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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

ONE HUNDRED EIGHTH CONGRESS

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FAITH-BASED PERSPECTIVES ON THE PROVISION OF COMMUNITY SERVICES

MONDAY, AUGUST 25, 2003

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

The subcommittee met, pursuant to notice, at 9:10 a.m., at 3333 West Arthington Street, Chicago, IL, Hon. Mark Souder (chairman of the subcommittee) presiding.

Present: Representatives Souder and Davis.

Staff present: J. Marc Wheat, staff director and chief counsel; and Elizabeth Meyer, professional staff member and counsel.

Mr. SOUDER. The subcommittee will come to order. We don't have a projection microphone at the table here. They will have one for the witnesses so we will do our best to project as loudly as we can. Unfortunately, without a mic my voice won't sound as deep as Congressman Davis' but I will do the best I can. He is known as the voice of the Congress. We all each morning wake up hoping that an extra day or two in our lives will deepen our voice, too, and we can get out of the puberty stage.

Good morning and thank you all for coming to this hearing. I am an ardent believer and supporter of many different things, White Sox baseball for one, and yesterday I was fortunate enough to cheer on my favorite baseball team since 1959 and Nellie Fox, Chicago White Sox unfortunately without much success. Apparently I do better cheering them on radio and TV.

In fact, the first point of the day was initially a high point. They actually arranged to put my name up on the score board and then the Texas Rangers hit a three-run home run right after my name went up. I think that sent a message to the dugout, "I am not going to get upstaged by Souder."

More important to the purpose of our hearing this morning, I am an ardent believer in the work of the countless faith-based organizations that are helping scores of people in neighborhoods across our entire Nation. Today I am happy to be here in Chicago to convene this third in a series of hearings to discuss what characteristics make faith-based providers especially effective at serving the needs of their communities.

This subcommittee has oversight over the faith-based programs. We are really the only committee in Congress with oversight. The tax and some of those bills go through other committees. We are the only committee that deals with this issue. We decided over 2

years we are systematically going through neighborhoods and cities and different regions of the country to highlight different types of programs in each area.

They are not necessarily representative of all the programs in that area but by the time we are done we will have a range of what is going on in the country and then getting additional written testimony and other things to add to it as we do a major report on what is actually happening in the communities across America.

We have held hearings in San Antonio, TX, where we had people from Dallas and Houston and New Mexico and others a little more heavily focused on Hispanic things in that area. We held a hearing in Nashville, TN, both with urban and rural in the central south. This is our third.

Most of the people today are from Chicago. We have a number from my hometown area in Indiana, some which are urban and some which are more small town and rural. We will be holding hearings in LA, Orlando, Boston and Philadelphia, and maybe one or two more out in the western United States.

What we will hear from our witnesses today faith-based organizations are raising the bar for social service providers through their tireless efforts and unsurpassed dedication of their volunteers. 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 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 I have heard the testimony of men and women who have seen their lives transformed thanks to the love and support they receive from volunteers and leaders in the faith community.

My home State of Indiana has a long tradition of active faith-based organizations. Recent examples of State and local partnerships with faith-based organizations include the Front Porch Alliance create by former Indianapolis Mayor Steven Goldsmith and Faithworks Indiana, an initiative designed to assist faith-based and community-based organizations of all types in developing services and access funding to help families in need throughout the State.

Two years ago Faithworks produced a study, modeled after the National Congregations Study, that found that 79 percent of Hoosier congregations provide human services. this compares to 57 percent of national congregations that provide human services.

When we talk about faith-based organizations we are referring to more than just congregations, but it is clear that in Indiana faith communities have been active in mobilizing resources to help people in need.

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 group 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. 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.

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, families, prostitutes, people in need of shelter and food, 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.

Our witnesses today represent just a fraction of the countless faith-based organizations that are meeting the needs of their communities. I expect that our witnesses today will provide valuable insights to their work, and identify areas and methods by which the government can best assist community organizations of all types to provide the best possible care for people in need. I very much look forward to the testimony.

Now I would like to yield to my distinguished colleague, Congressman Danny Davis from Chicago, one of the most active members of our subcommittee.

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

Opening Statement
Chairman Mark Souder

"Faith-based Perspectives on the Provision of Community Services"

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

August 25, 2003

Good morning, and thank you all for coming. I am an ardent believer in many things, White Sox baseball for one—yesterday I was fortunate to cheer on my favorite baseball team, the Chicago White Sox, and more central to our purpose this morning, I am an ardent believer in the work of the countless faith-based organizations that are helping scores of people in neighborhoods across our country. Today I am happy to be here in Chicago to convene this third in a series of hearings to discuss what characteristics make faith-based providers especially effective at serving the needs of their communities. As we will hear from our witnesses today, faith-based organizations are raising the bar for social service providers through their tireless efforts and unsurpassed dedication of their volunteers.

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.

My home state of Indiana has a long tradition of active faith-based organizations. Recent examples of state and local partnerships with faith-based organizations include the Front Porch Alliance, created by former Indianapolis Mayor Steven Goldsmith and Faithworks Indiana, an initiative designed to assist faith-based and community-based organizations of all types in developing services and access funding to help families in need throughout the state. Two years ago Faithworks produced a study, modeled after the National Congregations Study, that found that 79% of Hoosier congregations provide human services. This compares to 57% of national congregations that provide human services. When we talk about "faith-

based organizations" we are referring to more than just congregations, but it is clear that in Indiana, faith communities have been active in mobilizing resources to help people in need.

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.

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.

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, families, prostitutes, people in need of shelter and food, 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 that meeting the needs of their communities. I expect that our witnesses today will provide valuable insights their work, and

identify areas and methods by which 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.

Mr. DAVIS. Thank you very much, Mr. Chairman. Let me join with Chairman Souder in welcoming all of you to the third series of faith-based oversight hearings by the Committee on Government Reform's Subcommittee on Criminal Justice, Drug Policy, and Human Resources.

Let me just tell you that one of the pleasures that I have had since becoming a Member of Congress and being assigned to the Committee on Government Reform has been to snare an assignment that put me on the subcommittee chaired by Congressman Mark Souder from Indiana.

While we are of different political parties and persuasions, I am a Democrat, Mark is a Republican, but we have been able to form an alliance to establish a friendship and establish a common bond of understanding relative to the need to pursue some of the most perverse social problems that exist in our country.

Mark, I want you to know that I value your friendship and it is indeed a pleasure to have the opportunity to work with you. Thank you very much.

These hearings are designed to look at the role of faith-based organizations in providing much needed services. Specifically, the witnesses who have been invited to testify today have been asked to discuss effective means of providing social services in their communities. As a Member of Congress and a member of this subcommittee, I have long known the value of services provided our neighborhoods by community nonprofit and religious based organizations.

As a matter of fact, the community where we are currently located has been a hot bed of social activism and involvement for the last 40 years. In many instances churches and other groups have been in the forefront of addressing the varied needs of many of our communities.

Whether that be offered in food and drink via soup kitchens, handing out sandwiches and blankets to the homeless, making shelter available or providing drug counseling treatment, you the soldiers of comfort are helping to provide and improve the conditions and character of our country.

I not only support the services provided by these social activists and faith-based organizations, I also agree with the President that these organizations should, in fact, be in place and have an opportunity to serve. As a matter of fact, my last conversation with the President a few weeks ago when we rode together from Washington to Chicago and back on Air Force One had to do with the provision of services by faith-based organizations. We were both very engaging in our descriptions of what we thought those should be.

One is we both agreed that organizations should not in any way discriminate against people seeking such services or make participation in religious activities a condition for receiving these services.

I, too, believe that faith-based organizations should be held accountable for the Federal moneys they receive and that Federal dollars should not be used to support inherently religious activities, although I don't think you can get much more religious than I am relative to the fervor with which I involve myself.

I come from a religious-based environment. As a matter of fact, the church was the center of activity in the small town that I grew

up in, Parkdale, AR. Much of whatever it is that I am today comes as a result of the Pinnas Chapel CME Church. It was a colored Methodist at the time. They have since changed and it is now the Christian Methodist Episcopal Church. Everything changes, even religion.

I do not, however, believe that faith-based organizations which receive Federal funds should be allowed to discriminate in the hiring of individuals. A little sticking point that has been much of the discussion and will continue to be much of the discussion about faith-based organizations, the role that they play in our society, and the position in which they are placed.

Our hearing today is particularly timely given the enormous interest in the effectiveness of services provided by faith-based organizations, especially in comparison to services provided by government entities.

Two years ago our subcommittee ranking minority member, Congressman Elijah Cummings, and Senator Joseph Liebermann requested that the investigative arm of Congress, the General Accounting Office, look into the services provided by faith organizations.

That report issued in September of last year specifically examined how faith-based organizations were being held accountable for performance and what information is available regarding their performance.

The report concluded that while most State and local officials believe that their faith-based organizations performed as well as or better than other organizations overall, they did not provide data regarding faith-based organizations performance.

As I end, let me just suggest this. One area in particular where I have personally seen the work of faith-based organizations be so effective with not very much in the way of resources is in the area of drug counseling and rehabilitation.

I don't know what it is that other folks have seen but I have seen people addicted to drugs get into sessions and start singing "What a Friend We have in Jesus," and "Blessed Assurance, Jesus is mine. Oh, what a foretaste of Glory divine. Watching and waiting, looking above. Pass me not oh gentle Savior."

I have seen individuals come out of those experiences with a renewed determination to confront their problems and deal with their needs. I am a psychologist by training. I am a scientist. As a matter of fact, I own a Ph.D. degree. I have four honorary doctoral degrees. I have never learned anything in any scientific setting that replaces that experience. I am unequivocally in support of faith-based activities.

I part with some of my friends who consider themselves, and all of us do, civil libertarians who have certain kind of notions about this than I do. We agree on the nondiscrimination but I think the services can, in fact, be extremely effective and they can be cost effective more so than anything else that I have seen.

Mr. Chairman, I thank you for bringing this hearing to Chicago. I look forward to the testimony of the witness. Thank you very much.

Mr. SOUDER. Thank you. I ask unanimous consent that all Members have 5 legislative days to submit written statements and ques-

tions to the hearing record, that any answers to written questions provided by the witnesses also be included in the record. Without objection it is so ordered.

What I just read functionally means is that this is not a town meeting, it is a congressional hearing. The witnesses that are testifying have prepared written statements but anybody else who has written statements if they give them to Congressman Davis or myself within the next 5 days, they will be submitted into the record.

The record entails this. We have a court stenographer here today. I don't know if it takes us a year or year and a half until these things get printed in a booklet form but since these are the only hearings being held by Congress on faith-based, they will be the more or less permanent record of the kind of the history of faith-based.

There have been some hearings in Congress and debates on provisions in law but there aren't hearings looking at what faith-based organizations are actually doing. We are having the debate over discrimination clauses in almost every bill that is coming up right now on the House floor and what makes groups effective but nobody is going to hearings trying to figure out from the groups themselves what makes them effective.

We are having the tail wagging the dog right now in that we are trying to get out and hear from the diversity of different groups. We will also be doing a separate committee report at the end of next year like we did on borders in the United States that will pick up the information from the GAO reports, the different CRS reports, private sector reports.

I have worked closely over the years with Rev. John Perkins' organization on community Christian economic development efforts around the United States and from different organizations like that to incorporate addition to the hearing. What I just read says that if you want to get something to us, you need to get it to us in the next 5 days through Congressman Davis' office.

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

For example, what that means, Rev. Beasley, is the different charts you have that you refer to will all appear in the record and if any of you have additional things you want to submit in addition to your testimony, we will put them in the hearing book record as well.

Now, our first panel is here. Let me describe the procedure we go through. I come from a little hometown that is surrounded by Amish and my great-great-grandfather was one of the first Amish settlers in Indiana back in this area in 1846 around my hometown. There we have an extended yellow light so the buggies can slip through. We found that people tend to extend during yellow so we just have a green and a stop.

You have 5 minutes to do your testimony. When the red comes up we will be a little more generous but try to wind up so we can get everybody in today. The red doesn't work? When the green goes off, that means wind down. I know one time Rev. Perkins, I don't

know how many of you know, was speaking at a church in Fort Wayne and he said right at the beginning, he said—I was one of, I think, there were two other guys there.

He said, "I see some White folks in the audience. I just want you to know we are going to be done at 2. I know you White folks tend to look at your clock a lot and start to do things, whereas Black folks are a little bit more did it feel good?" He said, "We'll be done at 2 so just sit back and see if it feels good and stop watching your watch." That was fine except it was 9:30.

In today's testimony we don't have to stay rigid to the 5-minutes because we want to get your points in but to get everybody done so we can ask questions and followup. We will draw that out we may have additional written questions.

Now, this is also a Government Reform Oversight. By tradition this committee swears in all its witnesses. We are part of the committee that did the Waco hearings, the Travelgate hearings, the White Water hearings and all that.

If you give your testimony, you are giving an oath and you can be prosecuted for perjury, as witnesses have been in this committee. It is a little bit different than other committees. If you will each stand and raise your right hands.

[Witnesses sworn.]

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

It is a real privilege to have each of you here today. First leading off is Rev. Jesse Beasley from Fort Wayne, IN, who I have been working with on and off for multiple years and who I am just really pleased at what they have done in Fort Wayne with this TEAM III concept and we are going to have you lead off this morning.

STATEMENTS OF REVEREND JESSE BEASLEY, TEAM III, INC., FORT WAYNE, IN; RICHARD HART, SALVATION ARMY, CHICAGO, IL; AND BETH TRUETT, EXECUTIVE DIRECTOR, PARTNERS IN EDUCATION, FOURTH PRESBYTERIAN CHURCH, CHICAGO, IL

Rev. BEASLEY. I want to thank Congressman Souder and Congressman Davis and the rest of the team that is here today for allowing us to come and testify about what TEAM III has done.

Mr. SOUDER. Can you hear in the back?

Rev. BEASLEY. I am sorry. I will talk a little louder. I am going to act like Congressman Davis this morning.

I want to thank Congressman Souder and Congressman Davis for having us here today to testify concerning faith-based. We have been working the arena for about 3 years. TEAM III is an acronym, Touching and Equipping All Mankind. We are a collaborative group of proactive faith-based organizations that exist to enhance and enrich the quality of life for the low income, working poor, and disadvantaged people. We are primarily focused on the southeast area of Fort Wayne.

We are a network center. We have a group of 12 churches who have come together that are providing programming development and these the churches. We are seeking some financial assistance and we are recruiting professional personnel to make sure that the programs are effective.

That is one of the things that we see the need of change inside of the faith-based arena specifically speaking for the church. As we begin to provide services for the community, we realize that we needed to have professional people working in the programs so that they were more effective. This is one area that our faith-based arena was lacking in.

We addressed the issue by creating a nonprofit corporation that will begin to focus on and train some of those individuals as well as identify them. We have worked with some of the government agencies, Family Social Services Administration, Fathers and Families, Department of Education, and we work with them on FFSA for structure because they provided a great structure for us to follow.

We believe also that faith-based organizations need to be accountable for any dollars that come to them whether it be State or Federal or local grant money. We believe that faith-based has a powerful impact on the community because it provides for the need while it is assessing the place where the individual in the group needs to go.

We also understand that it is not enough for one ministry to have result producing programs, childcare centers, or spiritual training whether Bible studies or seminars, but it is a need every ministry should have those things. Every faith-based organization, whether it is a church or not, should have the ability to reach their targeted population.

We understand that if we continue to work individually, it will leave out a large number of grassroots organizations who are making a difference because of poor structure, lack of accountability, administrative skills, professional, personnel, and reporting processes. They were unable to attack any of the financial assistance to have a greater impact on the community.

We started out in a summer feeding program with seven churches and the pastors started to work together as we collected the food and all the other things that went along with doing that like setting up a staff. We put four staff people in each of the churches and as we did that we saw the affect it had on the community while we were providing for the need.

After we seen it we made a decision that it was no longer possible for us to do that individually and be able to reach the community. We understood that our methods needed to change as we identified some of the methods as we met as a board of directors. Some of those methods that needed to change was our leadership development, where we taught our leadership development, what information we gave them as we prepared them to meet the needs of the people or the targeted population.

We had to assess the needs of the helper and that is kind of where we are right now. Our theme this year is helping the helper help. One of the things that faith-based has not addressed which would be a good thing to address is helping the helper help. Making sure that the people who are helping, who are directing the programs, who are running the programs are getting the adequate help that they need while they help the helper. That is one of the hugest things that we have seen.

We also needed that vehicle to provide the structure, the accountability, and opportunity for government entities or other faith-based organizations. As TEAM III advanced we realized that was the vehicle that provides grounds for relationship with the Government and other faith-based organizations.

I see my light came on. We also identified we needed to enhance our ability to provide informational resources and adequate direction to social service programming and assistance. We also understand that we can no longer address just the spiritual need but must be more practical in our approach and services by providing work force development, social services, crime prevention, and partnering with community organizations that were not necessarily faith-based organizations. And to provide those things in a faith-based setting without violating choice and certainly not apologizing for our faith.

Last but not least, to duplicate that attitude and that atmosphere in each of the faith-based organizations that was connected and compliant, the same structure, accountability, and professional personnel and to monitor them with the vehicle organization.

I have included in our presentation of TEAM III which describes us a little more adequately than I have done today. We have narrowed this concept for 3 years with much success. Three years is not a lot of time but as we examine ourselves in the light of what has been done in the faith-based arena, we believe that we are on the cutting edge.

Mr. SOUDER. Thank you very much. Just for the record because many of you in the audience may not know that much about Fort Wayne, IN, but in our southwest quadrant we have not had the economic growth and we have had lots of other challenges and two of the three lowest income housing tracks in the State of Indiana are, in fact, in that area of Fort Wayne, not in Gary where many more people are familiar with.

It is been a real challenge for the churches to get organized, find the resources, and try to address that. Not everybody can be like the Beasley family who are personally terrorizing soccer from all over the United States. We have had two tremendous products out of your extended Beasley family. Many people know from the Chicago fire and other places the graduates of Fort Wayne, the extended family, but Fort Wayne has other things in addition to Beasleys.

Now I would like to have Mr. Richard Hart from the Salvation Army, one of the Nation's leading organizations to talk about the particular program that you have been working with, the Salvation Army.

[The prepared statement of Mr. Beasley follows:]

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August 22, 2003

HELPING THE HELPER HELP

After developing and involvement with community oriented ministry, these truths have surfaced;

1) **It is not enough for one ministry to have result producing programs, schools, child care centers, spiritual training (Bible Studies, seminars) and meet the needs of the entire community.**

2) **That if we continue to work individually, it would leave out a large number of grass roots organizations who are making a difference; Who because of poor structure, lack of accountability, administrative skills, professional personnel, and reporting process are unable to attract financial assistance to have a greater impact.**

3) **The methods used to identify, reach and meet needs in the community had to change through;**
   a) **Leadership development**
   b) **By joining forces and networking current services**
   c) **Assessing the needs of the Helper**
   d) **Professional staff recruitment**
   e) **Financial planning/assistance**

4) **A vehicle that will provide structure, accountability and opportunity for relationships with Government Entities and other Faith-Based Organizations.**

5) **We needed to enhance our ability to provide informational resources and adequate direction in social service programming and assistance.**

6) **Most Faith-Based Organization methods require the ability to help while assessing the individual or group. In order to maintain the flavor of faith, compassion is the necessary element.**

7) **We can no longer alone address the spiritual needs, but must be more practical in our approach in services by providing;**
   a) **Workforce Development Programs**
   b) **Social Services**
   c) **Crime Prevention Program**
   d) **Partnership with community organizations**

In faith-based setting without violating choice and certainly not apologizing for our faith.

8) **Lastly, to duplicate in each Faith-Based Organization connected and compliant, the same structure, accountability, and professional personnel, and monitor them with the vehicle organization.**

Please see included with this presentation a presentation of T.E.A.M. III, Inc., an organization that has modeled this concept for three years with success.

Please visit our web site at T.E.A.M.III@T.E.A.M. III.com.

Welcome

To

The Presentation of T.E.A.M. III INC

T.E.A.M. III INC.

- Touching &
- Equipping
- All
- Mankind

T.E.A.M. III INC.
MISSION

A Collaborative Group of proactive faith based organizations that exists to Enhance and enrich the quality of life for the low income, the working poor, and disadvantaged families.

Primarily focusing on supportive services to people residing in the south east quadrant of Fort Wayne.

Statement of Faith

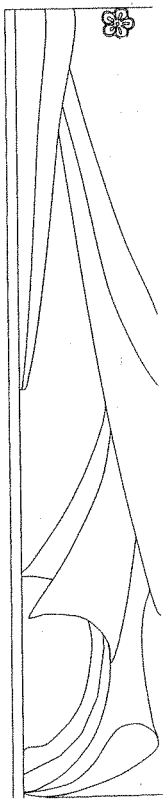
- We believe that the Holy Scripture, both the Old and New Testaments, are the inspired Word of God and His revelation to man. They are the infallible, authoritative rule of our faith and conduct.

- We believe that Jesus is God Manifested in flesh. He is the Son of God and the Second Person of the Trinity.

- We believe that mankind is in a fallen state and our only hope of redemption is through faith in the shed blood of Jesus Christ

Board of Directors

■ President	Rev. Jesse Beasley
■ Vice President	Rev. Clifford White
■ Secretary	Rev. Ralph Williams
■ Treasurer	Rev. Stephen Terry
■ Recording Officer	Rev. Bennie York
■ Prayer Officer	Rev. Paul Taylor
■ Officer	Rev. Elton Amos



1ST. Area of Focus

- Workforce Development
- Employment Readiness
- Career Training / Job Trends & Forecast
- Computer Training
- Vocational And Technical Training
- Workplace Skills / Ethics,Teamwork,Communication
- Ged / Adult Education
- Entrepreneur Training

2ND Area of Focus

- Social Services

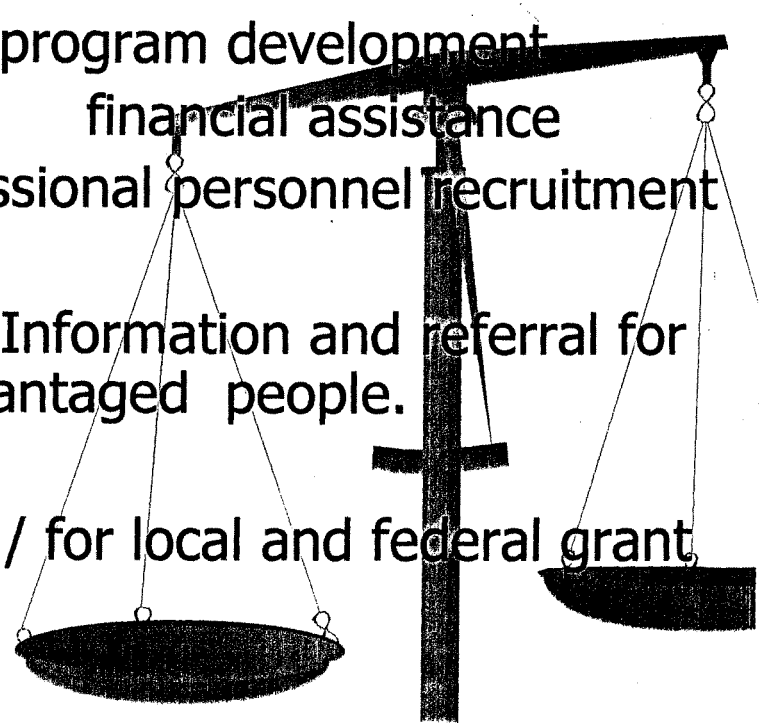
- Case Management / goal setting , Progress reports
- Credit Counseling Assistance Emergency Assistance
- Counseling Services/ Individual , family , debt
- Parenting Classes
- Life Skills Training / character building
- Housing Assistance / home ownership training
- Child Care and / or Preschool

3RD Area of Focus

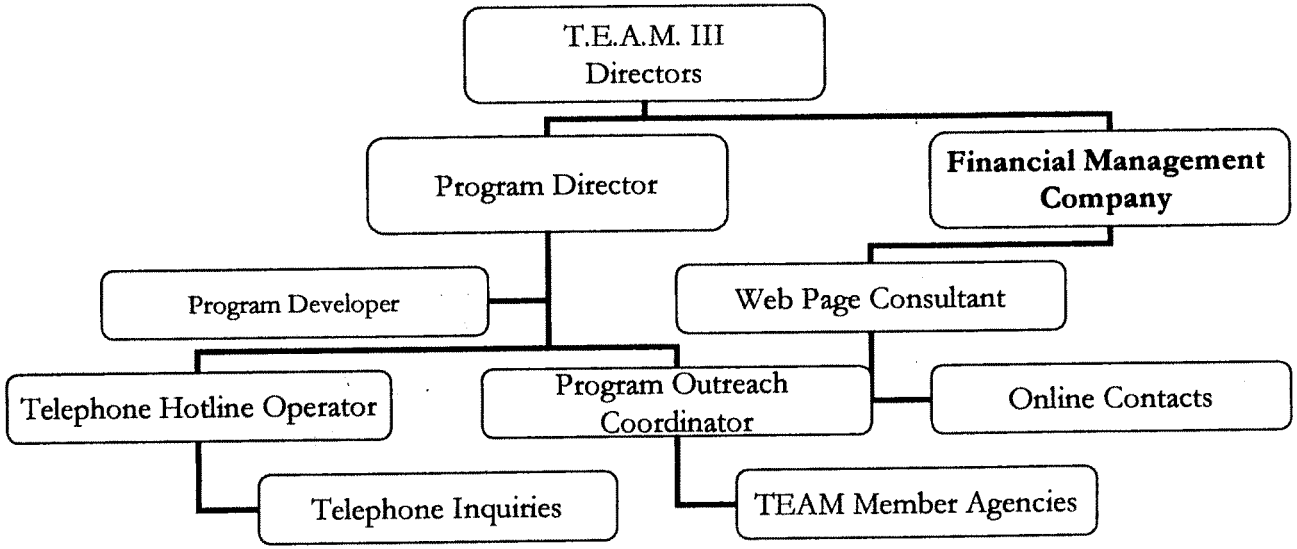
- Crime Prevention
- Educational Assistance
- Test Taking Training
- Literacy
- Youth Activities / after school , fine & performing , arts
- Cultural Awareness and History
- Ex-Offender Programs
- Alcohol and Substance Abuse Programs

How Will We Do It

- Network Center / program development
  financial assistance
  professional personnel recruitment
- Clearing House / Information and referral for at risk and disadvantaged people.
- Reporting Agency / for local and federal grant opportunities.



Structure


T.E.A.M. III
Directors
Program Director
Financial Management
Company
Program Developer
Web Page Consultant
Telephone Hotline Operator
Program Outreach
Coordinator
Online Contacts
Telephone Inquiries
TEAM Member Agencies

Purpose

- To Provide access to more services for low income and the working poor people.
- To be an organization that provides unity and support among faith based organizations and non profit agencies.
- To be a vehicle for churches to work together in providing community services.
- To establish innovative ways to share resources and collaboration among agencies.
- To build more trust among church leaders and social service organizations.

Statistics of Current Programs

- **Value Based Initiative Mentoring**

December 2001 – February 2003 over 200 Clients in Program

- 47 Active Clients
- 147 Clients Contacted by Mentors
- 25 participants thru Life Skills Training
- 32 Clients Referred by Probation
- 25 Referral Procedures implementation
- 10 Employed
- 2 Substance abuse treatment
- 53 Graduated From Current Process
- 5 Revocations

Statistics of Current Programs

Returning Fathers

June 2001 – April 2003, over 80 have been exposed, and over 30 Students have Graduated from an intense Landscape Training Program that includes 177 hours of training per Student, per Class.

- 10 hours (Parenting Training)
- 10 hours (Life Skills Training)
- 10 hours (Financial Management Training)
- 10 hours (Goal Setting Training)
- 14 employed
- 16 hours (Computer Training)
- 40 hours (Equipment Repair & Maintenance)
- 220 Family Members contacted, 80 Children
- 65 Individual case management Sessions
- 137 Counseling Sessions

Returning Fathers Continued

- 10 hours (Flowerbed Installation)
- 10 hours (Skid Loader Training)
- 10 hours (Grading Tractor)
- 10 hours (Backhoe Training)
- 10 hours (hydraulic Auger)
- 10 hours (Equipment Attachment Training)
- 4 hours (Commercial Straw Blower)
- 16 hours (General Tools)
- 17 hours (Computer Training)
- 10 outings (Fathers involvement with Children)
- 12 (Volunteers Trained)
- 20 (Post-incarceration Family Counseling Sessions)
- 177 hours (Improving General Education skills)

Statistics Continued

- 5 (Pastors Computer Class)
- 14 (Christian Computer Ministry)
- 454 Families (Christmas Connection)
- 560 Children Daily (Summer feeding Program)
  - A.28/60 people Jobs for 50 Days
  - B. 30 Volunteers
  - C. Safe place for children
  - D. Child/Adult Leadership training
  - E. 1050 meals served daily
  - F. Recreation/ Education/Arts and Crafts
- 80 children (2 Daycares / Preschool)
- 75 Clients (Transitional Housing)
- 25 Attendees (Leadership Training)
- 4 (Data Base information)
- Web Site/Radio (Network Referral System)
- Assessments (Program Enhancement)

T.E.A.M. III
Current Status

- Office Development
- Membership Recruitment
- Network Development
- Partnership Development
- Marketing
- Enhancing Current Programing
- Seeking New Funding

Partnerships

- VBI Mentoring
- Returning Fathers
- Neighborhood Housing Partnership
- Northeast Indiana Workforce Investment Board
- Stop The Madness
- Unlimited Dimensions Management Corporation
- Back To God Movement 2000 Inc.
- Christmas Connection
- Holy Cross Lutheran Church

Partnerships

- Indiana Department of Education
- Miracle Enterprises
- Mayors Office (SE Neighborhood Spec,)
- Paul Clark Foundation
- Seeds For Tomorrow
- 15 Local Churches
- Trinity House
- Indiana Development House
- Victors House

Partnerships

- Project Renew
- Wayne Township
- Advanced Community Development
- Southside Business Group
- Richmond Financial Group

What Are We Looking For

- Funding for Program Development and Building Renovation
- Computer Training
- Teacher for Ged Program
- Staff Training
- Vocational Training
- Mentoring Training
- Early Childhood Development

Mr. HART. Thank you. Good morning, Honorable Davis and Souder. I am the program manager of the Salvation Army Community Corrections facility here in Chicago on the west side. We have been in business since 1975 in the corrections area. At the beginning of 1975 we had a contract with the Illinois Department of Corrections. In the late 1970's, early 1980's we began to have a Federal contract with Federal inmates from Federal prisons across the country.

In 1987 with the sentencing guidelines we went totally Federal as far as our contract. As of today our contract is all Federal from the Federal prisons across the country and with the Federal probation department here in the northern district of Illinois.

Our residents are referred from those two primary sources for transitional houses, for the reentry issues that is so prominent these days as far as those being released from institutions. We happen to have the largest Federal work release in the country contracted with the Bureau of Prisons and we can hold 175 individuals, men and women.

Today's count is 158. We have been down some due to a decision from the Attorney General's Office regarding release of individuals from Federal prisons that they serve 90 percent of their time and put 10 percent in work release facilities. Those that were called direct court commitments can no longer come to a community correction facility. They have to go to a prison so that certainly has affected our population.

We feel that we are effective because of the structure that we have available in our program. We have case managers that will address all the needs of an individual coming through the doors doing a complete assessment of their needs. Primary focus for our resident is finding employment, a place to live, reestablish any family ties or positive peer interaction.

Before they move out of our doors, they will have been placed in one of those areas, primarily the first two, either housing or employment or both. Our facility also provides a substance abuse counselor for our residents and also mental health after care for those who may need that service.

As far as those being released from prison, there is a need in several areas, in particular substance abuse area. We have a clinical department that will address that in individual and group sessions and certainly again with the mental health after care.

We have to structure that individual's need and for the long times of being incarcerated, some from 5, 10, 20 years that we see that come straight to our doors, we have to take the time that they have manageable steps and not try to do everything right at once, once they are released to our facility.

Some are trying to find employment, trying to assimilate into a community, trying to establish a relationship with family members all at once. We have to give them time to do things in a process step to make them more effective so they don't become part of that revolving door recidivism.

In addition to having the structured program that we have for our residents, residents who do come to our facility pay what is called subsistence and that is 25 percent of their gross income goes back to the government to offset their stay in a facility like ours.

Not only is that a benefit to the taxpayers because in one particular year we calculated that over $400,000 in 1 year from our facility in Chicago on the west side was collected and given back to the government.

The residents are also paying taxes as they find employment throughout this metropolitan Chicago area along with paying any restitution that may be required through the Federal Probation Department. There is an added benefit of those who are released to come through a community correction facility.

In addition to the counseling program we do allow residents to enter into any type of schooling that may be needed. We find people who do not have their GED, so they can certainly utilize the services of Malcolm X College here on the west side of Chicago or any other community outlet that provides GED training. We also have English as a second language that is provided right there on the grounds of the Salvation Army for those who need those services.

We also see a need of life skills for individuals that have been incarcerated for so long that have to really get into the adjustment of community life. We sometimes have volunteers along with our paid staff that provide curriculum of life skills.

As recently as the last month or so we have had outside speakers who have given readings of poetry, given individuals opportunities to give self expressions. We have found certainly an abundance of talent from our residents there. We have had Alder Institute that is here in Chicago provide volunteer work for parenting classes for our residents.

In addition, we have environmental safety trade training class, asbestos and lead removal on our site. Our residents now become their own business persons once they receive their license from the State of Illinois to do asbestos and lead removal.

Quickly the other departments that we have in our program. Certainly our chaplain is here which is a big part since we are a faith-based organization. Our chaplains are paid through the Salvation Army and not the Federal Government money that our correction program is paid through. They even provide counseling and pastoral services in Cook County Jail and State of Illinois Prisons. Our clinical department, once again, does assessments and mental health aftercare.

The other programs in our surrounding block area is a freedom center and that is where the Harbor Light program. They provide counseling for people with addiction and our Brandecker Clinic that provides health care for our residents and corrections along with the Harbor Light residents and the community residents in the 60607 area. The Brandecker is an extension of the Cook County Hospital which is now called John Stroger Hospital. Thank you.

[The prepared statement of Mr. Hart follows:]

TESTIMONY OF RICHARD HART, PROGRAM MANAGER SALVATION ARMY COMMUNITY CORRECTIONS CENTER, CHICAGO, ILLINOIS.
AUGUST 25, 2003

Since its inception in 1975, The Salvation Army Community Corrections Center (CCC) has assisted more than 13,000 men and women in their return to the community.

The Salvation Army CCC is a residential work release program designed to help men and women who have been imprisoned to effectively reenter society. We provide transitional housing and services for offenders who are referred by the Federal Bureau Of Prisons (BOP) under contract with the U.S. Department of Justice. We are the largest Federal Work Release contracted with the Federal Bureau Of Prisons in the United States.

The facility receives pre-release referrals from the Federal Bureau Of Prisons and condition of probation cases from the Federal Courts. The Community Correctional Program also monitors pre-release cases who become eligible for home confinement.

Federal inmates herein referred to as Pre-Release cases have many needs to be addressed at the CCC. Pre-Release cases nearing the end of their prison term are ordinarily required to spend a period of time in pre-release custody in a structured residential setting near their home community, to ease their transition from an environment of total control to total freedom. While at the CCC they are expected to find employment, locate a place to live, and reestablish family ties. Through the CCC some clients are mandated for substance abuse aftercare, mental health aftercare, and various other counseling services.

Prisoner today have been incarcerated for longer periods of time, and fewer of them have participated in education and drug treatment programs. Many of them are poorly educated, typically with histories of substance abuse. Significant numbers do struggle with the transition from the regimented, artificial life in prison to the chaotic often disorienting life in their old neighborhoods.

The Salvation Army CCC gives federal clients both the means and incentive to rebuild their lives and remain law-abiding. The goal is twofold: 1) to enhance public safety by reducing recidivism; and 2) to encourage reintegration by reconnecting the offender to "the institutions of civil society, e.g. the world of work, productive engagement with family and community, attachment to faith institutions, positive interaction with peers, appropriate engagement with social service and public health systems, and stable housing.

The process of graduated release permits offenders to cope with their many post release problems in manageable steps, rather than trying to develop satisfactory home relationship, employment and leisure time activity all at once upon release. It also allows our staff to initiate early and continuing assessment of progress under actual stresses of life.

In addition to providing transitional housing and service to residents, the CCC provides a direct benefit to the community through the money collected from clients, for victim restitution and taxes. CCC residents also contribute to the cost of their own up keep, by paying a part of their wages of subsistence. During a single year, residents of the Salvation Army CCC in Chicago paid over $400,000 in subsistence payments to the government.

When an offender has been incarcerated for a substantial period of time, he will need to re-learn (or learn for the first time) a whole set of life skills and social behaviors that are essential in the free commuinity. Non graduates of high school can enroll in community GED programs to earn a high school equivalency certificate. Classes which teach English as a second language are also offered.

The Salvation Army CCC provides environmental safety trades training that teaches asbestos and lead removal for State Certification as an Environmental Safety worker. Residents may enroll in community college, universities, and trade and technical schools to prepare for employment.

Other departments of The Chicago Salvation Army CCC are chaplaincy and clinical services. Our chaplains visit Cook County Jail and Prisons in The State Of Illinois conducting bible study and pastoral counseling. The clinical services department provides individual and group substance abuse counseling. The United States Probation Department For The Northern District Of Illinois refer clients to the clinical department. This department has a mental health component. Two therapist provide assessment and counseling for the Adult Corrections Population and for The Salvation Army Group Home, located in Oak Park, Illinois.

Salvation Army has several other programs located within the same block of the Correction center. The Freedom Center which is adjacent to the corrections building offers counseling and residential services for addiction clients (Harbor Light). Also located in the Freedom Center is The Brandecker Clinic. The clinic is a division of John Stroger Hospital (formerly Cook County Hospital). Brandecker Clinic provides health care for Harbor Light Clients, Correction Clients, and community residents.

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

Our next witness is Beth Truett, executive director of partners in education at the Fourth Presbyterian Church of Chicago.

Thank you for being here.

Ms. TRUETT. Thank you very much, Honorable Davis, as well as Honorable Souder.

I represent Partners in Education at the Fourth Presbyterian Church of Chicago. We are a 501(c)(3) organization that was founded in 1991. However, our roots extend back to October 1964 when a group of church members began helping children from the nearby Cabrini-Green housing projects with their homework.

Today we work with nearly 500 children from 33 Chicago zip codes in our Tutoring program. Some of that change is occasioned by what is going on in terms of relocation in both Cabrini as well as the Horner projects, some of it is voluntary relocation. The families just coming back over the years.

About 50 percent of the tutors—it is one-on-one tutoring—come from our church of about 5,100 members. We are located at Michigan and Chestnut Streets in Chicago. About 30 percent of the students still come from Cabrini-Green. We find it a great misnomer to think that the neighborhood is changing so much that poverty is not there and children are not there. The schools are full and there is a lot of work to do.

We support nine of our tutoring students with scholarships to private and parochial high schools. We would like that number to be a lot higher. We have a job training program for high schools and had the pleasure of having one of our students this summer in Congressman Davis' office as an intern. We have 100 children participating in the City Lights Summer Day program that was founded in 1966.

Finally, in partnership with the Chicago Public Schools, Partners in Education coordinates a literacy initiative in four Cabrini schools as well as an after-school arts education project which culminates in a Fine Arts Festival each May. In October we are going to open a parent learning center in Byrd Academy, which is one of the Magnet Cluster Schools in Cabrini thanks in part to a State of Illinois DCEO grant to eliminate the digital divide.

It is going to replace the Center for Whole Life which has been located in a CHA project for 12 years. But the lack of neutrality of being in a CHA building has increasingly caused us not to be able to meet our mission of raising the level of parent education from that location. I sometimes say that our greatest success would be to go out of business. That every parent would be able to tutor their own child and that we would not have to do this externally. In the meantime, we are working to build self esteem through education.

Partners in Education is funded by individual contributions, by grants from foundations and corporations, and earned income projects such as our student-designed holiday cards where we encourage kids to express their creativity, write verses, and also win prizes for their work. The mission budget of our church funds 22 percent of Partners in Education and we need to raise the rest.

The Tutoring and Scholarship programs employ long-term one-on-one relationships. We serve students in grades one through 12.

In addition to academic Tutoring, there is time for honing creative and computer skills and reading in our Tutoring Library. One single parent with four children in Tutoring program recently reported that her kids' grades have gone from D's to B's and C's and that one has achieved B Honors for three quarters and has actually been awarded a scholarship from the school itself.

In order to bring students to Tutoring, bus transportation is provided if kids are living in Cabrini or Horner neighborhoods. They have the option to arrive 1 hour before tutoring to participate in Kids Cafe which offers both life skills lessons as well as a hot meal. This was founded in conjunction with America's Second Harvest and our program was the second in what is now 1,200 programs. We just celebrated our 10th anniversary and are deeply committed to alleviating childhood hunger.

The City Lights Summer Day program provides opportunity for elementary school children that include strengthening academic skills, arts education, community service projects, in partnership with the Ravinia Music Festival and Rock for Kids, a local music-oriented charitable organization. Students showcase their talents in a performance for parents and friends. Like Tutoring, transportation is provided for most students and Kids Cafe serves breakfast and lunch bringing the total meals served to kids to 10,000 annually.

The Near North Magnet Cluster Program is entering its 4th year. We are in Cabrini and we are 1 of the 144 public schools that have been clustered to provide local school choice for parents living in economically disadvantaged neighborhoods.

It is unique not only in its art focus but also because it brings principals together for strategic planning, leverages resource, and builds community. The 2002 Festival of the Heart won a Peacekeeping Award from the Presbyterian Church USA for its effectiveness in bringing kids together from rival gang territories on either side of Division Street with positive results.

Now, as I wind up here, I want to tell you that the church is currently in the process of folding in three other local missions into Partners in Education, our ministry to homeless neighbors, older adults, and health ministry. The Center for Older Adults was founded in 1965. It is a place for seniors to search for meaningful engagement through adult education, exercise, health, and wellness.

The Elam Davies Social Service Center welcomes and supports about 3,000 homeless persons per year. Sometimes they are not homeless but living in poverty and our efforts are to get them into housing and also to provide food, clothing, and the appropriate referrals.

We are working to inform choices that will build bridges to the future for all the people that we serve. We seek to practice justice, not charity, by providing children and adults with the opportunity to discover hope and to create a satisfying life.

Partners in Education at the Fourth Presbyterian Church of Chicago believes that we are called to reach out to our neighbors. We affirm the worth of all people and we strive to provide a safe and belonging place where the body, mind and spirit are strengthened and nurtured. Thank you.

[The prepared statement of Ms. Truett follows:]

Beth Truett, Executive Director
Partners in Education at the Fourth Presbyterian Church of Chicago
Beth Truett, Executive Director
Congressional Testimony - August 25, 2003
"Faith-based Perspectives on the Provision of Community Services"

Partners in Education (PIE) at the Fourth Presbyterian Church of Chicago is a 501(c) (3) organization founded in 1991. Our roots extend back to October 1964 when a group of church members began helping children from the nearby Cabrini-Green housing projects with their homework. Today we work with nearly 500 children from 33 Chicago zip codes in our Tutoring program; about 50% of the tutors come from our 5100-member church located at Michigan Avenue and Chestnut Street in Chicago. About 30% of the students still come from Cabrini-Green. We support nine of our Tutoring students with scholarships to private and parochial high schools, and about 100 children participate in the City Lights Summer Day program founded in 1966.

In partnership with the Chicago Public Schools, Partners in Education coordinates a literacy initiative in four Cabrini schools as well as an after-school arts education project which culminates in a Fine Arts Festival each May. In October we will open a parent learning center in Byrd Academy, one of the Magnet Cluster Schools we serve, thanks in part to a State of Illinois DCEO grant to eliminate the digital divide. It will replace The Center for Whole Life which has been located in a CHA project for 12 years, but has not met its mission of raising the level of parent education from that location. Partners in Education is funded by individual contributions, grants from foundations and corporations and earned income projects, such as our student-designed Holiday Cards. The Mission budget of the church funds 22% of PIE.

The Tutoring and Scholarship programs employ long-term, one-on-one relationships. We serve students in grades one through twelve, and in addition to academic Tutoring, there is time for honing creative and computer skills and reading in our Tutoring Library. One single parent with four children in Tutoring recently reported that her kids' grades have gone from D's to B's and C's and that one has achieved "B" Honors for three quarters and has been awarded a scholarship from the school this year. Bus transportation is provided for students living in the Cabrini and Horner projects. Students have the option to arrive one hour before Tutoring to participate in Kids Café, which provides a hot meal and offers life skills lessons. Founded in conjunction with America's Second Harvest, our program was the second of now 1200 programs and we just celebrated our 10th anniversary.

The City Lights Summer Day program provides opportunities for elementary school children that include strengthening academic skills, arts education and community service projects. In partnership with the Ravinia Music Festival and Rock for Kids, a local music-oriented charitable organization, students showcase their talents in a performance for parents and friends. Like Tutoring, transportation is provided for most students and a Kids Café serves both breakfast and lunch, bringing the total meals served to alleviate child hunger to over 10,000 per year.

The Near North Magnet School program is entering its fourth year. Our cluster in Cabrini includes four of the 144 Chicago Public Schools that have been clustered to provide local school choice for parents living in economically disadvantaged neighborhoods. This program is unique, not only in its arts programming, but also because it brings principals together for strategic planning of joint programming, which leverages resources and builds community. The 2002 Festival of the Heart production won a Peacekeeping Award from the Presbyterian Church USA for its effectiveness in bringing kids together from rival gang territories -- with positive results.

Fourth Presbyterian Church is currently in the process of folding three other local missions into Partners in Education – our ministry to homeless neighbors, older adults and our health ministry, which serves all of the constituencies discussed, in addition to providing special programming open to the congregation and community at large. The Center for Older Adults, founded in 1965, is a place for seniors to search for meaningful engagement through adult education, exercise, health and wellness education, community service and friendship. The Elam Davies Social Service Center welcomes and supports adults who are homeless or living in poverty -- through case management assistance, food, clothing and referral to partner agencies in time of need.

The Center for Health Ministry supports children and adults by promoting the well being and integration of the whole person through health education and services, counseling and spiritual care and practices. As a unified organization Partners in Education seeks to practice justice by providing children and adults with the opportunity to discover hope and create a satisfying life.

We are working to inform choices that will build bridges to the future for all the people that we serve. Partners in Education at the Fourth Presbyterian Church of Chicago believes that we are called to reach out to our neighbors. We affirm the worth of all people and we strive to provide a safe and belonging place where the body, mind and spirit are strengthened and nurtured.

Mr. SOUDER. Let me first ask Rev. Beasley, one of the things that we have worked with and discussed was the problem in many cases that there is a proliferation of almost every church having some kind of a program. One of the things that we talked about which you have done, which is why I wanted to make sure you were at this hearing and part of this faith-based, is you talked about it being a collaborative effort.

Could you talk a little bit about you have some large churches, some small churches. Could you just put into the record, which will be in the written statement, but some of the different programs you were doing and a little bit about the different churches so we can understand what, in fact, TEAM III and how that is different than many of the social programs we see where a particular church or a denomination may say, "This is my program. I am going to go apply to the Federal Government to try to get that."

Rev. BEASLEY. I sure can, Congressman Souder. One of the programs that we have established and worked diligently with the last couple of years is the Dimetrian Program. It is a value-based initiative. We partner with value-based initiatives to get some of the people who are returning from prison connected to a mentor and help get their lives established and goal setting.

They even do some of the parenting classes. We also have another program called Returning Fathers which is a very comprehensive landscape training program that teaches returning fathers how to operate a bobcat, backhoe, tractor, all the equipment that is necessary to do landscaping. In the process of doing that we teach parenting, money management, goal setting, and how to handle their money and leisure time. We use mostly Christian curriculum to do that.

Not only do we do that, we have done some leadership training where we train some of the leaders in the church that will be focused on doing some of the training. We are thinking of outside sources. We are doing some asset building through the Department of Education where they are offering the asset building by depositing money in the account of the government. I am sure you are familiar with the Indiana government account.

We also have been doing some youth training where we are partnering some of the youth with some associations and doing some community mapping. We are involved with some of the community organizations like Christmas Connection that goes into the homes and provides gifts very much like Angel Tree did, and still does, under Chuck Colson's ministry. We are heavily involved in that. As a matter of fact, we cover not only the southeast part of Fort Wayne but a good portion of the outlying counties of Fort Wayne.

We are doing some technical training for staff and boards. We are making sure that the structure of each of the individual churches after we have assessed them is one of an organization that is accountable and that is able to receive dollars and they understand what the relationship is between government and their programs. We are doing a lot of educating other pastors and some of the staff that we have earmarked for some of the things that we have coming up.

Those are just a couple things. I don't want to go on.

Mr. SOUDER. What is the largest of the churches and the smallest of the churches roughly in membership?

Rev. BEASLEY. Our largest church probably has about 700 people and our smallest church probably has about 6.

Mr. SOUDER. One of the things that we have had a concern as we have shaped the bills and as administration worked with the different agencies as far as grants is as to whether the church is going to get directly entangled. Part of your philosophy was to set up this organization as a—is it 501(c)(3)?

Rev. BEASLEY. Yes.

Mr. SOUDER. So that it could be available as it develops to be the recipient so if there are problems or claims or lawsuits and bookkeeping, it moves to a 501(c)(3) rather than to the churches directly.

Rev. BEASLEY. Exactly. That is the common ground for the churches to work together and it is also the common ground for us to have a relationship with government entities or local grantmakers because we have become the reported agency for those local and Federal grants.

Mr. SOUDER. Just so people understand, this is an important part of our compromised faith-based bill that is moving through, to try to stress that these secondary groups so we don't get quite as entangled directly with the churches and this is the forerunner of what we are going to see increasingly if this kind of relationship is going to work.

I wanted to ask now Mr. Hart at the Salvation Army, you made a statement that I just wanted to make sure I clarify a little bit for the record. You said that many of these people that you work with have been incarcerated for long periods of time and that they have substance abuse problems. I presume that means the substance abuse problems aren't being effectively addressed while they are in prison. Are you also saying that they are continuing to abuse substances while they are in prison and that they haven't been exactly away from that abuse during the period of time they have been incarcerated, or that they are going to return to their previous pattern? Could you elaborate on that a little bit?

Mr. HART. Sure. Those coming from an institution have entered into a comprehensive drug program in some of the Federal prisons. Part of the Federal Government is that they continue at the halfway house and continue treatment. Once they are released from us a majority have Federal probation. They also continue with their substance abuse counseling. That is for one segment.

I also mentioned that we receive clients from the Federal courts and that is really a big part of our substance abuse treatment. Those coming from home who have been adjudicated to come to Salvation Army in lieu of prison. These are individuals who have failed other drug programs. This is generally their last opportunity before being considered for incarceration. A big target is the Federal court individuals who have to receive treatment.

Mr. SOUDER. Ms. Truett, I also had—am I saying your name correctly?

Ms. TRUETT. Absolutely. Yes.

Mr. SOUDER. I had a technical question about your program. You said 30 percent of your students still come from Cabrini-Green and

you made several references to the Horner public housing area. About how many students would you say are involved in that?

Ms. TRUETT. Thirty percent as well.

Mr. SOUDER. So it is about the same size. Is that area changing at all like Cabrini-Green?

Ms. TRUETT. It is changing. I mean, there has been a dramatic change in housing as well in that neighborhood. We have not been located in that neighborhood for as long as we have in Cabrini so I am less familiar with some of the distinct changes than with Cabrini.

Mr. SOUDER. I visited Cabrini-Green in the early 80's or middle 80's when I was with then Congressman Coates and the Children Family Committee. Then we held a hearing over there again in the mid 90's and met with a lot of the residents there and have gone through that change there. Others can come during the day. I am curious. You said some are coming back. Did most of those people push for their arrest and when they are coming back, where have they been? I wonder what the dislocation affect is and whether you've seen that with the kids.

Ms. TRUETT. When I said coming back, maybe I wasn't careful enough to explain it. What I meant is coming back to the tutoring program. We are not yet in that phase in the plan for transformation in the city of Chicago. Unfortunately housing units are built for the residents who want to live and take advantage of the plan for transformation. People are still being more dislocated than they are relocated into Cabrini.

But what I was referring to is because of a long history, 40 years of this tutoring program, is that even when students move to the west side and they move to the south side, they find ways to get back to the program.

Mr. SOUDER. Do you see large churches like yourself as gentrification occurs at some of the—it is kind of moving inside out and we are seeing a push. Some of the lowest poverty push further out into the near suburbs. Do you see large churches like yourself partnering with large suburban churches or how are you going to work and provide assistance?

Ms. TRUETT. Well, in the last year the Presbyterian of Chicago has taken up that very issue and now, in terms of funding from our own denomination if we are not partnering with other churches who do not have the ability to provide direct service, say a suburban church, we are really not qualifying for those denominational funds. They are holding workshops for us and encouraging us to do that.

In addition, because we are one step from the actual neighborhood, we belong to the Near North Ministry Alliance which is a group of churches, some of whom are located in and some of whom are located on the fringes of Cabrini where our efforts are also attempting to coordinate, especially around high school education, kids who are going to Walter Peyton High School—who get in and then they can't succeed because they don't really have the tools to make the grade once they get there, which is very sad.

Mr. SOUDER. We are planning this fall to do as Congressman Davis referred to in his testimony one of the major hot points and this is hiring practices. We are having a philosophical debate on

that in Washington over a public policy but it is a standard practice that I ask the witnesses so we can get into the record.

In your different programs, for example, Rev. Beasley, you have a very strong statement of faith. Salvation Army has historically had that and the Presbyterian church. In these different programs, and I will just ask each of you. I am not asking for commentary on it but let me start with Rev. Beasley first. For staffers in your program, do they need to agree with your statement of faith before you hire them?

Rev. BEASLEY. Well, we have opened our program to anyone who is willing to conduct themself according to our statement of faith. It doesn't necessarily mean they have to be converted. At least while they are with us they will conduct themselves according to our statement of faith.

Mr. SOUDER. That is a staffer?

Rev. BEASLEY. Well, currently the issue of staffer. It was a kind of like a blanket cover. We have had some of the gentlemen who have been in the program come back to take care of a couple of those positions. The issue hasn't come up but we are willing to work with anyone who is willing to adhere to our statement of faith.

Mr. SOUDER. Would you hire a Muslim to be one of your staffers?

Rev. BEASLEY. I can't tell you that I would.

Mr. SOUDER. You have to in serving serve who walks in the door.

Rev. BEASLEY. I understand that.

Mr. SOUDER. As a Christian church would you hire a Muslim to be a staffer?

Rev. BEASLEY. As a Christian church?

Mr. SOUDER. And as TEAM III.

Rev. BEASLEY. As TEAM III it is a possibility but as my church, no, I could not.

Mr. SOUDER. Because that is a potential difference in a church organization.

Mr. Hart, in the Salvation Army for your prison correction programs, would you hire someone who didn't share the Christian faith or actually practiced another faith as a staffer?

Mr. HART. Certainly. As myself, I am not part of the Salvationist Church. We have people of all different faith and backgrounds that are hired there so we do not discriminate at our corrections program.

Mr. SOUDER. So you would hire a Muslim?

Mr. HART. We would. We currently do have both on board as staffers.

Mr. SOUDER. Thank you.

Ms. Truett.

Ms. TRUETT. Yes. We are open to people of all beliefs. I think the criteria would be we frequently will open a meeting with prayer so we wouldn't change that particular practice because a person from a different persuasion were present but we would not discriminate in our hiring practice.

Mr. SOUDER. Now, in a government program that receives a direct government funding you could not open that meeting with a prayer. Would you change that in order to get direct Federal funding?

Ms. TRUETT. That is a very good question and that is a debate which we are really engaging in. We have a task force within our church that I am sitting on to wrestle with those very questions.

Mr. SOUDER. There needs to be an understanding of many, particularly in the minority community have, in fact, in the past received Federal funds and opened the meeting with a prayer but, as the new guidelines are promulgated, you cannot have a prayer during the period of time that is funded with Federal dollars. There will be more court decisions with that. You can have a prayer meeting before and after but this is really touchy because prayer is integrated into so many of the programs and that is what we are trying to work through as we deal with working with this.

Rev. Beasley.

Rev. BEASLEY. Yes, sir. I have a concern. That concern is when two people come to the table to make an agreement and that agreement is to provide services, that they should not be asked to change who they are to provide those services. I know I am on the record and I want to say this on the record. We are faith-based people, truly faith-based. If we take out the element that makes us who we are, then we become government. If I can share with you for just a second. If I could have 1 minute.

Our program, Returning Fathers, works with the parole office in Fort Wayne, IN. We decided to work with them for referrals. They were going to give us an office in their building so that we could screen the people. In the meeting one of the parole officers said, "If you are in our building, the people are going to look at you just like us and they are going to respond to you just like us."

Instead we met in the church and the response was totally different. Now I have the probation officers calling the church to get reports or to find out where their people are because they will come to the church because there is help there for them. If we take that element out, we might as well do what you are doing. We want to remain faith-based. It is possible for faith-based organizations to have a relationship with government and not give up who they are. FFSA has provided over the last 2 years as a service provider for them some valuable structure that not only helped the organization where we help the people, but it has helped us in our church as we structure our church. You have some very valuable tools but if you make us change who we are, then we've lost the basis for a relationship.

Mr. SOUDER. Let me ask you a direct question. In many of the cases and the kids you have worked with in our reentry program, in our other different things, do you believe that one of the main reasons your programs have been effective in your communities is because people have actually committed their life to Jesus Christ and changed and is that a big part of your ministry? Can you really separate the faith part from the other part?

Rev. BEASLEY. Yes. I think you can. You can separate it to the point of providing services. We don't have to pray during the time that we are providing services for individuals. We don't have to do that. That is not a problem. But it is impossible for us to reach a community and not be—I am a pastor. I teach them life skills every day and if I never say anything to them about Jesus, they start to

look at me and say, "What he's doing is not real. Why should I believe in what he wants me to do?"

What we are really after is life change. Not the money. Not the prestige that goes along with it but to change the life of the people who are caught up in the system. It is ministry and it can be separated. We can have a relationship and I believe TEAM III shows that.

If you will talk to any of the people in Indianapolis with Family Social Services Administration who grew with us during the last couple of years, we have worked with them diligently to make sure that we are not violating any of their principles. I think government should do the same.

Mr. SOUDER. Congressman Davis.

Mr. DAVIS. Thank you very much, Mr. Chairman. I must say that I am intrigued with the answers as well as the questions. I think what we are hearing helps us to understand the complexity of trying to shape legislation, that you are trying to reach a point where there is enough agreement without changing the basic structures of what it is that we believe in. That is why I always say that there are no simple solutions to very complex problems.

Rev. Beasley, I am intrigued by the ability that you all have found to organize 12 churches in what sounds like a very cohesive unit, especially since a friend of mine became a pastor and he got a call to come to a church where they had a lot of difficulty with pastors. They were changing pastors just about every 2 or 3 months.

After he had been there for about 6 months, he was totally fascinated by the fact that he had managed to stay that long. He asked one of the members, "Would you do me a favor and just tell me what it is about me that this congregation likes so well?" The sister told him, "Well, Reverend, people at this church ain't never really wanted no pastor and you are about the closest thing to nothing we ever had."

So I proposed this business of leadership and the ability to organize a group to become effective without everybody wanting to be the leader everybody agreeing to follow whatever the group establishes, and nobody pulling out and saying, "If it is not my way, then it is the highway." How have you managed to do that?

Rev. BEASLEY. Well, I just did a status report on that. We have been together for 3 years and we have yet to have one argument in our board meeting. It is a solvent renewal debt. That is the only answer I have for you because I don't have a formula. We are just being obedient.

I told you there are 12 and there are actually 15 churches now. We have a couple more. There was a group between 700 and the 6. I think it is probably because the church that has six is mine and I am the leader. I am not sure how it happened. I think I just showed up at the meeting. Pastor White who is here with me is the vice president.

Because we were working together and providing resources for one another and the effect that we've seen that it have on the people to see us working together is starting to come out of every pastor's mouth. We have to keep on doing this. We can't stop doing this. We have to keep meeting. That is how TEAM III was born.

Under those grounds we've been operating. As a matter of fact, for the last 3 years we've been able to provide four staff people for each of those churches for 50 days. This year we did it again. Each one of those sites fed over 500 kids a day meals, breakfast and lunch as the pastors work together.

It has to be common ground and that is what I was expressing to you when I was telling you about us working with government. We had a common goal. This is a neutral place where we can satisfy that common need. Let us do it and let us not argue. We are going to be different. We are from all denominations from the Church of God. We have some Lutheran churches involved with us. We are a nondenominational church. We have some Full Gospel churches with us.

Denominational issues are not the issue. The issue is how do we get help to our community and to our children and satisfy the need and how do we do that effectively instead of the way that we've been doing it.

Mr. DAVIS. Is it your position now that while Federal resources, that is money, are desirable but you really don't see yourself changing the way that you operate in hardly any way, shape, form, or fashion in order to meet the qualifications for that money should they be different than what you currently practice.

Rev. BEASLEY. No, sir. It is exactly the opposite. TEAM III is the organization that standards in the middle that provides the opportunity for the change to take place and to do that and not too rapidly so that we make mistakes doing it. We don't have a problem complying. As a matter of fact, those were the strong points and the things that focused that we needed to change. We needed to change the method by which we reach the community, not the message.

Mr. DAVIS. Even now on the 501(c)(3) tax exempt status organizations you couldn't do the prayer piece. I am saying you can't do what is called religious proselytizing. Or let us say a church has a daycare center in the basement. They can't teach Presbyterian philosophy as a part of their daycare operation even though they can have a daycare program but it is not called a church philosophy program.

When I was a kid growing up, even in school we often started our day—we started everything with prayer just about. As a matter of fact, we would get ready to go to the cotton field to chop cotton and my daddy would want us to start praying and we prayed that the sun didn't shine or that it might rain.

What I am saying is that these kind of—I mean, there is a strong feeling that many people in our country have about what is separation of church and State. That has been a part of the doctrine and philosophy of this country almost since its beginning. I am saying that is a great deal of what much of the debate really centers around. I think that is something we will be discussing.

Mr. Hart, if I could ask you what are the Salvation Army's experiences with recidivism? I mean, are you finding that the individuals who come through the Salvation Army after they are discharged and complete the programs are they able to go on about their lives and their business without returning to prison at the

same rate or better than or whatever than people who don't receive these kind of services and this kind of opportunity?

Mr. HART. I think that the majority who do come through a community corrections program do better. There are studies out there from Jeremy Travis and Joan Presivia from the Rand Corp. has shown that when they receive the treatment they do better.

With our facility we actually hired a researcher and we hope to have some raw data next year as they complete how well we are doing. We do have statistics that we give to the American Correctional Association outcome studies and we are audited by different government entities such as the Bureau of Prisons who keep up our failure rate and shows that we have 10 percent recidivism as far as those who fail our program.

Those who complete it and go on to supervision, there are certainly individuals once they have probation that they will have technical violations from probation and may have to go back and serve a term in prison and then come back through our doors again. We certainly see those individuals. We have a close relation with the Federal Probation Department.

They have case loads of a minimum of 80 now because of budgetary reasons so they can't give them the type of services that our counsels in our facility who have case loads between 10 and 15 where they can do in-depth counseling. There are some who go through that revolving door. I think it is a small percentage. I think they do receive a benefit coming through our facilities as far as the areas that we identify.

Our residents, we get a chance to see them and some of the life stresses as they are on home confinement while they are still under supervision with us and we can sometimes identify issues that will happen at home. Or if they have weekend passes and they are going back to family members they haven't lived with in years and they bring up those issues with their counselors and we work with them to adjust to a community life, a home life again.

There are certainly issues that they experience on employment, job retention as far as punctuality and all those other things that we know and we take for granted those who are employed. We work with those issues with individuals because there are some who have problems with authority figures or people telling them what to do on the job. Our counselors talk with them to work out those things. These are things they have to do to survive. That is included in our life skills and our ongoing counseling with our residents.

Mr. DAVIS. So you are saying that the recidivism rate is lower than for people who don't get the opportunity.

Mr. HART. I believe so.

Mr. DAVIS. Thank you.

Ms. Truett, let me thank you for your testimony. Also let me dispel for some African Americans the idea that Black elected officials don't get invited to predominately White churches. I always hear on the radio talk shows, especially when there is an election, I always hear African American suggest that, "White politicians are coming into the community talking politics and social issues and you don't never see no Black politicians in White churches."

Well, I don't feel like arguing at that point because I am trying to get votes but I certainly have been invited to Fourth Presbyterian and have discussed issues a number of times with people there. For those of you who don't know what Fourth Presbyterian is, it is a flag ship type church of the Presbyterian denomination right downtown, Michigan Avenue on the Gold Coast. Right in the heart of what one would call an upscale district.

My question is, I mean, there are perceptions that certain kinds of institutions don't need or wouldn't make use of Federal resources to carry on program activity. The congregation can just kind of reach in its pocket and pull out whatever they are going to do. Federal resources if you were to use them would allow you to do what with the programs that you mentioned?

Ms. TRUETT. Well, first of all, I just want to tell you that when the church was built there was only a varnish factory and a saloon there. It was on the outpost originally. To answer your question, we have put a deposit on some land on Chicago Avenue right at the fringe of the south end of Cabrini.

Our belief is that as part of the plan for transformation, that there needs to be a community center that helps people live together. That you can't all of a sudden put people together in the same neighborhood who have not had exposure to one another and expect that to be successful.

That is a big project and regardless of the fact that we do enjoy support from a church that has resources and assets, even currently our programs have grown beyond the ability of the church's membership or the church's budget to support. Certainly in the future as we reach out to have a facility that has sports arena, that has space for community meetings, etc., we will not be able to support that as a church.

Mr. DAVIS. Thank you very much, Mr. Chairman. I have no further questions of the witnesses. I want to thank each one of you for your testimony and for your response and thank you very much.

Mr. SOUDER. I want to briefly followup on a couple points with Rev. Beasley just to clarify again. If I understand how you are functioning, you would say that for a feeding program that you wouldn't necessarily have a prayer or religious activity with the feeding but you could before or after if you had government funds in that feeding program.

If it was your own dollars, you probably would have a prayer and other things mixed in with it. But you understand if you get the State dollars or the Federal dollars, there has to be some separation but it isn't that you are giving up the religious ministry of your programs. It is just what you are using the Federal dollars for during that period you would not.

Rev. BEASLEY. Exactly. We are currently funding through the Department of Education for our feeding program and we do not pray at the beginning of the feeding program which is part of the agreement.

Mr. SOUDER. I don't agree with it but I understand the law and the danger inherent in this.

Now, let me ask Mr. Hart because normally we think of this separation and flexibility of church and faith-based groups related to hiring practices related to do they need to be Christian and would

you hire a Muslim, would you hire a Buddhist, would you hire a Hindu.

Let me ask you another question. In your drug treatment program if you heard from a number of others that one of the people who was one of your prime sources of using drugs, would you fire him or would you go through a due process?

One of the big things that faith-based organizations do is because faith is part of their statement, if they hear through counseling or others that someone is abusing their wife, beating their child, addicted to pornography, using drugs, they will fire them. But with a Federal grant unless we have a faith-based hiring practice change, you would have to have this person prosecuted, convicted in court before you could fire them.

Rev. BEASLEY. Well, the answer to that is since we have a contract with the Bureau of Prisons there are things in our statement of work that says that anyone abusing drugs could no longer perform their duties there so it is already inherent in our——

Mr. SOUDER. The question is not whether or not anyone is abusing drugs. The question is no one is guilty under government guidelines until that has been proven in a court. Whereas in an organization often they fire when the allegation is made or they feel there is sufficient evidence. The difference between a government grant and private money is the process of when you determine they have been abusing drugs.

Rev. BEASLEY. Once again, I say we don't have a grant, we have a contract. It is explicit in that contract that there are provisions of the Bureau of Prisons. We have to follow with that. We don't go by any Salvation Army rules or anything like that. Because we have that contract, we have to follow the agreement within that contract with the Bureau of Prisons. They tell us exactly whether or not we can ask questions with that individual or that individual has to be off work until they may bring in their own investigators. It is really already a settled issue there as far as the contract provisions.

Mr. SOUDER. One of the things as we debate this, and we have seen this in our earlier hearings and continue to see it, is different organizations are comfortable or not comfortable at different levels. Once an organization has made a decision that you will hire a Muslim, you are still faith-based but you are no longer a Christian solely faith-based organization.

You are now ecumenical. That is a decision that each organization has to make. But, in effect, what we are trying to work through at the Federal level is can an organization maintain a distinct brand of faith or do all organizations that get a Federal grant have to become ecumenical?

Do all organizations have to sign such a precise statement as you have with the State of Illinois or could, in fact, they retain some flexibility because they are concerned about the witness of their organization. If, for example, this is even tougher.

Drug abuse, at least, has a process but what about somebody who is beating their wife and the wife doesn't want to prosecute. Most church organizations would fire that person but a government organization is not allowed to unless charges are substantiated.

We think of it in terms of homosexuality or other types of things but when you look at it as spouse abuse and child abuse, addiction to pornography, that in maintaining your integrity as a faith-based organization, that is why these debates over waivers are so critical. I thank you for your participation in this. Did you have any other comments or questions?

Mr. DAVIS. No, Mr. Chairman.

Mr. SOUDER. I want to thank the first panel and you are now dismissed. We will go to the second panel which is Mr. Tim Sauder, executive director of Gateway Woods Children's Home in Leo, IN. Mark Terrell, chief executive officer of Lifeline Youth and Family Service in Fort Wayne. Mr. John Green, executive director of Emmaus Ministries of Chicago.

As you come in if you could each remain standing and we'll do the oath before you sit down.

[Witnesses sworn.]

Mr. SOUDER. Let the record show all the witnesses responded in the affirmative.

Tim, if you are more comfortable that you affirmed, I actually write affirmed into the record when I take my oath. I am probably the only Member that writes that so we'll show that in the record, too.

Let me say before these witnesses go ahead, in a further comment on one of the things that Congressman Davis made a reference to about politicians going to different places, one of the challenges of this hearing is where do we hold it because this is really to cover urban, rural, suburban. It is to cover Black, White, Hispanic kids.

We chose to hold it here in your district as a member of the committee in this community but we are actually trying to represent a wide diversity of people, the majority of whom, quite frankly, are not African American in this zone so we are having all kinds of people come in but we came in to your home area rather than doing it in downtown Chicago or suburban Chicago or, for that matter, Springfield or Indianapolis which would be the State capitals because we think it is important to do that.

The first witness in this panel is—we need to have quiet in the room. It is hard enough to hear already. Our first witness is Mr. Tim Sauder, executive director of Gateway Woods Children's Home in Leo.

STATEMENTS OF TIM SAUDER, EXECUTIVE DIRECTOR OF GATEWAY WOODS CHILDREN'S HOME IN LEO, IN; MARK TERRELL, CHIEF EXECUTIVE OFFICER OF LIFELINE YOUTH AND FAMILY SERVICE IN FORT WAYNE; AND JOHN GREEN, EXECUTIVE DIRECTOR OF EMMAUS MINISTRIES OF CHICAGO

Mr. SAUDER. I am honored and thankful to testify before you today about the meaning, role, and substance of faith-based services. In our case, Gateway Woods is a distinctly Christian ministry. Our mission is to "Honor and obey God by providing help and healing to troubled children and their families who may then bless others."

May I also add that Chairman Mark Souder's dad was instrumental in laying some of the groundwork for our agency near Ft. Wayne over 30 years ago and his mother served as one of our longest standing volunteers until recently.

In the 1970's and 1980's faith-based services were often marginalized or excluded from much of the social services practice and academia, the very field that it launched over 2,000 years ago. It is refreshing that Christian and other faith-based agencies and services have been "rediscovered" and revalidated in our society's desperate and practical search for something, anything that really works.

I am simply grateful to our President, to Congress, to the Governors, administrators, some good old-fashioned county judges, and all you have some common sense for opening their minds and hearts to partnerships and resources for the sake of our Nation and its people.

I served as the administrator of Gateway Woods for 17 years. We are a Christian multi-service agency providing services to troubled children and their families in Indiana and Illinois.

We provide substantive help and long-term hope through our services. As we say, we treat the whole person, the whole family, the whole problem. We address the very beliefs and the attitudes and behaviors that drive dysfunctional and destructive lives.

The programs of Gateway Woods include residential childcare with three group homes on a 50-acre rural campus, Gateway Wood School which is a new 13,000 square foot alternative school for middle and high school students, home-based services and aftercare, specialized foster care, adoption both domestic and foreign, in-home Christian counseling, and prevention and restorative services which include mentoring and training on marriage, parenting, conflict resolution, family finances, fatherhood, etc.

Some quick facts to let you know how, why, with whom we operate, and how we are held accountable, and how we know what we do really works. Our motivation is very simply stated. We have what they need and we would be neglectful, selfish, and disobedient not to share it.

I understand that the most recent faith-based and government collaborations are aimed at addressing poverty. We do so indirectly but substantively and permanently by teaching spouses how to thrive in marriage, parents how to raise kids, families how to function, and kids how to learn and work.

We are part of an ongoing, longitudinal effort by IARCCA, State childrens services association to carry out its landmark outcomes measures research. This project tracks such simple but critical life components as family reunification, restrictiveness of living environment, school attendance and grades, contact with the law and employment.

On most measures our scores at Gateway Woods are at or above the State averages. Also our colleagues usually only follow their discharged clients for 6 months, we at Gateway Woods follow them at 6, 12, and 24-month intervals to ascertain and assure longstanding change and success.

Our other accountabilities and affiliations include multiple licenses with the Indiana Division of Family and Children, accredita-

tions by the Indiana Board of Education, the National Association of Private Schools, and a charter membership in the Indiana Association of Christian Childcaring Agencies. But our ultimate accountability is to God and our Lord Jesus Christ.

We partner with numerous county offices of family and children and probation departments, the State Department of Corrections, who together refer most of our residents and clients.

Whether government pays for the service or not, we will provide what is needed regardless of the client's ability to pay because we have coveted with our generous donors and our loving God. In the past year we gave away over $725,000 in free and subsidized care.

We also serve as the extended family for our children and residents and foster children, even into adulthood by providing friendship, emergency finances, and scholarships for any kid who needs the help long after they have left our programs, after the government support has stopped, and case managers are gone. When the funding streams dry up, we will not.

In all honesty, we have worked very well with State and local government schools, personnel, programs, and funding because Indiana, in particular, is a simple, unregulated nonbureaucratic State. I am from Illinois originally but by contrast our functioning here in Illinois is done—we provide everything free of charge and we really don't have collaborations with the government because of the bureaucracy of it.

As a small agency we have been minimally involved in Federal programs because the cost-benefit ratio for us is not worth our human and financial cost or the hassles that take our time and taxpayer's funds away from what we consider to be the real work.

We see a lot of needs in the system. We see a lot of ways in which we can collaborate and cooperate. We can talk about that later but I am thankful for this chance to be here.

[The prepared statement of Mr. Sauder follows:]

GATEWAY WOODS

Apostolic Christian Children's Home

FAITH-BASED TESTIMONY

By **Tim Sauder, MSW, LCSW**
Gateway Woods

House Subcommittee on:
Criminal Justice, Drug Policy, and Human Resources
August 25, 2003

*(*Oral testimony in **bold.** Written testimony is all **bold** plus non-bold combined.)*

i am honored and thankful to testify before you today about the meaning, role, and substance of faith-based services. In our case, Gateway Woods is a distinctly Christian ministry. Our mission is to "Honor and obey God by providing help and healing to troubled children and their families, who may then help others." (May I also add, that Chairman Mark Souder's dad was instrumental in laying some of the groundwork for our agency near Ft. Wayne over 30 years ago and, until recently, his mother served as one of our longest standing volunteers.)

In the 70's and 80's, faith-based services were often marginalized and excluded from much of social work practice and academia, the very field that it launched over 2000 years ago. It's refreshing that Christian and other faith-based services have been "rediscovered" and revalidated in our society's desperate and practical search for something-anything that really works. I love my field of social work; but like any discipline, it has some black eyes and regrets for blind omissions and unfruitful attitudes. And, I'm sure we have some others right now, we just aren't aware of them yet.

Somehow we forgot that the "church" has always been there and will always be there. It's another debate for another time as to whose responsibility it is to help the hurting and oppressed in our land: the churches or the governments? Was the government forced to take over because the church failed to rise to the challenge of the rising tide of need? Or is the government coming along side the church in its long-standing effort and increasing burden to lift up fallen arms and hearts in a degenerate society?

For the moment that's all academic. And it doesn't really matter to me who does what, who pays for it or how it gets done- as long as it gets done. **I am simply grateful to our president, congress, governors, administrators, some good old-fashioned county judges, and all who have common sense, for opening their minds and hearts to partnerships and resources for the sake of our nation and it's people.**

I have served as the Administrator of Gateway Woods for 17 years. We are a Christian multi-service agency serving troubled children and families in Indiana and Illinois. We provide substantive help and long-term hope through our services that treat, as we say, "the whole person, the whole family-the whole problem". We address the very beliefs and attitudes and issues that drive dysfunctional and destructive lives. We would negligent to ignore that part of all us humans that hungers to know where we came from, why we're hear, where we're going and what is our duty along the way.

The programs of Gateway Woods include:

- **Residential childcare- with three group homes** on a 50 acre rural campus
- **Gateway Woods School- a new 13,000 sq ft alternative school for middle and high school students** who need structure and individual attention that most public schools cannot provide
- **Home-based services and aftercare** for former residents and foster children and their families
- **Specialized Foster Care-** for disturbed and special needs infants, children and teens with foster parents representing over 15 different denominations in 5 counties.
- **Adoption- domestic and foreign**
- **In-home Christian counseling**
- **Prevention and restorative services including mentoring and training on marriage, parenting, conflict resolution, family finances, fatherhood, etc.**

Some quick facts to let you know how, why, and with whom we operate, how we are held accountable and how we know what we do really works.

- Our people, practices, hearts and efforts are guided and driven by the commands and principles in scripture, by personal and collective faith, love and loyalty, and by the awareness of the great needs around us. **Our motivation is very simply stated, "We have what they need". We would be neglectful, selfish and disobedient not to share it willingly.**
- **I understand that most recent faith-based and government collaborations are aimed at addressing poverty. We do so indirectly but substantively and permanently, by teaching spouses how to thrive in marriage, parents how to raise kids, families how to function, and kids how to learn and work.** We can find no better cure or

deterrent for physical, social and spiritual poverty than these aims, that by all relevant studies, contribute to the greatest wellness, stability, and prosperity for kids and families.

- **We were part of the on-going, longitudinal effort of IARCCA, our state child services association, to carry out its landmark outcomes measures research. This project tracks such simple but critical life components as family reunification, restrictiveness of living environment, school attendance and grades, contact with the law, and employment.** On most measures our scores are at or above the state averages. Whereas our colleagues follow discharged clients for 6 months, we at Gateway Woods do so at 6, 12 and 24-month intervals to ascertain and assure longstanding change and success.
- **Our other accountabilities and affiliations include multiple licenses with the Indiana Division of Family and Children, accreditations by the Indiana Board of Education and National Association of Private Schools (NAPS), and charter membership in the Indiana Association of Christian Childcaring Agencies (IACCA). But our ultimate accountability is with our Lord Jesus Christ.**
- **We partner with numerous county Offices of Family and Children and Probation Departments and the state Department of Correction, who together, refer most of our residents,** plus various private agencies and multiple individual families who need our services.
- **Whether the government pays for the service or not we will provide what is needed regardless of the client's ability to pay, because we have covenanted with our generous donors and our loving God. In the past year we gave away over $725,000 in free or subsidized care.**
- **We also serve as the "extended family" with friendship, emergency finances, and scholarships for any kid who needs help long after they have left our programs, the government support has stopped and case managers are gone.** When the "funding stream" dries up we will not.
- **In all honesty, we have worked very well with state and local governments, schools, personnel, programs, and funding, because Indiana in particular, is a simple, unregulated and non-bureaucratic state.** By contrast, we provide all services in Illinois at no cost with our self-imposed high standards. **As a small agency we have been minimally involved in federal programs because the cost-benefit ratio is not worth our human and financial costs or the hassles that take our time and taxpayer's funds away from the real work.**
- The Sate of Indiana delivers few of it's own direct services. Rather, most are sub-contracted to non-government providers. These are things that the private secular and faith-based sector does best. The government is best at motivating the sometimes-involuntary actions of regulatory compliance and the paying of taxes, while we're best at eliciting sacrificial efforts and voluntary donations to meet human needs on the street and in the trenches. The government is primarily what I would call macro while we're micro focused.

Mr. SOUDER. Thank you very much.

Mr. Terrell.

Mr. TERRELL. I want to thank you for inviting me to testify today. Lifeline was founded in 1968. We work in three different areas: Prevention, intervention, and aftercare. We work with children as young as 3 all the way through families. Our mission is to change hearts and to bring hope to a generation at risk.

I have chosen not to spend most of my testimony talking about all the very specifics that we do. You need to know we worked last year with almost 4,000 children and families across one-third of Indiana, moving into Michigan and Ohio. We are very excited about that opportunity. We are looking for that to grow even this year.

What I want to basically talk about is my perspective on faith-based organizations providing community services. As was mentioned earlier by someone else, faith-based organizations have been providing community services from the time of our country's founding. The question shouldn't be whether or not to invite faith-based organizations to the table. The question should be who can provide the most effective service for the client.

I understand the reservations of those of different faiths and those of no faith at all. The government's responsibility should be to help correct the social ills that are present, not to chastise those who because of their faith, have chosen to make a difference in their community.

We should allow our clients to make a choice of whether or not faith is an issue. If the client is morally or ethically against faith, or a particular faith, give them an opportunity to choose to work with an organization who espouses no faith at all.

By giving the client the power to choose we dramatically reduce the argument, the frustration, and the dilemma of whether or not to allow faith-based organizations to provide services. The discussion should then be who can provide the best service at the best cost. Allow the free enterprise system to work within social service. Those who produce the results will, in the end, be left standing and those who do lip service to what they provide will, like most unsuccessful private enterprises, go by the wayside.

How do you determine who is successful or not? Determine what you, the government, believes is important, communicate what you believe is important, and hold agencies accountable to meet those expectations. At Lifeline, we spent the last 5 years working very hard to develop our outcome studies, our outcome measurement tools, and using those tools to evaluate our programs.

Each quarterly evaluation comes with a mixture of disbelief and joy. The disbelief is where we are baffled as to why a particular program outcome is less than desired and complete joy when we achieve an outcome that has never been reached before. We desire at Lifeline to be the best at what we do and have realized that we will only be the best at what we do if we are willing to ask the hard questions and look at information that is unpleasant to review.

In the book Good to Great the author, Jim Collins, espouses the importance of determining what you don't do well is just as important as determining what you do well. It is his contention that you will never be a great company, great social service agency, great

school, or even a great government until we are willing to focus on getting rid of what you can't be best at.

With that said, we are willing to compete with other social service organizations of faith, different faith, or no faith at all. When those expectations have been clearly determined, clearly communicated, and honestly evaluated, we are confident that Lifeline and other faith-based organizations will be left standing still providing services, and still will be providing great work. Thank you very much.

[The prepared statement of Mr. Terrell follows:]

Field Hearing on

"Faith-based Perspectives on the Provision of Community Services"

Monday, August 25, 2003
3333 West Arthington
Chicago, Illinois

WRITTEN STATEMENT

Submitted by:

Mark W. Terrell, CEO
Lifeline Youth & Family Services, Inc.

Lifeline Youth & Family Services, Inc.

Written Statement
Prepared for August 25, 2003
Submitted by Mark W. Terrell, CEO

Agency History & Mission

What is the history and mission of Lifeline Youth & Family Services, Inc.?

Lifeline was founded in 1968 by a group of local businessmen who saw a need to provide a family-like environment to young men that were wards of the court. These men believed that a loving Christian environment could—and would—make a different in those lives. Lifeline has grown from that simple farmhouse in Whitley County to an organization that will work with as many as 8,000 children and families this year.

Today, Lifeline programs include prevention, intervention, and aftercare services for families and children in our community. Through services such as after-school programs, home-based services, residential programming, and educational opportunities, we give individuals the tools to live responsibly. Our continuum of care is designed to meet our clients at various levels of need, while each program works together to achieve our mission of *changing hearts and bringing hope to a generation at risk.*

The components of our approach are outlined below:

Prevention

- Home-based Services – Provides early intervention in the homes of families at risk for removal of their children in an effort to keep families together.

- Center for Responsible Thinking – These classes are designed to help children and families understand and overcome the potential barriers to reaching their goals and living responsibly.

- Project Incentive – Offers preschool and after-school programs within a low-income housing community to support educational success and provide alternatives to high-risk behaviors.

Intervention

- Residential Services – Four distinct homes to meet the needs of youth who have been abused, neglected, or involved in delinquent behaviors.

- Alternative Education Program – On-grounds accredited school provides year-round education specific to each child's individual needs.

- Independent Living – Residential apartment living to transition youth to self-sufficiency and emancipation.

Aftercare

- Home-based Services – Provides follow-up support and monitoring for families who have completed an intervention program, increasing the opportunity for success.

- Center for Responsible Thinking (CRT) – Serves as an excellent follow-up training to complement and reinforce the responsible thinking skills that were learned during intervention.

Defining "Faith-Based" Organizations

What is your definition of a 'faith-based' organization?

We believe that a faith-based organization is one that draws its beliefs, values, and mission from the Bible itself.

Our Effectiveness

What makes your organization effective in fulfilling its mission?

Simply put, Lifeline is effective because of the quality of our people. As Jim Collins, author of *Good to Great*, states, "The old adage 'People are your most important asset' turns out to be incorrect. People are *not* your most important asset. The *right* people are."[1] The ability to find qualified people who believe in and are driven by our mission has allowed us to have an impact on the lives of the children and families we work with.

Role of Faith-Based Organizations in the Community

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

Faith-based organizations should be working hand-in-hand with secular organizations to solve the problems of our communities. If an organization can be effective in solving a social ill, the fact that they are a Christian agency should not keep them from being a part of the solution. On the other hand, if a faith-based organization consistently fails to produce results, they should not be allowed to continue on the basis of faith alone.

Successful Outcomes

What standards do you use to determine a successful outcome?

We appreciate the importance of ongoing evaluation and have developed significant outcome measurement procedures for each of our programs. Through training provided by Foellinger Foundation, an internal Outcomes Task Force, and external accountability, we have a variety of tools to ensure that we are always seeking to improve the quality of services provided to our clients.

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[1] Collins, Jim. *Good to Great*. HarperCollins Publishers Inc., New York. 2001.

One of our studies is statewide through Indiana Association of Child Caring Agencies (IARCCA) and allows us to compare results against others. Some of the factors we track include timing of release, restrictiveness of environment, treatment plan completion, academic progress, school behavior, and the Global Assessment of Functioning (GAF). Defining success varies from program to program, based on the purpose and goals. For example, one measurement of success in our home-based services program is the ability for a family to remain safely intact while completing their individual treatment goals.

Do you keep in touch with individuals after they have left the program?
While the results at the time a child leaves our program are significant, our efforts are in vain without lasting results. Our agency's outcomes also include follow-up contact and tracking as much as possible given the mobility of some clients. In addition we have an aftercare component to work with the entire family following reunification. The statement, "if nothing changes...nothing changes" applies to the importance of working with clients even after they leave our program to ensure that the environment they left is different from the one they return to.

Does the enhancement of a client's faith factor into an outcome being deemed successful?
We believe a change in the heart of our clients through faith in Christ can be a determining factor in the long-term success of our clients. However, we do not use this as a measure of success in our evaluation.

Partnerships with State, Federal & Local Governments

What partnerships, if any, have you developed with state, federal, and local governments?
We have a variety of government partnerships that we work with on a regular basis including probation departments, Offices of Family and Children, Departments of Correction, Fort Wayne Housing Authority (HUD), Communities in Schools, and the Department of Education.

How would you characterize these relationships?
We enjoy a very good relationship with most of these entities and continue to work on improving communication, brainstorming solutions, and exceeding their expectations. Due to our success in building these working relationships, we have been able to grow and become the agency they ask to the table when they need help in solving a problem in our communities. In the past year, two of our customers have commented that we are their "go-to agency."

What are the positive aspects and, if applicable, what barriers or frustrations have you encountered in partnering with various government agencies?
We can be powerful partners when there is a desire to work together to find solutions. The attitude of "what do we need to do to solve this problem" versus "here's why it won't work" is key to maintaining a positive working relationship. In contrast, we also recognize—and work to avoid—threats to our working relationships:

- Lack of Communication – Neither side understands where the other is coming from when it isn't shared.
- Arrogance – Either party can believe that they have all of the solutions or are the only "experts". We must be able to learn from each other.
- Rigidity – Often people can be bound by failure to let go of the way things have always been done. We need to adapt when we have the opportunity to improve.
- Beaucracy – Complicated procedures and hierarchies can leave people afraid or unwilling to make decisions. When this happens, progress stalls.

Organizational Identity

In your opinion, would a faith-based organization that chose to accept government dollars sacrifice its identity?

This is the greatest fear of any true faith-based organization. We are very careful to evaluate any opportunity that would keep us from doing our job and meeting our mission. At this point we have been able to accept government dollars without sacrificing our identity. However, we are wary of the fact that there are those who may want to use the fact that we are a faith-based organization as a reason to eliminate us from the service equation without regard for our results.

Services to Improve Government Partnerships

"From your vantage point, what services could be provided to better equip faith-based organizations compare to secular organizations in terms of the effective delivery of social services?"

If there is a desire for local government agencies to work with the faith-based community, there needs to be a support mechanism in place to help them navigate the massive paperwork that typically accompanies this. Secondly, there needs to be a system put in place that will help both small and large agencies meet the financial reporting requirements that are necessary when using public funds. The desire and ability of these organizations to do great work within a community that desperately needs their help can be undermined or undone when they don't have the skills or resources necessary to meet high-maintenance reporting requirements.

Comparing Faith-Based & Secular Organizations

"In your opinion, how do faith-based organizations compare to secular organizations in terms of the effective delivery of social services?"

I believe that true faith-based organizations, when given the same opportunities and resources, can and will outperform their secular counterparts.

Collaborations With Other Faith-Based Organizations

What other faith-based organizations do you work with in your community?

While Lifeline's continuum of care meets a variety of needs for children and families within our community, we are also committed to using existing services as much as possible to complement our own. Some of our faith-based collaborations include:

- *Community Harvest Food Bank*
- *Family Care Center*
- *Fellowship Missionary Church*
- *First Presbyterian Church (Warsaw)*
- *Grace College*
- *Huntington College*
- *Institute for Organizational Effectiveness*
- *Love In Deed*
- *Taylor University*
- *The Chapel*
- *Stillwater Retreat Center*
- *Youth for Christ*

Mr. SOUDER. Thank you.

Mr. Green.

Mr. GREEN. Good morning. I am Deacon John Green. I am an ordained permanent deacon with the Catholic Archdiocese of Chicago. For the last 13 years I have worked with male prostitutes in the city of Chicago.

I would like to start by asking the Congressmen, suppose you walk outside to lunch today and you get hit by a car and you are sucking out of a straw for the next 3 years. What is going to sustain you? Hopefully your faith comes to mind, your family, your education, your friends.

As I started working with male prostitutes I realized that this safety net that all of us have didn't exist for these men. About 5 miles from here is a place called the 1950's McDonalds which is an all-night McDonalds. I sat with a man named Johnny in 1989. Johnny shared that for the last 3 years he had gone home with the last trick of the night and he had woken up in a different place every day.

As I started to understand his background, he shared with me about early sexual abuse that began when he was about 11 years old and continued until the age of 16. He shared with me that he was from a third generation family who most of the men in that family had spent time incarcerated. He was second generation welfare.

As he began to just describe that, I realized that this is a man without a safety net. I had spent a little bit of time before that working in New York City with Covenant House and through an experience at Covenant House I began to grapple with Micah 6:8. "Oh man, what is it that the Lord asks of you? Only this, that you live justly, love tenderly, and walk humbly with your God."

About 14 years ago I began to ask those three questions of my own life. What do I need to do to live justly in this world? Who do you, Lord, call me to love tenderly and how can I walk humbly with you? Asking those three questions has led me into working with these men involved in prostitution. We do three things at Emmaus. We develop ministries of evangelization, transformation, and education. The first two are focused on reach out to men involved in prostitution.

In 1970 20.7 percent of prostitution arrests in the United States were of men. By 1998 the number had risen to 42 percent. That is from the FBI uniform crime report of 1998. During that same time nationwide arrest for male prostitution rose 16 percent in the years between 1989 and 1998, whereas arrest for female prostitution dropped 13.3 percent. Male prostitutes blend into the urban environment.

People don't know about them. People don't care about them. During the summer of the year 2000 my wife and I traveled to 23 different cities around the country and we spent time talking with men involved in prostitution all over. We saw the need that exist. In Chicago about 3,000 men are arrested for prostitution each year.

So evangelization. We go out in the streets at night in male/female teams. We try to set up our teams male/female, White/minority, under 30/over 30, Catholic/Protestant. We are an organization

that tries to bring Roman Catholics and Evangelical Protestants and others together in faith-based work.

We go into bars where men are involved in prostitution. We go into street area. We just build a relationship and bring some hope into the midst of what they are doing. As we do that, we introduce them to our ministries of transformation. The bulk of that is at a drop-in center that we have in the uptown neighborhood at 921 West Wilson.

In 1996 my wife and I had some inheritance from a grandfather and we did the good thing that all young couples do. We invested in Cisco Systems. Then we wrestled with having that wealth and where your treasure is, there your heart is also.

Our treasure was not in Smith Barney in Boston so we bought a crack house in the uptown neighborhood and have transformed that into a ministry center. It is a drop-in center during the day for guys that are met by our outreach teams. We have about 150 men a year that come through the drop-in center. Each year we see about 20, 25 of them off the streets.

We also have ministries of education where we focus on the church trying to educate the church about issues of male prostitution and trying to get them involved. One of the things we do is we host a program called Wheaton in Chicago where Wheaton college students come and live with us each semester. We've had 37 students through that program and we teach them about urban ministry, teach them about urban living.

Let me back up a little bit, our Ministries of Transformation. We also had a residential program going for about 2½ years and we had to close our residents program after September 11. We had a real decrease in funding, about a $60,000 drop. We are hoping to open up that residential program again this year.

During the time that we had that residence open we had 37 different men—oops, I am confusing my statistics. Sorry. Thirty-five different men come through the residential program. Half of them continue to be off the streets and to be doing well.

We started with just me and a couple of volunteers about 13 years ago walking the streets. We now have 10 staff in two cities. We just expanded to Houston, TX, last year. We are in the process of expanding to some other cities. Our budget is about $400,000 a year.

We also have a volunteer program where people commit to a year of ministry with us. We give them room and board, medical insurance, and $20 a week. If you are looking for a change of location, let me know.

We are hoping to expand to five other cities around the country in the next 7 to 8 years and eventually we want to open up a long-term residence where guys can come for 2, 3, maybe 4 years. What we have learned is that the amount of devastation that happens in men's lives that lead them into prostitution is not going to be solved by 6 months in our residence program or through our counseling.

It is going to take long-term effort. We need to teach them a trade. We need to help them get a GED. We need to help them restore their understanding of healthy sexuality. We need to repair that damage that has been done spiritually, psychologically, and

emotionally. For us that means a long-term thing. We are hoping as we get these five Emmauses going in other cities that those will feed into a long-term program.

One of the most devastating things that we have found in the last few years is that we are beginning to see more and more really young children involved in prostitution. Young men involved in prostitution in the city of Chicago. When I started we would very rarely see men under the age of 18 in the city of Chicago. In the last 3 years we have begun to see 12-year-olds. 12-year-olds!

I think there is a number of reasons for this. I think there is a lot of age inappropriate sex ed that is going on in our schools. I think many families have been very strongly impacted by the welfare reform that has gone on and leading many kids to that. I think also just the sexualized nature of our culture.

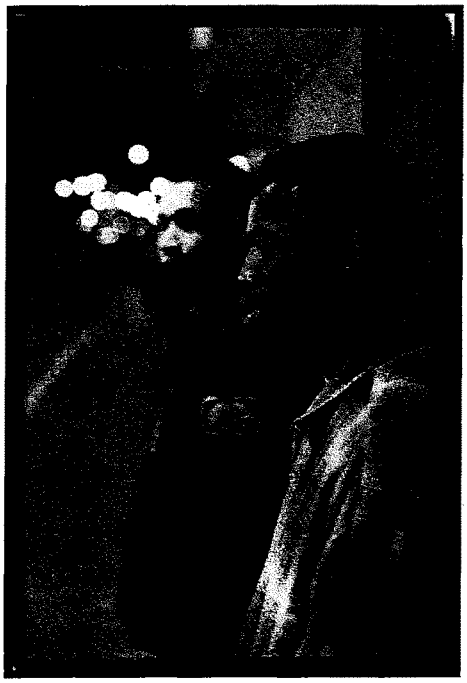
I would like to close with challenging Congressman Davis a little bit on this preferential hiring. You talked about seeing those drug reform programs where people were singing and praising the Lord. If you take away the option for faith-based organizations to preferentially hire, you will take away that faith that you saw. You will take away that vibrancy in Christ.

I am interested in getting men out of prostitution and walking in the saving knowledge and relationship with Jesus Christ. If I can get one out of two of those, I am happy. If I get both of them, I am ecstatic.

But I need to preferentially hire people of faith, people who have my same values or an organization that has the same values to do that. I don't think, as some of the other presenters will have presented that is impossible to do in a relationship between government and faith-based organizations. Thank you.

[The prepared statement of Mr. Green follows:]

making Jesus known on the streets



We have been called to heal wounds,
To unite what has fallen apart,
And to bring home those who have lost their wa'
- St. Francis

ımaus Ministries, 921 W. Wilson Ave., Chicago IL 60640, (773) 334-6063, Emmaus@Streets.o

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A Brief History of Emmaus

In 1989, John Green began to develop a vision for a ministry to meet the needs of young men involved in prostitution and to share the Gospel of Jesus Christ with them. Emmaus Ministries was incorporated in November 1990 as a volunteer outreach and support network to these men. Three years later, Emmaus opened the Ministry Center, a place of hospitality, prayer, discipleship, and practical assistance for the men met on the streets by the Outreach Teams of Emmaus Ministries.

In 1999, Emmaus Ministries opened Emmaus House, a residential program. Men who were both earnest about leaving the streets and willing to live in an environment of Christian discipleship and accountability could be admitted to this program. Unfortunately, because of the reduction in giving experienced by so many nonprofits at the end of 2001, Emmaus House is temporarily closed.

Today, Emmaus continues to send Outreach Teams into places where male prostitution takes place. These teams befriend the men on the streets, are available for emergency assistance, conversation and prayer, and invite those they meet to Emmaus' Ministry Center. The Ministry Center is open six days a week, offering tangible assistance in the journey off the streets, as well as prayer, Bible study, a sexual identity group, and occasional Christian camp or festival outings.

In 2002, Emmaus launched its first expansion site in Houston, Texas. Emmaus Houston is currently a volunteer outreach and support network, directed by one full-time paid staff person, to men selling themselves on the streets in Houston, much like the beginnings of Emmaus in Chicago 13 years ago.

The Men We Serve

The existence of a Position Paper on Homosexuality for our ministry must not be construed to mean that our work is with Gay men. Emmaus focuses on helping male prostitutes out of prostitution and into a relationship with Jesus Christ. About 75% of male prostitutes would self-identify themselves as being heterosexual in their orientation. Most of the men served by Emmaus have histories of childhood abuse (including sexual abuse), are homeless, and abuse alcohol and/or other substances. They tend to have very little education and a poor work history. Most have no support network - family, church, or friends - to provide them with any sort of "safety net." Often they are rejected and abused by the mainstream homeless culture when they attempt to utilize services in the homeless community. Emmaus Ministries first reaches out to these men, then provides a safe and caring environment in which to address their unique needs.

Facts About Male Prostitution

The Hustler

- In 1970, 20.7 percent of prostitution arrests in the United States were males. By 1998, the number had risen to 42 percent. (Uniform Crime Reports for the United States (1998). FBI. p. 215)

- Nationwide arrests for male prostitution rose 16 percent in the years between 1989 and 1998. Arrests for female prostitution dropped 13.3 percent during the same period. (Ibid.)

- Eighty-two percent of male prostitutes come from families where the father was absent, alcoholic, or abusive. (Allen, Donald M. (1980). "Young Mail Prostitutes: A Psychosocial Study." *Archives of Sexual Behavior, Vol. 9, No. 5*)

- The majority of men arrested for hustling in Chicago during 1995 were between the ages of 25 and 44. It is estimated that men enter prostitution between the ages of 11 to 25. (Annual Report 1997. Chicago Police Department)

- Whites and blacks were the dominant races involved in prostitution in Chicago during 1997. Out of the 2,955 men arrested for prostitution in 1997, 1,494 were white and 1,404 were black. (Ibid.)

- "The extensive use of cocaine in lower-class neighborhoods appears to have qualitatively changed street-level prostitution. No one we talked with who had a first-hand knowledge of prostitution as it existed before the ascendancy of cocaine in the 1980s believed otherwise...Several respondents, both female and male, attested that prostitutes during pre-cocaine days were more likely to set aside money for living expenses, nice clothes and personal hygiene, whereas now almost all of a habitual cocaine user's money is spent on the drug." (Crack Pipe As Pimp (1993). Mitchell S. Ratner (Ed.) Lexington Books. p. 86 – an 18-month study funded by National Institute on Drug Abuse)

- Male prostitutes in the U.S. often have economic motivations for their work due to the structural, material conditions that force men to sell sex. "[They] usually have low levels of formal education and their work choices are limited to unskilled labor, which pays them much less than the 'easy money' provided by sex work." (Fernandez-Alemany, Manuel (2000). "Comparative Studies on Male Sex Work in the Era of HIV/AIDS." *The Journal of Sex Research. Vol. 37, 2.* 187-190)

- In the U.S., 80 percent of male sex workers report having sex both with men and women, but their sex with women is out of the sex work scene. (Ibid.)

- Most prostitutes have histories of childhood abuse, including sexual abuse, as well as more recent accounts of homelessness, alcoholism and drug misuse. Many suffer from Post-traumatic Stress Disorder (PTSD) caused by the nature of their work. (Macready, Norra (1998). "Stress Disorder is Common Among Prostitutes." *British Medical Journal. Vol. 317, 7158*)

- In a large recent study of male hustlers in New York City, almost three-quarters of the male prostitutes self-identified as heterosexual or bisexual and reported both male and female sexual partners. (Miller, Robin Lin; David Klotz; Haftan Eckholdt (1998). "HIV Prevention with Male Prostitutes and Patrons of Hustler Bars: Replication of an HIV Preventive Intervention." *American Journal of Community Psychology. Vol. 26, 1.* 97-131)

- In a recent sample of 224 male street prostitutes, 17.9 percent identified themselves as homosexual, 46.4 percent as heterosexual, and 35.7 percent as bisexual. Fifty percent of those identified as homosexual tested HIV positive, as did 18.5 percent of the heterosexuals, and 36.5 percent of the bisexuals; 62.5 percent of the self-identified homosexuals were Hepatitis positive, as were 45.8 percent of the self-identified heterosexuals, and 70.2 percent of the self-identified bisexuals. (Boles, Jacqueline & Elifson Kirk (1994). "Sexual Identity and HIV: The Male Prostitute." *The Journal of Sex Research. Vol. 31, No. 1.* 39-46)

- In the same study, 53% of the male prostitutes reported a history of injection drug use, 76% a history of cocaine use, and 61% a history of crack use. (Ibid.)

- Though most hustlers identify themselves as having heterosexual or bisexual orientation, they are increasingly identifying themselves as homosexual as homosexual orientation becomes increasingly acceptable in our society. (West, Donald (1993). *Male Prostitute*. Harrington Park Press: Binghamton, NY)

- Child sexual abuse victims are the most likely to be arrested as adults for prostitution. (Widom, Cathy Spatz & M. Ashley Ames (1994). "Criminal Consequences of Childhood Sexual Victimization." *Child Abuse & Neglect, Vol. 18, No. 4.* 303-318)

- In one recent study, 36% of the male prostitutes sampled had an early seductive homosexual experience. (Ibid.)

- Male prostitutes usually have had significantly earlier sexual experiences, an older first sexual partner, a male as a first sexual partner, consumed more cocaine, were more depressed, and were more likely to have contracted a sexually transmitted disease compared with others of a similar socioeconomic status. (Cates, Jim A. and Jeffrey Markley (1992). "Demographic, Clinical, and Personality Variables Associated with Male Prostitution by Choice." *Adolescence, Vol. 27, No. 107*)

- "Hustlers have lower vocational aspirations, are more likely to abuse drugs and alcohol, are more likely to report a history of alcohol or drug use by a family member, and are more likely to report themselves as addicted to drugs or alcohol as compared to non-hustlers." (Ibid.)

The Customer

- Most of the hustlers' customers consider themselves to be heterosexual or bisexual. (Sexual Behavior Patterns of Customers of Male Street Prostitutes (1992). *Archives of Sexual Behavior, Vol. 21, No. 4.* 347-357)

- Customers engage in high-risk sexual behavior with the hustlers. In the majority of cases, a condom is not used. This increases the risk of transmission of HIV and other sexually transmitted diseases to the customer and his other partner(s). (Ibid.)

Statement of Faith

"We as an organization affirm that Jesus Christ is Lord. We affirm that all who accept Christ as Lord and Savior are justified by grace through faith because of Him. We affirm that Christians are to teach and live in obedience to the divinely inspired Scriptures, which are the infallible Word of God."

Philosophy of Ministry Statement

Emmaus Ministries is a Christian outreach to sexually exploited men involved in prostitution on the streets of Chicago IL and Houston TX. Through nightly outreach teams, a daytime drop-in center, and a residential home; Emmaus staff and volunteers seek to help men out of prostitution and develop a faith in Jesus Christ.

Our Mission

To make Jesus known on the streets among men involved in sexual exploitation.

Our Purpose

To provide hope in Christ for men involved in sexual exploitation by developing ministries of *evangelization, transformation,* and *education.*

EVANGELIZATION:
Following Christ's example by modeling His character and compassion on the streets

TRANSFORMATION:
Providing assistance and support during transition away from street life

EDUCATION:
Building an awareness of the needs
Equipping the Body of Christ to respond

Our Key Values

OUR FAITH IN JESUS CHRIST. We as an organization affirm that Jesus Christ is Lord. We affirm that all who accept Christ as Lord and Savior are justified by grace through faith because of Him. We affirm that Christians are to teach and live in obedience to the divinely inspired Scriptures, which are the infallible Word of God.

RELATIONSHIP AS THE BASIS FOR MINISTRY. As Jesus walked with the disciples on the road to Emmaus, so we too walk with young men on the street. We attentively listen to their stories, share with them from the Scriptures, and build community with them as Jesus did in the breaking of the bread.

THOSE MOST WOUNDED ON THE STREETS Men involved in sexual exploitation often find themselves attempting to utilize services in the homeless community. However, because of their life-style, they are often rejected and abused by the mainstream homeless culture. These young men are truly the ostracized among the overlooked.

UNITING THE BODY OF CHRIST IN MINISTRY. We are dedicated to bringing Protestants and Catholics together in a Christ centered grassroots ministry of evangelism and service. "As Evangelicals and Catholics, we pray that our unity in the love of Christ will become ever more evident as a sign to the world of God's reconciling power." (From the May 1994 statement, Evangelicals & Catholics Together: The Christian Mission in the Third Millennium

Our Position on Homosexuality

Due to the sexual nature of our work and the confusion in our culture and churches related to homosexuality, the Board of Directors adopted the following position on homosexuality in 1995. All staff, interns, volunteers, and Board members are asked to consent to this statement.

We believe that...

... the biblical model provides for sexual intimacy only in the context of heterosexual, monogamous, lifelong marriage, and thus excludes homosexuality (as well as adultery, promiscuity, lust, etc...)

... distinctions must be made between homosexual temptations, which are not in themselves sinful and may never lead to sin, and homosexual behavior, which is sin whether carried out in thought or action.

... God's power enables all Christians to grow into increasing freedom from their past, including those overcoming homosexuality. Some formerly homosexual persons enter into a successful Christian marriage; others live as celibate and fulfilled single adults.

Therefore, as parties of Emmaus Ministries encounter homosexual men and women in the course of their ministry to young adult men of the street community, we will seek to remain mindful that:

... all persons are created in the image of God and must therefore be treated with love and respect.

... all persons have fallen short of the glory of God and need to be restored in Christ to a right relationship with God, which is the foundation of spiritual, emotional, and sexual well-being.

... many homosexual men and women are alienated from the Church, partly as a result of unChristlike behavior of the Church body.

... by demonstrating God's love while speaking God's truth, we will strive to become vehicles of God's grace among those we meet.

What We Do

Ministries of Evangelization

Outreach Ministers walk the streets and venture into the bars of Chicago's night community where we find young men in prostitution and other street hustlers.

Wearing Emmaus shirts and badges, we establish relationships with the hustlers, hoping that we might lead them into a relationship with Jesus Christ. We want to offer them a way to begin living a healthy lifestyle in which they "seek first the kingdom and righteousness of God."

Ministries of Transformation

The Ministry Center is a place of hospitality and respite from the streets. A clothing room, laundry, showers, referrals to social service agencies and a kitchen provide for the immediate needs of guys as they drop by. One-on-one discipleship, Christian counseling, bible study and referrals to area churches provide for their spiritual needs. The work of the Ministry Center staff and volunteers gives these young men support and encouragement in taking steps off the street and into a relationship with the Lord.

Emmaus House is a residential home for men wishing to leave the streets and get their lives back together. Through nightly classes and groups, finding a job and church home, meeting healthy new people and friends, the men in our residence rebuild their lives, leave prostitution and drugs behind and contribute positively to our community.

Ministries of Education

Immersion Nights are experiential learning opportunities that Emmaus staff conducts for church groups, college classes, youth groups and other Christian organizations. The Immersion Night experience consists of a briefing with Emmaus staff, a three-hour on-the-street experience and a debriefing. During the night, participants meet and learn from many in the "night community": men and women in prostitution, homeless persons and men and women of the gay community. Emmaus conducts these nights to educate, inform and equip the Body of Christ for urban ministry.

The Kaio Community is a voluntary year of simplicity and service at Emmaus Ministries for anyone age 21-121. Emmaus provides room and board, medical insurance and a $20 weekly stipend. Kaio members work throughout the ministry and live in Christian community together.

Wheaton-In-Chicago is a strategic partnership between Emmaus Ministries and Wheaton College in Wheaton, Ill. The program is designed to educate students about life and ministry in the city. Each semester, a group of students lives in the Emmaus building, fellowshipping with guys in our residence, volunteering at area ministries and churches, doing internships around the city and living in Christian community together.

How People Can Be Involved

Volunteers, Interns, and Kaio Community Members

These individuals can be involved in any aspect (or combination thereof) of the ministry, from direct ministry (Outreach and the Ministry Center) to support work to special projects.

It is our desire to give volunteers, interns, and Kaio Community members the opportunity to feel their hearts burn within them as they hear the voice and see the face of Jesus in the men we serve. It is our prayer that learning about urban ministry while being immersed in it will burn into these individual hearts a long-lasting desire to live and serve in urban environments.

Volunteers

Since Emmaus' incorporation in 1990, volunteers have played an important role in the work of the ministry. From the beginning, regular volunteers have made up some of the Outreach Teams that reach out to men on the streets at night. Volunteers also help to run the Ministry Center, welcoming and orienting men as they enter, assisting them with their goals, leading Bible studies, etc. Emmaus also hosts one-time volunteers for special projects or events.

Currently, Emmaus hosts approximately 25 to 30 regular volunteers during the academic year. About a third of those volunteers are from the Chicago area. Emmaus has partnered with Wheaton College and Moody Bible Institute as a volunteer site for their students; generally Emmaus has 10 to 11 volunteers from each of these schools.

The Emmaus Houston expansion site currently has eight volunteers (as well as a six-person volunteer advisory board).

Interns

Emmaus offers internships for a minimum of four weeks at any time during the year. Interns work approximately 40 hours per week. Emmaus is willing to work with any educational institution to offer internship credit in areas such as social work, psychology, political science, Christian education, and pastoral ministry.

Emmaus has hosted eight interns since 2001. These internships have ranged from four weeks to an entire summer or semester.

The Kaio Community

The Kaio Community is a group of Christian individuals committed to a year of serving the men of Emmaus and learning about urban ministry. Emmaus Ministries provides the opportunity to serve, room and board, medical insurance, public transportation, and a $20 weekly stipend. Kaio Community members provide open hearts and minds as they live in community, serve in the various ministries of Emmaus, and are immersed in learning about urban ministry.

Kaio is the Greek word for burning, found in the Gospel of Luke when the disciples on the road to Emmaus ask, "Were not our hearts burning within us as he talked with us on the road?"

Emmaus has hosted seven Kaio Community members since 1999, three of whom chose to extend their time of service to Emmaus. Two more Kaio members are arriving in the fall of 2003.

The 2011 Plan

Our Long-Term Vision

The Road Ahead ...

Luke 24:13-33 Now that same day two of them were going to a village called Emmaus, about seven miles from Jerusalem. They were talking with each other about everything that had happened. As they talked and discussed these things with each other, Jesus Himself came up and walked along with them...He asked them...He explained to them...He went in to stay with them...He took bread, gave thanks, broke it and began to give it to them...They asked each other, "Were not our hearts burning within us while He talked with us on the road and opened the Scriptures to us?"

As Jesus walked with the disciples on the road to Emmaus, so too do we model His principles and walk with men involved in prostitution – to help them out of the Darkness and into the Light. For more than ten years, Emmaus Ministries has been a Christian outreach to men involved in sexual exploitation on the streets of Chicago. That vision is about to expand.

Our Expanded Vision

With a three-phase approach stretching over ten years, Emmaus Ministries plans to extend its outreach and support to men involved in prostitution **around the country.** By fulfilling our 2011 Vision and Plan, Emmaus Ministries will act not only as a resource for men involved in sexual exploitation, but as a prophetic presence for those in society and the Church.

Phase One: 2001-2003

We will make the Chicago Emmaus site the model and training center for future growth and expansion to other cities by:

- strengthening our existing Outreach, Ministry Center and Residence programs with improved facilities and a new Southside site

- *expanding our base of volunteers and staff, and nurturing relationships with neighboring churches*
- *creating a Ministry Development Center in Chicago to train, equip and send forth others to start up ministries in target cities as part of Phase Two*

Phase Two: 2004-2007

From that strengthened base, we will establish ministries to men involved in sexual exploitation in two to five other cities around the country, incrementally growing those city ministries to include all aspects of our model. This involves:

- *researching potential sites with consideration given to hustling patterns and donor clusters*
- *utilizing the services of existing ministries to avoid duplication of efforts*
- *developing local networks of Christians in support of Emmaus to serve as Board members, supporters and volunteers at expansion sites*

Phase Three: 2008-2011

Finally, we will establish a long-term-residence recovery home for men involved in prostitution where they can come for two to four years and rebuild their lives. This includes:

- *developing a family-based recovery setting (such as a farm or camp) away from the streets*
- *forming a sustainable business from which the men can gain employable skills*
- *creating a re-entry residence home in each target city*

Our Prophetic Vision

In the course of this outreach, we will continue to confront the powers and principalities, cultural values, ideas and systemic problems that lead to prostitution by:

co-sponsoring conferences with local churches on various sexuality issues
promoting a forum where hustling/male sexual exploitation is discussed on college campuses
extending our message and outreach via the Internet
writing a book from the prodigal's perspective
participating in a global network of Christians working with the sexually exploited and hosting an international symposium on Christians working with men involved in sexual exploitation

We will use the witness of our lives and the things we have learned from God to speak prophetically into the life of the Christian Church and into secular society, and to give witness to the life-changing message of Christ.

Testimonial – K.T. McClure

This past summer I worked as an intern for Emmaus Ministries in Chicago, IL. I first heard about Emmaus when visiting different ministries in Chicago with one of my classes. I attend a Christian college in Minneapolis, MN and am an Urban Ministries major with a Cross Cultural Studies minor. After we visited Emmaus, I realized that something about this ministry had pricked my heart, and I thought that I might like to work with them someday.

When it came time to do my internship for school, I decided to look into interning with Emmaus ministries. They decided to accept me for the summer, I raised my support, and began an amazing journey of learning God's heart for the suffering and broken of this world.

I was involved in the many different aspects of this ministry's work. A few days a week I worked in Emmaus' Ministry Center. Here I had the opportunity to interact with our guys one on one in a safe environment where they could feel love and accepted. We really strived to create a family atmosphere. A couple of nights a week, I would be a part of an outreach team. A male partner and I would go to the main places where male prostitution abounds in Chicago. We were able to build relationships with men where they were at and offer hope in the midst of their darkness. I also had the privilege of leading a few "Immersion Nights." We would introduce church or college groups to Chicago's night community. They would have a chance to experience this community first hand by coming into contact with many of the different subcultures in this area. They would then have a chance to talk about it together.

My experience at Emmaus was truly life changing. I have learned how much God has a passion for those hurting in our world. I now cannot simply "discuss" missions with people. There is now a name and face to go with "the lost," or "the hurting," etc. It was such a blessing to wake up each day and know that I was going to do the Lord's work. This ministry has taught me the importance of staying faithful to Jesus even in the hard times. I feel like Emmaus is really on the front lines, dealing with a population that many others would not be willing to work with. I can honestly say that this experience has deepened me. I have seen that God is powerful enough to touch people in the worst situations and do something beautiful.

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Emmaus Summer Reflection
8.13.03

Testimonial – Betsy Childs

Betsy had extensive experience as a college volunteer with Emmaus during her sophomore, junior, and senior years at Wheaton College. In the summer prior to her senior year, she interned with Emmaus for three months. During her final year at Wheaton she headed up a group of students who volunteered every Wednesday night with Emmaus through Wheaton's Christian Service Council.

During her summer internship Betsy kept a journal. Below are excerpts from that journal that detail the level of cross-cultural experience and interactions Betsy had during her internship with Emmaus Ministries.

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Outreach Journal - 6/24/02

Pete was fresh out of jail, but he didn't seem to be enjoying his freedom. He sat under a tree on a giant gym bag filled with all his worldly goods. He had nowhere to spend the night, he told us. It was past ten o'clock, and most of the shelters fill up by eight. I have a feeling that it was not a failure to plan that prevented Pete from getting a bed in a shelter; he was planning to spend the night hustling. Of course, he didn't want to tell us that. The only thing slowing him up was this giant gym bag.

Larry and I talked with Pete about getting into treatment. He had been prepared to go to Morning Star (a Christian treatment center in Joliet) right before he got arrested. The jail time had been clean time. Larry encouraged him to call Morning Star again. "I'll buy you the train ticket out there," he said. "I'll even put you on the train."

Pete seemed inclined to accept, but a long night separated him from treatment like a dark ocean. He told us he would try to hang on through the night and come to the ministry center in the morning. We decided to walk around and look for other guys, so he said goodbye.

About an hour later we ran into Pete again. "I was actually on my way to get some dope when I saw you coming," he admitted. He had managed to get rid of his bag, had a whole pack of cigarettes and a new lighter. "You hungry?" he asked me. "I'll buy you anything you want to eat." He had found a customer while we were gone; I could almost see his money burning a hole in his pocket.

"Do you have enough money to go to a hotel for the night?" I asked him. He said, "Yeah." "Well then," I said, "Why don't you check into a hotel, get some sleep, and then come to Emmaus tomorrow to call Morning Star?" He looked at the pavement, then back up at me.

"Okay," he said reluctantly.

The conversation got easier for a while after that. Pete and I discovered that we were from the same state, and had lived most of our lives in cities only about an hour apart. "What brought you to Chicago?" I asked him.

"My daughter," he said. "She's fifteen now." Quick calculations told me that Pete must be older than he looked. "Does she live with her mom?" I asked him. "No. Her mom committed suicide."

"I'm sorry."

When we finally said goodbye again, I couldn't tell what Pete was thinking. He walked away very slowly, as if waiting for us to leave and not watch him. Finally, he got into a taxi-not a good sign. He didn't come by the ministry center today.
Sometimes this ministry reminds me of flipping channels on t.v. We get a small glimpse into some guy's life, begin to hope for a climax (or at least some change), but then we say goodbye and start talking to another guy. I may never find out the rest of Pete's story. But it will continue and one day have an end. I'll just have to pray for Pete based on this glimpse until some other Monday night when I run into Pete again.

After I wrote that last paragraph, I sat pondering whether the last sentence was sufficient for an ending. My thinking was interrupted by the buzz of the gate; I looked up to see Pete standing there, so I hurried outside. "I waited for you from 12-2," I said, " I thought you weren't coming."

"I overslept," he said. He turned to Larry who had come outside. "You ready to do this?" Pete called Morning Star and they said he could start their program that night. He accepted Larry's offer to take him to pick up his clothes and then to the train station. In the mean time I offered to go with him to the health department to have a doctor look at his ear, which had been hurting him for several days. At the health department, we went through a maze of cubicles from nurse to administrator to nurse until Pete's patience finally ran out. "Let's go," he said, even though we hadn't seen a doctor. We walked back to Emmaus, where Larry was waiting on the front porch. "Hey, I'll go get my clothes," he said. "It's only over there on Montrose. I can walk."

"Okay," Larry said. "I'll be waiting right here."

Pete didn't come back. I suppose the train for Joliet left without him, and the worker waiting for him on the other end was disappointed. Pete's resolve had run out; he had missed the slender window of opportunity. If he ever gets his courage up again, he knows where to find us.

Ministry Center Journal - 07/09/02

The ministry center is the primary place where I've formed relationships with the guests of Emmaus. I'm getting more comfortable with all of the "down time" there because I'm growing to know the guys better. I've known some of them for three years...longer than I've known my roommates!

I feel God teaching me how to love these guys. I'm learning that I can't love them all alike. Their personalities and problems are so different that I can't relate to them or pray for them in the same way. I remember when my siblings and I used to play the proverbial game of arguing over which one of us my parents loved the most. Both parents always refused to pick a favorite and said they loved us equally but differently. I never believed them!

Now I think I understand better what they meant from how I feel about the guys in the ministry center. For example, I would say that my love for Tom is a proud sort of love. I see him taking the steps he needs to change. He doesn't have a victim mentality, blames no one but himself for his problems, and knows that he is responsible to change his habits. Tom is going to school now and has resumed a relationship with his daughter. He is helpful and sometimes *volunteers* for an extra chore, without even asking for carfare.
My love for Joseph is more of a sympathetic love. I see that he is constantly the underdog, slower than most, easy to take advantage of. Joseph laughs at my corny jokes. Joseph wants to please and wants be helped. He is constantly astonished that he continues to disappoint himself and his family because he loves them and wants to respect himself.

Jeff, on the other hand, is a cross-dresser (we only use their masculine names in the ministry center). I pity Jeff. I can feel no judgment for him, because he looks so very miserable. Transsexuals can be very convincing, but Jeff is not. He looks like a very unattractive female: large shoulders, died hair, botched plastic surgery. As a woman, I know what it feels like to want to feel and appear feminine. I can't imagine what it must feel like to not be able to act on that desire, to be a man but not feel like one.

I find my love for Andrew often taking form in a strong desire to shake him. He is involved in a homosexual relationship and is completely codependent on his lover who is a violent alcoholic. Andrew would like to spend all his energy and time talking about his lover's problems while he denies his own. I guess the thing that keeps me from shaking him is knowing how often I too let other people's problems rule my emotions.

My love for Stephen is a hope for the hopeless. His eyes light up when he talks about his sin; he cherishes it. I suspect he just comes to Emmaus to clean up and get back on the streets to make more money. Stephen scares me sometimes. I love Stephen as a hard case, one whom only God can change...an opportunity for a miracle. I love him in the hope that God loved all of us while we were still sinners.

In some sense, God loves his people in this multifarious way, exasperated with some and pleased with others. We are all different, hurting ourselves in different ways. Our sin

doesn't make God love us less; but it makes him respond to us differently. Some he approves and says, "Well done, good and faithful servant." Some he comforts and says "Fear not." To some he calls, "Come home." All are expressions of his love.

I love Arnold just because he is Arnold. I love when he throws back his head and lets his deep laugh shake his whole body, a body which AIDS seems to shrink more and more each day. I love it when Arnold stands up for me, or tries to shelter me: "Excuse me, do you think this young lady wants to hear talk like that?" I suffered with Arnold when he went through a serious depression and wouldn't even respond or make eye contact when I talked to him. I've rejoiced to see him come out of this darkness. Arnold touched me when he asked me if *I* were okay. He said that he'd been worried about me.

Mr. SOUDER. Let me start again by laying out a little bit more. We have written testimony but for the record a little bit about your missions and start with Mr. Sauder. His way of spelling Sauder is correct. It is the German way, but when the Sauder families first came in to the United States and Pennsylvania, there is a Sauderton and Souderburg that is spelled SO. Everybody kept calling us Souder so some of them in Illinois where Tim is from went back to the SA and in Indiana we have more of the SO. In Ohio it is mixed.

I want to double make the point that you made that was really interesting in your testimony. You take government money in Indiana because the requirements and the contracting out give you more flexibility, but in the State of Illinois you do not because the requirements are tighter.

Also a point I want to make for the record is for 16 years we have had Democrat Governors in Indiana and Illinois has had Republican Governors. Indiana Democratic Governors have consistently wound up with high marks from those in the faith-based community because they have given more flexibility to the faith-based community, whereas a number of the Republican Governors have not.

For those who think that this is just a straight partisan issue in Washington and at the grassroots level, it is a tad more confused when you come into the State-based level because in Indiana it does not work the same way as Illinois. We have seen it flipped on its head.

Now, Gateway Woods started as a direct ministry of the Apostolic Christian Church. It evolved and started to take kids assigned and, if I understood your testimony correctly, you said over half now are either coming from Division of Family and Children or the Probation Department or the State Department of Correction.

Mr. SAUDER. It is more like about 70 to 80 percent of our children are referred through public agencies.

Mr. SOUDER. Could you explain a little bit of that evolution, what impact and changes it had on you and if the State required you to change your hiring practices or different things, what would you do?

Mr. SAUDER. There are several questions there. One, in Indiana the government provides very few of its own direct services so it subcontracts to private providers. Secular providers, Christian providers, for-profits, not-for-profits, they go out in a sense in the market place and purchase service of all kinds. It is not just residential childcare or foster care.

In a sense, it is a very healthy symbiotic relationship. The government needs us because they don't have the services available. We need them because that is not only a source of accountability with these kids who often need a judge and a case manager or probation officer or someone. Also it is a source of referrals for us in finding those kids who really do have the need.

About 20 to 25 percent of our children are placed privately by their families and these are kids primarily where the families are having a lot of trouble. They are having trouble with the kids and the child hasn't gotten hooked into the system yet through abuse and neglect or through delinquency. The family knows that there

are big problems and they are trying to solve those problems before they get even worse. Even with those children who are coming privately, they are not necessarily really connected with our church at all.

Now, as far as the hiring and so on in Indiana, we are licensed by the State of Indiana as a residential child caring organization. We are also licensed as a child placing agency. That is the title of the license for foster care and adoption in Indiana. There are a set of regulations. There is an annual license review, if you will, by State officials and so on. I may need to ask you to restate or repeat your question on some of the hiring issues.

Mr. SOUDER. Would you hire a Muslim?

Mr. SAUDER. I would not.

Mr. SOUDER. What would you do if the government said, for example, if you were counseling the house parents at the children's home and found that one of them was abusing their own children but the spouse and the child would not go forth to the court, would you still fire that parent which you could not do with a government grant?

Mr. SAUDER. I've got to think on that one.

Mr. SOUDER. Because this is an important thing because religious organizations at times will say, "We will continue to counsel you. You are welcome to come to our church. We will include you in those programs but we are not going to put you in a place if you are practicing pornography where you are dealing with children."

But you could not get in with a government grant under some of the guidelines that are proposed and have somebody who is addicted to pornography and remove them from the position unless that has been established as a risk in a court situation because that would be a religious opinion, not something that is condemned by law.

Mr. SAUDER. I am not sure how the labor laws differ between Indiana and Illinois. Maybe those are irrelevant if we are dealing with a Federal grant. In our case currently there are indirect Federal funds that come to us through the State administration through education and so on, but at the moment we don't have any government grants directly to Gateway Woods. We are a contractor with the State.

Also, our employees—right up front one of the other gentlemen in the previous panel, I think Mr. Terrell, also mentioned about making sure that up front everyone understood what was the agreement that they were coming into employment or work or ministry with our organization, the kind of clients they were going to work with, what their job description was, if they understood those expectations and that there was, in a sense, a contractual agreement inherent. If they were to violate that as in not fairly performing their work in whatever way it was, we would need to work through that process.

We would not necessarily immediately fire that person. We would first of all try to sit down and talk, work through the situation, probably involve a counselor of their choice and to see what kinds of issues these truly were and if they were ones that were endangering the lives of the children who they are entrusted with. By law in the State of Indiana we cannot have employed at our

place someone who is a sexual offender or someone who is an abuser or someone who——

Mr. SOUDER. That has to be proved.

Mr. SAUDER. Yes. And we are under a State reporting guideline that if there is suspected abuse either between children or from staff to children or from the children's parents and their children, we are obligated by law to report that.

There is an institutional abuse outline and the State has a system by which that would be investigated. In fact, in all honesty, it would be the State that would force us to fire that person before we would as quickly as we would. I guess I'll say it that way. It is an issue of protecting children that takes precedent as far as I understand.

Mr. SOUDER. Let me ask Mr. Terrell a variation. If you had somebody who on their own time like, let us say, they had 2 days off and they were drunk on those 2 days, which did not put the kids at risk but they were getting drunk on their own time or were known to be carousing around town setting a non kind of traditional family example, a moral example, would you keep that person on staff?

Would you counsel them through it? Would you suspend them in short-term while they tried to work through? But if they continued that behavior after counseling, would you let a person who is, in effect, in a Christian sense living in sin continue on your staff?

Mr. TERRELL. Well, first of all, we will work with them. We have had situations like that. You can't employ 100 people and not have those issues.

Mr. SOUDER. Everybody is the same.

Mr. TERRELL. Exactly. So our first course would be to work with them, counseling. The second part is we also look into what Tim mentioned: how does this affect the work that they are doing? Again, if we would find that it is going to have a detrimental effect, you can't hire someone that is supposed to help young men and children to be responsible when they are not responsible. You can't do what you don't possess. Again, that is an issue that we have to work with and we wrestle with.

Mr. SOUDER. But if it is not illegal, you would still have it.

Mr. TERRELL. We would have to work through it and it would be a case-by-case basis. Again, we do drug and alcohol counseling with our people. Some of the best drug and alcohol counselors are ones that had that issue. But they have transformed their lives. They have changed. But if they are still doing it, you can't tell someone not to do it.

Mr. SOUDER. Any Christian knows that the fundamental is repentance and that we also fall back and come back. The question is a hardened sinner who will not change and the behavior is not illegal, would that compromise your ministry?

Mr. TERRELL. Yes. Absolutely.

Mr. SOUDER. In the contracting out of different services that you provide, you provide them for school systems, for different government contracting much like variations at Gateway Woods, different types of things, could you—well, you mentioned that even in multiple States. In Fort Wayne we have the largest population of Bur-

mese dissidents in the United States most of whom are not Evangelical.

The government has looked at providing some service to them through some of their religious communities but they would not be able to have a Buddhist outreach program under the guidelines either. In other words, we think in terms of this as Christians but, in fact, this will limit some other religion's ability to do this as well.

We have seen this in Fort Wayne where there is a discussion of how best to deliver services to some of the new immigrant populations that are not Christian but don't want to have their religion secularized either. Could you explain—you elaborated a little bit but how much in what you do do you believe the effectiveness of your staff and individuals is the power of Christ and how much is that integrated into your ministry?

You have other issues as well. Can you really separate it? Can you separate it in some programs and not others? I've been there. I've looked at some of the tapes. I know you work at that question but it is really a fundamental question. Would your donors continue to support you if they thought, "We could do this in a secular way and it isn't the transforming power."

Mr. TERRELL. I think it is the most fundamental question obviously that you are wrestling with. It is vital that the people that work for me and work with the clients that we work with have similar values and the faith that we do. No question.

What would it do with the donors? We raise a significant amount of our budget outside of the contracts that we get with probation, welfare, and Department of Corrections. They give to us because they know that we are a faith-based organization and that we are hiring Christians. We are hiring people with faith. They are going to make a difference.

There is a statement that everyone says that people are your best asset. We have all heard that. I have agreed with that. I have come to disagree with that. The right people are your best asset. That is the most significant thing for us. Public schools are all over the State of Indiana now and we are not there to primarily make them Christians. We work with people of all faiths, but it is amazing to me. We have a curriculum that is not a Christian curriculum, but it has faith-based principles underlying it.

All of the facilitators that go in are Christians. It is amazing, the results that are happening. That is not by accident. That is truly a belief that is ordained by God that that has happened. Now, we are not there to talk about our faith with Christ. If a young man asks us, "Tell me about it," we are going to be open and share that. We let schools know that is where we are at. But, it really comes down to the government and our Nation need faith-based organizations to be there.

If you remove our ability to determine who works with us, you will eliminate our ability to do our work. I would much rather see us compete. I have talked to Social Service providers and they hate that word. Compete with outcome measures and allow the proof to prove who is more successful. I am willing to join into that dialog and put it there. To answer your question, I truly believe that it

will make a fundamental difference on how we can be successful or not.

Mr. SOUDER. Thank you. I've gone over my time. I'll yield to Mr. Davis. I first want to say to Mr. Green, and I'll ask you some comments after Mr. Davis, but thank you very much for your ministry and your comments. We wanted to include you today because it is different than a lot of other ministries but very important part of reaching out to the diversity of challenges we face.

Mr. DAVIS. Thank you very much, Mr. Chairman.

Mr. Sauder, is Gateway Woods a 501(c)(3) tax exempt not-for-profit organization?

Mr. SAUDER. Yes, we are.

Mr. DAVIS. What do you see as being the difference between what is being proposed for faith-based initiatives that is different than the requirements of a regular 501(c)(3) tax exempt?

Mr. SAUDER. I am not sure I understand your question.

Mr. DAVIS. Let me try to restate it. If I am a 501(c)(3) tax exempt organization, do I need anything else to get money from the government or to run Social Service human service programs or to get money from philanthropists or to get money from public entities? I am saying if there is no difference between a 501(c)(3) tax exempt regular not-for-profit organization and a faith-based initiative, why would I need a faith-based initiative?

Mr. SAUDER. When you say faith-based initiative you mean a collaboration with the government?

Mr. DAVIS. Well, I am saying——

Mr. SAUDER. We are a faith-based initiative whether the government is around or not. I am not sure if I——

Mr. DAVIS. Let me try to do it. Many hospitals are faith-based. Catholic Hospital is a faith-based initiative. Many colleges and universities are faith-based initiatives. That is, they are run by, they were established by religious denominations. But they have established themselves as 501(c)(3) tax exempt status organizations in order to have the benefit of not having to pay certain kinds of taxes and to operate under rules and regulations. My question is if all of this exist for the group, what would a faith-based initiative mean to them that a 501(c)(3) tax exempt status does not already mean?

Mr. GREEN. Can I make a comment on that?

Mr. SAUDER. Please do.

Mr. GREEN. I understand what you are asking, Chairman Davis—Honorable Davis. Sorry. The question needs to be asked to the government because it is the conditions that the government puts on funding. The government can write my organization a check and I'll send you a receipt and it will be tax exempt and everything else, but the conditions of preferential hiring, the conditions of no proselytizing, all those conditions you add to the funding that would come through Department of Human Services, come through the Department of Housing.

I think the question needs to be asked of the government, not necessarily to a faith-based organizations because anybody as a 501(c)(3) can make a charitable donation to any of our work.

Mr. DAVIS. But you can't proselytize. You can't get government money.

Mr. GREEN. I am saying that is a condition that government has then set.

Mr. DAVIS. Let us say I want to get hired as a Baptist preacher. I want to be hired as a Baptist preacher. Now, I know the Bible a little bit, Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, Esther, Job, Ecclesiastes, Solomon, Songs of Solomon, Mark, Luke, John. I've read some of that so I know a little bit about Christianity.

My conceptualization of Christianity which comes from the teaching of Jesus the Christ, it seems to me this cat was more inclusive than exclusive. I am saying from my study of it. Somebody else may have a different notion of it. It seems to me that if I exclude people that I ain't really following what I call Christianity.

I mean, Jesus went and got whoever he could get and he didn't ask them—he didn't ask the little boy, "Look here, son, are you a Christian? Because if this fish you got and this bread, if it ain't blessed or holy, maybe I can't use it." I am trying to understand.

Now, if they decide that they are not going to hire me because I know all this stuff that I know because I can't whoop. Black Baptists they like for people to whoop. You can know all about the Bible but if the church decides that you can't whoop, they may not hire you. Now, are they discriminating against you on the basis of faith or are they saying you don't meet their requirement to be their pastor because you can't whoop? If a person is an alcoholic, I know a lot of Christians who are alcoholics, as a matter of fact.

I mean, who profess their alcoholism. Well, they go to church and they are on the deacon board and, you know, they do all the other things but they still got some problems with alcohol. You know, they have a little nip before the service starts. We used to have a cat at our church who would go out and get a shot before he would pray.

Everybody in the church knew that he needed a little help before he got started. He was a member of our family, a cousin, but he was one of the main deacons. I am trying to determine what this discrimination business really is and what we are discriminating against if we decide that certain kinds of people can't work.

For example, a Muslim. Well, I am trying to understand. What it is that a Muslim would project in a counseling program or social service program that would make him or her unacceptable to a Christian organization? I guess I have difficulty understanding that description of faith.

Mr. TERRELL. I'll try to address the question. To use your example about being inclusive and exclusive and talking about our Christ, I truly believe we need to be inclusive and to work with as many faiths and with as many people as we possibly can. But our Christ was exclusive on who he had working with him. No question about it, but he picked people from all different walks of life, tax collectors, smelly old fishermen. But the bottom line is there was a common theme that all of them possessed.

That is really what we are asking to be able to do is to be able to—I do not personally have a problem if the Muslims decide to have a program to work with the indigent, the poor. I don't have a problem. I have some very good friends that are Jewish. I have no problem with that and we have lots of discussion. They would

not want to hire me to talk about the New Testament even though we agree on the Old Testament.

It doesn't mean that they don't do great work. I think they do great work. But I think for us to do the kind of work we need to do, we need to be able to be exclusive in who we hire so that we can do our best work. I know that is not the politically correct comment but I really truly believe that is the right answer.

Mr. DAVIS. Well, I guess I just asked are we taking this in terms of—I think it is hanging us up and it is holding us up on what otherwise would be great initiatives. I mean, the idea is having some body who will work with male prostitutes and who will raise this. I mean, that is super commended.

I mean, that is an area that lots of folk don't really know much about and don't know much about or don't have much understanding. The same thing I think is true with the whole question of sexual preference. I mean, I remember a group of ministers telling me one time that they just did not understand my position in relationship to that.

I countered to them that it just seemed to me that if there was somebody who was going to understand all people, that ministers would have a better way of doing that than anybody else because of their faith and religious training and religious upbringing.

Of course, they suggested at the moment that God made Adam and Eve, not Adam and Steve. I think we have come a long way in this country relative to our understanding of just what faith means. It just seems to me that in some instances we are going beyond and denying ourselves the opportunity to reach agreement on some solid points.

Mr. GREEN. One of the issues with the whole preferential hiring, just because I would preferentially hire someone of faith and that has the same values, that doesn't automatically mean my work would be discriminatory. You mentioned the whole issue of sexuality.

That is an issue that our organization obviously deals with quite a bit and we have a position on sexuality that says sexual intimacy, the context of that is one man, one woman, one lifetime period. Anything outside of that is not what God ordains.

There are a lot of people and conventional wisdom in our society is going to say that is being discriminatory. That is being homophobic or whatever. With our organization I deal with men who are involved in prostitution. Seventy-five percent of men who are involved in prostitution are actually heterosexual in their orientation. Most of them are doing this because of poverty issues.

I deal with guys who are transgender. I deal with guys who are bisexual. I deal with all sorts of different sexual struggles but our organization, and the staff of our organization, have a very historic view of sexuality. Yet, we don't discriminate against any of those men. All of them are welcome to come to our organization and welcome to come into our drop-in center.

Even if they say, "OK, John. I disagree with you on my sexuality. I want to stay a transgendered individual." "Fine. We are going to try to work with you as best we can. We will try to find you housing."

Mr. DAVIS. Would you hire one?

Mr. GREEN. Absolutely not.

Mr. DAVIS. You would not hire one no matter how much experience they may have had or how good they are or how well they can relate to other people? They just simply would be denied the opportunity?

Mr. GREEN. To work for us, yes.

Mr. DAVIS. Even though they have all this experience. They can put themselves in the shoes of a person who is going through what they have gone through? They probably have a better understanding of it than most people. I have always been told if you really want to understand an Indian, try walking in his or her moccasins. I mean, that is something I don't understand.

Mr. GREEN. Yet, if you go to the hospital and your doctor says you have cancer and he does not have cancer, are you going to not believe him?

Mr. DAVIS. No, but I will tell you what. I wouldn't want to go to a hospital where someone told me that even though I have all the requirements to be a doctor, I have all the medical training, I have written 12 books, I have operated on 200 people, I have done all the stuff that you do, but because I am a Muslim and the hospital is something else that I can't practice there.

I would say take me on to some place else and treat me. I am saying I feel that strongly about discrimination. Maybe it is because I am African American in the United States of America. Maybe it is because my foreparents were only counted as three-fifths of a person when the Constitution was established.

I wasn't counted as a whole man or a whole person. Or maybe it is because of some of the other discriminatory practices that I have experienced. I remember my brother and I were looking for a job one summer. We would go in a place and I was told that I had too much education. I had a masters degree and he was about to finish college and he was told he didn't have enough education.

We would come out and compare notes and we just kind of got used to it. People have a tendency to become and to think as they have experienced. Maybe that is why the discrimination opportunity looms so greatly with me because I think that we just need to become more inclusive than exclusive.

Mr. GREEN. Yet, you do discriminate, Congressman. Don't we?

Mr. DAVIS. Yes, we do. It is a common practice of life but religion to me says that we are always becoming. Just because we discriminate today, that doesn't mean that we keep trying to discriminate tomorrow. I mean, when I go to church I hear songs like, "Just a Closer Walk with Thee." You know, "Nearer My God to Thee." "I am Coming Up, Lord." I have never seen a Christian that had enough religion so just like we are becoming as individuals in our lives as related to Christianity, it seems to me that our Nation would be becoming and trying to get a little bit better than what we have been.

Trying to understand things that we have not understood before and trying to reach that point where, as I guess Martin Luther King would say, God's children will be able to walk hand in hand and say we are an intimate part of this great Nation that we have created and we just want to make it better. That is how I see the discrimination question.

I really hope that we can resolve it so that we can get on with the faith-based initiatives, that we can get on with what the President is proposing so that some institutions—I mean, the thing that amazes me the most and intrigues me the most is I believe that faith-based programs can probably do much more in some areas because of the faith orientation than a nonfaith-based organization.

Since money is so tight and we have lost so many jobs and the economy is in bad shape and I don't see it getting in good shape soon, I just want to make use of all this resource that we have in people of faith. I hope we will be able to do that.

Thank you, Mr. Chairman. I think I have gone over my time, too.

Mr. SOUDER. Thanks. I am going to do a little bit more and you are welcome to as well. Let me first ask Mr. Green. Do you know if the people who are trying to reach out on the streets who are male prostitutes, is government doing anything to help them?

Mr. GREEN. Is government doing anything to help male prostitution? Yes.

Mr. SOUDER. Are there programs right now in Chicago that, in fact, you see out on the streets when you are trying to help these guys?

Mr. GREEN. Yes. I would say there are others that work with generally the homeless population. We have not met another organization in the country that specifically works with male prostitutes. It is just too hot of an issue. It is just too difficult of an issue. We have met three other faith-based organizations that have outreaches to the homeless in general and are starting specific programs for male prostitutes.

Mr. SOUDER. Years ago when I was Republican staff director of the Children and Family Committee in the mid-1980's I would say I went with Covenant House in Chicago all night on one of the vans distributing sandwiches and lemonade. It wasn't targeted specifically toward male prostitutes but a fair number were either transvestites or male prostitutes who we met in the van so while that ministry wasn't targeted, Covenant House locations around the country I think have done some in the ministry targeted to that group.

Mr. GREEN. And I worked for the New York Van Program for 2 years.

Mr. SOUDER. What has been kind of interesting, and you got a taste of our Washington debate and why I have been very cautious at urging any faith-based organization that wants to maintain their traditional Christian, Muslim, Buddhist, whatever their orientation is, Jewish, about applying for government grants, because you heard a little bit of the difficulty of distinction of the historic trend that churches never before in contact, even if they had government funds, have been asked the questions on hiring that they are currently being asked because it was viewed as a Constitutional protection for people to hire people of their own faith if you are giving money for that faith.

If we are going to tap into those faith-based organizations, which are probably the majority of faith-based organizations in the United States, but not all because some churches are more ecumenical, but if we are to tap into these services, we have to figure

out how to reconcile it. I am fast coming to the conclusion this is going to be very difficult.

I, for example, give to numerous Christian ministries and I am interested in them as Christian ministries, not in government watered-down ministries where faith is not a key part of it. This is a very difficult question because it hits into a fundamental question that none of us want to talk about and that is discrimination. It implies judgment.

Now, many denominations, all religions, believe that their religion is the right way or they wouldn't practice that religion. Each of you represent a Christian based organization. Is it correct to say that unless somebody accepts Christ, you wouldn't define them as a Christian mission? If that is the case, do you believe that each of your ministries are commanded by scripture to be a reflection of Christ? Not perfect but the reflected glory of Christ?

Each of the witnesses said yes. Now, if they are to be a reflected ministry of Christ, then just as a Muslim or a Buddhist would reflect their ministry to be that. If you have somebody else, your ministry by definition would change if you had people who were not reflecting Christ. This is not a new question. It is not a question of trying to go around condemning people. It is a fact that people are giving you money, people are volunteering in your organizations because they share that commitment.

The reason I ask the question is because your ministry is a terribly important ministry of some of the hardest to reach and hurting people. I just can't commend you enough. Those of us who are living in comfortable lifestyles feel terribly guilty and will go right back to living our comfortable lifestyles but we very much appreciate your sacrifice.

Mr. GREEN. You need to ask that question how we live justly, though.

Mr. SOUDER. God will honor you for that and less than honor some of the rest of us who aren't doing it including me. It is interesting that the faith-based programs started in government in the homeless area and nobody asked these programs who they were hiring or what their hiring practices were because it actually started with AIDS because people thought they were going to catch AIDS so nobody asked the Christian organizations, Mother Theresa or others, but in the U.S. Evangelical Lutheran, whatever the religion was, whether they were hiring preferential practices because nobody else would do it. Since nobody else was taking care of the AIDS patients, they didn't ask them the question.

When we went to the homeless area, once again we don't have enough people doing this, so nobody asked the churches what their hiring practices were because everybody was so relieved that different organizations were getting involved with the homeless.

This question has become hot as we have moved into categories where you are competing with others and it is now going back so when an African American church wants to compete for a Head Start Program grant, all of a sudden the Head Start people go, "Well, we don't know about the rules they are under."

Similar in drug treatment as we saw in San Antonio where we had several witnesses who forthrightly said that some of the other faith-based drug treatment programs shouldn't get the money.

They would rather have it go to the traditional establishment people who know how to write the grants, who get the government grants, and not to many of those people in the communities who are faith-based who don't want to go through all the government hiring practices and who want to have flexibility to do it as those churches always have. But they are saying, "No, we've got to do that."

That is partly what has brought on this pressure that we are debating and that what we are working through. What is really discouraging is that because the faith-based has kind of expanded, some things now are going to go back to some of the people who are getting government grants or indirect grants and the government is potentially going to come back to those groups who now have the money and say, "Unless you change the practices in your church and your religious group, even though you have been getting this money for 10 years, you can't do what you have been doing."

This is particularly going to hit many in the minority community where the churches are more integrated. That is still an exception in a lot of the suburban and rural areas where the church may or may not be as integrated in as it is culturally. The question is are we in government actually going to force changes that will change the nature and the definition to be instead of a Christian church or a Muslim or Jewish Synagog, that we are going to make everybody so amorphous that nobody has a clear mission.

This is the very debate we are having that you have heard today over the definition of the word faith. What faith means really has not been clear and there is absolutely no understanding, point blank, on either side of what the previous Constitutional provisions were that protected and made churches unique.

That is why the Rev. Beasley thing of the 501(c)(3) as Lifeline has done and as Gateway if they are going to continue to do what they are doing, and if you want to get into different government grants, I believe there is going to have to be these groups that say, "Well, maybe our computers can be paid by the government." Maybe our building can be paid but what we are doing on a day-to-day basis is so much wrapped up with our faith that we don't want to get tangled up into this governmental debate.

Do any of you have any comments on that?

Mr. GREEN. One comment I would like to make is when the whole faith-based initiative came forward I read a book called Seducing the Samaritans by Joe Laconte. A wonderful book. He actually traced the history of, I think, 13 or 17 nonprofit organizations in the Boston area and they all began as vibrant, Christian ministries.

They were all essentially seduced by Federal funding. All of them have lost all of their Christian components. They would say they are based upon the Gospels or whatever but there is no effort to really live out the Gospels in a concrete way because they were seduced by government funding. I think that is a wonderful resource to look at in the midst of this whole discussion.

Mr. SAUDER. I don't know if I have the answer but I keep coming back to the question what works. Do we care about making sure that we have covered every little nuance of each Congressman's or

each judge's list of things that are dos and don'ts and in the process kids and families continue to fall apart.

I know I maybe am being idealistic but I want to keep coming back and reminding Congress, encourage you, challenge you, and pray for you that you will not lose site of the fact that who needs help. Political correctness and our checklist does not need help. Kids and families need help and I think that is why this whole faith-based thing has opened up because our society, our government programs, our nongovernment programs are looking for things that will work because it is clear that they are not and our society is quickly disintegrating while we debate these issues.

I know they are difficult but I guess my challenge and my prayer is that you keep coming back to let us make sure, let us get down to the ground level and see where the rubber meets the road and needs are being met and where kids are being helped and where families are being helped and try to limit the bureaucracy in the process if we can.

Mr. TERRELL. Maybe I will be the last one. I don't know. Ask the clients if they care. They want to go to where they can get the help and they can be successful. Who is being successful? Make that the judgment. I had a judge in northern Indiana ask me, "Are you a faith-based organization?" I said, "Yes, I am," knowing there would be a consequence to that. He said, "If the worse thing that happens is they become flaming Baptists, so be it."

I am not Baptist, by the way. It doesn't matter. His idea was how do we help those people. Again, we, at least I'll speak for Lifeline, we can help those people best by having people who have similar values and similar missions and that is what we would like to see happen.

Mr. SOUDER. Let me ask one more question of Mr. Green. Would you spend the time and do the mission that you do which is helping people if you didn't believe that Jesus Christ was real and that was the only way? In other words, I am not asking whether you view it as a Christian mission but what motivates you to go do and give up what you have given up? Do you believe you would have done this if you weren't a Christian? People do.

Mr. GREEN. People do. I would say because my atheist sister is our largest supporter of Emmaus. I think if I wasn't doing it, she would. I think when we encounter people like I did this work—I was going into business and different things but I did this because I encountered a person whose life I touched and they touched my life as well. I think it is in that transformation of life that we are transformed.

Isaiah 58 talks about fasting and what is true fasting and all these different things, loosing the chains of injustice and breaking the yoke and welcoming the homeless into your home and feeding the hungry. Then right after that it says, "If you do these things, your healing will quickly appear."

It says nothing about people no longer being hungry, no longer being thirsty. It says, "If you do these things, your healing will quickly appear." In some ways I do what I do in a selfish way because I am transformed by doing this work and I am transformed by living out the Gospel as best I can. Would I do it if I didn't believe in the Gospel? I would like to think yes because of the values

and morals that my parents taught me which I think contributes to why I do it.

Mr. SOUDER. But part of this debate is some people do things for secular reasons. Some people do things for other faiths. But Christians many times do it because of their Christianity. What we are in effect saying is that unless you do it for reasons other than your faith, you can't get government funds. That is a legitimate debate.

One other thing. Congressman Davis compared it to a doctor with technical skills. This is a little variation of the same question. You said you wouldn't hire someone who didn't share your faith. Do you believe that because the faith part of your ministry—in other words, if somebody stays a transvestite and would stay a prostitute—in other words if they will change, you would hire them. I mean, they would actually be possibly one of the most effective hires you could make. But if they haven't changed, that is part of what is being a good doctor is on your staff.

Mr. GREEN. Absolutely. I mean, we get people—the men that I work with get just covered with stuff whether it is poverty or whether it is self-abuse or abusing others. I think there is a certain point where man-made intervention can work whether it is the 12 steps or whether it is counseling or whether it is therapy or whatever.

There comes a point where your life has been devastated to such a degree that I think and I believe that the only thing that is going to solve that is a transformative encounter with the Holy Spirit through Jesus Christ. If you deny me the opportunity to provide that, you are going to deny them who are so wounded, who are so broken in life that is the only thing, I think, that is going to reach them and that is why I do what I do.

Mr. SOUDER. Thank you.

Do you have any questions?

Mr. DAVIS. Yes. Just one thing. I was thinking of a scripture in Isaiah. I believe it is the Prophet Isaiah said, "If you would put an end to oppression, every gesture of contempt, build it on the old foundations, you will be known as the people who rebuilt the walls."

When I read that, it suggests to me that—it is kind of like the blues thing, "Yesterday is dead and gone. Tomorrow is out of sight. It is so sad to be alone. I need somebody to help me make it through the night." It seems to me that we have reached another plateau in our being. I think of the Prophet Michael. You have to love mercy and walk humbly with your God.

It just seems to me that the ultimate in this country is our notion that the majority rules. I am saying fundamental to our sense of democracy is majority rules. I am saying if we didn't have that concept, we would probably be like lots of other countries where coup d'etat and coups. Every time we disagreed somebody would grab their rifle or machine gun or a bomb or whatever it is that they use. But we have come to accept this notion of majority rules.

If we can arrive at a majority opinion and then certify that into law as part of some legal requirement and operation, then it just seems to me that we, too, would be known as the people who rebuilt the walls. That is the common ground. I didn't feel like putting on a tie this morning.

A lot of days I just as soon not wear a tie. I would love to just get up and put on my blue jeans and t-shirt and come on down here and do what I do. I could do it probably just as well with blue jeans and a t-shirt on as I can with a tie, but there is some expectations. Oh, my God, I have a press conference today so I can't go down to Fourth Presbyterian with my blue jeans and sneakers on because they expect something different.

It seems to me that as we come together there is some level of societal expectation and compliance with what those expectations are as we seek to become more cohesive in our determination of who we are and what we are. Mr. Chairman, I thank you very much and I think this has been a great discussion. I really appreciate the position and views and programmatic responses of the members of this panel.

Mr. SOUDER. Well, thank you. I want to say that your seeing and living legislative discussion and interaction here, the difference between what we agree has to function as a country which is democracy and a republic and the tension that puts on individual faith and how to reconcile that when you have increasing diversity of faiths in America because I love that passage in Micah. I have it posted.

And I love the Isaiah passage but for many people of the Christian faith, they believe that the old testament is, in fact, a disproof. That without the death and resurrection of Christ and the transforming power of the Holy Spirit we are incapable of practicing compassion and mercy on a regular enough basis.

Christ came down because of the failure of humanity to do that and that is really what is behind a lot of the missions. That is what we are really trying to figure out. What if a majority of the people don't agree with that and don't want their tax money to go to groups that do that. In a democracy we work that through.

At the same time the practical matter of that is that groups that are effective in performing outcomes for those who are hurting are then withdrawn from that system and the people who are hurting are punished because of that debate. But it is unlikely that we are going to change the religious.

I am a Christian but people of other religions are going to be equally passionate on theirs and how do we keep a democracy functioning and not have it break down to what we are seeing in other parts of the world where religious extremes then want to kill those who disagree. This isn't about killing each other. It is about how we work with the government funds.

I'll let you have the last word. Do you have a comment, Mr. Green?

Mr. GREEN. I would love to have a conversation with Congressman Davis because I don't see in scripture where the majority rules. I see that the road is narrow and I see that the way is rough. It was the one thief from the cross that was saved. I think it is not about the majority. It is not about the economic balances. It is about the economy of grace.

I spent an exorbitant amount of time and effort reaching out to men who are considered expendable in our society. The John Wayne Gacy's and Jeffrey Dahmers all preyed upon male prostitutes because nobody cares about these guys. Yet, I think the

economy of grace calls us to. It calls us to make economic decisions sometimes that in the world's sense seems foolish but I think in the Gospel sense seems wise.

Mr. SOUDER. But as elected government officials we have to work within that democratic framework because you can't have one group saying, "And we are the anointed and this is the way to do it." Even if they happen to be right that they are the anointed, in a democracy you have to work through it and that is our difficulty.

If the third panel could come forward. Ms. Mary Nelson, president and CEO of Bethel New Life of Chicago, Mr. Richard Townsell, executive director of the Lawndale Christian Development Corporation of Chicago, Mr. Emmet Moore, 11th District Police Steering Committee in Chicago.

Mr. DAVIS. Ms. Nelson is not here but Steaven McCullough.

Mr. SOUDER. Steaven McCullough is representing Ms. Nelson.

[Witnesses sworn.]

Mr. SOUDER. Mr. McCullough, could you spell your name for the record so we have it? We didn't have it.

Mr. MCCULLOUGH. My first name is spelled S-T-E-A-V-E-N. Last name is spelled M-C-C-U-L-L-O-U-G-H.

Mr. SOUDER. Thank you for your patience in waiting so long as we have gone through this. We thank you for participating in today's hearing. We will start with Mr. Moore. You are up on this side. Thank you for your testimony with the 11th District Police Steering Committee. Looking forward to hearing your testimony.

STATEMENTS OF EMMET MOORE, 11TH DISTRICT POLICE STEERING COMMITTEE IN CHICAGO; RICHARD TOWNSELL, EXECUTIVE DIRECTOR OF THE LAWNDALE CHRISTIAN DEVELOPMENT CORPORATION OF CHICAGO; AND STEAVEN MCCULLOUGH, CHIEF OPERATING OFFICER, BETHEL NEW LIFE, INC., CHICAGO, IL

Mr. MOORE. Thank you, Mr. Chairman and Congressman Davis. Good morning to everybody here. My name is Emmett Moore. I am a community police volunteer for the last 8 years. I am also working with the police department and the city government and the district advisory committee. That is the committee that sits down with the police district commander, and we strategize as to how to fight the crime problem.

I also chair a committee called Court Advocate Subcommittee. That puts me in court maybe three and sometimes four times a week, an average of about two times a week. I have been doing that for the past 8 years so I am close to this subject, and I see the faces behind the crime. I am also an advocate for victims of crime.

I see this problem that people we are dealing with here today have brought violations before us and will bring us down if we don't change. One thing we have going for us that other Nations don't have, we have a written Constitution which is, in my opinion, is the best there ever was and the best there ever will be. The problem is are we living up to that Constitution? I don't think we are doing that but are capable of doing it.

Now, the subject we are dealing with today, faith-based initiative, what little I know about it and from what I have heard here

today I have a concern. My concern is, No. 1, that when we talk about the church and the church's role in our society, I think they do their best work when dealing with moral issues or moral fitness, dealing with character and things like that.

That's their best work and the best thing they have done, and they have done a very good job at it until about four decades ago when we had so much going on and somehow we lost sight and moral standard decayed.

Now, that happens because customs change. The one thing that never changes, and I think the church overlooked that, and that is character which deals with right and wrong. What we are dealing with today we have no right and no wrong. Everything goes. If we don't change that, I don't see how we are going to survive.

I am here, and I am 78 years old. Sixty-one years ago, about 4 months before my 18th birthday, I volunteered: I had a choice of going to TWA or going into the military. I volunteered for the Navy, and I had 3 years and 2 months in the Navy.

I survived that war which was cake compared to the war we are in now because we knew who the enemy was. We could strategize and plan and attack that enemy. But the world we are dealing with today is much more complicated and is much more difficult. It should really not be complicated because we should go according to the principles of our Constitution which is equality of opportunity. That is the thing to make us what we were. That is my wish that every individual regardless of what faith you are, we are all in this together.

Every individual has a role to play. When we talk about equal opportunity, that means every individual for the benefit of society should be given the opportunity to progress to his fullest potential to be a contribution to society, not a drag on society. We are going, it seems to me, in the opposite direction.

Another concern I have with faith-based is the limited resources we have. Even if they wanted to do good work, they don't have the money. We could use $100 million right here today in East Garfield and North Lawndale something like—what do you call the war plan? Whatever it is. You know what I am talking about. It would be a good investment here.

The corporations, everybody is involved in this. The big corporations who right now are shipping jobs out of the country, they have to bring some of that money here. I have here a thing called the bell curve. I am trying to buildup that process with crime and I am trying to understand that. What they are saying if we don't keep the curve, the bell ringing, there is no end and you are going to lose.

As we get this thing, the rich and the poor, all our power and all our strength to keep us going comes from that 68 percent, and that is shrinking real fast—we better get a handle on it and turn it around. That is for everybody. I don't know how to do it. I am not that smart, but we ought to do it. Losing is not an option.

I am not saying the government has to put out all the money here. The corporations have a responsibility to save this society. The corporations will have to come out here and invest in our community. In the beginning of the 21st century—I hope I get this

right. I know some of you have read it before what Teddy Roosevelt said about the same thing that we are talking about.

We are all in this together. Anything I have said I have read it somewhere. I am not that smart to think of this myself. What he said back 100 years ago, and I hope I get this right. You can look it up and make sure you understand what he said. He said that all of us are together with a long-time social benefit. Long-time social benefit for all of us is that everybody has an opportunity to be what he can be. If he falls on the way, pick him up if he wants to get up. Now, if he don't want to get up, that is his problem.

Crime as we know it is out of sight. We have always had violent crime. We have a history of violent crime but about 40 years it went downhill. It was noticeable. We didn't have to worry about what we worry about today. During the 1960's we saw it go up 500 percent. We have to find a way to deal with that problem. Thank you.

Mr. SOUDER. Mr. Richard Townsell is the executive director of the Lawndale Christian Development Corp., a long-time activist. That organization has been a huge impact. I appreciate you coming to testify.

Mr. TOWNSELL. Thank you, Mr. Chairman and Congressman Davis. My name is Richard Townsell. I am the executive director of Lawndale Christian Development Corp. I also happen to be born and raised in this neighborhood. Our church has been in existence—this is our 25th anniversary as a matter of fact.

Our church, 25 years ago was started by 13 young people. Those young people, high school students primarily, made no distinction between personal salvation and systemic salvation, systemic transformation so we are going to work both on the social gospel as well as preaching the Gospel. The church has, for those 25 years, been involved in after-school educational programs.

Currently we have a program called Hope House where we house 50 men who either were in prison or on drugs for a large part of their life and help them get cleaned up and sober and rededicated back to their families and get jobs. And housing for homeless people and all sorts of things that churches do.

We have a health clinic that sees about 80,000 patients a year. We have over 200 staff. Just down the street, as a matter of fact, they have a second site near here. We have been offered about $30 million worth of development in this neighborhood over the past 11 years that I have been executive director. Most of it has been housing related, economic development.

We also run after-school programs for young people to deal with the digital divide and help them learn how to design Web sites. We have helped hundreds of young people go to college and graduate from college. I am honored and privileged to be here.

As I think about the faith-based initiatives that the President is putting forth, I think they are wonderful, but I think there is one big problem and that big problem is there is no money with it.

What they are dong now is opening up opportunities for others to participate on an equal footing, faith-based providers and others to participate on equal footing with nonfaith-based providers. The dilemma is, as the brother to my right said before, we need something in the realm of $100 million just in this neighborhood.

With the budget being what it is and deficits being what they are and taxes being slashed and all those wonderful things, to really make the faith-based initiative go, there is a scripture that says faith without works is dead. A lot of faith without money is dead, too. We need to be thinking carefully through.

I have listened to the panel before and all of the objections and trying to figure out who gets it and who doesn't. It is easy to figure that out when the pie is a little bit bigger. It is not easy but it is easier. Our dilemma is faith or nonfaith with the kinds of things in our economy and what is happening in our Nation, one of the things that all of us say is a good job solves a lot of social problems.

If we can create ways to help jobs get created in neighborhoods like this and others, I think many of the social problems that you see will go away. Now, they all won't go away from I do know that as it pertains to young people and families, you can only do what you see. If you see someone going to work every day you can aspire to that. If you don't, you don't.

The dilemma for me with the faith-based initiative is not Constitutional questions and establishment clause and all those sorts of things but where is the money. If we can begin to impress upon the President that if he really wants to see this happen, if he really wants to see the faith community get behind it, then he has to put the appropriate amount of resources in it or else it is just happy talk. Thank you.

Mr. SOUDER. Mr. Steaven McCollough is representing Bethel Newlife, Inc.

Mr. MCCOLLOUGH Good morning. My name is Steaven McCollough and I am chief operating officer of Bethel Newlife, Inc. On behalf of Mary Nelson who could not be here today, I extend a welcome to all of you.

Bethel Newlife is a 24-year-old faith-based organization, community-to-community development corporation that serves the West Garfield Park and communities of Chicago. Bethel Newlife evolved from Bethel Lutheran Church. In 1979 we started with $9,000 and two staff people to rehab a small apartment building in the community.

Today Bethel has an annual operating budget of $12 million and a staff of over 300. Bethel has been faith-based since before it became a popular term. Our mission statement is from Isaiah 58:9–12 that Congressman Davis has mentioned.

Bethel programs are in five mean areas in employment and economic development. Bethel sees close to 300 individuals in the community, many in our employment center, many of whom are ex-offenders returning to the community.

Bethel operates two individual development account programs called Smart Savers and Sowing Seeds in which we have over 70 graduates and 50 new IDA savings accounts. We also began construction in June for a new commercial center at Lake Implaskie with funds from the State of Illinois, Office of Community Service and EPA.

Another area is services for seniors. Bethel operates four senior residential facilities, three of which are fully supported by HUD. The fourth is a combination of HUD and the State of Illinois Supported Living Program which is a first in the Chicago area. Other

programs for seniors include adult day services, in-home services, and community-based residential facilities.

In the area of housing and real estate development Bethel Newlife manages over 350 rental units of subsidized and affordable rental housing. We continue to develop over 60 single-family affordable housing initiatives through programs such as the city of Chicago's New Homes for Chicago program and Illinois Housing Development Authority.

We also provide supportive housing services in two locations for the homeless. One is for intact families and the other is for women with young children. Also in this area we have adaptive reuse which is culminating in the adaptive reuse of a closed-down intercity hospital that used to be St. Ann's Hospital in Thomas. It is a multi-use facility that houses seniors, childcare, and other activities.

In the area of community building and cultural arts the core of Bethel Newlife is an organizing organization. We work with clubs, local school councils. We also operate a community technology center with over 20 computers and 15 laptops that are available for checkout to residents of the community.

We support a balance prevention program in collaboration with Cease Fire which is a program that is operated out of the University of Illinois, Chicago. We do counseling, industrial retention, and providing space for cultural arts programs everything from plays to poetry readings and musicals.

We also provide family support. We have a women and infant children program and Chicago Family Case Management program, as well as a program called Project Triumph which supports parents and young children's development. We operate a 80-child daycare facility and will open soon alternative hour childcare facility at Lake Implaskie.

Our views on faith-based perspectives is this, and I am quoting from Mary directly, "What it takes to operate a faith-based organization is God, guts, and gasoline." You have to have God as your primary source and the faith in God and, the belief in individual assets and community assets, and the belief that everyone has an opportunity to change. Everyone has an opportunity and everyone has a right for economic opportunity and a right to prosper.

We need to take on tough tasks. I think faith-based organization have that ability to take on those tasks whether it be working with ex-offenders, working with the homeless, or working with families that just need a leg up. I think the ability for faith-based organizations to have staying power contributes is the gasoline.

Faith-based organizations have the gasoline to sustain over time with government funding. When foundation support is on the wain, it is the faith-based component that sustains this organization and other faith-based organizations to keep going and doing mission of the organization.

Finally, in terms of government support, I think voting needs to be expanded for capacity building for smaller CDCs to assess need of funding from the government but the New Life is a 24-year-old organization. We do a lot of collaborations with the government at the city, State, and Federal level.

But Bethel is not the end all or be all in the community nor in the faith-based community. Small organizations need that same capacity so in providing funding to get that capacity whether it be training, resources for various activities is desperately needed.

The second thing is new allocation, new funding for programs not rearranging existing funding is needed for organizations that serve the community, especially faith-based organizations. Additional funding for housing subsidies for development and rental assistance as well as home buyer assistance is critical for us to maintain and keep a stable community.

Those are some of the things that the government can do to help support faith-based organizations in the community. Thank you.

Mr. DAVIS. Thank you, gentlemen, very much. Let me just say that we certainly appreciate your testimony.

Mr. Townsell, I am obviously intrigued by the fact that a group of individuals just out of high school could decide to become urban pioneers, in a sense, and come to the North Lawndale community which has been called a cure for every problem and ill that exist in urban America. We look at it right now and we see that it is somewhat on the rebound.

I can remember when there were 10,000 people who worked right in this spot where we are right now every day. There used to be 10,000 people who came right here to work every day. As corporations began to move out and move away and go to other places, that created a tremendous vacuum. How has your organization been able to develop and work successfully, especially given the fact that you are in practically what has been an all-Black community and your organization is not an all-Black organization?

As a matter of fact, the people who started it there are probably very few Blacks in it I would imagine at the time. How have you been able to bridge that kind of gap and work effectively in a big urban center like the North Lawndale community and develop all of the things that you currently now have going?

Mr. TOWNSELL. I think first and foremost we have little bitty problems and a great big God. I think faith is at the center of everything that we have done. I think the other misperception, Congressman, is that organization was started mostly by Whites. Those 13 young people primarily are from this neighborhood. I was born at 1537 Avers so I have been around the church for 23 of its 25 years.

While our pastor is White and while the guy who started our health clinic is White, most all the other people that started the church were African American and still live in this neighborhood so their hopes and dreams mixed with others who have resources and faith. Frankly, the answer is I don't really know how we did it other than by God's grace and by a lot of perseverance and reading through every single document and showing up at things and praying about them and praying over proposals and those sorts of things.

I think for myself I have a burning passion because I am from here. I think a lot of the folks on our staff, most of the people on our staff are from the neighborhood where I am living now. They have a burning passion to see their neighborhood rebuilt because they remember a time, just as you suggested, Congressman, where

we had 10,000 people working here and they want to return to that and they want to do it in a way that honors God.

The long and the short is this is not unique to us. It is not even unique to some folks of faith but you have some folks who put their hand to the plow that decide they are sick and tired of being sick and tired and they are going to press on and do what they need to do in order to rebuild. Sometimes that is without money and sometimes that is with money.

Mr. DAVIS. You obviously receive Federal dollars for the community health center and other programs.

Mr. TOWNSELL. Nothing from my development corporation and nothing from the church.

Mr. DAVIS. But the community health center receives Federal support from the Bureau of Community Health?

Mr. TOWNSELL. Right.

Mr. DAVIS. And do you find anything that prevents the church from carrying out its mission because of the receipt of these Federal dollars that you obviously comply with all of the guidelines, all of the rules and regulations to receive?

Mr. TOWNSELL. They are all separate 501(c)(3)'s so the church's mission is to preach the gospel and help homeless families and men. The development corporation has its own 501(c)(3). Art Turner is the chairman of our board and he runs that operation. Then you have the health clinic who has its own separate board so they are all distinct, all born out of the church, but are born really to, as we started in our early days, begin to think about and pray about what did God want us to do.

All these problems kept arising because we were from here. The only thing that we could do back then was to get a washer and dryer and start a laundromat in the church because we are a little small store front church and that is about the only thing we have the capacity to do. God continued to honor our faithfulness and today we look like we have a lot going on but there is still more challenges than we as one institution can deal with so we partner with and collaborate with other institutions around the city to do what we do.

Mr. DAVIS. Steave, let me just ask you. Of course, Mayor Nelson is one of the four most actively involved persons in the country when it comes to community development. I often say that Mayor Nelson is the most creative community developer that I have ever known and I have known the mayor long before Bethel Newlife started.

As a matter of fact, the Mayor and I served together at the old Christian Action Ministry where she was on the staff and I was a member of the board. Then after some problems existed there, Mary went out and organized through Bethel Lutheran Church.

My point is that I have been interacting with Mary now in faith-based entities for more than 30 years. I have never heard them suggest that anybody had to become a Lutheran or that anybody had to be a Lutheran. Dave was the pastor of Bethel Lutheran Church, our brother, for a number of years until he finally retired and then ultimately passed away.

My point is that I have been interacting with them for all this time and everybody knows that Bethel Newlife is faith constituted,

faith-based, but I have never heard them suggest that anybody had to be Lutheran to work there or be Lutheran to participate or be Lutheran to receive any of the services or benefits.

They still push not a heavy dose of religion but, you know, they like to talk about the blessings come down and different things like that. It is all kind of community spirited and community related. Is there anything that keeps you all from carrying out your faith tradition?

Mr. MCCOLLOUGH. There is nothing that prevents us from carrying out our faith tradition.

Mr. DAVIS. And you get a lot of money from Federal Government. The mayor will get money from anywhere that is money. I mean, if there is money, the mayor knows about it and she goes after it and has done an outstanding job with it.

Mr. MCCOLLOUGH. Absolutely. The only requirement to work at Bethel Newlife is that if you believe in transformation, if you believe in helping individuals transform to improve their quality of life and their family, if you believe in transforming the community physically and building assets that belong to the community and for the residents of the community. That is the only requirement.

We have a dynamic organization in terms of staff of all faiths. We have people of the Jewish faith, people of the Muslim faith. I myself am Baptist. I am not Lutheran and I am second in command so that is not a requirement. The only requirement is if you believe in individuals and in the community and wanting to put your best efforts toward that. We have the most talented staff. I would compare my staff to any for-profit organization, let alone non-profit or faith-based in the country. I think our staff by the length of tenure, as well as their abilities and education get the job done.

Mr. DAVIS. They also obviously believe in hiring young people for responsible positions. Plus, what you described, if a person didn't express those values, let me just tell you, they couldn't work for me either. They couldn't work for me if they didn't convey to me in some way, shape, form, or fashion that they internalized the values that I hold dear as an elected official and if they didn't have an appreciation for what I tell the voters every 2 years when I go out and ask them to renew my contract, then not only don't I want them to work for me, I really don't want them anywhere around me other than for me to try to help them understand what they need to be about and what they need to be doing.

I don't see any conflict in that but I would see some conflict if you said you have to be some particular religion or profess a certain kind of faith in order to work for Bethel Newlife or for a Lawndale Christian Reform entity.

Thank you gentlemen. I don't have any other questions, Mr. Chairman.

Mr. SOUDER. Thank you. Mr. Townsell, could you say the three things again?

Mr. MCCOLLOUGH. McCollough.

Mr. SOUDER. McCollough. Excuse me.

Mr. MCCOLLOUGH. God, guts, and gasoline.

Mr. SOUDER. You said that you don't require somebody to be a member of any particular faith but you said they had certain principles that you asked them to have.

Mr. MCCOLLOUGH. Well, the principles are belief in transformation of individuals as well as the community believe that everyone has an opportunity to access both economically as well as access to services to support their family. Another belief is that not only transformation access but also opportunity to gain access to resources and to support themselves and their family.

Mr. SOUDER. I wanted to clarify just for the record because that is not an atheist group. Is that true?

Mr. MCCOLLOUGH. That is correct.

Mr. SOUDER. Would you hire an atheist in your organization?

Mr. MCCOLLOUGH. We would.

Mr. SOUDER. If the majority of qualified people coming in the door were atheist, would you hire them?

Mr. MCCOLLOUGH. If they can do the job and they believe in our principles, yes.

Mr. SOUDER. Then you are not a faith-based organization.

Mr. MCCOLLOUGH. We are a faith-based organization.

Mr. SOUDER. You can't be. If the majority of your people could not believe in faith, you by definition——

Mr. MCCOLLOUGH. It depends on what you define as faith. What we define as faith are the simple principles as in the Bible so——

Mr. SOUDER. The same principles as in the Bible you couldn't be an atheist.

Mr. MCCOLLOUGH. The principles are——

Mr. SOUDER. For example, the Bible says the only way to heaven is to accept Jesus Christ as your personal savior.

Mr. MCCOLLOUGH. That is in the Bible. If the person is an atheist and wants to work at Bethel, our principles allow for atheist to work there.

Mr. SOUDER. You have a right and there are many nonprofit organizations that do that and in government you do that, but the difference, and this is what is really important, the definition of a faith-based organization, the question is what does faith mean. If it is a secular humanist faith in transformation, that is fine.

Those organizations can get grants and do that. What this program was designed to do is say programs that are uniquely faith-based that believe whether it is in the Prophet Mohammed or in Buddha or whatever, if they are part of their faith that they would be eligible. But what you are saying is you don't have a faith-based criteria or a defined faith-based so you are technically not a faith-based organization.

Mr. MCCOLLOUGH. I tend to disagree with that. I think our actions—I mean, our foundation is rooted in faith based out of Bethel Lutheran Church.

Mr. SOUDER. I would agree with that. Would you agree with this? The U.S. actions are routed in Judeo-Christian traditions and that many nonprofit groups are organized off of the teachings of Christ and how to treat other people, compassion, and mercy and so on, but that wouldn't mean that while there are echoes and practices of that does not make them a faith-based organization.

Mr. MCCOLLOUGH. We are not the government. I mean, we are a community-based, faith-based organization that is grounded in the church as opposed to individuals. You asked about if an individual were an atheist would they work there. Yes, but we determine what is faith-based by our actions. What we do as an organization is for the church and the community.

Mr. SOUDER. Mr. Townsell, do you have similar hiring, would you agree with that? In other words, a majority of your staff could be atheist?

Mr. TOWNSELL. No.

Mr. SOUDER. Does the staff have to—I need to step back a step. Do all your staff have to be Christian?

Mr. TOWNSELL. Yes, but there is also some Christians that we wouldn't hire.

Mr. SOUDER. Amen to that. What we are distinguishing, and this is really important and you said it very eloquently in the beginning, is that I would say, and each person has to define precisely what they mean by this and it is a lot in interpretation, but there is a difference between the faith and the works, but works are a manifestation of your faith and without faith works is dead but faith without works is dead also.

Too often we don't see that. You said from the very beginning that Lawndale Christian Community has that mix. In other words, the goal isn't just to sit in a room and pray. It is to go out and help people. On the other hand, you understand that moral basis is the interactive of that.

Mr. TOWNSELL. The most personal transformation and societal transformation.

Mr. SOUDER. And there are many organizations in America that started with a very explicit faith-based mission that evolved into the work side which is very important for the community. We have all kinds of nonprofit groups in America. We have all kinds of organizations. It is just there are differences in that some of these groups are further along in that transformation.

My bet is that if I went to Bethel Newlife a majority of the people there are, in fact, Christian and, in fact, practice that and would reflect that. But the nature of your organization is defined such that could evolve because you don't have that now as a defining sense of the mission in the hiring.

The mission could change. It may not because the individuals—people may not apply it to Bethel. The name Bethel actually has connotation and Newlife has a connotation. It could evolve because you don't have the firewall.

The question in the government debate here is that your organization, Bethel Newlife, does not need faith-based legislation because you are already eligible for any government program. In other words, there may not be enough dollars but I don't think you would be excluded currently from anything that the Federal Government does.

Mr. TOWNSELL. That's correct.

Mr. SOUDER. Whereas Lawndale has set up different division because they know if one division—is this correct? Some decisions, the health center, if they are going to get government funds which

made them become more of a secular mission practice by Christians.

Mr. TOWNSELL. Correct.

Mr. SOUDER. And then other missions that are overtly Christian don't necessarily get those government funds.

Mr. TOWNSELL. No funds.

Mr. SOUDER. The question we are debating is should some of those missions that haven't been just the pure works side without the Christian faith side be included as a choice for an individual that they can do to. Where this becomes very clear is in drug treatment.

For example, some drug treatment programs have faith components as a critical part of it. Others don't have it. They have the 12-step process or other processes. The question is should government dollars be able to go to a program where faith is an integral part of the program, or should they have to do it just on private sector.

What if for some communities that to get the first step—anybody agrees in drug and alcohol transformation the first step is commitment. What about if the faith part actually sets up the other and those in many cases are the most effective programs to long-term rehab. We in the government say they can't because they have faith as an active component in that and that is where the rubber hits the road.

Bethel Newlife is already covered. Some of Lawndale Christian Community is already covered. The question is where on this continuum are we going to move? It isn't to say one program is better than the other necessarily. It isn't to say that individuals aren't.

It isn't to say that, for example, a United Way in a small town which is clearly a secular program, that 100 percent of their employees in Lagrange, IN are probably Christian in my community, but United Way isn't. It isn't to say they don't practice Christian works. It isn't to say they aren't good Christians. It is just the organization they are part of.

GM may, and probably does because it is in the United States, have a majority of Christians, but GM by nature isn't a Christian organization merely because the majority of people who are there are doing things that Christians would be expected to do, show up to work, perform well, and do that part of their career, too.

Do you have a comment?

Mr. MCCOLLOUGH. Well, I was just going to say that Bethel Newlife is not a church, we are not in the business of converting people to the Lutheran faith or any other faith. Our purpose is to serve. We leave the church's role to the church and leave Newlife Bethel separate from that. But what Bethel Newlife does as an organization is based on the faith and belief of the church.

Mr. SOUDER. But, for example, Lutheran Social Services has not applied for government grants because they don't believe they are able to separate that cleanly their faith from their works. Lutheran Social Services and Lutheran Churches are divided in the United States as to how to do that.

Mr. MCCOLLOUGH. There are different models. Yes, exactly. It is up to individual organizations to come up with their own model that works best for them, their church, and the community.

Mr. SOUDER. And what we are wrestling with is those who choose the model where faith is interactive with their works and they don't see a separation, should they be excluded from the delivery of social services if tax payer dollars are involved? In the faith-based initiative there are really several prongs.

One where we all agree in Washington, and I and others are discouraged that the dollars aren't more, is we ought to give tax credits including for those who don't take deductions that you can give to faith-based organizations. We have a sign-off on that between the different sides. Nobody is arguing the tax side.

We also have a training fund side to help more religious-based organizations set up 501(c)(3)'s so they don't get sued and we have negotiated that. What we haven't agreed on between the two sides is the eligibility of those who currently can't get government funds, and Newlife can, but that can't get government funds should they be allowed to without changing the nature of their organization that they have Constitutional protections.

That is what has held up the money because the Compassion Capital Fund was supposed to be for those groups. Congress has not passed that legislation for the Compassion Capital Fund. What we have done, which I still believe is good, is allowed those groups through the executive branch—Congress has not but the executive branch in some of our pending legislation that would be allowed faith-based organizations defined as those who can't separate the two to be eligible to bid.

I believe this will still lead to the leveraging dollars and efficiency of staff volunteering but that is where the debate is. The additional dollars beyond regular will come if we can resolve whether these groups are, in fact, eligible.

One thing I also wanted to get on the record is I believe Lawndale Christian Corp., are you affiliated with the John Perkins national organization?

Mr. TOWNSELL. Correct.

Mr. SOUDER. Could you explain a little bit because I want to make sure we get into our record of hearing that we have been doing things about prisons, about schools, about juveniles, about male prostitutes, about childcare centers, but we haven't really had anybody thus far in our hearings who has talked about the importance of community development and how that would be involved in the Christian mission and what you have done there relating to how does a church say this is what we need to do to get jobs for people. This is what we need to do to train people. We have some on job training but what is the philosophy behind Christian community development in your corporation?

Mr. TOWNSELL. The CCDA, Christian Community Development Association, was started about 15 years ago by John Perkins, a gentleman from Mississippi, an African American, who was almost killed in the 1960's registering people to vote.

During that time he was in prison after the sheriffs had beat him and stuck a fork up his nose and tried to kill him. God told his heart that he was supposed to love people who are of lighter hue. He was supposed to love White folks. He did do that. John has been sort of the Moses of the Christian Community Development movement and has helped us and groups all around the country.

Basically he taught us all that he knew about community development and other groups all around the Nation.

Where we have had a lot of success is trying to figure out how to do affordable housing and job training and those things in addition to after-school programs and Bible clubs and all those things. One of the three tenants of Christian Community Development is relocation meaning that folks who have graduated from college who grew up in neighborhoods should relocate and live back in those neighborhoods instead of escaping to the suburban utopia.

That was a challenge for me and for my brothers and others who grew up in this neighborhood then left and came back but he believes that folks of God should be OK in coming back to communities.

The second is reconciliation. We should be reconciled. The cross is really the ultimate symbol of reconciliation, man to man and man to God so we should reconcile across race and class and gender and those things.

Finally, redistribution which is really about economic development. How do you do community development well and how do you get the local economy to rebuild and how do you support local banks and how do you support local insurance companies. We use African American architects and surveying companies and, to the extent we can, construction companies, African American and Latino.

So that has been part of our mission is redistribution and how the dollars begin to circulate back in the neighborhood. John has really taught us how to do that. That is a critically important component. The difficulty is particularly in housing. It is a very complicated issue and there is not a lot of Federal support to be doing housing.

HUD is moving more into the home ownership branch which is important. We do home ownership counseling and we sell homes. Also for supportive housing and those sorts of things. Our city budget is overwhelmed by the number of requests. Our State budget is overwhelmed by the number of requests of people who want to deliver affordable housing and can't.

Also, what is affordable. I mean, how do you define affordable. Is it 60 percent of the median in the city which the median is $75,000 so you are helping people that make $42,000 a year, or is it much lower? Trying to give HUD—you know, again this is a question of resources. How do you get HUD to pay attention and create a Federal housing policy I think would be instrumental in neighborhoods being rebuilt.

Mr. SOUDER. Let me ask, if I may, just a couple of followup particular questions with that. How do you—because I think it is tremendously admirable about coming back and resettling in the neighborhoods.

How do you—we are dealing with this in Fort Wayne, how to get a balance and where the balance tips toward either middle class identification in the lower class, lower-income people who may not have a job and then move out and are unwelcome. How do we address that question? Do you have suggestions on how we get blended communities and maintain it without tipping one direction or the other?

Mr. TOWNSELL. I mean, it is a difficult question because who really governs the market? Some people would say that you should have affordable housing set aside. That we should be in developments like there are hundreds of units being developed and there should be a certain percentage that is set aside for people with certain incomes so they don't get moved out of the neighborhood.

I think you need the market to come back so that you have goods and services so that people don't have to drive to Opark to get stuff. At the same time we don't want that to be the wheel that drives people out of neighborhoods so you have to be constantly thinking. That is why I think the role of the church is important because we have all kinds of folks in our congregation.

We just don't have rich folks. We have poor folks, unemployed folks. The church being at the center of that and being accountable to that base of folks because 85 percent of our members live in the neighborhood. We have to be sure that we aren't doing something that is going to move Mr. Jones or Mr. Smith out of the neighborhood.

It is a very complicated question. I don't know how you get around it without somehow there being land policies with land trusts or something like that to make sure this stays affordable for 40, 50, or 100 years. I don't have enough time right now to talk about it. I have ideas about it.

Mr. SOUDER. Before I go to Mr. McCollough, I am going to ask a second question here and then I would like you to address both of them, too. I have been a supporter of Congressman Davis' effort of what we do with the people who are returning offenders who are some of the hardest to house and find housing.

As we have locked up people at increasing rates, often in poor communities of which we see just as the Chicago Tribune and New York Times and USA Today is reporting today crime has gone down. Partly crime has gone down because we have locked so many people up. Now they are going to be coming back out. How do we not have the cycle start over again?

Do you see that as a pressing problem because many times as you bring back middle class people, they are concerned about obviously crime in the neighborhood and who their neighbors are going to be. Do you have any suggestions to us other than support Congressman Davis' bill which gives funding toward it.

Mr. TOWNSELL. I would say yes and amen to that. There are other things that need to happen in addition to that. I think not just middle class people are concerned about crime. All people are concerned about crime. Poor people are concerned about crime as well. I think the way Jolice Wilson talks about it is——

Mr. SOUDER. But lower income people have less ability to escape it. They don't have to come back to it.

Mr. TOWNSELL. Sometimes less ability to organize it and hold accountable the police to be able to protect and serve in the same way they do in other neighborhoods. I think the issue is that we need to be anticipating men coming back and building job training centers in places like Lawndale. I think Washburn was many years ago to help people learn how to be brick masons and plumbers.

I went to Dunbar High School which is a vocational school. In my school you could repair helicopters. You could do masonry. You

can do carpentry. You can do all those sorts of things and you can go from there to an apprenticeship into the union and get a great paying job. Well, Washburn is gone and there are not many things like it.

Westside Tech is revived. They are doing landscaping and horticulture and some of those other things. There is not a place to help men and women learn how to do a trade. Most of their training programs are in the suburbs so they are not accessible to folks in the city.

If there is one thing that Congress could do to help would be to build a world class training facility like Bill Strictland has in Manchester, in Pittsburgh, and North Lawndale not too far from here accessible to public transportation to help people who are returning from prison to move into a trade and learn carpentry and electrical and then move into the union and have a well-paying job. I think that is a critical thing and that is something that I hope you two gentlemen will fight for.

Mr. SOUDER. Mr. McCollough.

Mr. MCCOLLOUGH. You talked about displacement identification. I think in ways you support the current residents with low-income versus middle and upper-income residents moving in the community. I think one way of hoping to support lower-income residents is continuing to provide rental subsidies and continue to provide funds for low-income rental and affordable home ownership.

Those are the two key things. There is such a lack of affordable housing in Chicago and across the Nation. What that does is forces many families outside of the community that they were born and raised in. I grew up here as well. I was born in Troublin, OH and lived here in the community for 27 years so I know what this community is about. People need to have a stake in it. I think home ownership as well as rental.

In the community itself through the 1960's and the 1970's there were so many units of rental housing that have been destroyed that is being replaced by $50,000, $100,000, $300,000 townhomes. A lot of folks can't afford that. We need subsidies to make those affordable. That is what the government can do.

You also talked about ex-offenders. The reason people don't move into neighborhoods are, two things, schools and crime. This needs to be put on both of those. All five of our area public health schools are on academic probation. A number of our elementary schools—most of our elementary schools are on academic probation. There needs to be additional resources and training for teachers. I think that leads into the No Child Left Behind Program but there needs to be funding behind that to support that.

As far as ex-offenders that is the primary issue in our community today. It is not just jobs. It is also housing. It is also education. It is also economic opportunity. It is also about the family. It is a family issue. Ex-offender who are back in our community affects children, affects the ex-offender themselves and their family. All of those things I mentioned will help support that work. We are in full support of Congressman Davis' bill.

Mr. SOUDER. Mr. Moore, maybe as kind of the elder here you probably have about as many years as these guys combined. Could you give some of your comments on what you see the challenges

are with some of the ex-offenders and how the community would respond. Also what our committee predominately focuses on, narcotics.

We also do faith-based and other agencies like HUD. That is why I was also asking housing questions. What do you think are the most effective things we are currently doing in drug and alcohol and where we should target that, the most effective areas that you see having your experience as a police captain.

Mr. MOORE. I deal with drug traffic and gangs. In answer to your question, that is a tough question because what I see in the courts, especially drug traffickers, drug users, but for drug traffickers in most cases people testify in court that drugs make them second class.

Just to give you an example of where I am coming from here, we have a drug conspiracy case where the people range in age from 18 to 45. We had a 45-year-old grandfather who testified in court, "That is the only way I am going to put food on my table. I have grandkids. I have a family. I volunteer. I am an ex-offender. I can't get a job. You are forcing me to sell drugs to feed my family."

That is real. That is the real question we are going to have to deal with. He was sentenced to 8 years on top of what he has already been in. Now, he is going to be OK but his grandkids and his other family members out there who have no income, most likely those people are going to fall through because nobody cares.

To get back to I quoted President Teddy Roosevelt that people stumble. We are not perfect. I am a court advocate and I deal specifically with victims. There are some people who have committed crimes who should not be able to walk amongst. That is why I have a problem with these ex-offenders because that includes everybody who has committed a crime.

We have to deal with people who have done their time, what the States say you shall do, and they come out and, yet, we reduce them to second class and we force them to go back into crime and every time they go back they commit a crime. Not in every case but in most cases they commit a crime which is a little more severe than the one they was in there for in the first place.

When you factor in the cost of incarceration, it seems to me that it is just plain common sense that it would be better if we could find a way for those people who have done their time and not reduce them to second class status and force them back into that crime but to try to pull them back into the mainstream which is what we talked about with this bell curve here.

We have to bring the mainstream back because as this side grows which is the rich, and this side grows which is the poor, we ain't going to have no middle class. That is the only thing that keep us going is the middle class. I am not only talking about money because I don't always equate class with money because you can get rich, you know. Most people do get rich without dishonesty. We are going to find a way, I think.

Here is a question I have for the people who provide this service. We are volunteers, mostly seniors, and we deal with young people. We have a kids program. We try to have character building programs. Now, I have been dealing with seven young men who are exploring a gang. They are associated. They are not gang members

but as the Supreme Court said—I don't like to use that word gang because they said a gang member is not a crime. That is a status. Criminal conduct is what we should be dealing with.

I want to ask these providers of this service, I know their resources are limited. These young people, I have two young men that want jobs. They don't want food here today or something. They want jobs where they can earn a living and make a contribution to society. They don't want no handout. They don't want to be second class. They want the opportunity to work and find a job.

I can't tell them where to go. We can't tell them where to go. We can't tell them to go to this place or this group. They don't have the jobs to give them. What do we do with them? Now they've got to go out. We are forcing that 19-year-old who wants to go straight. We get our democracy from each other.

We talk about it all we want to but really democracy comes from how we relate to each other. That is real democracy. I don't care what we say. We don't have it until we live in peace without fear and we relate to each other on the principle that we are all going to treat each other right. That is democracy.

I think people with the money, you can keep it if you want to but you can't buy a hamburger on Madison Street. These people over here, this group is growing. Sooner or later they are going to pull you down. You can't spend it. You got to spend everything on security. You can't enjoy life.

Money is good but they got the money and they are going to keep it. That is human nature. "I am not pulling out. I am going to keep it." They put all the jobs out to maximize the money they are going to bring in. They don't care about this group over here. I am here to tell you you better start thinking about them. You better start thinking about them because crime as we see it coming is going global.

This is something out here that is real. Crime is a way of life. It is a way of feeding the family. It is a way of survival. Internationally drug traffickers with an endless supply of money wants to come in and organize street gangs into their network, which they are already trying to do. Crime is going global now. Every ethnic group in this world is involved in some kind of way in this drug trafficking thing. Now, if they want to do that, we are lost because drug trafficking and the crime and the destruction that goes along with it.

Somebody said about 30 years ago, one of the drug lords out of Colombia when he was arrested, he said, "I found a way to get rich and destroy the United States." What I am trying to say the international drug traffickers and the international terrorists have the same agenda. If they ever hook up with the endless supply of money up here, we are in major, major trouble. It is on its way now. Drugs is everywhere. It started right here within a half a mile of here 45 or 50 years ago and spread nationwide. Now it is spreading worldwide. I think the people who make decisions and the people who control the money should think about the Nation first. Everybody in it is part of it and you can't force people into a life of crime and then expect them to play according to the rules. It just doesn't work.

Mr. SOUDER. Thank you.

Mr. DAVIS. Let me just agree with Mr. Townsell in terms of the need for vocational training and technical training. That is something that needs to be pushed much harder. In addition to the government, though, we also need the unions because the unions have been deterrents to individuals coming in as apprentices and moving up. There have been grandfather clauses and all kind of other things. If your granddaddy was a union member, you could get in or if your daddy was a union member. But if nobody in your family or nobody vouched for you or whatever, then you couldn't get in. That has been a real deterrent and that is something that needs to change.

The other point is that the whole business of rights in a democracy. That is something that we can't get around. The reality is that my rights end where the next person's rights begin. We always are trying to protect and that is one of the things, too, that has made us great. We can talk about atheist but I don't know any. I was just trying to think as the discussion went.

I don't know a single person that I could describe as being atheist. There may be some people who know them but I don't know one. Not a single individual do I know who would fit my definition of an atheist. So there are some things that we talk about and there are other things that are real. My mother used to always tell us that what you do speaks so loudly until I can't hear what you say. What you say really just don't mean a lot but what you do means a great deal. When I think of Bethel Newlife, for example, as an entity, obviously what you do speaks to what you are. I don't think there is any way to deny that.

The testimony that we have heard and, Mr. Chairman, I would like to just indicate for the record a gentlemen left a little note who said that, "Faith-based organizations can keep doing it the way they want to but it is not Constitutional to use my tax dollars to promote your religious beliefs. Find other sources of funds. Federal funds are not the only source."

Then he ends by saying, "Don't use my taxes for discrimination." He is saying you do whatever you want to do with your money. You can do whatever you want to do with your resource but don't use his money. Well, you know, if there was a grant for $1 million, chances are a few pennies of his money might get mixed in there. I don't know how you get his money out.

He has got a right to his opinion. The thing that I have had to learn most in this business is that individuals have rights even when they have the right to be wrong. There are a lot of opinions that are basically that, and that is opinions. You have a right to those but we also have a responsibility and the chairman knows that well.

That is why all of this is so relevant and so important. We have a responsibility to shift through those opinions. We have a responsibility to hear those opinions but then when the rubber hits the road, we have to make a determination. We have to make a decision. Lobbyist come to see me all the time.

I listen to them and I say, "You know, I agree with what you say but there was a guy that just went out the building who said a whole lot of stuff that was different than what you said and I agree with a lot of what he said also."

It makes me feel kind of like the young fellow who had two girlfriends and wanted to get married. He couldn't figure out what to do. He eventually wrote himself a poem and he said, "I've got a love for Angeline but I love Caroline, too. I can't marry both of them so what am I going to do? My God, Angeline can cook and how Caroline can sew. They are both super intelligent and, Lord, I just don't know which way to go."

Of course, he never got married. When issues come up for both, no matter what we are thinking and no matter how much good stuff we have heard on both sides, when the chairman puts the question, you have to be aye or nay. I mean, you can slip out and not be present. You can do that but you can't vote present. I mean, you can be aye or nay. That is why we go through hours and hours of listening.

There are a lot of folks who don't understand these hearings but that is the democratic way. That is to give every person his or her opportunity to be heard. Now, if there are some people who don't understand it and don't take it, then the only thing that we can do is try and help them understand it. But at the end of the day we have to do like my pastor when he opens the doors of the church.

I mean, he'll open the doors of the church and if nobody joins, then he often would say, "If Israel never repents, we are discharged of our duty. If Israel never repents, Jacob won't lose his reward." What he is really saying, "I have done the best I can do and didn't nobody bite." The apple has been put out there but if nobody came in and took a bite, Lord, remember I've done my best.

That is what we have to do as we listen to all of you is simply say like Abraham Lincoln said, and that is when it comes to the issues of public policy Lincoln said, "I just do the best that I can and if at the end it comes out all right, people will swear what a great guy I was. If the end comes out all wrong, then a legion of angels swearing that I was correct won't make a bit of difference." We thank you for your testimony. We thank you for sharing with us.

I must confess, Mr. Moore, with all due respect to you, it is really refreshing to me to see two young men who grew up in this community as things were changing and transitions were being made who themselves have made a commitment to come back and serve and make use of their talents and skills and become part of the leadership to help rebuild those walls that have crumbled. I thank all of you and thank everybody for coming.

Mr. SOUDER. I want to thank Congressman Davis for again hosting us here. It is tremendously helpful and such a different atmosphere than we get in Washington. Our discussions tend to be a lot more open with people willing to say controversial things and argue with each other than in Washington where it tends to get very intimidating and you kind of get this cold, dry debate not in context to where people actually live.

It is really helpful to do this. We will continue to have these. The fundamental debate item has come up in every hearing and we have heard lots of different types of people debate that. But we have also heard what many diverse variations of faith-based groups are doing in their communities and the fundamental question we

have to decide in Congress by democratic vote at some point and the court's rule and the interpretation of the Constitution is are clearly no one can discriminate with tax dollars as to who they serve.

All these different groups that we have met with in all three hearings and we will see in the future are trying to serve at-risk people. The question is can diverse faith groups participate in that system without changing who they are.

Many organizations in the United States choose to do that and currently are participating but we have a large segment whether they be evangelical or very conservative Catholic or Orthodox Jewish or conservative Lutheran or Buddhist or Muslim or Hindu that do not choose to participate. Those people are varied about and a lot of their support for government services has backed up because they believe that a lot of these solutions require faith in solving these problems and they are not going to support.

In Indiana where we have a Democratic Governor or Illinois where we have a Republican Governor, the amount of dollars going to social services is not going up. The number of kids and adults per probation officer is increasing all the time in every State regardless of party because the middle and upper classes will not support and have not supported increases as the needs are going.

They will say the problems are getting greater but the will to fund the taxes aren't there. The question is can we supplement this and can we get more support if we have blended types of funding. But those groups will not tolerate watering down their faith. They may even be a minority of the country but if they withdraw from that participation, it has consequences for the public funding side as well.

This is a huge dilemma and one that has become partisan which is unfortunate and we need to have these kind of discussions so we all understand. The Republicans need to understand the magic of faith-based does not solve the resource problem. There are dollars.

What we are arguing for some on the other side is to say, "You need to understand that there are many people of multiple faiths who believe this just isn't a funding problem. It is a morals and ethics problem and just pouring more resources without having that as a component we view as a waste of our money." This is a really tough dilemma as we work through these expenditures.

I appreciate those of you from Chicago. Those of you who have been in the audience if you have additional things you want to submit, we'll do this. This is likely to be because we have had really good hearings likely to be the Congressional debate record that will be behind the report that will come out at the end of the 2-years summarizing a lot of this of the faith-based issue because you can't have a better discussion and debate with people who have really spent their time down in the trenches helping people than we have had today.

First and foremost, those on the panel, those in the community, the first thing is thank you as public elected representatives, as Congressman Davis has said, for what you do because you are actually helping real people. We are trying to figure out how to make it easier for you to do that, how we can supplement it, but you

have sacrificed your lives to do it and we really appreciate that very much.

Mr. DAVIS. Mr. Chairman, two testimonies I want to make sure that we—the testimony that I read from the gentleman that left, his name is Sam Ackerman so I want to make sure that Sam's name is reflected in the record.

Also I have testimony from Mr. Otis Wright who is the director of intergovernmental affairs for the Chicago Housing Authority. I would like to make sure that their testimony is reflected in the record.

Mr. SOUDER. Both of those testimonies will be entered. If you have additional, submit those.

With that, subcommittee hearing stands adjourned.

[Whereupon, at 1:03 p.m., the subcommittee was adjourned.]

Mr. SOUDER. I'm going to reconvene briefly. I have been stating multiple times—the current Governor of Illinois, Rod Blagojevich, is actually a close friend of mine. We have traveled around the world. He is a relatively new Governor. This State had Republican Governors who made most of the legislation about what we are debating. But Rod would not like being called a Republican.

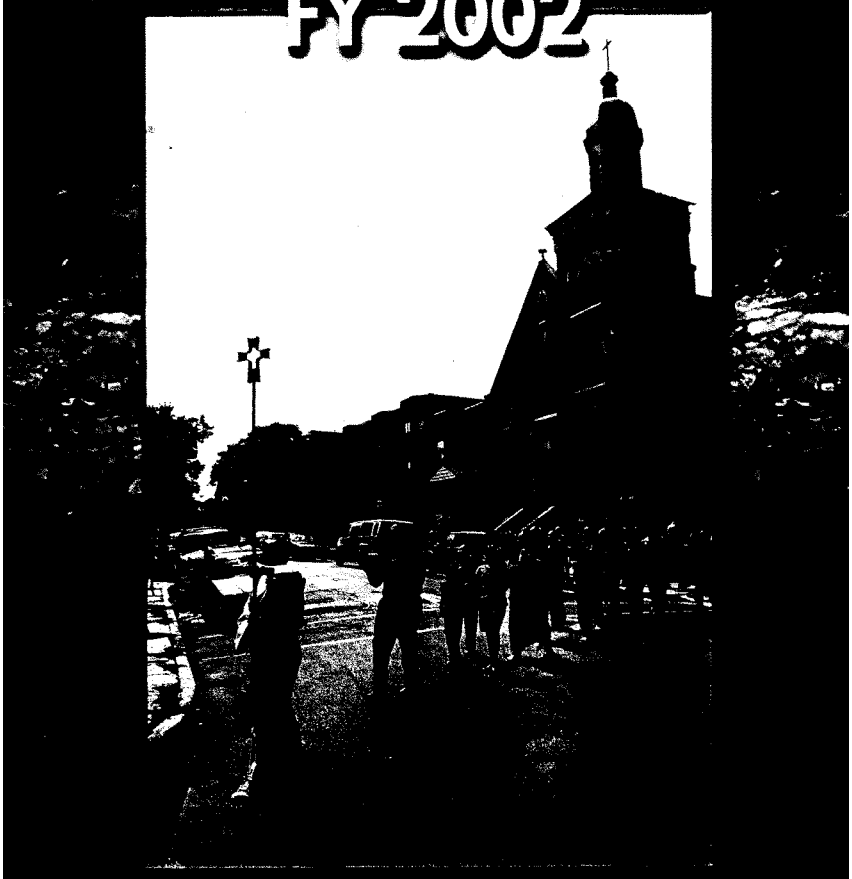
[Whereupon, at 1:05 p.m., the subcommittee was adjourned.]

[Additional information submitted for the hearing record follows:

Bethel New Life, Inc.

Annual Report

FY 2002



"Built on a Rock"

Annual Report Summary Data

Year Ended June 30, 2002

Revenues

Government fees and grants	$ 7,093,557
Foundations/Corporations	$ 608,732
United Way	$ 77,609
Individuals/Churches	$ 411,746
Fees/Sales	$ 243,747
Gain on sale of real estate	$ 497,176
Rent	$ 2,259,951
Other	$ 89,129
Total	**$11,281,647**

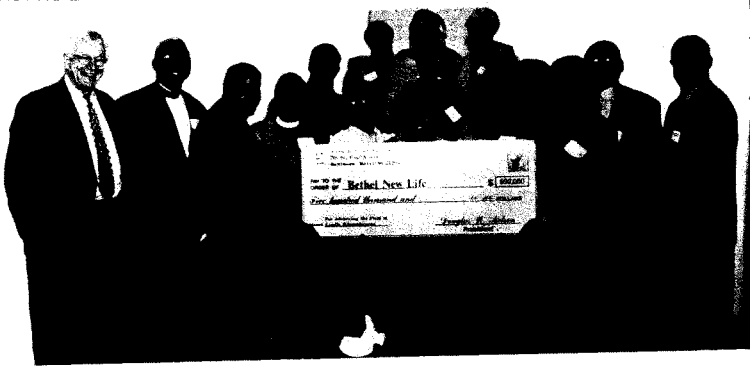
Expenses

Salaries/Fringes	$ 6,326,276
Other	$ 4,869,267
Total	**$11,195,543**
Net	**$ 86,104**

Excludes deferred revenue from government grants for capital expenditures. A certified audit, compiled by Altschuler, Melvoin and Glasser, is available upon request.

Government Agency Contracts

Chicago Department of Cultural Affairs
Chicago Department of Housing
Chicago Department of Human Services
Chicago Department of Planning & Development (EZ)
Chicago Department on Aging
Illinois Arts Council
Illinois Department of Commerce and Community Affairs
Illinois Department of Human Services
Illinois Department of Public Health
Illinois Department on Aging
Illinois State Board of Education
U.S. Department of Health & Human Services
U.S. Department of Housing & Urban Development
U.S. Department of Labor



Built on a Rock

FY 2002 progress, pain and promise are reported in this Annual Report. Here are some of the major accomplishments:

• Start of construction on the 85 unit Beth-Anne Place (supportive living for seniors with limited incomes). This $10.5 million construction project is funded by U. S. Dept. of Housing and Urban Development (with assistance from the Federal Home Loan Bank), and the supportive living services are funded through the Illinois Dept. of Public Aid. This is the final major piece of the adaptive reuse development of the Beth-Anne Campus.

• The Annie E. Casey Foundation's Families Count award, an unrestricted three year award totaling $500,000 to honor Bethel's work in strengthening and supporting families in community. Along with this award came the Point's of Light Foundation award and designation, too.

• The publication of the book, Community Transformations (ACTA Press) as a part of the Asset Based Community Development (ABCD) series; Beth-Anne project is a highlighted case study.

• Moving some of our major program sites (crisis turned into a blessing and a lot of hard work) with three programs (WIC, CFCM, Project Triumph) moving out of the Cicero location to Bethel's Pace Center on Washington Blvd; Westside Housing for Independent Living moved from the former rectory to a 13 unit apartment building...a lot of creative space finding and hard work in rehab, with help from so many of you.

• Financial viability was strengthened in these difficult times, thanks to the sale of the 6 acre parcel (bringing in over 150 new jobs into the community), refinancing of the Beth-Anne Campus to long term debt (thanks to First Bank of Oak Park), and the start of a Founders Fund as part of Bethel's plans for future viability.

From the Board Chair

When we adopted the theme "Built on a Rock" in June, 2001, we never knew how important it would be. Our faith in God's ability to help us steer a straight course through stormy times has never been more important. The sharp downturn in the economy, the events of 9/11 and the increased insecurity and people's struggle to climb out of poverty challenged us. Bethel's commitment to community, clarity of purpose, and faith in the future has been essential to our survival. But, despite all else, we see the signs of new life in new homes, new jobs, second chances and new hope.

This year I am passing on the baton to new Board leadership, confident that our rock solid faith, our history of "risking" to accomplish the seemingly impossible, and the continued commitment of dedicated staff and Board, and faithfulness of our partner churches and corporations, government, foundations and individuals will continue to move us towards a healthier, sustainable community.

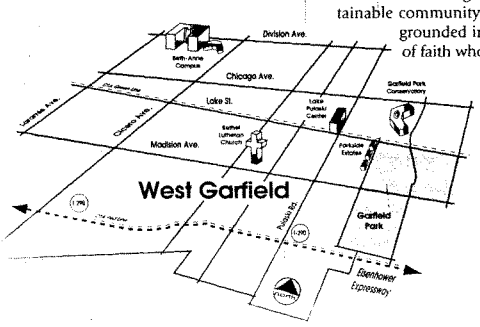
--Jewel Mandeville, Chair

From the President

The events of 9/11 made us even more committed to justice and compassion, even more sure of the solid rock of God's promises. The late November sudden death of my brother and founding pastor of Bethel New Life, Rev. David Nelson, reminded us of the importance of each day. This report is dedicated to his witness of a life well lived in serving others, making a real difference in our community, in people's lives, at Bethel New Life.

Over half a million people visited the Garfield Park Conservatory Dale Chihuly glass construction exhibit. They also discovered our community...the renewed Conservatory, Bethel's many new homes facing the Park, and the new transit stop. We are now a "destination" community bolstering Bethel's continuing efforts in transit oriented, "green" and sustainable community development. We are "built on a rock", grounded in God's promises and bolstered by people of faith who share in community building and justice.

--Mary Nelson, President



I was eighteen, didn't have a care
Working for peanuts not a dime to sp
But I was lean and solid everywhere.
Like a rock.

--Bob Sege

Mission:

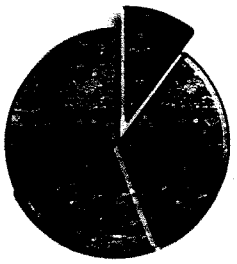
Enable individuals to gain living wage jobs and create more employment and asset base in the community.

Employees: 12
People Served: 5,543

Accomplishments:

- Completed the 4 year Welfare-to-Work program, working with 750 challenged participants, placing 305 on jobs with average wage of $7.50
- Bethel Employment Services placed an additional 225 people in jobs with average $7-8.50 per hour wages
- Trained 150 in Environmental Careers (lead, asbestos, horticultural assistants). Trained and placed 28 as certified nurses aides and 20 in retail positions with the help of Walgreens.
- Operated **$mart Savers** and **Sowing Seeds** financial education and individual development account programs, with 68 graduates, and over 50 new IDA savings accounts
- Sold a cleaned-up brownfield site to an industry, bringing over 150 jobs into the community
- Assembled almost $5 million in financing for the commercial center at Lake and Pulaski; construction will start in FY 2003

Expenditures:
$987,866



Services for Seniors

"Rock of Ages"

Rock of Ages, cleft for me
Let me hide myself in thee.
--hymn

Mission:

Seniors living to the fullness of life in community

Employees: 188
People served: 648

Accomplishments:

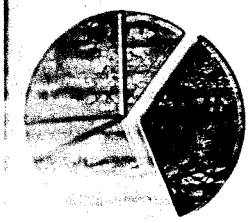
- Prevented premature institutionalization for over 50 Beth-Anne residents through the Community Based Residential Facility (CBRF) care program
- Increased in-home care worker retention.
- Enhanced and expanded Adult Day Services program by regrouping participants by assistance categories, developing specific needs programming
- Received Retirement Research Foundation grant to enhance capacity to manage and individualize initiatives better suited to seniors' situation
- Enabled 12 seniors to have part time employment in Bethel programs through the National Caucus on Black Aged and Chicago Department on Aging
- Worked with City of Chicago Department on Aging to plan comprehensive Seniors Satellite Center on the west side
- Enabled over 190 seniors to live in quality, subsidized seniors residences through Beth-Anne Residences, Bethel Pace Center and Anathoth Gardens
- Substantially completed Beth-Anne $10 million rehab for 85 units of Supportive (assisted) Living

Specific Components:

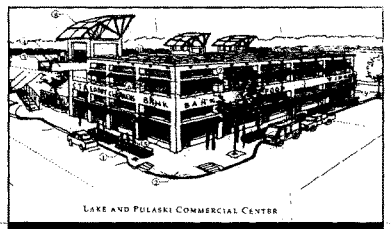
Adult Day Services,
In-Home Services,
Community Based Residential Services.

(Funded by Illinois Department on Aging)

Expenditures:
$3,247,501



Housing and Real Estate Development



House Upon a Rock

The wise man built his house upon a rock...
And the rains came down and the floods came up...
But the wise man's house stood firm.
--Folk song

Mission:

Quality, affordable, energy efficient housing for west side residents; development without displacement, and transit oriented development.

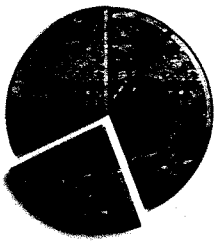
Employees: 15
Families served: 433

Accomplishments:

- Expanded property management, adding significant staff capacity and 350 rental units
- Sold, built and closed on 18 new homes, Parkside and scattered sites in West Garfield Park
- Developed $10 million, 85 unit assisted living in north wing of Beth-Anne Campus, with full service kitchen; occupancy in early 2003
- Found a new home for Westside Housing for Independent Living (WHIL) facility for formerly homeless. Volunteers and generous contributors rehabbed the new site for occupancy in four months. Families thankful for "second chance." Increased from 20-27 families in the new facility
- Brought in over $110 million in new development investments since started; applied for New Markets Tax Credit for planned new developments

	Seniors Hsg.	Multifamily	Homeownership /Real Estate
Employees:	10.5	2.5	2
# of Units:	186	84(6 bldgs.)	18 new homes
Developed this year	85 units	0	18 new homes
Operating Budget	$1,688,500	$497,667	$96,637
New investment $	$10 million	$150,000	$1.5 million
# of family units served	197	206	30 families

Expenditures: $2,282,804



Community Building & Cultural Arts

"Like A Rock"

Like a rock standin' arrow straight.
Like a rock, chargin' from the gate.
Like a rock, carryin' the weight.
Like a rock

--Bob Seger

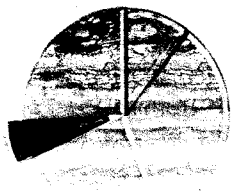
Mission

Healthier, sustainable community through empowered people participating as citizens, building on community assets. Celebrating the cultural heritage and encouraging expression through the cultural arts.

Employees: 6
People served: 6,500

	Community Building	Cultural Arts
Employees:	6	2
People Served:	3,500	3,000, including audiences, classes, workshops)
Expenditures:	$445,210	$141,794

Expenditures: $587,004



Accomplishments:

- Created community "pocket park" at Lake and Hamlin; Maypole Block Club created state-of-the-art community garden
- Westside Education Reform Collaborative, funded by the Joyce Foundation, empowered 3 organizations to work with 4 high schools and 16 elementary schools, improving leadership and learning outcomes, involved 750 people in the efforts
- Operated Community Technology Center, bridging the "digital divide" and serving over 1,300 people
- Worked with 10 block clubs, involving over 850 people
- Cease Fire worked with over 150 at-risk youth and organized 40 street actions as a part of its violence reduction efforts
- Assisted over 650 people with homeownership counseling and workshops
- Assisted 90 industries around Bethel, through the City's Local Industrial Retention Initiative
- Hosted/produced 21 cultural arts events totaling over 2,500 people in attendance; including the Black Cowboy exhibit and 20 other events
- Cultural Arts partnered with 35 arts organizations, including Columbia College (Dance Africa and Rites of Passage

Rock-a-my soul in the bosom
of Abraham.
Rock-a-my soul in the bosom
of Abraham.
Oh! Rock-a-my-soul!
--hymn

Mission:

Strengthening and supporting families.

Employees: 56
People served: 4,044

Accomplishments:

• Relocated WIC, CFCM and Project Triumph main site to the Pace Center, moving out of long time home on Cicero

• Increased integration of WIC and CFCM participants from 77% to 84%

• Reduced anemia in infants and children from 23% to 18%

• 94% of infants in CFCM program in compliance with necessary immunizations

	WIC*	CFCM*	Molade*	Project Triumph*	Supportive Hsg.*
Employees	9.5	8.5	13	6	19
People Served	2,907	826	85	172 families	99 families
Expenditures	$349,860	$458,114	$541,088	$302,294	$837,297

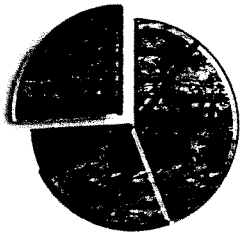
• Increased average enrollment in the Molade Child Development from 68 to 75. 94% of children in Molade are developmentally on target for their age

• Supportive Housing provided residential services to 90 families; 79 enrolled in Credit Union Program, 2 completed financial education (IDA) program

• 50 youth in Supportive Housing attended summer camps outside the City; over 75 participated in after school programs. 2 heads of household received their high school diplomas; 2 received GED certificates, 2 are enrolled in college

• Youth in Supportive Housing started a praise dance group called "Genesis" which frequently participates in the cultural arts program

Expenditures
$2,488,653



***Definitions:**
WIC (Women, Infants and Children);
CFCM (Chicago Family Case Management)
Molade (Child Development Center)
Project Triumph (Parenting education);
Supportive Housing (transitioning formerly homeless families to permanent housing).

In Memory–Reverend David Nelson

Pastor David Nelson, brother and partner in ministry, died on November 26th 2001. During his stay at Loretto Hospital streams of people came to his bedside and shared with family the special ways in which God, through David, touched their lives. It was a moving testimonial to a life well lived.

Under his leadership, Bethel Lutheran Church gave birth to Bethel New Life and Bethel Christian School as part of their community ministry. He was founding and continuing board member of Bethel New Life. David's steady support and encouragement of all of Bethel's efforts built a solid foundation and kept the faith that today makes Bethel New Life what it is.

We remember David for his infinite patience, his exuberance and joy, his great encouragement of Bethel and his generosity of spirit. David's highest life priority was to be faithful to God's call to love people and to work for justice.

Contributing to the newly established Founders Fund will help carry out Bethel's vision and commitments

Reverend David Nelson Memorial Gifts

All Saints Lutheran Church
Louise & Gordon Amoth
Delbert & Elizabeth Anderson
Jim & Diane Anderson
Rev. Marjo E. Anderson
Sandy Anderson
Anonymous
Martin & Charlotte Argall
Judith Baker
Rev. Al Bergh
Heide Beske-Miller
Lois Bledsoe
Marilyn & Philip Breiding
Mr. & Mrs. Norman E. Briggs
Trinette Britt-Reid
Rick Bornstein
Patti Buffington
C. E. Dienberg Printng Company
Pastor & Mrs. Owen Christianson, Jr.
Ray & Ellen Cox
Thelma Werner Crane
Jana Cullberg
Dr. Judith D'Amico
Michael & Deborah Davisson
Terry & Mary Lee Denley
Cliff Dotseth
Bill & Nancy Duguid, Jr.
Susan Dyke-O'Day
Dr. James Echols, Lutheran School of Theology at Chicago
David & Janice Eckman
John & Linda Erickson
Paul & Jo Erickson
Doug Farr
FlowersVocational School
Donald C. Gancer
Pastor Barbara Gazzolo
Joan Goldstein
Anne Gordon
Bruce & Susanne Gray
Ruth B. Hansen
Linda Heublein
Arthur & Alice Holmer
Tracy & Michael Hudson
Mr. and Mrs. Richard Jessen
Winfield & Lorraine Johanson
Pastor Anna Kari Johnson
Donna M. Johnson
Kent Johnson
Nancy & Bruce Johnston
Rev. Lydia & Richard Kalb
Mr. & Mrs. John Kendall
Janet & Lloyd Kittlaus
Jody & Ingrid Kretzmann
Barbara Krig
Kate Lane
Valerie Lewis
Laner, Muchin, Dombrow, Becker,Levin, Tominberg, Ltd.
Carol Langseth
Leadership Council for Metro Open Communities
Glenn Leaf
James & Betty Lehet
Walter & Elizabeth Lenupp
Jean Liang
Constance Liljengren
Loretto Hospital
Robert & Linnea Luebben
Janice E. Lundeen
Lutheran Brotherhood
Lutheran School of Theology of Chicago
Lutheran Social Service of Illinois
Arlynn H. Manasse
Dr. Robert Marshall
Norman & Gayle Matson
Philip & Jeannine May
Steven McCullough
Earlean Miller
Joe & Lee Mogen
Richard & Beverly Moody
Daniel & Leah Moon
Ernie & Janette Muller
Lillian Nash
Ben Nelson
Brent Nelson
Pastor Carl O. Nelson
Hazel Nelson
Heather Nelson
Jerry & Kay Nelson
Mary K. Nelson
Rev. Jonathan & Junice Nelson
Rolf & Phoebe Nelson
Roy & Arlett Nelson
Ron A. Nunziato, Jr.
Off the Street Club
Helen L. Overdiek
Joan & Robert Pope
Mr. and Mrs. Potuznik
Edward & Kathleen Quinn
Paul & Barbara Rimington
Myra Sampson
Pauline & Leland Sateren
John Schomaker
George & Sue Seaberg
Smith & Smith Associates
Frank & Jean Snooks
Dorothy Stein
Carolyn Stroub
John Stumme
Michael Tayler
Natalie Tews
John & Mary Tezlaff
Laura Thelander
Walsh Construction Company
Chawn & Will Watkins
Gene & Victoria Wells
Irene M. Werner
Rev. Mark Wiberg
Doris Williams
Wilmette Lutheran Church
Genevieve Wilson
Marilyn Witkop
Bishop Gary & Polly Wollersheim
Beatrice Young
Jay Youngdahl

BETH-ANNE LIFE CENTER

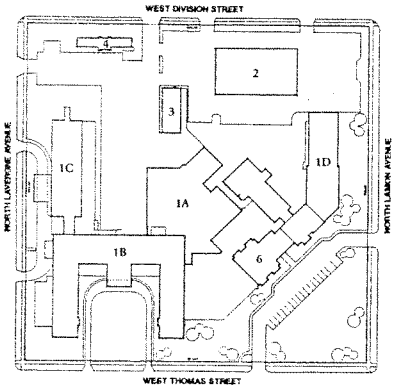
Adaptive re-use of a closed down inner city hospital.

"It will take a miracle" headlined a local business paper when Bethel New Life boldly purchased the closed down 9.2 acre, 437 bed former St. Anne's Hospital campus located in the heart of the Bethel community in late 1989. It took 10 years, a lot of hard work, creative financing, a risk-taking Board of Directors, lots of partners, friends and God's help.

Today the landscaped campus is new life, a sort of "community" in itself, with the newly constructed child development building, and rehabbed hospital complex, with young and old, artists and businesses, community services and a bank and health care center, and teen-made mosaics adorning the buildings. This development brings in almost $30 million of investment into a credit starved community, and includes financing/funding assistance from the U.S. Department. of Housing and Urban Development, U.S. Department of Health and Human Services, Federal Home Loan Bank, First Bank of Oak Park, LaSalle Bank, Retirement Research Foundation, LISC, Chicago's Empowerment Zone and the many donors to Bethel's 21st Century Campaign.

The 9.2 acre block campus is home to:

- **Molade Child Development Center** *(6)*, a 5,700 s.f. 80 child development center completed in 1994, with strong parent and educational focus
- **Small Business Center** *(1D)*, a 3 story, 21,226 s.f. community services and small businesses,large meeting, banquet and performance space opened in 1994
- **Cultural and Performing Arts Center** *(1A)*, an architecturally significant 17,875 s.f. former chapel, celebrating local creative uses and encouraging youth in the arts
- **Beth-Anne Residences** *(1B)*, 6 story, 162,847 s.f. main building, enabling 125 units of HUD subsidized senior housing, adult day services program and Bethel's administrative offices. Rehab completed in 2000
- **Beth-Anne Place** *(1C)*, 7 stories, 83,903 s.f. 85 units of Senior Supportive Housing with full residential services subsidized HUD and Illinois Supportive Living program
- **Professional Office Building** *(2)*, sold to a community group, housing branch of First Bank of Oak Park, a credit union, Head Start program, and medical services
- **The Villa** *(3)*, two story, 8,340 s.f. building housing outpatient mental health services provided by Loretto Hospital
- **The Kasper Building** *(4)*, 2 story, 2,703 s.f. with other community groups, initiatives



SUSTAINABLE COMMUNITIES

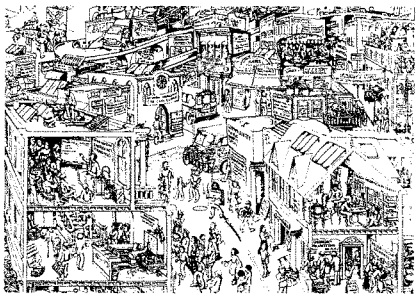
EQUITABLE GROWTH

Bethel's Smart Growth in an Urban Community Context

Sustainable community development is Bethel's current main focus. The redevelopment of the Garfield Park Conservatory, once a neglected community site, came from Bethel instigated collaborative community activism connected to regional partners and institutional response. Ten years ago, with patronage worker. staff and neglected repairs, only 3,000 people visited each year. In 2002, after $6 million in upgrades, the Dale Chihuly glass exhibition drew over 500,000 people in 9 months. People from all over the region look with new eyes at our community, Bethel's new homes along the Park, and the hard fought Conservatory Transit Stop.

Bethel seeks to expand on and enhance the "assets" of a transit stop, a major park, adjacent industrial area and available vacant land for housing in a comprehensive Smart Growth in an Urban Community Context using sustainable community approaches:

Participatory Planning: Bethel, a community driven development corporation, involves residents in all aspects of planning and priority setting. This sometimes is difficult when delays in plans make peolpe lose hope, but essential.



Transit Oriented: A walkable community around Lake/Pulaski Transit Stop: Housing: We have developed & assisted others in building over 50 new homes with 35 more in process. Commercial: Building a "smart, green" commercial center at the stop, with child care, employment and commercial stores. The energy efficient building models "green" principles with living a roof and photovoltaic energy cells.

Energy Efficient: Our Bigelow homes on Parkside guarantee heating bills not to exceed $200 a year; the Commercial building will cut energy costs in half. Bethel is exploring developing an "energy park" with alternative energy sources.

Environmentally Friendly: Bethel converted 3 brownfield sites into industrial opportunities, bringing jobs into the community. Bethel created an environmental careers ladder including asbestos removal, lead abatement, hazardous waste handling and horticultural specialists - turning liabilities into opportunities.

Greening/Safe Play Spaces/Traffic Calming: Bethel enlists the City to provide shade trees and greening of the community, including a pocket park as part of a focused housing development. With Bethel's assistance, a block club developed a state of the art garden. Bethel worked with the Chicago Park District to recreate two children's play parks in pivotal places, and works to keep them safe. Bethel spearheaded a traffic plan including traffic calming circles, cul de sacs, neck downs and signage to make the streets safer for children and adults.

Advocacy: Equitable Growth. Bethel joins others ensuring public participation in planning for land use, transportation and related issues, especially seeking fair allocation of infrastructure improvements, affordable housing, and public transportation. We seek to correct past imbalances that created the dilemma of sprawl. Community engagement in the issues and planning is essential.

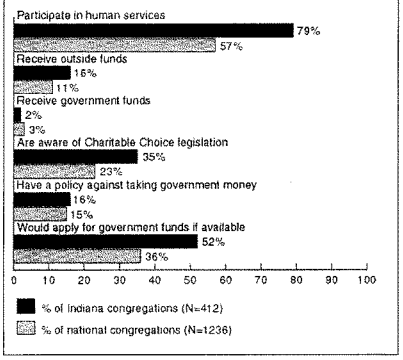
Bethel New Life, Inc.,
4950 W. Thomas, Chicago, IL 60651
Phone: (773) 473-7870 Fax: (773) 473-7871
www.bethelnewlife.org

Indiana Congregations and Charitable Choice

Introduction. Governor Frank O'Bannon and the Indiana Family and Social Services Administration established FaithWorks Indiana in 1999 to assist faith-based organizations in providing human services under federal Charitable Choice legislation. As part of the comprehensive welfare reforms of 1996, Charitable Choice encourages faith-based organizations to access available government funding for social welfare programs. In April 2000, a statewide survey was conducted to assess the capacity of congregations to provide human services and to determine their interest in receiving government funding.[1] The survey mirrored, in part, the National Congregations Survey and allowed a comparison of Indiana to the nation.[2]

On the whole, Indiana congregations sponsor and participate in human service programs more often than do congregations nationally (see Figure 1). They are somewhat more likely to receive outside funds to support their programs but are somewhat less likely to receive government funds for programs than are congregations elsewhere. More Indiana congregations report awareness of the Charitable Choice provision than do congregations nationally. Also, more Indiana congregations say they are likely to apply for government funding for their human service programs than do congregations nationally.

Figure 1. Congregations, Human Services, and Government Funding: Indiana and the Nation



What kinds of programs do Indiana congregations have?

Of the 412 Indiana congregations in the survey, over three-fourths sponsor some sort of human service activity. The most typical program offered by Indiana congregations, as in the nation, is a food-related program (see Figure 2).

The most important findings from this survey overall are:

- Indiana congregations are more likely to participate in human service activities than are congregations nationally (79% to 57%).
- A majority of Indiana congregations (58%) support three or more activities; the most frequently offered programs are food, shelter, and emergency financial assistance.
- A small minority of Indiana congregations (16%) receive outside support for their programs, but a slight majority (52%) are interested in governmental funding.
- Slightly over two percent (2%) currently receive any government funds.
- Mainline congregations (69%) are more willing to apply for government funding to support social service outreach activities than theologically conservative congregations (45%).
- Larger congregations are more willing than smaller congregations to consider government funding for their programs.
- A significant majority of congregations (60%) would spend available government funds to institute new or expand existing programming rather than spend money on non-program activities such as marketing or administration. Nonetheless, they do not rate money as important as leadership in starting human service programs.
- Congregations report generally high levels of satisfaction with how well their current programs are going.
- About one-third of congregations have heard about FaithWorks.
- Those programs most likely to receive governmental money are among the most infrequent programs congregations offer.

Figure 2. Human Service Programs Provided by Congregations

Forty-four percent (44%) of all Indiana congregations offer a food pantry or food vouchers. The next highest categories are shelter, emergency financial assistance, and clothing.

The programs in food, shelter, emergency financial assistance, and clothing comprise 51 percent of all human service programs Indiana congregations provide. Meeting immediate, short-term needs of individuals is more typical of all congregations in Indiana and nationally than is sustained involvement to meet longer-term social goals.

How does size of congregations affect their programs?

The size of a congregation is related to the kinds of programs offered. Small congregations (150 members or fewer) constitute the majority of congregations in Indiana; consequently, they offer the most programs. Over two-thirds of small congregations offer more than one program; as a group they provide more than half of all programs in food, shelter, financial assistance, clothing, fundraising, mentoring/tutoring/education, youth recreation, vocational/job training, and national disaster relief. Among all but one of the remaining categories, the majority of the programs are offered by medium size congregations. These programs include building houses, family planning support services, legal/medical/mental health services, child/foster care, counseling, senior services, and use of physical space. Large congregations do not predominate in any of these areas.

Does location make a difference?

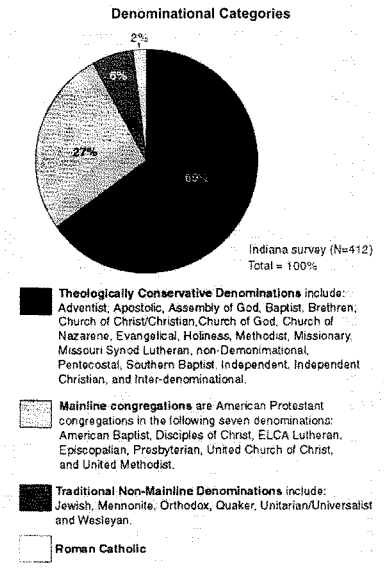
Rural congregations offer more of each type of program, perhaps because the poverty rate is higher in rural areas than in cities. The suburban and urban congregations have a lower percentage of congregational human service programs. Urban congregations more frequently offer legal, medical, and mental health services. Childcare, counseling, and providing use of physical space are more frequent in suburban locations.

Which denominations participate?

Mainline (92%) and Catholic (100%) congregations are the most frequent participants in human service provision, followed by traditional non-mainline congregations (79%) and theologically conservative congregations (74%). (See pie chart on page 3 for denominational categories.) There are differences among denominations regarding the types of human service programs they sponsor:

- Catholic parishes provide programs in food and clothing, legal/medical, and senior services far more often than do mainline, traditional non-mainline, or theologically conservative congregations.
- Mainline congregations are more likely to provide childcare programs, engage in building permanent housing, and to share the use of their space.
- Theologically conservative congregations are more likely to provide counseling and tutoring.
- Theologically conservative congregations are almost as likely as mainline congregations to provide emergency financial assistance. Both of these denominational groups are more likely than traditional non-mainline congregations or Catholic parishes to do so.
- Traditional non-mainline congregations are more likely to provide temporary shelter, national disaster relief, support to community associations, and to do fundraising.
- Traditional non-mainline congregations are equally as likely as theologically conservative congregations to provide youth recreation. Both groups are more likely than mainline congregations or Catholic parishes to do this sort of outreach.
- Family planning support services is one area where all the denominations are equally likely to provide programs.

- Theologically conservative congregations are more likely than Catholic parishes, one and one-half times more likely than mainline congregations, and twice as likely as traditional non-mainline congregations to offer independent rather than collaborative programs.



Who staffs these programs?

Fourteen percent (14%) of congregations engaged in human service outreach have a staff member who spends at least one quarter of his or her time involved in these programs. As the number of sponsored programs approaches three there is an increase in the frequency with which paid staff become involved in congregational programs. Adult volunteers offer significant help in human service programs (mean: 30 volunteers per congregation; median: 15 volunteers per congregation). Young people also volunteer (mean: 11; median: 6).

One-third of congregational human service programs are operated by the congregations alone; two-thirds are offered in partnership with other organizations. The majority of Indiana congregations, 58 percent, participate in or sponsor three or more human service programs.

What are the current governmental funding sources?

To date, most governmental funding of faith-based services comes under the Temporary Assistance to Needy Families (TANF) program. Congregational programs eligible for TANF money include vocational/job training, counseling, childcare, and education, some of the family planning assistance programs, financial assistance, and shelters. The survey identified only 23 of 722 currently offered programs (3%) that might be eligible for TANF funding. This finding suggests that congregations offer few programs that qualify for state funding under existing guidelines. Among shelter programs and emergency financial assistance, only a small number of services mentioned by the congregations would qualify for TANF grants.

How are congregational human services funded?

Annual median spending on social service activities by congregations in the survey is $1200, a figure consistent with spending by congregations nationally. In Indiana, mainline congregations spend the most ($2000) and traditional non-mainline congregations the least ($300). Catholic parishes and theologically conservative congregations spend $1000 per congregation. While theologically conservative congregations give to their churches at a higher rate nationally than do either mainline or Catholic parishes, theologically conservative congregations in Indiana report somewhat less spending on social service activities than do mainline Protestant congregations.

Sixteen percent (16%) of congregations with human service programs receive funds from sources other than their own members. Twelve percent (12%) of these congregations receive money from government sources. Therefore, 2.4 percent of Indiana congregations reported receiving government funding, slightly under the national average of 3 percent. The proportion of Indiana congregations that would seek government funds, if available, is higher than the national average, 52 percent to 36 percent.[3] An important caution is that these answers represent interest and willingness on the part of congregational spokespersons, mainly pastors, and may not reflect what the congregational members would actually do or how they would answer similar questions. Nonetheless, if even half the number of congregations reported here receive public funds it would, in the words of one scholar, "represent a major change in church-state relations in the United States, and a major increase in religious congregations' participation in our social welfare system."[4]

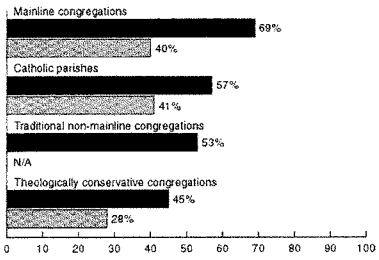
Sixteen percent (16%) of respondents indicated that their congregation had a policy against using government funds to provide human services. Nearly the same number was unsure if their congregation had such a policy. Congregational policy against government funding significantly reduces program participation among such congregations. Therefore, congregational policies against government funding likely would limit the delivery of services among this group.

Who is interested in Charitable Choice?

Sixty-nine percent (69%) of mainline congregations are interested in applying for government funding compared

to 45 percent of theologically conservative congregations. Differences among religious denominational groups for Indiana and the nation are reported in Figure 3.

Figure 3. Indiana and National Congregations That Would Apply for Government Funding if Available, by Theological Traditions



Looking at religious tradition combined with other factors gives a different picture about who is most interested in applying for government funds. Four factors—religious tradition, size of membership, race, and location—influence a congregation's interest in government funding. In Indiana, large and midsize, mainline, suburban, and predominately African-American congregations are most likely to consider government funding. Nationally, large, mainline and Catholic, urban, and predominately African-American congregations are more likely to consider applying for public funding.[5] While the African-American involvement remains the same, three differences exist between the Indiana patterns and the national outcomes.

- Unlike the national sample, two sizes of Indiana congregations—larger congregations (over 300 members) and congregations with between 100 and 160 members—are somewhat more likely than small congregations (fewer than 60 members) to consider applying for government funding.
- In Indiana, only mainline congregations are more likely to consider applying for public funding for social service programs compared to theologically conservative congregations.
- Suburban congregations in Indiana are one and one-half times more likely than urban congregations to consider applying for government funding; rural congregations are about three-fourths as likely as urban congregations.

Conclusion. Congregations in Indiana offer more human service programs than do congregations nationally, and they report a higher level of interest in applying for government funding. This is important, but the finding should be understood in relation to the particular types of congregations that are most active and which are most likely to make application for public funds. Most human service activity occurs in small and medium size congregations because they constitute about 94 percent of the congregations in the state. However, the likelihood of applying for government funding is greater among medium and large size congregations. Asimilar issue appears regarding faith tradition. While there are many more theologically conservative congregations in the state, mainline congregations spend the most on social outreach programs, participate at a high rate, and are the most likely to report willingness to apply for government funding.

* These categories contain programs that could potentially receive TANF monies. A wide variety of services are technically eligible to receive TANF funding. The State of Indiana's use of TANF funding for direct support of faith-based organizations currently is focused primarily on services to promote self-sufficiency, services for non-custodial parents, and youth services. Other assistance, like food vouchers and other basic needs assistance, may be technically eligible for TANF funding; however, these types of assistance may trigger additional TANF policies like time limits and pose administrative burdens that outside providers would not be equipped to address.

[1] This study was undertaken by The Polis Center at Indiana University-Purdue University Indianapolis, under contract with FSSA to provide research services to Crowe, Chizek and Company LLP, project managers for FaithWorks.

[2] Chaves, Mark. et al. 1999a, "The National Congregations Study: Background, Methods, and Selected Results" Journal for the Scientific Study of Religion, 38: 458-476; 1999b, "Congregations and Welfare Reform: Who Will Take Advantage of 'Charitable Choice?'" American Sociological Review 64 (6): 836-846. 1999c, "Congregations' Social Service Activities" The Urban Institute Brief No. 6, December 1999.

[3] The key survey item was, "Do you think your congregation would apply for government money to support your human services programs if it was available?" Informants also were asked, "Does your congregation have a policy against receiving funds from local, state, or federal government?" Those answering "yes" to this question were coded "no" on the "Do you think your congregation would apply . . . " item. Congregations currently receiving government funds were coded "yes" on the "Do you think. . . ." item. Chaves, 1999b, fn 3.

[4] Chaves, 1999b, p. 838.

[5] Because our survey was limited to questions about human service activities, we did not ask all the questions that were part of the National Congregations Study. We could not evaluate exposure to secular institutional environments, percentage of a congregation's membership that is poor, the distance people walk to services, or whether the institutions were theologically and politically conservative.

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Indiana Congregations' Human Services Programs: A Report of a Statewide Survey

An initiative of the Indiana Family and Social Services Administration to assist faith-based organizations develop services and access funding to help Hoosier families in need.

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Indiana Congregations' Human Services Programs

Executive Summary. FaithWorks Indiana was established by Governor Frank O'Bannon and the Indiana Family and Social Services Administration in 1999 to provide support to faith-based organizations that sought to become involved in the provision of human services under federal Charitable Choice legislation. The Charitable Choice legislation, part of the comprehensive welfare reforms of 1996, allows state and local government to work more closely with faith-based organizations to support their ability to provide community-based social services to families in need and to access available funding to do so. Activities of the Governor's initiative include outreach and education about Charitable Choice and FaithWorks Indiana, and technical assistance for faith-based organizations to support their ability to access available funding and to improve their ability to provide social services to families in need. The majority of funding currently available to faith-based organizations is made possible through the Temporary Assistance to Needy Families (TANF) block grant. These funds support activities that promote work among vulnerable families, including job placement and training and supportive services that eliminate barriers to work.

One of the first activities of the FaithWorks Indiana initiative was to sponsor a survey of religious congregations conducted by the Polis Center in the spring of 2000, to assess congregations' capacity and interest with regard to the provision of human services and the receipt of government funds. This survey was designed, in part, to mirror the National Congregations Survey conducted by University of Arizona sociologist Mark Chaves, whose results have been presented in several publications.[1] These similarities allow for comparisons of Indiana findings to national findings on the same questions. Participation in human services

programs by religious congregations in the state of Indiana follows trends of participation by congregations nationally although there are some notable differences in type and degree of interest. Over three-fourths of the congregations in the Indiana survey report that they participate in human service activities of some sort, but at a rate that is higher than congregations nationally. Less than three percent of Indiana congregations use government funding to support these activities, which is similar to the national pattern. Most Indiana congregations support three or more human service-related activities and the most common programs listed are food, shelter, and emergency financial assistance. Rural, urban, and suburban congregations are equally as likely to provide human services programs. The programs most likely to qualify for Temporary Assistance for Needy Families (TANF) money are among the most infrequent activities congregations offer, that is, vocational/job training, counseling, childcare, education, and some of the family planning support services, financial assistance, and shelters.

About one-third of the congregations say they have heard about FaithWorks while fifty-two percent report they are interested in applying for government funds to support their programs, if available. The proportion of congregations willing to seek government funding is highest among mainline congregations.[2] In addition, larger congregations are generally more willing than smaller congregations to consider applying for government funding. Contrary to some expectations, theologically conservative congregations in Indiana are more participatory and interested than those in the country as a whole. Overall, all denominations in Indiana express more interest in pursuing government support than do congregations nationally. In fact, Indiana congregations' level of interest, fifty-two percent, is significantly higher than the national level of interest, thirty-six percent, found in the National Congregations Study.

Introduction. Governor Frank O'Bannon launched FaithWorks Indiana in November of 1999. FaithWorks, administered by the Indiana Family and Social Services Administration (FSSA), provides support to faith-based organizations that are interested in the provision of human services under federal Charitable Choice legislation. Charitable Choice, Section 104 of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996, allows state and local government to work more closely with faith-based organizations to provide community-based social services to families in need. The provisions were part of the comprehensive welfare reforms of 1996 that led to the creation of Temporary Assistance to Needy Families (TANF); however, the provisions also apply to Welfare-to-Work funds from the U.S. Department of Labor and the Community Services Block Grant.

Implementation of Charitable Choice allowed the State of Indiana to explore new partnerships with faith-based organizations to enhance the community-based social service efforts already in place through the Family and Social Services Administration. FaithWorks Indiana's activities include outreach and education about Charitable Choice and FaithWorks Indiana, and technical assistance for faith-based organizations to support their ability to provide services to families in need and to access available funding to do so. The majority of funding currently available to faith-based organizations is made possible through the TANF block grant. These funds support activities that promote work among vulnerable families, including job placement and training and supportive services that eliminate barriers to work.

FaithWorks' early efforts have included identifying Indiana congregations that might benefit from technical assistance and government funding to advance their social service outreach. One component of this research was a survey of Indiana congregations to help staff understand the characteristics of congregations that provide human services, the types of

programs they offer, the need for technical assistance to develop services, the level of funding for these programs, congregations' receptivity to using government funds for programs they offer (if money was available), and the obstacles to participation encountered by congregations. To address these issues, FSSA contracted with The Polis Center, in conjunction with the Public Opinion Laboratory at IUPUI, to conduct a statewide telephone survey of 412 congregations in the spring of 2000.

The most significant findings from this survey are summarized in the bullet points below and elaborated throughout the presentation that follows.

- Seventy-nine percent of Indiana congregations participate in human service activities.
- Fifty-eight percent of congregations support three or more activities; the most common are food, shelter, and emergency financial assistance.
- Sixteen percent receive some kind of outside support for their programs; slightly over two percent receive government funds, and fifty-two percent expressed interest in applying for government funds, if available, to carry out activities.
- Sixty-nine percent of mainline congregations are willing to apply for government funding to support social service outreach activities compared to forty-five percent of theologically conservative congregations.
- Larger congregations tend to be more willing to consider applying for government funding for their programs.
- Sixty percent of congregations say they would spend available government funds to institute new or expand existing programming rather than spend money on non-program activities such as marketing or administration. Nonetheless, they do not rate money as important a factor as leadership in starting human service programs.
- Congregations report generally high levels of satisfaction with how well their programs are going.
- About one-third of congregations report they have heard about FaithWorks.
- Those programs most likely to receive TANF money are among the most infrequent programs congregations offer.

Comparing Indiana with the nation. Knowing how congregations across the U.S. participate in human services helps to put the activities of Indiana congregations in context. In order to compare the State of Indiana with national estimates, we used a subset of the survey questions originally asked in the National Congregations Study executed by Mark Chaves.[3] This national study covers a wide range of questions about congregational life in the U.S., with only a small proportion of the questions devoted to congregations' human service activities. We present our findings about Indiana congregations and draw comparisons throughout this report between congregations in the state and congregations nationwide.[4] For convenience, Table 1 highlights the significant comparisons.

Table 1. Congregations, Human Services, and Government Funding Comparing Indiana Congregations (N=412) with National Congregations Study (N=1236)

	% of Indiana Congregations that:	% of national Congregations that:
Participate in human services	79	57
Receive outside funds	16	11
Receive government funds	2	3
Are aware of Charitable Choice legislation	35	23
Have a policy against taking government money	16	15
Would apply for government funds if available	52	36

Congregations' Human Service Activity. In Indiana, 79 percent of congregations participate in human service activity of some sort. This level of participation is considerably higher than the fifty-seven percent reported by Chaves for the National Congregations Study.[5] Seventy-one percent of small congregations participate in some sort of human service activity while ninety-one percent of medium and ninety-seven percent of large congregations do so.[6] This trend of more participation in larger size congregations is consistent with national data although the Indiana participation rates are higher in all three size categories. It is noteworthy that participation by medium size congregations is higher than expected.

In comparing participation rates among denominational types, we found that there are significantly fewer theologically conservative congregations (74%) that participate in human service activity compared to their mainline (92%) and Catholic (100%) counterparts. Traditional non-mainline congregations (a category which Chaves does not use) fell in between but toward the lower end of the continuum, at seventy-nine percent.[7] (Theologically conservative congregations include Baptist, Pentecostal, Holiness and Evangelical congregations; mainline groups are American Baptist, Disciples of Christ, ELCA Lutheran, Episcopal, Presbyterian USA, the United Church of Christ, and the United Methodist Church. What we call traditional non-mainline groups include Wesleyan, Eastern Orthodox, Mennonite, Jewish, and Unitarian Universalist.) The majority of Indiana congregations, fifty-eight percent, participates in or sponsors three or more programs. Fourteen percent of those engaged in human service outreach have a staff person that spends at least twenty-five percent of his or her time involved in these programs. As the number of sponsored programs approaches three there is an increase in the frequency with which paid staff become involved in the congregations' programs. The mean and median numbers of adult volunteers that congregations with human service programs are able to mobilize are thirty and fifteen, respectively. For youth the averages are lower, at eleven and six, respectively. One-third of congregations' programs are run independently of other organizations.

Funding Congregations' Human Service Activity. Of the 412 Indiana congregations that we surveyed, seventy-nine percent sponsor some sort of human services activity. Sixteen percent of these receive funds from outside their own organization. Twelve percent of congregations with external funds receive money from government sources. Therefore, 2.4 percent of those congregations that offer programs currently receive government funding, just slightly under the

national average of 3 percent. The proportion of Indiana congregations that say they would seek government funds if they were available is higher than the national average, fifty-two percent compared to thirty-six percent in the national survey.[8] Again, it is important to treat these figures with caution because they represent answers about interest and willingness from congregational spokespersons (mainly pastors) and may not reflect what the congregation members would actually do or how they would express their interest if the questions had been posed to them directly. Nonetheless, as Chaves appropriately notes, if even half the number of congregations reported here receive public funds it "would represent a major change in church-state relations in the United States, and a major increase in religious congregations' participation in our social welfare system."[9]

We identified four characteristics of Indiana congregations in the bivariate, that is, crosstabulation[10] analysis that help determine whether a congregation is interested in applying for government funds: denomination, location, size, and racial composition of membership. Sixty-nine percent of the mainline congregations are interested in applying for government funding compared to forty-five percent of theologically conservative congregations. Differences among religious denominational groups for Indiana and the nation are reported in Table 2.

Table 2. Mainline, Catholic, and Theologically Conservative congregations that would apply for government funding if available comparing Indiana & National Congregations Study

	% of Indiana Congregations	% of national Congregations
Mainline congregations	69%	40%
Catholic parishes	57%	41%
Traditional non-mainline congregations	53%	N.A.
Theologically conservative congregations	45%	28%

Like denominational groups nationally, all other Indiana groups have a greater interest than do theologically conservative congregations in pursuing government funds. However, it is striking that in Indiana the level of interest ranges from seventeen to twenty-nine percent higher for each of these groups than that expressed by similar denominations nationally. Overall, the level of interest in Indiana is twenty-one percent higher than it is in the nation as a whole.

The statistical significance for the relationship between willingness to apply for government funding and denomination is complicated because there are too few Catholic parishes (N=7) with data for comparing responses to these questions. In proportion to their representation in our survey sample, there are many more mainline congregations and many fewer theologically conservative congregations that are willing to apply for government funding.[11] Because our sample of Catholic parishes overall for the survey is relatively low (N=10), we must treat the findings regarding Catholics guardedly. Nonetheless, our sample of Catholic congregations, 2%, compares sufficiently to the approximately 4.5% of the population of Catholic parishes in the American Church List that we think it is appropriate to include them (See Appendix A). Beyond that, Catholic congregations have been a very important source of faith-based social service delivery historically and throughout the nation such that leaving them out would give us only a partial picture.

Our analysis also indicates that larger congregations are generally more willing to apply for government funds than the small and medium size congregations. Similar analysis with respect to a congregation's location indicates that many fewer rural congregations than we would expect are likely to consider applying for government funds. Congregations without a Caucasian majority are more likely to consider applying for government funds.

In an attempt to look at all these factors together and keep our analysis as parallel as possible with the national study, we modeled four of the nine variables used by Chaves (religious tradition, size of membership, race, and location) in a logistic regression analysis.[12] The national survey reported that large, mainline and Catholic, urban, and predominately African-American congregations are more likely to consider applying for public funding. Our finding most in keeping with the national study is related to race, namely, that predominately African-American congregations have a much greater likelihood compared to predominately Caucasian congregations of applying for charitable choice funding. There are three differences between the Indiana patterns and the national outcomes. Unlike the national sample, two sizes of Indiana congregations, larger congregations (over 300 members) ***and*** congregations with between 100-160 members are somewhat more likely than small congregations (<60 members) to consider applying for government funding. Second, in Indiana, only mainline congregations (as opposed to mainline and Catholic congregations) evidence a greater than expected likelihood compared to theologically conservative congregations of applying for public funding for their social services programs. Finally, suburban congregations are one and one-half times more likely than urban congregations, and rural congregations are about three-quarters as likely as urban congregations to apply for government funding. In the national study, urban congregations are the most likely to apply.

Returning to the earlier analysis, sixteen percent of our informants indicated that their congregation had a policy against using government funds to provide social services. Nearly the same number was unsure if their congregation had such a policy. The statistical relationship between participation in human services and congregational policies against government funding was significant ($p = 0.006$). Therefore, the policy against government funding may limit the

delivery of services among this group as indicated by the reduced number of congregations with such programs compared to those that had no objection to accepting government money.[13]

Finances. The greatest difference between congregational spending on human services is that between small and medium size congregations. Table 3 provides the median values for a five-percent trimmed sample, taking out the ten highest and ten lowest values in order to achieve a picture of congregations that represents the more typical case. The median amount spent per congregation in Indiana on human services matches that for the nation ($1200).

Table 3. Median value for amount spent on human services

Congregation Size	5% trimmed Median	(n=184)
small (0-150)	$975	102
medium (151-500)	$2000	70
large (>500)	$2800	12
Total	$1200	184

When we look at the amount spent by denomination in Table 4, we see that mainline congregations spend the most ($2000) and traditional non-mainline congregations the least ($300). Catholic parishes, which have the greatest average congregation size (see Appendix A, Table A1) spend the same amount of $1000 per congregation as the more theologically conservative congregations which are, on average, eight times smaller. Researchers have puzzled over the differences between Protestant and Catholic giving. Several studies have agreed that an important factor is the much greater use of systematic stewardship programs in Protestant congregations than in Catholic parishes.[14] Another interesting difference that comes to light in our survey is that between theologically conservative and mainline congregations' spending for human service activities. Research at the national level has shown that total giving among theologically conservative congregations is higher than among either mainline or Catholic congregations.[15] Despite this, our survey may suggest that in Indiana, theologically

conservative congregations are less willing than mainline Protestant congregations to spend their collections on social service related activities.

Table 4. Average amount of money spent per congregation, by denomination, on human services

Denomination	5% trimmed Median	(n=184)
Traditional non-mainline	$300	12
Theologically Conservative	$1000	107
Catholic	$1000	6
Mainline Protestant	$2000	59
Totals	$1200	184

Congregations with programs versus those that do not. A common assumption is that many of the congregations that provide human services are located in urban areas. Our survey data show that congregations that currently participate in social services, community development or some other form of neighborhood programming are no more likely to come from an urban, suburban, or rural location than congregations that do not provide these services.

When we compare the average size of congregations that participate in human services with those that do not, we find a significant difference between these two groups (p=0.0005). In general, the size of those congregations that participate in some sort of social service or outreach activity is double those that do not. Using median membership size we found 150 members in the former and 80 members in the latter.[16]

What kinds of programs do congregations participate in? Informants described 300 different program activities, which we collapsed into 19 general categories (see Table 5). Consistent with the national study, providing food-related services, whether in a soup kitchen, food bank, food basket, and the like, is the most frequent type of social service activity congregations engage in, (28 percent did so). The second most common activity is related to evangelizing, which we removed from the analysis. Evangelizing is outside the scope of the survey and of FaithWorks

due to the prohibition against using government funds for inherently religious activities, such as worship and proselytization. While some congregations see these events as social service programs, we considered activities such as assisting other congregations, building congregations, busing poor children to services, supporting missionaries, giving Bible studies, and doing prison ministry as evangelizing.[17]

Table 5. Frequency of Programs Congregations Sponsor or Participate In

Program Type	Count	Percent of Responses	Percent of Cases	Percent of all Churches
Food	206	28.5	66	44
Shelter (day/overnight/transitional housing) *	59	8.2	19	13
Building houses/redevelopment	57	7.9	18	13
Other	57	7.9	18	13
Financial assistance *	44	6.1	14	10
Clothing	43	6	14	10
Support business/community/nhood associations	41	5.7	13	7
Fundraising	33	4.6	11	7
Family planning support services	31	4.3	10	7
Legal/medical/mental health services	30	4.2	10	7
Mentoring/Tutoring/Education *	27	3.7	9	7
Child care * /foster care	23	3.2	7	6
Counseling (substance abuse/domestic violence/standard) *	23	3.2	7	5
Youth recreation	13	1.8	4	3
Vocational/job training *	11	1.5	3	3
Refugee support/National disaster relief	9	1.2	3	2
Senior services	9	1.2	3	2
Use of Space	6	0.8	2	1
Total responses	722	100	232	160

* These categories contain programs that could potentially receive TANF monies[18]

The next most commonly offered services are for shelter and building houses/ redevelopment (about 8 percent each). These findings align with Chaves' where the top two responses were food and shelter. However, in contrast to Chaves, we differentiated shelter and building houses because the former is often an emergency activity and provides a short-term solution to homelessness. The latter is the type of service that addresses the longer-term housing

needs of individuals who are currently homeless. This type of activity requires greater planning and more volunteers, which are frequently found in the larger congregations.

Skipping over the myriad "other" responses,[19] the next three most frequently provided services are offering financial assistance (usually rent and utility money), clothing, and supporting local business, community and neighborhood associations (approximately six percent each). If we were to collapse the last item on our list, the use of congregation space (most often by boy scout and girl scout troops), into the category of support neighborhood associations, then it would push this response above the other two. The remainder of the provided services each make up less than five percent of the total programs congregations offer, although collectively they total thirty percent of the human service activity of congregations. These include fundraising, family planning support services, programs for seniors, legal and medical services, tutoring, youth recreation, vocational/job training, national disaster relief, and, as already mentioned, sharing congregational space.

Many programs of interest to government funders are programs related to the support of Temporary Assistance to Needy Families (TANF). The categories that contain congregational programs that might possibly receive TANF money include vocational/job training, counseling, childcare, education, some of the family planning assistance programs, financial assistance and shelters (see asterisks in Table 5). We identified 23 such programs among the congregations surveyed (3% of all programs) that might use TANF dollars, though the number could be twice this amount. We would need additional research into these congregations' programs and the congregations' characteristics to draw definitive conclusions. An interesting finding here is that those programs most likely to receive TANF money are the least frequently offered programs by congregations. We found that among shelter programs and financial assistance, there were only

a small number of services mentioned by the congregations that would qualify for TANF grants. We do not know why congregations do not offer these services more frequently. But this is consistent with the national finding that "congregations are more likely to engage in addressing the immediate needs of individuals for food, clothing, and shelter than in projects or programs that require sustained involvement to meet longer-term goals."[20]

When congregations offer programs they usually offer more than one. Within each size category the most typical congregation offering is three or more programs. Small congregations had the highest reported frequency of programs, followed by medium size congregations. Taken together they engage in over ninety percent of all congregational programming. This is expected since small and medium congregations together constitute ninety-four percent of the sample. Another way to look at the location of programs is to see whether they are offered as single programs by congregations or grouped as multiple programs. Of the 722 programs named by congregations, 73 percent are in congregations that offer 3 or more programs, 16 percent in congregations that offer 2 programs and 11 percent in congregations that offer a single program.[21] In looking at programs that cluster into three or more, we found that forty-nine percent of small congregations offer three or more programs, compared to sixty-nine percent of medium congregations and sixty-two percent of large congregations. Adding in congregations that offer two programs, the medium size congregations contain the largest proportion of two or more program clusters.

The size of a congregation is also related to the kinds of programs offered. Because small size congregations are the greatest proportion of congregations in the U.S. as a whole, as well as in the state of Indiana, it is important for strategic reasons in social service planning, delivery, and evaluation to pay close attention to them. Small congregations offer the most

programs. This is because small congregations make up the majority of congregations *and* because over two-thirds of the small congregations offer more than one program. Over half of each of the following programs are found in small congregations with fewer than 150 members: food, shelter, financial assistance, clothing, fundraising, mentoring/ tutoring/ education, youth recreation, vocational/job training, and national disaster relief.[22] Among all but one of the remaining types of programs, at least fifty percent of the programs in each category are offered in a medium size congregation. These programs include building houses, family planning support services, legal/medical/mental health services, child/foster care, counseling, senior services, and use of physical space. Small and medium size congregations are about evenly split in their support of local associations. Large congregations do not predominate in any of these areas.

Most people presume that social service outreach is greater in urban areas than elsewhere because this is where the greatest concentration of people is, including the poor. However, the U.S. Bureau of the Census reports that nationally the poverty rate is higher in rural areas (16.8%) than in cities (13.9%).[23] We found the greatest proportion (42%) of each type of program among congregations that identified themselves as being located in a rural area in Indiana. (See Appendix A for description of location.) The suburban and urban congregations have very similar but smaller proportions (27% and 31% respectively) of the congregations' human service programs. There are some differences, however, between the types of programs found in each of these locations. The programs offered more frequently in urban congregations include legal, medical and mental health services. Childcare, counseling and providing use of physical space are most frequent in suburban locations.

There are differences among denominations regarding the types of human service programs they sponsor. Theologically conservative congregations are more likely than Catholic parishes, 1.5 times more likely than mainline congregations, and twice as likely as traditional non-mainline congregations to offer independently run programs. Catholic parishes are 1.5 to 4 times more likely than mainline, traditional non-mainline or theologically conservative congregations to engage in programs that provide food and clothing, as well as legal/medical and senior services. Theologically conservative congregations are more likely than the others to provide counseling and tutoring. They are also about as likely as mainline congregations to provide financial assistance and both of these denominations are more likely than traditional non-mainline congregations or Catholic parishes to do so. Traditional non-mainline congregations are more likely than the other three denominational groups to provide temporary shelter, national disaster relief, support to community associations, and to do fundraising. Traditional non-mainline congregations are equally as likely as theologically conservative congregations to provide youth recreation and both denominational groups are more likely than mainline congregations or Catholic parishes to do this sort of outreach. Mainline congregations are more likely than the other three groups to provide childcare programs, engage in building permanent housing and to share the use of their space. Particularly noteworthy is that the one program where all the denominations were nearly equally likely to engage was in the area of family planning support services.

Congregations' attitudes towards human services. Twenty-one percent of the congregations report they do not participate in any form of social service outreach. We analyzed the pre-coded and open-ended answers to the question "What are some of the reasons why your congregation does not participate in these kinds of programs?" The reasons vary--from theological objections

to lack of finances to their perception that there is no need for this type of public involvement. But the most common response, from almost half of those not participating, is the pre-coded answer, "lack of time, energy, and volunteers." Theologically conservative congregations are the only group to cite theological reasons. Mainline congregations are more likely than others to cite lack of finances and lack of time, energy, and volunteers. Small congregations are much more likely than larger congregations to cite lack of time, energy, and volunteers.

Less than two percent of congregations participating in human service activities are dissatisfied with how well their program is going. Over forty percent report they are very satisfied; this is not related to how many programs they participate in or to the size of their membership. We did notice, however, that urban congregations tend to be a little less satisfied compared to congregations in other environments (rural, suburban, or mixed).

We asked the congregations to report on the kinds of problems they were having in carrying out their activities. The most frequent response is difficulty in recruiting volunteers. The second most frequent response is congregations reporting "no problem." The third most frequent response is difficulty in obtaining funding. A different way to understand potential obstacles for congregations in their efforts to start a human service program is to rate the importance of several key factors. It is noteworthy that from among the five factors we asked congregations to rate--leadership, religious beliefs, money, volunteers, and community needs--money ranked lowest in importance. The highest rated factor is leadership.

Uses of government money. If congregations had government money, what would they do differently? Sixty percent of congregations report they would focus on programming activities. While about 25 percent report they would "do more" without specifying any program activity in

particular, more named a charitable, youth, or development, support, or training activity (37%). Almost twelve percent report they would do nothing differently.

The category of development/support/training is most closely connected to the kinds of programs funded by TANF and it is noteworthy that almost ten percent of congregations report they would concentrate in this category. Among the denominational types, theologically conservative congregations are the least likely to "do more" in this category compared to the other groups.

APPENDIX A: The Indiana Sample

Sampling Frame. The Public Opinion Laboratory of IUPUI conducted a 12-minute telephone survey with the pastor, rabbi, or other leader of 412 religious congregations selected randomly from throughout the State of Indiana. A sample of 2880 congregations, stratified by size and oversampled for small and medium congregations, was drawn from the American Church List for the state of Indiana (N=9226). We were not able to stratify by race as those data were not available. We had valid telephone numbers for 2400 congregations and were able to contact via telephone 561 congregations; we completed surveys in 412. Thus, while our response rate (completed surveys/telephone numbers available) was not high, 17 percent, our *cooperation rate*, (responses from those congregations who actually answered their phones), was 73 percent. The cooperation rate is calculated based on 412 completed surveys divided by the completed calls plus breakoffs and refusals (412 / (412 + 18+131) = 412/561 = 73%). Standard telephone survey protocol is to make ten attempts to reach respondents before selecting a new sample member. Many small congregations do not have regular staff to answer phones. We believe our relatively low response rate is due to the difficulty in reaching sample members within the timeframe for conducting this survey. Nonetheless, comparing characteristics of our sample with the national sample, as well as with the Indiana population on particular items, we are reasonably confident that the survey sample is representative of the population of congregations in the state of Indiana.

Characteristics of the sample. Chaves suggests that his finding of 57 percent participation in human service activity is lower than earlier studies that reported between 92 percent and 95 percent participation rates because these other surveys had oversampled large congregations.

Table A0a. Congregational Size for Indiana and National Congregations Survey

	Indiana	NCS*
Fewer than or equal to 150	59%	70%
151 – 500	34%	24%
Greater than 500	6%	6%
Median =	125	75

*The NCS figures are approximate based on Table 4 in Chaves, 1999a.

More than half (59 %) of our sample is of congregations with memberships fewer than 150, 34 percent have a membership between 151 and 500, and only 6 percent falls into the group of congregations greater than 500 (See Table A0a). Our overall median of 125 members is somewhat higher than the national median of 75.[24] About 44 percent of Indiana congregations have 100 members or fewer and about 17 percent have 50 or fewer members. The National Congregations Survey reports about 60 percent with 100 or fewer and about 40 percent with 55 or fewer. Lacking an on-the-ground count of congregations in Indiana, it is possible that the American Church List may undercount the small congregations. Since congregation lists have usually been estimated to undercount smaller congregations between a factor of 10 to 30 percent, it is possible our sample is also short on small congregations, though we feel we have oversampled small congregations to a greater extent than previous surveys. Our sample is not biased in the direction of large size congregations and our medium size congregation group is about 10 percent higher than the national group. Having a larger than expected number of medium size congregations in Indiana may actually reflect some regional variation.

Compared to the country as a whole the state of Indiana contains a larger rural population, somewhat more theologically conservative denominations, and fewer large urban centers. Overall, our final sample matched these characteristics. Forty-five percent of the congregations are located in rural areas, twenty-eight percent in urban areas, twenty-four percent in suburban areas and three percent in environmentally-mixed areas. We identified 33

denominations among the 412 congregations and collapsed them into 4 general categories: mainline, traditional non-mainline, fundamental/evangelical/Pentecostal (theologically conservative or FEP), and Catholic.[25] Using this typology for assessing denomination we found that 65 percent of Indiana congregations we surveyed are comprised of fundamental/evangelical/ Pentecostal congregations, 26 percent are mainline congregations, 6 percent are traditional non-mainline and 2 percent are Catholic parishes (See Table A0b on the following page). We have provided a comparison to the national congregation counts reported in the National Congregations Survey.

Table A0b. Denominational Families of Indiana Congregations by FSSA Survey and NCS

	FSSA Survey	NCS*
Theologically Conservative denominations include: Adventist, Apostolic, Assembly of God, Baptist, Brethren, Church of Christ (Christian), Church of Nazarene, Evangelical, Holiness, Independent, Independent Christian, Inter-denominational, Methodist, Missouri Synod Lutheran, Southern Baptist	65% (N=269)	62% (N=766)
Mainline Denominations: American Baptist, Episcopalian, Disciples of Christ, ELCA Lutheran, Presbyterian USA, United Methodist, United Church of Christ	27% (N=109)	24% (N=297)
Traditional Non-Mainline Denominations include: Eastern Orthodox, Jewish, Mennonite, Unitarian-Universalist, Wesleyan	6% (N=24)	8% (N=99)
Roman Catholic	2% (N=10)	6% (N=74)
Total	100% (N=412)	100% (N=1236)

*This is based on our grouping of denominational affiliations reported in Chaves, et al, 1999a

Most of the congregations in our sample have Caucasian majorities. Ninety-five percent (N=389) of the congregations are predominately Caucasian, slightly less than three percent (N=12) are predominately African-American, slightly over one percent (N=5) have no racial or ethnic predominance, and less than one percent are predominately Hispanic or Asian (N=2).

The size of these Indiana congregations range from 8 to 1,920 members (see Table A1). The mean membership size is 207, and the median is 125 individuals. The greatest number of congregations in our sample is found among the theologically conservative and mainline congregations, followed by traditional non-mainline and Catholic congregations. Theologically conservative congregations range from 13 to 1,920 members--our largest single congregation--with a mean of 178 and median of 115. Mainline congregations range in size from 25 to 1,560 members with a mean of 248 and median of 185. Traditional non-mainline congregations range from 8 to 372 members, with a mean of 114, and a median of 88 members. Catholic parishes range from 125 to 1,500 members, with a mean of 751 members, and a median of 800 members.

Table A1. Descriptive statistics for congregation members by denomination

MEMBERS					
DENOMINATION	N	Mean	Median	Minimum	Maximum
FEP	265	178	115	13	1920
Mainline	109	248	185	25	1560
Traditional	24	114	88	8	372
Catholic	10	751	800	125	1500
Total	408	207	125	8	1920

Mainline congregations are equally as likely as Catholic parishes to be significantly different from traditional non-mainline and theologically conservative congregations with regard to the mean size of membership. Interestingly, there are no large (over 500 member) traditional non-mainline congregations and only one small (less than 150 member) Catholic parish (see Table A2).

Table A2. Median Membership Size by Denominational Type

MEMBERS

	CHURCH SIZE							
	small (0-150)		medium (151-500)		large (>500)		Total	
DENOMINATION	Grouped Median	N	Grouped Median	N	Grouped Median	N	Grouped Median	N
FEP	76	168	216	81	735	16	116	265
Mainline	96	50	266	52	1200	7	185	109
Traditional	63	20	282	4			84	24
Catholic	125	1	250	2	840	7	800	10
Total	79	239	248	139	800	30	125	408

Overall, for our entire sample the theologically conservative (FEP) congregations constitute the greatest number of congregations in each size category, followed by mainline congregations. Because we feel that median values more accurately represent congregation data, we report in Table A2 the grouped median value for each of the congregation sizes by denomination.

APPENDIX B: The Questionnaire

SURVEY OF INDIANA CONGREGATIONS'
HUMAN SERVICE PROGRAMS

1a. Has your congregation participated in or supported social service, community development, or neighborhood organizing projects of any sort within the past 12 months? Please *don't* include projects that use or rent space in your building but have no other connection to your congregation.

Yes . . . . .(Skip to Q. 2a) 1
No 2

1b. What are some of the reasons why your congregation does not participate in these kinds of programs?

Theological_____
_____(Skip to Q.12) . . 1
Financial_____
_____(Skip to Q.10a) . . 2
Lack of time, energy, people_____
_____(Skip to Q.10a) . . 3
Other_____
_____(Skip to Q.10a) . . 4

2a. What projects or programs have you sponsored or participated in?

2b. For each of these, please tell me whether it is a program or project completely run by your congregation, or whether it is a program that is run by or in collaboration with other groups or organizations.

2c. ASK ONLY ABOUT PROGRAMS THAT ARE NOT PROGRAMS OF JUST THIS CONGREGATION:

With what other organizations does your congregation collaborate on this program?

3. How much money, overall, did your congregation directly receive on all of these projects or programs within the past 12 months? Here I'm asking about direct cash donations from your congregation, not counting staff time or volunteer time.

$_____

4a. Within the past 12 months, has anyone who is paid by your congregation spent more than 25% of their work time on one or more of these projects?

Yes 1
No . . . . .(Skip to Q.5a) 2

4b. How many of your paid staff spent more than 25% of their work time on one or more of these projects?

_____

5a. Has anyone from your congregation done any volunteer work for one or more of these programs within the past 12 months?

Yes 1
No . . . . . .(Skip to Q.6). 2

5b. Of the regularly participating adults in your congregation, how many of them would you say did volunteer work at least once for one or more of these programs within the past 12 months? _____

5c. Of the regularly participating youth in your congregation, how many of them would you say did volunteer work at least once for one or more of these programs within the past 12 months? _____

6. How satisfied are you overall with how well your program(s) is/are going?

Very satisfied 1
Somewhat satisfied 2
Not satisfied at all 3

7. What have been some of the problems that you have had in carrying out your program(s)?

_____

8. For each of the factors I will mention, please tell me how important it is for starting a congregational human services program. Please use a scale of 1 to 5 with '1' being least important and '5' being most important.

	Least important				Most important
Someone willing to take leadership	1	2	3	4	5
Religious beliefs	1	2	3	4	5
Money	1	2	3	4	5
Availability of help from others	1	2	3	4	5
Community Needs	1	2	3	4	5

SECTION ON FUNDING

9a. Are any of the programs you've mentioned supported by outside funds directly provided to your congregation by other agencies or organizations?

Yes 1
No . . . . .(Skip to Q.10a). 2

9b. Did any of these funds come as donations from foundations, businesses, or the United Way?

Yes 1
No . . . . .(Skip to Q.9d) 2

9c. How much did your congregation receive from foundations, businesses, or the United Way in your most recent fiscal year?

_____

9d. Did any of these funds come from local, state, or federal government?

Yes 1
No . . . . .(Skip to Q.10a) 2

9e. How much money did your congregation receive from the government in grants, contracts, or fees during your most recent fiscal year?

$_____
(Skip to Q.12)

10a. Have you heard about recently passed federal legislation that would enable religious congregations to apply for public money to support their human services programs?

Yes 1
No 2

10b. Does your congregation have a policy against receiving funds from local, state, or federal government?

Yes . . . . (Skip to Q. 12) 1
No 2

10c. Do you think your congregation would apply for government money to support human services programs if it was available?

Yes 1
No 2

11. If you had government money right now to support human services programs, what is the most important thing you would do differently?

_____

12. Have you heard about FaithWorks, an initiative by the State of Indiana, to inform faith-based organizations and assist them in applying for public money to support their human services programs?

Yes 1
No. 2

Now I would like to ask you just a few descriptive questions about your congregation.

13a. (IF DENOMINATION IS APPARENT FROM THE NAME, FILL IN HERE:_____)
(Skip to Q. 14)

13b. Is your congregation a member of a denomination, or is it nondenominational?
Nondenominational. 1

13c. If respondent says denomination, ask what denomination is that?
Denomination name:
_____2

14. How many people do you consider to be members of your congregation?
IF RESPONDENT ASKS IF CHILDREN ARE INCLUDED, SAY HOWEVER YOU COUNT THEM IN YOUR MEMBERSHIP.
IF RESPONDENT SAYS THEY COUNT ONLY FAMILIES, ASK FOR THE NUMBER OF FAMILIES.

_____
INDIVIDUAL MEMBERS -
Adults only 1
Adults and children . . . 2

_____
FAMILIES

15. What is the racial and ethnic composition of your membership? That is, what percent of your membership falls into each of these groups? [READ TO RESPONDENT]
_____% African-American/Black
_____% Caucasian/White
_____% Hispanic/Latino/a
which ethnic groups?_____
_____% Asian/Pacific Islander
which ethnic groups?_____
_____% Other
which?_____

16. Is your congregation located in an urban, suburban, or rural location?
Urban 1
Suburban. 2
Rural. 3
Other/mixed [ONLY IF RESPONDENT VOLUNTEERS] . . 4

[1] Chaves, Mark. et al. 1999a, "The National Congregations Study: Background, Methods, and Selected Results" *Journal for the Scientific Study of Religion*, 38: 458-476; 1999b, "Congregations and Welfare Reform: Who Will Take Advantage of 'Charitable Choice?'" *American Sociological Review* 64 (6): 836-846. 1999c, "Congregations' Social Service Activities" *The Urban Institute* Brief No. 6, December 1999.

[2] **Mainline congregations** are American Protestant congregations in the following seven denominations: American Baptist, Disciples of Christ, ELCA Lutheran, Episcopalian, Presbyterian, United Church of Christ, and United Methodist.

[3] See Chaves, 1999b, "Congregations and Welfare Reform" and Appendix B.

[4] This study was undertaken by The Polis Center – IUPUI, under contract with FSSA to provide research services to Crowe, Chizek and Company LLP, project managers for FaithWorks.

[5] See Appendix A for discussion of sample characteristics and sampling frame as related to participation.

[6] Small congregations range between 1-150 members, medium size congregations range between 151 and 500 members, and large congregations have over 500 members. Refer to Appendix A for a discussion of the median values for these categories.

[7] **Mainline congregations** are American Protestant congregations in the following seven denominations: American Baptist, Disciples of Christ, ELCA Lutheran, Episcopalian, Presbyterian, United Church of Christ, and United Methodist; **traditional non-mainline congregations** include Jewish, Mennonite, Orthodox, Quaker, Unitarian/Universalist and Wesleyan; **theologically conservative congregations** include Adventist, Apostolic, Assembly of God, Baptist, Brethren, Church of Christ/Christian, Church of God, Church of Nazarene, Evangelical, Holiness, Methodist, Missionary, Missouri Synod Lutheran, Non-Denominational, Pentecostal, Southern Baptist, Independent, Independent Christian, and Inter-denominational; and **Catholics** include only Roman Catholic parishes.

[8] The key survey item was, "Do you think your congregation would apply for government money to support your human services programs if it was available?" Informants also were asked, "Does your congregation have a policy against receiving funds from local, state, or federal government?" Those answering "yes" to this question were coded "no" on the "Do you think your congregation would apply . . . " item. Congregations currently receiving government funds were coded "yes" on the "Do you think. . . ." item. Chaves, 1999b, fn 3.

[9] Chaves, 1999b, p. 838.

[10] Three kinds of statistical comparisons are used in this report. *Univariate* statistics are those that report the range of responses for any single measure, that is, the answers to a single survey question. "Crosstabulation" or *bivariate* statistics compare answers to two survey questions within the categories of each answer to signal whether there is any statistical relationship between them. *Multivariate* statistics, such as reported on p. 9, refers to a statistical procedure in which the answers to several questions are compared simultaneously in order to identify which item is the most influential vis-à-vis the others.

[11] When we remove Catholic congregations from the analysis (so that we do not violate the assumptions of the Chi Square statistic, in this case having fewer than 20% of our cells with expected values less than 5), the results are significant for the remaining 3 denominational groups.

[12] Because our survey was limited to questions about human service activities, we did not ask all the questions that were part of the National Congregations Study. We could not evaluate exposure to secular institutional environments, percentage of a congregation's membership that is poor, the distance people walk to services, or whether the institutions were theologically and politically conservative.

[13] Forty-one of sixty-six congregations with a policy against accepting government funds offered social service programs. If there were no relationship between these two variables we would expect as many as fifty of these congregations to offer programs.

[14] Joseph Claude Harris, "U.S. Catholic contributions—Up or down?" *America*, 21 May 1994, 170:18 p.14; Dean R. Hoge, *et al*, *Money matters: personal giving in American congregations*. Louisville: Westminster John Knox Press, 1996. Robert Wuthnow, *God and Mammon in America*. New York: Free Press, 1994, p. 229. Nonetheless, some church leaders have argued that lower Catholic contributions to parishes may be related to Catholic giving to national denominational programs and other Catholic church affiliated organizations. Personal conversation with Tom Gaybrick, Director, Catholic Charities Archdiocese of Indianapolis, November, 2000.

[15] According to Hoge, *et al.*, conservative Protestants give more than 3 percent of household income on average; black Protestants 2.5 percent; mainline Protestants, 2 percent; Catholics, less than 1.5 percent; and other

denominations, less than 1 percent. See also McCord, Julia, "Churches Lagging in Collections" *Omaha World-Herald*, 23 April 2000.

[16] This relationship is maintained when the comparison is run using the natural log of membership size to compare these two groups. The log values for membership size normalizes this distribution (and eta rose from .226 to .312).

[17] There were 118 evangelical outreach programs, or 14% of the total program responses.

[18] A wide variety of services are technically eligible to receive TANF funding. The State of Indiana's use of TANF funding for direct support of faith-based organizations currently is focused primarily on services to promote self-sufficiency, services for non-custodial parents, and youth services. Other assistance, like food vouchers and other basic needs assistance, may be technically eligible for TANF funding; however, these types of assistance may trigger additional TANF policies like time limits and pose administrative burdens that outside providers would not be equipped to address.

[19] Examples in this group include sponsored a city dumpster, help the needy--general social services, gifts to inmates families, provide school supplies, support to minorities via NAACP, help with furniture or home repairs and maintenance.

[20] Chaves, 1999c, p. 2.

[21] What we do not know is how the size of the population served is related to congregation membership size. This will require additional research.

[22] These programs are listed in descending order of their frequency.

[23] U.S. Bureau of the Census. 1995. *Statistical Abstract of the United States*. Washington, DC: U.S. Government Printing Office cited in David M. Newman, 1997, *Sociology: Exploring the Architecture of Everyday Life*. Thousand Oaks, CA: Pine Forge Press.

[24] Our median is calculated on reported raw congregational membership numbers as opposed to the national study which uses a probability-proportional-to-size method to weight congregations inversely proportional to their congregational size giving each congregation equal weight to undo the overrepresentation of large congregations.

[25] Refer to Endnote 7.

CHICAGO LEGAL ADVOCACY FOR INCARCERATED MOTHERS *312.332.5537*

. . . for the children

220 South State Street, Suite 830
Chicago, Illinois 60604

TESTIMONY FOR THE
U.S. HOUSE OF REPRESENTATIVES
COMMITTEE ON GOVERNMENT REFORM AND OVERSIGHT,
SUBCOMMITTEE ON
CRIMINAL JUSTICE, DRUG POLICY AND HUMAN RESOURCES
August 25, 2003

Gail T. Smith, *Executive Director* Joanne Archibald, *Advocacy Project Director*

Chicago Legal Advocacy for Incarcerated Mothers (CLAIM) has served thousands of women prisoners and their families for the past 18 years. We assist grandparents and other caregivers in obtaining legal guardianships of children. We advise and represent mothers, and fathers as appropriate, in family law cases. We provide client education programs to empower women in making sound, well-informed decisions about their children's placement and in participating meaningfully in their defense. We operate a peer support and empowerment group for women returning to the community after incarceration, and we serve as an organizational partner with the program Girl Talk, which presents educational programs for adolescent girls in Chicago's juvenile detention center. We appreciate the opportunity to share this information.

Two major elements have been missing from federal policy relating to substance abuse, criminal justice and families: (1) Treatment and/or community-based sentencing for nonviolent offenses, instead of the destructive and costly over-incarceration we impose now, and (2) Recognition of children's need for their own parents, and support for families.

(1) The growth in women's incarceration for nonviolent offenses and the impact of the "war on drugs" are well-known. The terrible lack of treatment for substance abuse and the drastic over-incarceration of parents charged with nonviolent offenses are destroying communities. A policy of treatment rather than prison, particularly for primary-caregiver parents, would go a long way toward resolving a whole array of related problems. The "drug war" destroys families and makes it impossible for persons returning to the community after prison to obtain decent jobs, education or housing. The stunning hypocrisy of treating affluent, white drug addiction as a public health problem while criminalizing similar behavior among low-income communities of color is a sickness whose impact will continue to spread, until we reverse the policy.

The excellent model for community-based sentencing that was detailed in the 1993 federal Family Unity Demonstration Project Act provides a "best practice" blueprint that, unfortunately, has been too rarely used. The programs on which the legislation was based reduce repeat offenses and

support healthy family relationships. They save taxpayers money and prevent the terrible cost to human lives brought about by over-incarceration of mothers and its related devastation the lives of children deprived of their mothers as they grow up.

(2) We cannot help children's healthy development while denying their bonds with and need for their parents. The recent forum *Children of Prisoners, Children of Promise* sponsored by the National Institute of Corrections eloquently expressed children's longing for meaningful contact with their incarcerated parents, and their desire for their parents to have access to the support and treatment they need to return to their families as productive citizens. Mentoring programs may provide some role models, but they can never replace children's relationships with their parents. Keeping parents in their home communities in alternative sentencing programs would best address this, but to the extent that parents will continue to be incarcerated, attention should be given to the forum's recommendations for appropriate, frequent and accessible parent-child visits.

We must reduce the unnecessary termination of parental rights, which forever cuts off contact between children and their parents. The manner in which the 1997 Adoption and Safe Families Act (ASFA) has been implemented creates pools of legal orphans. These children are cruelly cut off from their parents but, in many cases, they never will be adopted, thus defeating the original intent of the Act. The Adoption and Safe Families Act should be amended to require foster care agencies to offer meaningful reunification services to eligible parents prior to filing petitions to terminate their parental rights. It should prohibit the termination of parental rights for children for whom no adoptive parents have been identified.* At present, parents and children are forever separated even when the parent represents the child's only real chance for permanency, simply because it will take the parent longer than 15 months to complete services and establish a stable home. Permanency is a crucial goal for children, but a more realistic timeframe for parents who suffer from addiction or who are incarcerated would be in the best interest of children and families. As more children grow up in foster care with no relationship with their mothers, they are placed at risk of a host of problems, including eventual incarceration themselves. Despite the generous efforts of non-profit agencies and volunteers, the dearth of resources to preserve the families of imprisoned mothers is a national shame, particularly since most were convicted of petty offenses. If we provided resources and focused on assisting mothers with addictions instead of so quickly giving up on them, we could help families in a meaningful and lasting way.

In the long run, policy change not only will support healthy communities, it will reduce government spending by making it unnecessary to investigate, prosecute and incarcerate parents for repeat offenses and by supporting healthy family relationships and child development. We all deserve better policies for our families and our future.

* We do not propose that reunification services be required for parents who fall under the three exceptions relating to child abuse, which exempt agencies from the requirement that they make reasonable efforts to preserve and reunify families as detailed in ASFA.

KAM ISAIAH ISRAEL
CONGREGATION

Testimony of Daniel Schlessinger
President of KAM Isaiah Israel Congregation

Before the Subcommittee on Criminal Justice, Drug Policy and Human Resources of the House Government Reform and Oversight Committee, Mark Souder, Chairman
August 25, 2003

KAM Isaiah Israel Congregation is one of the oldest Reform Jewish congregations in the Midwest. Founded in 1847, the congregation has a long record of commitment to and action in the field of social justice. In 1861, KAMII established a company in the Union Army, dedicated to preserving our constitutional freedoms and ending slavery. In the 1960s, KAMII Rabbi Jacob Weinstein, served as the Vice Chair of the federal Fair Employment Practices Commission, the precursor of the EEOC, under Chairman Lyndon Johnson.

The congregation has been active in its community almost since its inception in working to help those who because of health or age, poverty or prejudice, need our assistance. We have long been committed to an active role by both government and the private sector, including religious institutions such as ours, in assisting the less fortunate members of our society. But we also strongly support the separation of church and state, the bedrock foundation of the religious pluralism which makes our country a beacon of freedom to the world.

Because of our concern that some of the administration's and Congress's efforts to bring about "faith-based services" would violate the separation of church and state and, in the process, threaten the free exercise of religion by many Americans, in April of this year our Board of Directors established a "Church-State Committee," which is being chaired by Judge Abner Mikva. On August 10, 2003, our Board adopted a resolution opposing the distribution of federal funds to any religious organization that discriminates in employment on account of religious preferences. Quite simply, federal tax money should not be used to prevent American citizens from being hired to teach our children in Head Start or to provide job training because they are Jewish or Catholic or Methodist or Muslim. When federal funds are used to finance a program administered by a church, the same non-discrimination rules which apply to all other organizations must apply. Otherwise government will be funding religion, exactly the reason the Puritans fled from England to our shores in the 17th Century and the reason so many others have followed their example in the four centuries since then. In particular, we oppose the religious discrimination provisions of the Head Start Reauthorization Bill and the Jobs Training Bill as adopted by the House.

PRESIDENT
Daniel Schlessinger
VICE PRESIDENTS
SECRETARY
TREASURER
RABBI
Cantor Ron Sandman, P
RABBI EMERITUS
Arnold Jacob Wolf
DIRECTOR OF RELIGIOUS EDUCATION
DIRECTOR
ADMINISTRATOR
Sandy Lieberman

We respect and applaud those faith-based organizations such as Catholic Charities, Lutheran Family Services, Jewish Family and Community Service, and many others who have for over a century provided high quality social services under current law which prohibits using federal funds to discriminate as to whom they hire or whom they serve. Congress need not violate one of the fundamental principles on which this nation was formed, Thomas Jefferson's "wall of separation," in order to enable faith-based organizations to compete for and accept federal funds with which to provide social services to those in need. We urge this committee to lead the House and, indeed, the entire Congress by rejecting any provision in any social services legislation that allows recipients of federal funds to discriminate in employment based on religious preference, There should never be a religious test to obtain a federally-funded job.

Thank you for your consideration.

1100 EAST HYDE PARK BOULEVARD CHICAGO, ILLINOIS 60615-2899 773/924-1234 FAX 773/924-1238 www.kamii.org
קהלת אנשי מערב ישעיהו ישראל

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