as opportunities and responsibilities which build a sense of community by identifying the commonality in their missions to serve the needs of low-income people.

Standards to Determine Success

IHN is successful when we have congregations and volunteers each day to provide shelter and hospitality to homeless families; when homeless families have shelter with IHNGC which allows them to stay together; when we develop strong relationships and collaborate with existing community agencies to serve the needs of homeless families; when we assist families to develop their goals and objectives which leads them to independence, stability and productive citizenship through employment, training, education and housing.

Follow-up

IHNGC does follow-up on the progress of those served through telephone calls. Family names, addresses, and telephone numbers are maintained on our database. Many families contact us by telephone and also send cards, letters and pictures of their families updating IHNGC on their continued progress. IHNGC makes every attempt to assist the families with additional help on an individual basis. Some recent examples are delivering a donated washer and dryer to a mother with five children, whose washer stopped working,

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providing help to a family experiencing financial difficulties through a review of their finances and referral to a financial services agency in the community. In addition, recently two families attended our strategic planning sessions and offered their perspective on what is working well with IHN, what needs improvement, and the direction they would like to see IHNGC take in the next 3-5 years.

Partnerships with State, Federal and Local Governments

Over the past four years IHNGC has received funding from the Emergency Shelter Grant and the Community Development Block Grant. These relationships have been very positive. The staff at the local Office of Economic Development is very helpful in answering any questions, scheduling site visits, and are timely in their reimbursements.

IHNGC would like to develop additional relationships with other government funding sources but fear the requirements for data entry, reporting and general paperwork may be too much to manage for an agency with only two full time paid employees.

Services to Better Equip Faith-Based Groups for Government Partnerships

IHNGC needs assistance funding administrative staff necessary to meet compliance guidelines for partnerships with government agencies.

Resources to Strengthen Faith-Based Organizations

Homeless families present with a variety of mental health needs. Currently the existing community mental health resources are overburdened with clients. It is not unusual for an appointment to see a psychologist, psychiatrist, or counselor to take six weeks. Without more timely appointments and distribution and payment of medications for some clients, the clients are too unstable to remain in shelter provided by volunteers or to present favorable for a job interview or to access community resources.

Experiences Running a Faith-based Organization

Many faith-based organizations do not have a professional staff, which is a disadvantage to credibility in the community in my opinion, and also promotes confusion in terms of the best practices to serving those in need. There may be a perception by some that faith-based organizations are not operated according to sound business practices, rather relying on divine interventions and faith.

There is a common misconception by some faith-based organizations that most faith-based organizations are Christian. This lack of awareness, understanding and acceptance

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of diversity in faith traditions impedes partnerships among faith-based and community organizations to serve those in need.

Luke 14:12 was established in 1983 when a congregant of Edghill United Methodist Church, Laura McCray, saw the need and heard the calling to provide food to the homeless. "Ms. Laura's" philosophy, still followed today, was to provide a banquet for the sick, the lame, and the homeless. As one of the oldest soup kitchens in Nashville, TN, Luke 14:12 continues to provide a dinner-style meal on Tuesdays and Fridays at the noon hour. Transportation is provided for those homeless who are unable to walk to the church. Our doors are also open to those in the neighborhood who are among the unemployed and the working poor. The mission of Luke 14:12 is to assist in meeting the nutritional needs of the hungry of our city.

Through the efforts of its Board of Directors, Luke 14:12 has been able to grow from feeding approximately 40-50 to 100-120+ people per meal. The ecumenical Board was formed in the mid 1990's. Members represent eight congregations, one public corporation, and one religious company. It is the ecumenical approach that establishes Luke 14:12 as a unique organization. Different faiths brought together for the sole purpose of feeding those who are hungry, is the overriding reason for the effectiveness of Luke 14:12. In the troubled world of the homeless, at least for a few hours per week, men, women and children are treated with respect, caring, and concern.

Faith-based organizations can offer a respite for those in need of assistance. Religions ask us to care for one another. Without layers of bureaucracy, neighborhood faith groups can recognize and can direct assistance to those in need within their geographic area. For instance, the inner city churches can use an ecumenical approach to call upon suburban churches to provide for those in need. Faith-based organizations in cooperation with governmental agencies, and public corporations can become a conduit for services for the least of us.

Measurable positive outcomes are often difficult for social service agencies to document. Luke 14:12 is able to count the increase of numbers of its guests. A soup kitchen may measure its success by the number of people who leave no longer hungry. However, the hunger will return. But for a brief moment their nutritional needs were met. Because of the nature homelessness - mental illness, chronic addiction, and loss of employment - other agencies are established to address this larger social issue. Luke 14:12 exists to assist, if only in a small way, the easing of the troubles of the homeless in Nashville, TN.

Luke 14:12 receives funding from various sources. Congregations provide both financial and volunteer support. Foundation support, HCA Foundation and Frist Foundation, have provided support for specific operating expenses and capital equipment. The US government provides support for Luke 14:12 through FEMA (designated funding for the feeding of homeless men) and USDA surplus foods supplied by Second Harvest Food Bank. In fiscal year 2003 FEMA receipts were downsized. Additional funding is always appreciated and necessary. The experiences with the federal government have proven to be a good relationship.

In the specific case of Luke 14:12, an expanded government supported apprentice program would be advantageous to all involved. Because most individuals and

foundations do not contribute to operating expenses, an apprentice program would be of great value. A homeless individual receives not only a stipend income, but also a skill. The upside for Luke 14:12 is the addition of much needed staff. The adage of teaching a man to fish and he will be provided with food, is still very applicable in the urban communities today.

When asked, "Why use faith-based organizations to address some of the social ills of today" the response is because it is the thing to do. We all live together in this world and we must all be supportive of one another.

Meyer, Elizabeth

From: Jim and Amy Forakis [forakis@usit.net]
Sent: Thursday, June 12, 2003 3:50 PM
To: Meyer, Elizabeth
Subject: Fw: letter for grant

----- Original Message -----

From: Jim and Amy Forakis
To: Meyer, Elizabeth
Sent: Thursday, June 12, 2003 12:44 PM
Subject: Re: letter for grant

From: Teen Challenge of Savannah
 1900 Wayne Road, Building D
 P.O. Box 606
 Savannah, TN 38372
 Director, Jim Forakis
 (731) 926-2555
 E-mail: Forakis @usit.net

To: Elizabeth K. Meyer
 Professional Staff/Counsel
 Subcommittee on Criminal Justice, Drug Policy, and Human Services
 Committee on Government Reform

Dear Ms. Meyer,

In response to the e-mail received, this statement will hopefully answer all the inquiries that you have.

The mission of Teen Challenge is to provide youth, adults and families with an effective and comprehensive Christian faith-based solution to life-controlling drug and alcohol problems in order to become productive members of society. By applying Biblical principles, Teen Challenge endeavors to help people become mentally sound, emotionally balanced, socially adjusted, physically well and spiritually alive.

Throughout its 43 years of existence, Teen Challenge has provided faith-based prevention programs and treatment techniques to thousands of people across the country who are addicted to drugs and alcohol. Its success rate is simply astounding. According to studies conducted in 1975 and 1994 respectively, 88% of Teen Challenge graduates do not require any further treatment. A White House sponsored study of cocaine use, conducted by the Rand Corporation, shows that an average of only 6% of cocaine users quit using the drug each year. The Teen Challenge success rate is 88%.

While Teen Challenge --Savannah (TC--Savannah)- is relatively new - its growth, even in these first years, has been significant. Since its inception in 2000, beginning with a handful of participants and one insight group, the program has grown today to more than 50 participants with 6 regular insight groups. Originally, groups met only on Thursday nights, but the program's growth has now dictated group sessions both on Tuesdays and Thursdays. Not only is the Savannah program serving the needs of people with addiction problems, but also works with participants' family members to assist them in providing the best all-around environment and support network.

Currently, TC-Savannah provides the following groups:

- Living Free - An Introduction to Life Controlling Problems**

7/7/2003

- Discover How Problems Develop While Developing Christian Character
- Stepping Into Freedom - A Christ-Centered Twelve Step Program
- Concerned Persons - Learning How to Help Loved Ones with Life-Controlling Problems
- Anger: Our Master or our Servant - Learning the Creative Use of a Powerful Emotion
- Optional Support Groups: Overcoming Depression

Participants attend each insight group in turn and at the completion are considered Teen Challenge graduates. Participants must also pass a drug test before graduating. One way we track the success of some of our graduates is that they work with us in our local program.

The Savannah program is also reaching out to the Hardin County court system, providing judges with a constructive alternative to more traditional types of sentencing for drug-alcohol related offenses. Staff members routinely attend court sessions and coordinate with the court system. A major portion of Teen Challenge's mission nationally is to provide residential treatment services. While participants from Savannah are placed in residential programs elsewhere in the country, in January, 2003, the Savannah program was granted conditional accreditation as a residential center. Near the top of local plans is the establishment of a true residential center here in Savannah. We also have a satellite program at the Correction Corporation of America prison facility at Clifton, TN.

This past school year, we conducted assemblies for the Hardin County Middle School where we spoke to over 1,000 students about drug and alcohol prevention. The High School and Middle School have asked us to participate in several activities. We hope to do more toward youth prevention in the future.

We have seven people on our board. The president is Dr. Howard Thomas, who has been a family doctor in our community for many years. Jane and David Riddell are also on our Teen Challenge board. They are also on the board of Community Partners, which brings together many organizations and individuals in our community that have a great concern for the drug problem in our area. We have 25 people on our advisory council. Pastors and local businessmen, along with our CPA, Jack Adams, our lawyer, Gil Parrish, our mayor, Bob Shutt, and our State Representative, Randy Rinks, make up this advisory council. Teen Challenge of Savannah works with children's services in that they call us for help and referrals.

Needless to say, continuing the growth of Teen Challenge in the Savannah region will entail greater costs. The cost of materials alone for participants is expected to reach some \$5,000 annually. Expanded services require more staffing, and quality staff deserve adequate remuneration. The projected 2003 budget for TC-Savannah reflects a \$16,000 + increase over 2002, and that number does not reflect any investment in creating a new residential center.

Teen Challenge is funded through donations from both individuals and organizations, as well as payment of fees from participants. These fees, however, are not fixed and not mandatory. Participants give what they can. TC-Savannah believes that it has a moral and Christian imperative to make sure that those who seek help can receive it regardless of economic factors.

Joining current director Jim Forakis is Jimmy Willoughby, who coordinates Teen Challenge activities at the Clifton CCA site.

If I can be of any further assistance, please don't hesitate to call. Thank you for your time.

Sincerely,

Jim Forakis
Executive Director

JF:af

7/7/2003

E M E R A L D  Y O U T H F O U N D A T I O N

MAIN OFFICE
& Central Ministry Center

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Mission Statement:

To advance the kingdom of God by serving urban children and youth and equipping them to be leaders in their neighborhoods.

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To: The Criminal Justice, Drug Policy, and Human Resources Subcommittees
From: Steve Diggs, Executive Director, Emerald Youth Foundation
Date: June 9, 2003

MISSION:

Emerald Youth Foundation (EYF) seeks to advance the kingdom of God by equipping urban children and youth to be leaders in their neighborhoods.

HISTORY:

Emerald Youth Foundation is a Christian, urban children and youth ministry in the heart of Knoxville, Tennessee. The ministry grew out of a vision of Emerald Avenue United Methodist Church to serve children and youth in its community in North Knoxville (Oakwood/Lincoln Park neighborhood). In 1991, Emerald Youth Foundation was organized as a 501(c)(3) entity in order to expand the geographic boundaries and the resources for the youth outreach. In January 1996, the ministry was expanded to a second location at the Virginia Avenue Church in the northwest section of urban Knoxville. In June 1996, another ministry was established in East Knoxville at the Magnolia Avenue Church. All three communities have low to moderate income demographics. The EYF Main Office and Central Ministry Center, 1718 N. Central Street, was opened in February 2000. St. Mary's Health System purchased and renovated the facility for the use of EYF. It includes a gymnasium, seven classrooms, game room, kitchen and dining hall, and the administrative offices.

EFFECTIVENESS OF THE MINISTRY: YOUTH DEVELOPMENT

Young people, in all communities, face serious obstacles on the path to productive adulthood. During these years, there are external factors which significantly impact a young person's development. Search Institute, a national research organization, refers to the external factors as assets, the positive experiences young people receive from people and institutions involved in their lives. Search Institute discovered an unmistakable correlation between the number of assets a youth has and whether the youth engages in risky or thriving behaviors. If a child has few or no assets, then risky behaviors can be expected: alcohol, tobacco, illicit drugs, antisocial behavior, depression/suicide, sexual intercourse, violence, school problems, drugs and alcohol. As the number of assets imparted to young people are increased, it better ensures thriving behaviors: exhibits good health, helps others, succeeds in school, values diversity, exhibits leadership, overcomes adversity, delays gratification, and resists danger. (Search Institute, *Healthy Communities – Healthy Youth Initiative*)

Inner city youth are at higher risk for not achieving successful youth development because their neighborhoods are often distressed, including limitations with resources and asset building. The difference with a non-distressed neighborhood is it fosters, rather than inhibits, positive outcomes among residents. Such communities encompass many relationships and institutions by which residents share information, work toward common goals, and acquire needed support. Healthy neighborhoods identify and address problems, reinforce social norms, and promote productive lives for individuals and their families. Healthy neighborhoods have social capital. In distressed neighborhoods, the result is often youth in despair, gravitating to the few opportunities of support, affirmation, and recreation

that are available: negative social groups, premature childbearing, and illegal drugs. (Committee for Economic Development, *Rebuilding Inner-City Communities*)

If the health of distressed neighborhoods is not restored, then the cycle will continue to be young people embracing risky behaviors as they face everyday obstacles. A key component to the restoration process is fostering the development of indigenous leadership. (Lupton, Robert D., Ph.D., *Return Flight*) A new generation of vested leadership that has a personal, long-term commitment to the neighborhood is essential for redeveloping a community and attracting other resources critical for restoring health. Youth development, which focuses on developing the indigenous leaders, is only one piece to community development. Yet, failure with this component will mean a potential void with capable future leadership in the churches, schools, businesses, and other remaining institutions in the neighborhoods. Working with youth and their families may be the lens through which all community problems are viewed by youth development organizations.

In distressed areas, youth serving organizations must be long-term, comprehensive, focused on a specific geographic area, readily accessible and must view young people as resources. Programs which provide services to address basically the "deficiencies" of young people are not adequate solutions. Youth development must be the focus with strategies concerned with strengthening young persons beyond dependency and equipping them for leadership. (Committee for Economic Development, *Rebuilding Inner-City Communities*)

A community-based organization often meets the needed criteria described above as well as having relationships and reputation in the community, understanding the community needs, and employing local residents. (Committee for Economic Development, *Rebuilding Inner-City Communities*) There is some direct and much indirect evidence that community faith-based organizations, because of the loving, caring, challenging, and life-changing emphasis, are more effective in enabling people to overcome persistent social ills, especially with youth. In 1999, a Northwestern University doctoral student studied a drug treatment program by Teen Challenge, which is strongly Christian, in a carefully controlled empirical study and found it more effective than its counterparts. Years ago, the same study, ending with the same results, was completed by a public health service agency. (Stephen V. Monsma, *Are Faith-Based Programs More Effective?* Public Justice Report, 2nd Qtr., 2001) Religious youths have also been found to be much less likely to engage in delinquent behavior. Faith serves as both motivation and support for youth as well as for paid staff and volunteers. The difference a caring adult makes has been well documented and is proven to be more crucial to effective programming than the program content. Faith-motivated staff and volunteers draw strength from their sense of meaning and purpose in life. There must be places for youth where questions of meaning can be explored with caring adults who are motivated by their faith and who truly care about them. (Harold Dean Trulear, *Public Private Ventures, Faith-Based Initiatives*, Spring 2000.

Summary

Youth development in our urban communities is critical and deserves serious attention. The resources available to young people must be strengthened to increase the possibilities of urban youth having a successful transition from childhood to adulthood and because the health of urban communities depends on the raising up of a new generation of leaders. Christian community-based organizations are proven to be effective in transforming individuals and neighborhoods.

STANDARDS USED TO DETERMINE SUCCESSFUL OUTCOMES:

Emerald Youth Foundation serves more than 1,000 children, pre-school through 12th grade in three distressed, inner city neighborhoods. Because of poverty, the lack of community resources, and negative influences in these communities, they can be tough places for kids to live. The reality is that young people living in these neighborhoods are often **ruled by their circumstances**.

We believe that if these children and youth are given the right experiences, they can have the **power to change** their circumstances. So, we are committed to making certain that young people are given the best opportunity possible for change to occur.

Although there are a number of factors that influence the health of a community, our staff and volunteers believe that a critical mass of young people can be impacted who will not only be personally transformed, but who can also help bring about **positive change to the urban neighborhoods** where they live.

As we began to develop a strategy for the ministry, there was opposition to merely warehousing kids in youth programs and there was dissatisfaction with just doing good and noble things with kids. EYF is committed to the business of equipping urban children and youth to be leaders in their neighborhoods. Leaders are people who, through skills, knowledge, and relational attributes, are able to work with others in the community to accomplish goals and affect positive change.

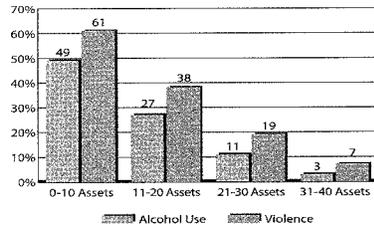
EYF staff and volunteers believe that children and youth who exhibit the following thriving leadership behaviors have a strong foundation for becoming leaders in the community:

- Succeed in school
- Value diversity
- Maintains good health
- Helps others
- Exhibit leadership
- Overcome adversity
- Delay gratification
- Avoid risky behavior

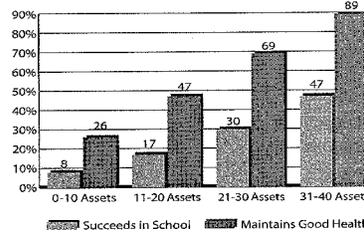
Search Institute, a national research institute, has surveyed 1 million children and youth and has identified 40 developmental assets, or concrete, positive experiences and qualities, important to youth development. There is a clear correlation between the 40 developmental assets (See Attachment 1) and the leadership behaviors listed above. These developmental assets and leadership behaviors give kids the power to change.

The 40 assets are embedded in EYF's five Building Blocks of **Adult Support, Academic Support, Christian Teaching, Community Service, and Extracurricular Activities**. These building blocks comprise the holistic and relational ministries offered at EYF which include after school and summer programs, discipleship programs, sports, contact time, parent participation, home visits, school personnel meetings, and camps. We have completed a rigorous alignment process to ensure our ministries build the assets and each of these is essential to quality asset building. (See Attachment 1.) Currently, more than 500 children are being track and evaluated individually in our leadership initiative. The following charts are examples of the power of assets.

The Power of Assets to Protect



The Power of Assets to Promote



From Speaking of Developmental Assets: Presentation Resources and Strategies, copyright © 2001 by Search Institute, Minneapolis, MN, 800-858-7628, www.search-institute.org.

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Emerald

Youth Foundation has put into place an evaluation system that examines more than 500 children and teens individually three times annually to determine if indeed things needed to build assets are being done. Additionally, all youth in the tracking and evaluation process will be surveyed by an external evaluator every two years to determine assets present and thriving behaviors exhibited. The next external evaluation will be in August 2004.

Regretfully, staff time does not allow us to formerly follow the progress of the hundreds of individuals we serve after they leave the Foundation, although informally we maintain contact with many of them. We are pleased that eight of Emerald Youth Foundation's own "kids," who had been served by the organization, became AmeriCorps members, thus, bringing the goal of leadership development full circle. Some of these, as they attend college, have even changed their career goals to serve urban children. Seven former AmeriCorps members have served in staff positions with EYF.

PARTNERSHIPS WITH STATE, FEDERAL, AND LOCAL GOVERNMENTS:

- State of Tennessee/U.S. Government--AmeriCorps grant from the Tennessee Commission on National and Community Service placing twenty-one AmeriCorps members, who focus on EYF's educational and recreational programs.
- EYF has a strong collaboration/partnership with thirteen local public schools that make referrals into the programs and provide guidance to EYF staff and AmeriCorps members in the best ways to help the students academically and behaviorally.
- Project Grad: EYF is working in partnership with Project Grad to prepare students for high school graduation and beyond. This program will refer students into EYF programs and help monitor their progress.
- Knoxville CAC (Community Action Council) provides breakfasts and lunches for participants during summer program.
- Financial support is received from both City of Knoxville and Knox County Government.

- EYF works closely with Knox County Government to provide a Juvenile Offenders' Program.
- A City-Councilman serves on the EYF Board of Directors, and a County Commissioner serves on the Development Committee.

These partnerships have mostly been positive. Because of them we have been able to increase our services to children both quantitatively and qualitatively. AmeriCorps members have enabled us to deepen the "relationship" aspect of our programs through being mentors to the children and a personal bridge to the families. Training has been provided through the AmeriCorps Program for staff that we would not have been able to have otherwise. The personal encouragement and counsel of staff representing these government agencies has been a great asset. In recent months, since the Faith-Based Initiative was launched, there has been a greater openness on the part of government personnel to support our efforts to serve our children and teens. We have appreciated the opportunity to have "a level playing field" when submitting government grants.

WHAT SERVICES ARE NEEDED FROM LOCAL GOVERNMENT AGENCIES TO BETTER EQUIP FAITH-BASED GROUPS?

ATTACHMENT 1 DEVELOPMENTAL ASSETS FOR YOUTH, GRADES 6-12

EYF BUILDING BLOCKS	ASSETS IDENTIFIED BY SEARCH INSTITUTE
Adult Support	<p>1 Family support- Family life provides high levels of love and support.</p> <p>2 Positive family communication- Young person and her or his parents communicate positively, and young person is willing to seek parents' advice and counsel.</p> <p>3 Other adult relationships- Young person receives support from three or more non-parent adults.</p> <p>4 Caring neighborhood- Young person experiences caring neighbors.</p> <p>5 Caring school climate-School provides a caring, encouraging environment.</p> <p>6 Parent involvement in schooling- Parents are actively involved in helping young person succeed in school.</p> <p>7 Community values youth – Young person perceives that adults in the community value youth.</p> <p>8 Safety – Young person feels safe at home, school, and in the neighborhood.</p> <p>9 Family boundaries- Family has clear rules and consequences, and monitors the young person's whereabouts.</p> <p>10 School boundaries- School provides clear rules and consequences.</p> <p>11 Neighborhood boundaries – Neighbors take responsibility for monitoring young people's behavior.</p> <p>12 Adult role models – Parents and other adults model positive, responsible behavior.</p> <p>*13 Positive Peer Influence - Young person's best friends model responsible behavior.</p> <p>14 High expectations- Both parents and teachers encourage the young person to do well.</p> <p>*15 Time at Home- Young person is out with friends with "nothing special to do" two or fewer nights per week.</p>
Academic Support	<p>16 Achievement motivation- Young person is motivate to do well in school.</p> <p>17 School engagement-Young person is actively engaged in learning.</p> <p>18 Homework- Young person reports doing at least an hour of homework every school day.</p> <p>19 Bonding to school-Young person cares about her or his school.</p> <p>20 Reading for pleasure- Young person reads for pleasure three or more hours per week.</p>
Christian Teaching	<p>21 Religious community- Young person spends one or more hours per week in activities in a religious institution.</p> <p>22 Integrity- Young person acts on convictions and stands up for her or his beliefs.</p> <p>23 Honesty – Young person tells the truth even when it is not easy.</p> <p>24 Responsibility- Young person accepts and take personal responsibility.</p> <p>25 Restraint-Young person believes it is important not to be sexually active or to use alcohol or other drugs.</p> <p>26 Planning and decision making- Young person know how to plan ahead and make choices.</p> <p>27 Interpersonal competence-Young person has empathy, sensitivity, and friendship skills.</p> <p>28 Cultural competence – Young person has knowledge of and comfort with people of different cultural/racial/ethnic backgrounds.</p> <p>29 Resistance skills- Young person can resist negative peer pressure and dangerous situations.</p> <p>30 Peaceful conflict resolution- Young person seeks to resolve conflict non-violently.</p> <p>31 Personal Power – Young person feels he or she has control over "things that happen to me."</p> <p>32 Self-esteem- Young person reports having a high self-esteem.</p> <p>33 Sense of purpose- Young person reports that "my life has a purpose."</p> <p>34 Positive view of personal future- Young person is optimistic about her or his personal future.</p>
Community Service	<p>35 Youth as resources- Young people are given useful roles in the community.</p> <p>36 Service to others- Young person serves in the community one hour or more per week.</p> <p>37 Caring- Young person places high value on helping other people.</p> <p>38 Equality and social justice- Young person places high value on promoting equality and reducing hunger and poverty.</p>
Extracurricular Activity	<p>39 Creative activities- Young person spends three or more hours per week in lessons or practice in music, theater, or other arts.</p> <p>40 Youth programs- Young person spends three or more hours per week in sports, clubs, or organizations at school and/or in community organizations.</p>

*Note: Assets #13 and #15 cannot be provided through EYF's youth programs.



Description of Services Provided

HFC targets three main areas for development: **youth, housing, and job readiness training.**

Education

The Education department seeks to provide educational opportunities to a broad range of residents in the Glenwood neighborhood. Children in Glenwood have the opportunity of joining out tutoring program which matches them with volunteers from throughout Chattanooga. Places such as Covenant College, UTC, New City Fellowship Church, and Chattanooga Christian School have lent their resources in support of the children. Youth are given opportunities to develop leadership skills while working in internships with the children who are tutored. They are given guidance in many areas such as saving, discipleship, and CPR certification. Adults in Glenwood can also take part in the educational opportunities we provide, such as GED courses and help in the pursuit of higher education.

Harambee Housing

HFC provides opportunities for home-ownership and decent, affordable rental housing. Tim Simpson, Director & Project Coordinator, oversees volunteers and paid contractors who rehab abandoned houses to sell to low-income families and repair homes of low-income homeowners in need. Churches from all over the U.S. send Urban Ministry Teams to stay with us and do repair and rehab projects for a week at a time.

The Jobs Partnership of Chattanooga

This program falls under the umbrella corporation of HFC as our job readiness training program for unemployed or underemployed men and women in our city. A national program by Skip Long in Raleigh, North Carolina, the Jobs Partnership creates partnerships between local churches and area businesses to prepare people for jobs. Participating businesses agree to post job openings with the Jobs Partnership, and employers encourage Jobs Partnership graduates on the job.

Neighborhood Services

Neighborhood services partners volunteers with residents in Glenwood who request mercy projects be performed on their homes. Mercy projects include such things as painting, yard work, and minor repairs that the home-owner my otherwise not be able to afford. Teams of youth from Chattanooga, the United States, and overseas serve with Neighborhood Services throughout the year. During the summer teams are present every week and not only perform mercy projects but also assist in the facilitation of Bible Clubs for the local children.

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Agency Vision & History

Hope for Chattanooga (HFC) is a Christian Community Development Corporation dedicated to bringing hope and revitalization to the community, beginning at Glenwood. Our vision is for a transformed community where Christ has first place in everything. We envision a community that is characterized by reconciled relationships and changed lives providing long term leadership development, economic stability, educational opportunities, and affordable housing.

Glenwood, HFC's target community, has witnessed disturbing trends the last 30 years. Our target community is made up of several different neighborhoods, which can be categorized into two distinct areas. In front of Memorial Hospital to McCallie Avenue, older residents who own their own homes characterize the community. These residents are fearful of the crime in their neighborhood and are worried about the future of their community. The residents located behind Memorial have lower incomes, are younger and have more difficulties associated with the inner city. HFC seeks to be a bridge for all of the Glenwood residents to greater opportunities for the future.

HFC, as an official 501(c)(3) organization began operations on January 1, 1997 but it has grown out of over 30 years of ministry by New City Fellowship Church to the people in the urban areas of Chattanooga. New City Fellowship (NCF) is a multi-racial and multi-socioeconomic congregation with over 1000 in attendance each Sunday. Two of HFC's initial programs were started by New City Fellowship and passed on to HFC at the beginning of 1997. Working together with NCF and other churches and agencies, Hope for Chattanooga seeks true changes in both the lives of individuals and whole communities through the power of the gospel of Jesus Christ applied to real life situations.

Meyer, Elizabeth

Subject: FW: Here is the information that was

-----Original Message-----

From: John Lanz [mailto:JohnLanz@correctionscorp.com]

Subject: Here is the information that was requested:

Here is the information that was requested:

Note: At this time CCA has signed a formal agreement with Champions for Life, Good News Jail and Prison Ministry and Theotherapy Seminars Inc. The institute in Basic Life Skills, Kairos Horizon and Joni and Friends (Wheels for the World) we do not have a formal agreements with CCA but they have worked with us to establish faith-based programs at a number of our facilities.

For more information about Corrections Corporation please contact Louise Green, Vice President Marketing and Communication.(615-263-3106). CCA's Vice President of Inmate Programs is Dennis Bradby and he can be reached at 615-263-3111 or DennisBradby@correctionscorp.com .

Joni and Friends (Wheels for the World) Programs

1. Metro Davidson Jail in Nashville, Tennessee
Program employs 10-14 workers
Restored over 3,270 chairs with 2003 goal of 1040 wheel chairs
This site repairs walkers and crutches as well.
2. Kit Carson Correctional Center located at Burlington, Colorado
Program started June 1, 2002 and employs 14 offenders.
Restored 735 chairs.
3. Cimarron Correctional Facility located at Cushing, Oklahoma.
Program started in February, 2003 and employs 16 offenders. Restored
139+ chairs

Good News Jails and Prison Ministry

1. On July 16, and 17, 2003 Good News Jails and Prison Ministry in cooperation with CCA will conduct its first meeting and workshop with CCA Chaplains to develop training program for CCA Chaplains.
2. Good News Jails and Prison Ministry has taken the first step in the process to install a GNJPM Chaplain at our Memphis, Tennessee Shelby and Tall Trees juvenile correctional facilities.
3. CCA and GNJPM have taken the first step to install a full-time GNJPM Chaplain at our Houston Processing Center and Liberty County Jail in Texas.

Champion for Life

Champions for Life is conducting, "Weekend of Champions and/or Day of Champions" at CCA's 59 correctional facilities. A number of these sites will also have a follow-up program. The next CCA site scheduled for a Weekend of Champions program is Marion County Jail in Indiana. (June 27-29, 2003) CCA is expecting to receive a completed 2003 and 2004 schedule this month.

Kairos Prison Ministry

Kairos Horizon has two types of programs. A weekend ministry and a long term dormitory program called Kairos Horizon. Currently Kairos is involved with two facilities. The Davis Correctional Facility in Holdenville, Oklahoma and the Cimarron Correctional Facility in Cushing, Oklahoma. The programs are year around with monthly and weekly programs to include individual and group activities involving volunteers.

Institute For Basic Skills

Chaplain Bob Holyfield (Institute for Basic Skills) over the years has worked with our wardens and chaplains at the Hardeman, Whiteville Correctional Facilities in Tennessee in order to establish a faith-based program for the offenders in these two facilities. He has also worked with our staff to develop and implement programs in California City, North Fork Correctional Facility in Sayre, Oklahoma and most recently the NM Women's Correctional Facility in Grants NM.

11/3/2003

Theotherapy Seminars Inc.

Theotherapy Seminars during the past 18 months have developed and implemented a residential 6 month program for the male and female offenders in the Metro-Davidson County Detention Facility in Nashville, Tennessee. The two six month programs provide services utilizing volunteers. Seminars, individual and group counseling programs are provided on the weekends and evenings for the Jail offenders who volunteer to participate in program. Director Mark West and CCA's Chaplain Smith direct the program. Approximately 160 offenders have participated in the volunteer faith-based program.

If you have any questions please do not hesitate to call upon me. I can be reached at 615-263-3112 and/or johnlanz@correctionscorp.com.

11/3/2003

