THE ROLE OF FAITH-BASED ORGANIZATIONS IN PROVIDING EFFECTIVE SOCIAL SERVICES

HEARING

BEFORE THE

SUBCOMMITTEE ON CRIMINAL JUSTICE, DRUG POLICY AND HUMAN RESOURCES

OF THE

COMMITTEE ON GOVERNMENT REFORM

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THE ROLE OF FAITH-BASED ORGANIZATIONS IN PROVIDING EFFECTIVE SOCIAL SERVICES

WEDNESDAY, JULY 2, 2003

HOUSE OF REPRESENTATIVES,
SUBCOMMITTEE ON CRIMINAL JUSTICE, DRUG POLICY AND HUMAN RESOURCES,
COMMITTEE ON GOVERNMENT REFORM,
San Antonio, TX.

The subcommittee met, pursuant to notice, at 9 a.m., at the Victory Fellowship Annex Building, 2102 Buena Vista, San Antonio, TX, Hon. Mark E. Souder (chairman of the subcommittee) presiding.

Present: Representative Souder.

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

Mr. SOUDER. This hearing will come to order. I'm going to give a basic opening statement, explain a little bit what we're doing here this morning and then we'll go to your procedural matters and the panel.

Good morning. Thank you all for coming. I've happy to be here in San Antonio. We originally tried to schedule this hearing earlier and they went voting into Friday night and we thought they were going to vote Saturday, so I appreciate everybody being cooperative and trying to reschedule this hearing and coordinate with our schedule. It's caused some chaos at our level on how to do it, too, but we're going to get this done.

This is our second in a series of hearings that we are doing across the United States on what characteristics make faith-based providers especially effective in serving the needs of their communities. As we will hear from our witnesses today, faith-based organizations around the country 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 community 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 and 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.

At a minimum, government must not only allow but should demand the best resources this nation possesses. They target to help

those of us who face the greatest daily struggles. We must embrace new approaches and foster new cooperations to improve upon the 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 incentives in every city across the country. A recognition that faith-based organizations are competently filling the 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 programs 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 and its prison inmates and the community as a whole. We need to understand how the unique element of faith impacts the structure and success of these programs. It is also important that we understand how your programs transform lives by building self-confidence and self-esteem. Our witnesses today represent just a fraction of the countless faith-based organizations that are raising the bar for the quality of services they are providing to their communities.

I expect that our witnesses today will provide valuable insights on the provision of social services and where government can best assist community organizations of all types, provide the best possible care for people in need and I look very much forward to the testimony.

As I mentioned in my formal opening statement, let me just briefly describe what we're doing in this process of these hearings. We've held a hearing in Nashville, TN. In August we'll be in Chicago, IL. Later this fall we'll be doing one up northeast. We haven't made a final decision between Boston and Philadelphia yet. Then we'll be in Los Angeles and we'll be doing one in Florida. That's our plan for around 9 months. We plan to do that in addition to today.

All of your testimony, anything additional we insert, any written testimony we get, we have a court reporter who takes all of it down. It will come out in booklet form probably in about a year. It takes it a while to get it through the Government Printing Office. Then it's available through the Government Printing Office. We're building a record through each hearing and then a final report will summarize and make some conclusions and supplement with some of the national organizations we're working with.

For example, in Tennessee there is an organization that works with prisons in 28 States and they have six major programs that they're working with inmate rehabilitation.

And so we're following up after that hearing with each of those 28 States with the best programs and then we'll get examples from them. So while they may not testify at a hearing again, they'll be in the final report with information from their programs and illustrations of different things, some that may have worked, some that worked less, some that worked a little better. And we're building a record so that people who look and study the faith-based issues can work with this.

Now, in Washington we have several hearings going on as well. We've had several there. Mostly in Washington we're debating the legal questions. What can be done precisely with the money? What are the restrictions on the money? And generally speaking when we have hearings in Washington, while there might be a few people from the grassroots who testify, most of them are representatives, executive directors or board chairmen from their organizations, and they are having a different type of debate than we get when we go out into the different neighbors.

One of the big challenges of the faith-based organizations and one of the intents when I sponsored many of the parts of the bills that now are being implemented by the Bush administration, whether it be welfare reform or what we did in social services block grants was in trying to define how the money can be used. Partly we're trying to see that more of the dollars can get down to the grassroots neighborhood level and how we can bring a broader base of people into the system, particularly in the urban centers that are neighborhood based and not just corporate center based.

It is a huge challenge. It's not a criticism of the people who have been doing this, but we're trying to figure out how to be more effective. So much of what today's hearing will be about will not necessarily—although we'll get into some—every hearing we've ever had on this we get into some of the debate and I can tell by going through the testimony we're going to have some more of that today on what are the roles, what are the accountability and the measurements? But I also want to hear exactly what's being done, what are the successes, what are the things that we as policymakers should be looking for.

And let me lay one other ground principle out. What I've seen in State after State is it doesn't matter whether there is a Republican Governor or a Democratic Governor. It doesn't matter whether the Republicans control the State House or the State Senate or the Democrats control the State House and State Senate. In Indiana, my home State, the Democrats have controlled the Governor's office for 16 years. Social service spending at best is flat. The amount of money that goes for probation, for child abuse, for spouse abuse, for welfare, for public housing has barely kept up with inflation and mostly has declined in real dollars. That it doesn't matter which party, that—and so we have to figure out as governing officials how we're going to deal with increasing problems when the dollars are at best flat. And we have to figure out how to extend these, how to make them more effective.

This isn't a debate about how much money we are going to spend. That is a different debate. That's an appropriations debate. The bottom line is—our goal is try to figure out what we're doing inside this because every organization knows with more money they can reach more people, whether it's tax money or nontax money. What we're trying to figure out is the best way to be effective.

Now, as a procedural matter, I've got a couple of things. As a unanimous consent that all Members have 5 legislative days to submit written statements and questions for the hearing record and any answers to written questions provided by the witnesses also be included in the record. That objection is so ordered. But that means—by the way, because we have a large number of people here, what that means is that any other member of this subcommittee or full committee can send written questions to people who are testifying today or can submit statements in so that the hearing book isn't just me who's here, but if anybody else wants to participate. And by the way, the whole committee had to sign off on us going ahead with the committee to be able to do this today, which they have.

I also ask unanimous consent that all exhibits, documents and other materials referred to by Members and witnesses may be included in the hearing record and that all Members be permitted to revise and extend their remarks.

Without objection, so ordered.

Now, our first panel is already up here, it includes our host for the hearing today Pastor Freddie Garcia and his wife Ninfa, who I have met a number of times and really appreciate their work in this community and their witness. We are very happy to be here and thank you again for your hospitality this morning and the last time that I was down here and the other times as well.

Also joining the Garcias at the table is their son, Jubal, and Jack Willome?

Mr. WILLOME. Willome.

Mr. SOUDER. Willome, Jack Willome. I have trouble with the more Anglo type names. As an oversight committee it's our standard practice to ask witnesses to testify under oath. If you'll raise your right hand and I'll administer the oath to you.

[Witnesses sworn.]

Mr. SOUDER. Let the record show that the witnesses have each answered in the affirmative.

We're an oversight committee. There are committees that authorize legislation, committees that appropriate the dollars and we—our job is to see that the programs that we pass in Congress are administered, therefore we have an oath. Very few people have ever been prosecuted for false testimony, but this committee has had that happen. We're the people that have done the Waco investigations. We did the China investigations. The Whitewater, lots of those type of investigations come through the full committee and that's why our committee has those type of things, but it's a routine matter here.

So with that, the witnesses will now be recognized for any opening statements. We'll ask you to summarize your testimony. Any full statement you want to submit later will be included in the

record. And this panel, I know you're kind of doing this as a team approach, so I'll turn it over to Freddie and see how you'd like to proceed.

STATEMENT OF PASTOR FREDDIE GARCIA, VICTORY FELLOWSHIP

Mr. FREDDIE GARCIA. My name is Freddie Garcia and I'm a former crack addict. I started drugs when I was about 11 years old on marijuana and pills and graduated to heroin. And my wife and I ran the streets using drugs, mugging people, breaking into apartments, and there was no hope for us. There was no program that had the solution for drug addiction. There was nowhere we could go that would help us cure this drug addiction problem. And it was through a spiritual experience that I found through Jesus Christ that I found the answer to drug addiction.

That's why I believe in this ministry, in the faith-based program because I believe that drug addiction is a spiritual problem and I believe that Jesus is the total cure for the total man. And I found the answer in Christ. It was through an experience with Jesus Christ that I found the answer in 1966, and I gave Jesus all the praise and all the honor and all the glory for changing me and from drug addiction.

Mr. SOUDER. Thank you.

STATEMENT OF NINFA GARCIA, VICTORY FELLOWSHIP

Mrs. NINFA GARCIA. I'm Ninfa Garcia and I too walked the streets with Freddie. I came from a very, very square home, if you please. My mom didn't smoke. She didn't drink, but there was an emptiness in me that launched me out in search of happiness. And I found myself in the drug life, like I said, walking the streets with Freddie. I gave my first son away. My second child I had an illegal abortion. My third child roamed the streets with me.

And at that point in my life I had already traveled 5½ years in the drug world with Freddie. And I was at the point of I thought he was to blame, so I contemplated killing him because I thought that my solution would be killing him. But then I said if I kill him, I'm going to do time and my 2 year old is going to stay behind. So in my sick mind I decided to go ahead and kill my 2 year old. And then I said but if I kill him and I kill my 2 year old, I'm going to be left with the desperation and the pain, so I contemplated suicide. And that was at that point in my life when the Lord came and rescued him and I saw a transformation before my eyes. This man came and told me, "Look, Ninfa, we've shacked up for 5½ years," he said, "but Jesus changed my life." He says, "Now, if you want to follow the Lord, I'll marry you right in the sight of God. And if you don't, I'm going to have to cut you loose because I want to follow Christ."

And so what happened was that I didn't have the faith to believe, but I was interested in a marriage relationship because we had been literally shacking up for 5½ years and I had this love and hate relationship with him. I loved him, but I hated where we were at. So I said yes to the marriage contract, but I went into that church and I heard—I was exposed to the gospel of Jesus Christ for the first time in my life. I heard that Jesus could take the bur-

den off my back. And I thank the Lord today and give him praise that on July 1st, in fact, yesterday was my anniversary, in my marriage vows and it was my anniversary in knowing the Lord as my personal Savior.

On July 1, 1966 the Lord came and changed my life, a total transformation. My sick mind was gone. My heart was lifted up. My life was transformed, and it's been since 1966 that we've walked with the Lord and there has been a total turnaround. I've been—through the gospel I've learned to be a wife. I've learned to be a mother and I've learned that the love of God goes beyond self and extends his love to others in need and that's what we've committed our life to serving the Lord full time till he calls us home.

STATEMENT OF JUBAL GARCIA, VICTORY FELLOWSHIP

Mr. JUBAL GARCIA. Good morning. My name is Jubal Garcia. I grew up in this ministry seeing my mom and my dad reach out to the addict, to the criminal and I enjoyed every minute of growing up in this ministry. But I always thought like, OK, you know what, these guys are off the streets, they need help. They're on drugs or on alcohol. You know, so it's great what they're doing and I love being a part of it, but that's not the same answer that I need, you know, because I'm not addicted to anything like drugs or anything.

So I began to live my life never making a personal decision to accept Christ in my part. Till about the age of 18 I began to realize, you know what, I'm almost in the same—I'm in the same position these men are. I'm searching for something, too. And it was right before I turned 18. I was looking for answers in my life. I was miserable because I was going to school. I was doing everything I wanted to do, but I was still miserable.

And I remember it was funny because my dad was in Washington, DC, and I called him at about 1:30 a.m., and he was in his hotel and he was asleep. And I said, "Dad, I need answers in my life, man." I said, "And I'm coming to the conclusion that the only answer for my life is Jesus." And I never thought that because I was never an addict, I was never a criminal, but I never met my father as a drug addict and I never met my mother as a drug addict.

I've always known my parents serving the Lord, so I never had a point of reference of how—what kind of life they used to live. And I began to realize that, you know what, it doesn't matter what kind of walk of life you come from, whether you're on drugs or alcohol, whether you're—you don't grow up with a family like that.

If you grow up in a Christian home—I grew up in a Christian home not knowing and not personally making the decision. They had told me that Jesus was the answer, but I said that's not for me. I'm not in that kind of life. I wasn't like you guys, but it came to the point where I had to find answers in my life and the only answer I found was Jesus. And it was at that moment that I realized that, like I said, it doesn't matter where you come from, Jesus is the answer for every solution in your life.

And from that moment on I began to—growing up in this ministry and once I accepted the Lord in my heart, I said, man, you know, this is what I want to do, man. I want to do the same thing my dad is doing because the joy of never knowing my father as an

addict is something that I thank the Lord for every day and to reach out to people in the same situation and to be able to help families and to help men restore their families back and to be able to—for children to grow up the way I did, not seeing their father as addicts.

And growing up in this ministry my heart has really, really been driven to continue the work that he started that God give him. So my plan in my life is to continue this vision and move forward and for me, myself and my staff to continue reaching out to the addict and to reach out to the lost and reach out to the person on the street and not change to the pattern that we have here, man, to continue what God has started and to continue the vision that God has given us. So thank you for having us here this morning.

STATEMENT OF JOE WILLOME, VICTORY FELLOWSHIP

Mr. WILLOME. Mr. Chairman, my name is Jack Willome and I'm here as a volunteer with this ministry. I'm privileged to be here, but really unqualified to speak. These are practitioners and I come alongside and I'm an observer, so I'll share with you some of my observations about what I've experienced in my involvement with this family and this ministry for the last 3-plus years.

The vision of Victory Fellowship is to transform crime and drug infested neighborhoods through the gospel of Jesus Christ. And their perspective is that addiction and criminal gang behavior is a symptom of the problem and not the problem itself, and that the problem is the condition of the human soul. According to the scripture the soul is the mind, will and emotions and the character of a person is dependent on the condition of their soul. And so that's what they're after, and the vision of this ministry and the transformation of neighborhoods.

Their core is the transformation of the character of that criminal and that addict. It's well beyond the traditional "treatment model." The traditional treatment model thinks that—address the symptom and says if you take a person and sequester them and isolate them and get them out of their environment for 30 or 60 or 90 days that you can change their behavior to be able to put them back into that environment and they'll be able to live successfully, and it is met with failure after failure after failure.

This ministry is based on the belief that according to scripture the power of the gospel of Jesus Christ has the power to transform the character of a human being, and that only that has the power to transform the character of the human being.

This is an indigenous grassroots ministry, which means that all of the people who are leaders in this ministry have the same background that Freddie and Ninfa described or have a similar background to what Jubal described. They have lived with—they have either been addicts and criminals or they have lived in families that have been dominated by that type of character and they've experienced the life transforming power of the gospel of Jesus.

And so they—according to scripture they have become agents and Ambassadors of the life transforming power of Jesus to go back into the same crime and drug infested neighborhoods that they came from to be agents of reconciliation of transformation. That's the core of what this ministry is about.

When Freddie and Ninfa got started, the first thing that they did was to get out of their little apartment and go back into the crime and drug infested neighborhoods and express the love of God that was flowing through them. This anointing, as they refer to it, to criminals and drug addicts, and they loved on the drug addicts and the dealers and the pimps and the prostitutes and invited them to experience what they had experienced and to come into their home and live with them and to live it out with them, and that's the leadership of this ministry, this church, Victory Temple Church. Every leader in this church has lived with these people, some for years.

And just think—just think of what that means. This isn't about taking somebody through a 30 or 60 or 90 day program. It's about taking them through a new door into a whole new way of life that's a permanent way of life. Their idea, their big idea is that the entryway into Victory Temple Church is the front door of a rehab "treatment center," treatment home. So when you walk through that door, their idea is that you're going to become an agent of transformation to go back into the neighborhood that you come from to change lives.

From the standpoint of the government's involvement in ministries like this, the first that my—I guess I would—when I first got involved here a little over 3 years ago, the advice of a friend of mine named Curtis Meadows who was the president of Meadows Foundation in Dallas, when I met with him several years ago to talk about some of the personal giving ideas that my wife and I had and I had written all these, you know, great plans and things out and so on, Curtis looked at it and he was very polite and so on, but his observation was, "Jack, when you're giving money away, your first objective should be to try to do no harm." And that would be my counsel to the government.

The culture and the way these faith-based indigenous grassroots organizations work is totally different from the way that our government works or businesses work or anything that, you know, we're traditionally used to. When they talk about being faith based, it means they are faith based. And so when they have a need, instead of approaching it logically or with a strategic plan or whatever, they pray about it. And guess what, the needs get met. This is what I've experienced with these folks over and over and over again. Frankly, the accountability that the Federal Government requires, and rightfully so, does not fit with the culture of an organization like Victory Fellowship. It doesn't mean that they're not accountable. They're accountable in a totally different way.

I've been involved with them recently on a $3½ million fundraising project for new facilities over at 39th and Castroville, so I've interfaced with them and members of the business community in foundations and so on. And, you know, we've—we have put together the first ever actual budgets. I mean, they've operated all these years without a budget and I'm telling you at the same time every year they have a fiscal operating surplus.

OK. Now, they control their expenses, but they control them totally differently than we're used to with a budget tool. OK. So we come in from the outside with our methods and we end up subtly changing and redirecting internally their culture about what's

working. I personally have come to the conclusion that it would be dangerous for me to be involved financially in supporting the ongoing operations of what they're doing.

Frankly, they're doing it well themselves. We've come in alongside to help them raise capital for this new building project because they've demonstrated an ability. It's the only capital project I've ever been involved in as a donor where I have total confidence that the organization has the ability to sustain the operations in the new facility and I don't have to worry about that because of—because of their track record. The financial support of this ministry, guess where it comes from? The people who have come through the front door of that home after—as their characters are being transformed and they become involved in Victory Temple Church and they give financially to the work of the church. That's where 90 plus percent of the financial support comes from.

The ministries that they've launched out head into every major city in Texas and Mexico and Central and South America tithe back into the mother organization here 10 percent of what they receive. I mean, I've never heard of mission organizations—the missionaries being sent supporting the mother organization. That's—I mean, who would think of such a thing?

OK. That's what's really working here. The hand of God is on these people and it's an amazing thing to see. And I along with them give Jesus Christ all the glory and the honor and the praise. Thank you.

Mr. SOUDER. Thank you. Thank you for your testimony. The only similar thing I can think of is the New Testament where Paul went out and said send back to the troops and they did.

Mr. WILLOME. Exactly. Exactly.

Mr. SOUDER. I want to say a couple of things for the record because I've long had the goal to get here to a hearing here and to put this on record and that maybe you-all aren't aware of this, but your organization is often in the debate about how we handle faith-based because you're at the very edges of what could even conceivably be cooperated with in the Federal Government.

And so let me put into the record because it's going to be clear, I'm fairly familiar with the organization and there are a couple of points I want to draw out here and I think that you've highlighted between the mix of this testimony the whole range of them. And it's a good way to lay out as part of our laundry hearing process but also for today's hearing what we're going to get to a number of these issues as we move through.

But first let me say how I first heard Freddie's kind of testimony and how that led me to rethink and start to work with the faith-based efforts. Because I was Republican staff director on the Children and Family Committee under then Congressman Dan Coates in the mid 1980's, I was at a conference that Bob Woodson put together trying to look at how we could—this was about probably 1987, maybe 1986—that how we could better work with nonprofit organizations in America and grassroots. Bob Woodson's vision was how you get more Black and Hispanic grassroots organizations in contact with the Federal Government.

And in that meeting we had people from the—then the Reagan administration, we had people from foundations and they all gave

their formal presentation. And then they turned to Freddie and he gave testimony basically what he said today, I was an addict and I met Jesus Christ and my life changed. I'm not an addict anymore and I've helped work with hundreds of other addicts and they're no longer addicts, that—and I and others—and I'm a Christian thought, well, that's kind of a different approach than from the rest of the presentations. And then they had an man named Leon Watkins there who had worked with the Crips and the Bloods and he said—well, actually had Charles Ballard next who was a pastor from Cleveland who had gone door to door for at that point like 10 years doing family reconciliation with fathers who had abandoned their families and talked with them and got them back to their families.

And he said without Jesus Christ this wouldn't have happened. And then they go to Leon Watkins and he had a standard thing that I've heard before about the Bloods and Crips and how he got the peace treaty, but then he said the real thing was I think it was Quake became a Christian. And when Quake became a Christian, we had our first opening. And Bob Woodson sat back and you could see the foundation people and the government people all kind of sliding under the table. They didn't know how to deal with an overt religious message from the Black and Hispanic grassroots organizations. It was at that time taboo to raise that question.

And Bob Woodson said, "We have a problem here. The people from the streets are saying something different than the people in the government and the Washington foundations are saying. How do we deal with this question?" And that has been a dilemma that we've been working through because when we're dealing with taxpayer dollars, different rules than you're dealing with your own dollars in that as we've tried to blend to the degree possible and still protect religious liberty so that we'll not have other people's religions foisted upon us in the United States either.

Speaking from a Christian perspective or from any religious perspective there are a number of things to work through. One, after—and by the way, when I then read Freddie's book, I didn't believe it. I mean, I had just been to John Hopkins. They told me that you can't go cold turkey off of cocaine.

And so I decided to be doubting Thomas and come down here and look. I talked to a couple of other people who had read your book there and they didn't fully believe it either. They thought, well, that might work for a couple of people once in a while. And I came down here and at that time you had outreach centers in a lot of the public housing places. And after I met maybe 50 to a 100 people who said to me that they had been on cocaine and heroin and alcohol and could they tell me about how they changed, you know, it started to change a little bit. We went over to your church here and met with your regional leaders who were talking in languages that weren't Spanish or English at times and that—which was a new experience for me as well and not being charismatic that—and then we went to your kind of fancy digs over there where people come in and I met another hundred people or so. And at some point you go, this is a little different.

It was—and then the question come is could they really sustain this? Could it be replicated? Can you do it elsewhere? Is this just because Freddie's charismatic?

I'll never forget, by the way one of the most—and I want to put this in the record because this is one of the things that I say at my meetings that had a huge impact on me because Juan Rivera had met me at the airport that day. And when we were out there at the place there, which to me coming from green overly soaked Indiana looked about as deserty and deserted as it could be with one little tree in the back, and Juan said that it meant a lot to him because that's where he had met Christ and that's where he had first read the Bible, had told me about going cold turkey just like your story was. And I said, "Well, I'm really ashamed because I'm not thankful enough." And he just said to me—because he was just praising God and I'm thinking one tree and for, you know, working and he said, "Well, you should be ashamed."

And I said, "Well, I am ashamed." And he said, "But you should be really ashamed for not thanking God more for what's happening in your life." And I said, "Well, I am." And he said, "My dream is that someday my kids would have the chance that you do," which is just what Freddie and Ninfa have done for you and what you've expressed the thankfulness for, it's to move to that.

Juan obviously had a terrible accident and has had difficult problems with that, but I never forgot that part of the obligation of those who have been blessed is to say how can we help others have the opportunities that we have had and what is the most effective way to do that.

Now, out of that then you called, and this was a number of years ago, the Texas Department of Health, Alcohol and Mental Health wanted to stop you from—and I'm putting this into the record too because it's important before I ask the question that I fully state where I'm coming from, but I also want to illustrate the progression of some of your things. They were going to shut you down because you didn't have licensed counselors.

I argued with that person extensively out of Washington and you told me—and I was a little nervous about this. It's important that we have this very frank discussion because these are actually the public debate questions. At that time you were in public housing areas with homeless. Do you still have any of those units?

Mr. FREDDIE GARCIA. Uh-huh.

Mr. SOUDER. And basically in addition to providing shelter, you were providing Bible study and providing outreach to those people's lives. Because Mayor Cisneros, then mayor, had worked—had set this process up and at HUD continued it. And by the way for the record, homelessness and AIDS prevention have never had the same debates over faith-based that other categories have for the simple reason, nobody will do it.

Mr. WILLOME. Right.

Mr. SOUDER. And because nobody would provide homes, nobody asked what you were doing with it because they didn't know what to do with the homeless because nobody else did it. And the reason they didn't ask evangelicals what they were doing in the AIDS cases is in the early days of AIDS everybody thought they were going to be infected and die.

And the only people that went out there or the prominent numbers of people who went out there didn't care if they died because they knew what would happen to them. So they took the risk. And so historically the first faith-based programs funded by the Federal Government that were allowed were the in the homelessness and the AIDS.

When we get into drug treatment and when you get into other programs, you're now competing with existing programs, with those dollars and it's a different debate than when you're in homelessness or you're in AIDS prevention.

So when you started doing drug rehab the question became should you be doing this. And you told me to tell them that we don't do drug rehab, we save souls. I said, "Are you sure this is what you want me to tell the Department of Drug and Alcohol and Mental Health because, you know, you're in public housing?" And you said, "Well, that's what we do. You came down here. You saw the people. You know that's what we do. We change their lives." So I told them that. And they said, "Yes, but they aren't licensed." I said, "They don't claim to be doing drug rehab. They claim they save souls and then people change their lives."

They said there was a flyer. I think it was—I can't remember where it was, in south Texas, but you told me that pastor on that flyer should not have included drug rehab on his flyer and that changed, and they acknowledged that newspaper report was wrong. They also acknowledged that this was the most effective program in San Antonio that they had seen under Ann Richards and that your other programs seemed to be working well.

The question wasn't whether it was effective. The question was were you certified and were you following their processes, which gets into the measurement questions. Those things have stuck in my head for 15 to 20 years. Since then I came down with my son, Zach, because I wanted to see if you were still going. I didn't want to keep using you as an example and find out that, no, you had folded. And you're still going, and you still have your church here and you're still bringing people in.

Now, I want to ask you some questions to draw this out a little further, but I wanted to put into the record some of what I've seen and kind of give some direction. One thing that when I asked you what the success of your ministry was, which Mr. Willome alluded to, too, is you told me you lived in a neighborhood. Could you elaborate on that a little bit more of how—either one of you, any of you elaborate how important that is?

I've heard from Jean Rivers and others in Boston and other places that they can tell who often we give the grants to because about 5:30 they're headed back to the suburbs and then the people who are still living in the neighborhood have to pick up the pieces. And we have been trying to address that fundamental question in social services, and I'd like to hear your comments on that.

Mr. FREDDIE GARCIA. What was that, Mark, about living in the neighborhood?

Mr. SOUDER. Living in the neighborhood.

Mr. FREDDIE GARCIA. Well, I grew up in this neighborhood. This is my barrio or neighborhood. And when I was growing up as a kid, I saw that men that were working with people, as soon as they be-

came successful they moved out of the neighborhood and moved out to the north side of town. This is the west side. And when God called me to reach the drug addicts, I didn't want to do that because when you move on out of the neighborhood, you lose that sensitivity to the people.

You're not in tune with the people no more. You don't know what's going on. So I didn't want to lose that, so that's why when I came to work with the drug addicts, I said I want to live in the neighborhood. I wanted the same Zip Code as the drug addicts because I want to be sensitive to their needs. I want to be around where they can reach me. See, because usually when a man in my position becomes successful, he moves out of the neighborhood and you can't reach him.

They isolate him with 10 secretaries and you can't reach the guy. And I don't want to do that. I'm not going to be surrounded by 10 secretaries where nobody can reach me. I want to be touchable where the drug addict can go to my home and reach me if they want to talk to me or whatever. And that's why I began to stay in the neighborhood because this is where they need—this is where they need to go and when they go to my home, they'll find love and they'll find that somebody that knows the answer to their problems and that answer is Jesus Christ.

But I'd like to share something, Mark, because I want you to see if you can understand why I got into this. See, when I was on drugs I went to the different programs all over the State, Fort Worth Hospital, different programs to find the answer for drug addiction because I believe that drug addiction is a vice that must have been masterminded in the very councils of hell. And, brother, there was no hope for us. I was living like an animal out there in the streets and nobody had the answer to heroin, to drug addiction. And I went to hospitals and I spent 6 months at the Fort Worth Hospital, and after 6 months they told me that I was ready to leave. And I came home and I—before I went home, I had a needle in my arm. I went to see drug pusher before I went to see my wife.

So I went back to the hospital for 6 more months and the same thing. This time when I got out of the hospital, I bought drugs on the bus coming home to San Antonio. I was already high when I got off the bus and I couldn't shake this—I couldn't shake this loose. There was no answer. Nobody had the answer. And on the programs when they speak of—they still do it today. When they speak about drug addiction, they only talk about what drugs does to you, your body, all those things, but nobody has the answer.

And this is what I was looking for the answer. I didn't want to know about drugs, what they did to me. What is the answer? Nobody had it. And still today they don't have the answer. And I was looking for the answer and I couldn't find it. Different hospitals, different programs, State hospital, Federal program and I couldn't find it.

So I went to Los Angeles and the same thing. I thought it was my environment. I thought it was the neighborhood. So I went to Los Angeles. And as soon as I got off the bus, I started doing the same thing over again. But I couldn't find the answer. And it was there in Los Angeles where—it grew from Teen Challenge, David Wilkerson's Teen Challenge program. They spoke to me in the

streets and they told me that a person called Jesus Christ could change my life.

Well, I was a nonbeliever. I didn't believe in all this, but I went to the program because I didn't have no place to stay. And when I went to the program, they were preaching the gospel. Ex-drug addicts like these guys sitting in the back here.

They're all preachers over here right here. You can't let them—you can't let them say nothing because we'll be here until—so what's the date? Wednesday, we'll be here till Monday if I let them speak to these guys. They're all preachers.

So they would preach there, Mark. And I would listen. I was a nonbeliever. I don't blame you for not believing. I didn't believe in nothing because I had never seen nothing like this. Ex-drug addicts preach and testify? And it went in one ear and out the other. I was an atheist almost and I didn't believe in nothing they were saying.

Do you see what I'm saying? But I was there for 2 or 3 weeks. And 1 day I was sitting in chapel and a fellow by the name of Sonny Arguinzoni was preaching and he was saying this, he said, "I don't care how much drugs you have shot. I don't care how many sins you've committed. Jesus Christ is going to change your life and right now. All you have to do is to come to the altar and kneel down and ask this person, Jesus Christ, to forgive you for your sins and you're not going to be a drug addict no more." Well, it was hard to believe.

Man, I was sitting as a spectator listening to the message and I was saying to myself how in the world is a man that died 2,000 years ago on the cross, how is he going to change me? I mean, I've talked to psychiatrists, sociologists, group therapists all over the State of Texas and they can't do nothing with me. In fact, they told me I was a hopeless case. Men that I can see, feel and touch can't help me. Well, how is somebody that died 2,000 years ago that I can't even see or feel or touch help me? It didn't make no sense to me.

And Sonny was preaching and he says, "All you have to do is to come forward and kneel down and ask him to forgive you and he's going to change your life." Well, I went forward because I said, man, what have I got to lose? If this doesn't work—I've been in other programs. There is no more program for me to try. If this doesn't work, that's it. I remember that I went forward and I did what he told me. I kneeled down and I didn't know how to pray, Mark. I didn't know how to pray, so this was my first prayer. I said, "Give me a break, Lord. Just give me a break. Give me a break, Lord." And I began to cry out to the Lord, give me a break. Forgive me of my sins and give me a break.

And I remember as I'm crying out to the Lord like that, give me a break, all of a sudden I began to cry and I'm not a crybaby. I'm not a crybaby. And I began to cry and cry and cry and cry and kept asking God to forgive me for my sins and to give me a break. When I got off that altar, man, the first guy I saw was an Anglo and I used to be a racist, see. I hated the White guy, but I loved the White girl, so I was a hypocrite, too, you know.

And I remember that when I got up, the first guy I hugged—I felt full of love for everybody and the first guy I hugged was a White guy and I had never hugged a man in my whole life, not

even my dad. And I thought what's happening to me. A change had taken place from within, within and that's the thing. That's the thing that I found out that Black is beautiful, brown is beautiful, White is beautiful if you have Jesus in your heart because God is love.

Now, watch, I say that to say this, I found out that day that the answer—and remember that I had been searching for the answer to drug addiction all throughout the State of Texas, different programs, in and out of different programs. I had been searching and I'm a man who dedicated himself to find the answer at that time and I couldn't find it.

And what I saw that day that I was converted to Christ, what I saw was the answer. The answer was in the gospel of Jesus Christ. The gospel according to the Bible is that Jesus died for our sins. He was buried and he resurrected the third day. And if you believe that, if you believe that he has forgiven you for your sins, he will change your life. That's the gospel. I found out that the answer to drug addiction was in a message and I found out that day that the gospel not only is a message, it's a person, a person called Jesus.

So I was fascinated because people have asked me, Freddie, when did you decide to preach? When did you—were you called to preach? I said, "When I was changed from drug addiction," I said, "I've got to go to my hometown and preach this message." The answer is in a message in the gospel of Jesus Christ. The answer to drug addiction is in the message and that message is a person, not only a message, the person. I have to preach this message.

So when I graduated from Bible school, I came to San Antonio and began to preach the message, this message that they preached to me to this day in the streets of San Antonio, TX, and this is the result. This ain't nothing. This is just a fraction of all the men and women that God has reached. This is a fraction. This ain't nothing, you know. There is programs like this, men that are all over South America, programs like this that men that we have reached. All over Texas there are men that are in every major city in Texas spreading the gospel of Jesus Christ.

So this is why I believe in this message, Mark, because I found out that day that I had searched with psychiatrists, sociologists, group therapists, everybody that I could. Nobody had the answer and they still don't today, to this day they don't. And I found that in a simple little message that Jesus can change your life. That's why I believe in it, Mark. And this is what I'm doing today. This is what my son is doing. He's going to carry on reaching others for Christ.

But these are souls that have been reached, you know. I could bring you a bunch of papers. Like a test person from Washington came to my program years ago, years ago in 1972, something like that. They came to my home where I had the program over there, in ministry and they said they wanted to see—they wanted to see how many results were coming out of my program and they wanted to see it on paper. I said, "No, I ain't going to show you on paper. I'm going to show you in the dining room." He talked to them. You know, I said, "You can lie on paper, you know. I'm not going to do that. I'm going to give you their addresses and their names and

you talk to them." And we stood up and, I said, "Go ahead and talk to them. Tell them what happened to them because these men have been changed from within, not on the outside."

See, in federally funded programs and State programs they were trained to change me from without on the outside. They were trying to teach me a trade. Watch this, Mark.

When I went to the Fort Worth hospital, they were trying to teach me a trade. They thought that the reason I was a drug addict was because I didn't have a trade, and they were trying to make me a plumber or carpenter. And I couldn't understand how well-educated men like these couldn't see—couldn't understand. See, heroin addiction—drugs is on your mind 24 hours a day. It's a psychological habit. You can't get drugs out of your mind. For 24 hours a day all I could see was like a vigilance was a needle in my arm because it's a psychological habit. You can't kick it loose. And these guys trying to get me off of drugs from learning a trade. I couldn't understand how plumbing could get me away from drug addition. It don't make sense. See what I'm saying?

And when I found the answer, I found God, that drug addiction is a spiritual problem. We have a mind that needs education. We have a body that needs food, but we have a human spirit that needs God. And in every federally funded program, in every State program, they leave out that aspect, so that's why they're not reaching nobody. You have to treat the total man. If you're going to treat the man, you have to treat the total man. You have to treat the mind, the body and also the spirit. And they don't deal with that. That's why I've been successful. It's not me. I tell everybody it's not me. I can't change these guys. I couldn't even change myself, Mark, but it's when I preach the message of Jesus Christ.

I told that Drug and Alcohol Commission, 1 day I said, "If I'm preaching, watch it. People are going to get changed." Do you know what I'm saying? Don't worry, I ain't going to preach right now, you know. But it's a message. It's a message that changes not only drugs but like my son. My son wasn't a drug addict, but he knew he needed to be changed and it changes everybody when you preach that message. It's powerful. And my track record speaks for itself.

It's all over South American, Colombia, Argentina, Peru, Venezuela. Venezuela is here right now. Raise your hand, Julio. Julio is here. He's from Venezuela. His program's over there, and we've got programs all over South America that are doing the same thing.

And what's doing it, Freddie? Ninfa? Jubal? Jack? No. It's the person of Jesus Christ. The simple message. It's a very simple message that Jesus died. He was buried. He resurrected on the third day. And if you accept Him and ask Him to forgive you of your sins, your life is going to change. Simple.

The message—the answer to drug addiction I found out years ago, it's in a message. And it's not only a message, but it's a person. That's why I'm dedicated to this. It works and my track record speaks for itself.

That's why they can't knock it. Nobody can knock it because I'm standing up. I've found 1,000 or 2,000 drug addicts on the streets

that have been cured, and no other program can do it. No other program can stand their guys on stage and tell you that it's true.

Mr. SOUDER. If I can, I want to ask a question of the people in the audience.

We normally don't do this, but how many of you have come through Freddie's program? Could you raise your hand? How many of you with—how many of you have gone through their drug and alcohol rehab programs? How many of you had gone through at least three other drug and alcohol programs? That—let me briefly count so I have it. It looks like there are about 35 people who raised their hands, over half of them said they had been through other drug programs and about a half of those had said they had been through multiple.

That—I want to come back a little bit to this neighborhood question because we're debating this. When people first come into your program and they go through, accept Christ and then it doesn't mean everything is completely solved in their lives. Do they tend to come back to you at certain times in the day or is it around the clock or are the problems greater at night, greater on weekends, fairly even? Is that part of the reason you chose to stay in the neighborhood?

Mrs. NINFA GARCIA. One of the things that I'd like to maybe in correlation with what you're asking, Mark, see, from a scriptural point the Lord teaches you, in the Old Testament it says that when a stranger comes among you, treat them as one of your own. Now, that hit my heart as a Christian because, see, when I walked the streets with Freddie, not even our kinfolk wanted us and I don't blame them. They literally closed the door on us because we were the outcasts. We were the rejects, so I understood what it was to go and be hungry and be cold and get the door slammed in your face because you were a reject. So when the Lord comes into our lives, when the Lord came into our lives, he embraced me. He loved me. He changed me. And he says go and do likewise.

And every time one of these fellows comes into the house, the Lord reminds me, remember bring him in and treat him as one of your own. He tells the Israelites in the Old Testament, remember that you too were strangers in Egypt. I know what it is to be in Egypt and I know how it feels, so that's why he and I committed ourselves to bringing the fellows into our home. It's not—he doesn't preach to them on a Wednesday and then see you Sunday again.

I mean, these fellows come in and they're part of the household. They're part of the family. And there is many sons here today, you know, in the gospel and there is many grandsons here in the gospel. They know they have a mom and a dad that they can call. They have a mom and a dad they can come to and the other, they're—the grandchildren are coming around also, but they live with us. And now we are more grandparents than parents because now there is other people that have come through the trenches and they have become moms and dads, you know, to their spiritual children. But it's—you can't get away from a family ambiance.

I mean, we're there when they're married and we see them when they have their children and we help nurture them what it is to be a husband, what it is to be a wife. It's a family thing because

that's the gospel. It's a family, so you don't ever get away from them, you know. I mean, and they don't ever get away from you.

For example, we have—oh, my goodness. I think some of the older sons, you have Jose Luis from Corpus Christi and you have Pastor David Perez from Austin. I mean, you have a lot of sons back here that they traveled with us through the years, I think if I'm not mistaken 27, 28 years already and they're still family. They're here today. So you don't get away from them and they don't get away from you. You're family. Once you walk into the gospel, you're family for life. I don't know if that helps answer your question.

Mr. SOUDER. Yeah, it does.

Mr. FREDDIE GARCIA. Let me say something. See, when a person accepts Jesus Christ, like myself, when I accepted Christ, that's not the end of it.

Mrs. NINFA GARCIA. No, it's a beginning.

Mr. FREDDIE GARCIA. It's a new life. The Christian life is a new—totally the opposite of the world we came from, totally. I mean, I grew up with criminals and drug addicts and prostitutes and gang members in my neighborhood.

So when I accepted Christ and I was born again, it was a new life, but I didn't know how to live this new life. That's why I tell people when I got converted to Christ I lost about 50 percent of my vocabulary because every other word was a cuss word. So right away that second that I was born again, I lost 50 percent of my vocabulary. I couldn't speak that way no more.

I was lost and I lost 80 percent of my conduct. My conduct was all wrong. Everything was wrong. Everything was criminal. Everything was scheming and conniving, so I had to learn how to live this new life and, Brother, I was scared to death. I said now what am I going to do because every word that I spoke, you can't speak like that. No? No, you can't do that.

Mrs. NINFA GARCIA. You can't say that.

Mr. FREDDIE GARCIA. What am I going to do when 80 percent of my conduct I had lost, 50 percent of my vocabulary? And it was a new life. So they had to teach me how to live this new life through the Bible, and that's what I do with these guys.

That's why we're always teaching the Bible because it's a new life and they don't know how to live it. They don't know how to live. They know how to steal. They know how to take your socks off without taking off your shoes. They know all that, but they don't know how to live this new life. They don't know whether it is the way God says to live it and that's what we do.

And in the process of teaching them, their character begins to change. The Holy Spirit begins to change their character and their character begins to change. And this is what it's all about, you know, taking these people, walk them through their new life, just walk them through the new life and show them what—how we did it and what happened to us and what we have to learn. And this is what it's all about. That's why Ninfa said it's a family.

Mr. SOUDER. Do you force anybody into your program?

Mr. FREDDIE GARCIA. Huh?

Mr. SOUDER. Do you force people into your program?

Mr. FREDDIE GARCIA. No. It's all volunteer. It doesn't work like that. I wish it did because there is some hard-headed men and women. I wish I could take a baseball bat to them, you know, but it doesn't work like that. Everything is voluntary, if you go to the home on 39th Street, there is no bars there. Nobody locks the doors. There's nothing. It's voluntary. They can leave when they want to because they have to choose to want Jesus. You can't force it. It doesn't work like that and that's why it's like that, voluntary.

Mr. SOUDER. Jubal, rather than call you Mr. Garcia, if I say Mr. Garcia or Jubal Garcia—Jubal, could you describe some of the challenges that you see as your ministries have evolved and as you see younger people on the streets and things kind of changing, what other kinds of pressures that you see here and throughout the other parts of your ministries?

Mr. JUBAL GARCIA. I've talked to my father before, I said—and I told him, Dad, you know, generations of the young people living now is completely different than the way you grew up. You know, in our generation now you can pretty much get ahold of anything you want to when you want to. And we opened up a can of worms by giving young people so much access to anything they want.

And I think what has happened is, you know, young people, these young people are searching for their identity, you know, and most young people that I talk to—I deal with a lot of young people and the problems I deal with is this, they grow up in a family—whatever family they grow up in where they have to live a certain kind of life with their parents. And they go to a school and they got to act a certain way with their friends. And then they go—you know, the peer pressures of the neighborhood and they got to act a certain way.

So you got young people that are having to live different identities and they don't have one identity, so they spend their whole life trying to find who that are.

And that's one of the main problems with young people and I think a lot of young people don't see themselves—the value in who they are, and that's one of the big problems that we deal with, young people not seeing their value and people in general, but many young people that we deal with. And that's why a lot of young ladies allow themselves to be treated by men a certain way, allow themselves to be abused because they don't see a value in themselves.

A lot of young men say, well, you know what, this is the kind of life I grew in so my whole family is like this. So, you know, I'm destined to be like this anyway, so they allow themselves to be like that. And the beauty of what we're doing here is with the young people, and young people is a strong focus in what we do.

We did an interview with Fox one time and they asked me, well, what—you know, what's your goal in your life? Your dad has a vision. I said, "Well, I think my goal is to put my father out of business," I said, "because if we can prevent them at an early age, he won't have to rehabilitate them at a later age, so we're hoping to put him out of business."

And that's the beauty of what God has called us to do because reaching a young person at an early age gives them their identity in Christ and says, look, this is who you become. When you accept-

ed this in your heart, you not only become a child of God, but you receive a father. Someone who's there with you that will never leave you. Someone that will never lie to you, break a promise to you, never hurt you, never abuse you and you have that identity of who you are. Now you're a person in Christ that God not only loves you, but he gave his only son for you.

And I was telling my dad, I said, you know, the value of a person and a young person is extremely important for us to teach them who they are because, like I said, when something is not valued, it's thrown away. And I told my dad I said—you know, I was going to show this to some young people at a youth conference and I said there is determining factors in value. One of them is who designed it. You know, a shirt can be more valuable because of a designer. And I told these young people the question is who designed you. Well, the Bible says in Genesis that God created you, so your designer is God. That gives you value. A second thing is of determining factor of the value is how much did it cost. Well, we can determine by the price of an automobile what it's worth. The question is this, how much did you cost? Well, Jesus—the Bible said that God gave his only son for you. That gives you value.

And I think one of the greatest things that we deal with is allowing teenagers to see—young people to see their value in who they are. And once you see yourself—the value in yourself in Christ it raises not only your self-esteem but your way of living. You won't allow yourself to be put in situations that you would before. You won't do the things that you would before because you see, hey, I am somebody. Jesus loves me and he has given me an identity of who I am, and that's one—I think that's one of the greatest problems we deal with is letting young people know, hey, look, we love you, but we don't love you for what you can give us or what we can get out of you. Man, we love you because there is love inside of us and Jesus loved us. We want you to experience the same transforming power that Jesus did for us. So that's one of the strong things I've dealt with young people, man, their identity.

Mr. SOUDER. We have two other panels, but just a couple more questions I want to ask. One is I alluded to that I had talked to several people, but I want you to verify whether this is occasional or often. If somebody comes to you as a cocaine or a heroin addict, do you believe that it takes a long physical rehab program or do they go relatively cold turkey in your program? How do you deal with that?

Mr. FREDDIE GARCIA. I believe in cold turkey because they get it out of the way. You know, cold turkey is the fastest way to get off of drugs, and we do that. We still practice that. They go through cold turkey. And drugs is not as bad as it used to be when I was using drugs, you know. When I was using drugs, you know, heroin was, you know, pretty good heroin and you couldn't kick a habit. But I mean, and when you kicked it, you could—when you're kicking a habit, you couldn't eat. You would vomit if you tried to eat something and it was—you know, it was bad. Drug addicts come to my program now. Now they eat and that's—you're not hooked on drugs. Your hooked on food, man. You know what I'm saying? They tell me that methadone is better than the heroin in some patients. Do you see what I'm saying?

But I believe in the cold turkey method because I went through cold turkey and you can just get it out of the way. You know, when I kicked it, it took me about 3 days to a week to kick, but a couple of weeks they're off of it. They're off of it physically, but the mind habit you can't shake it loose. That's the—the worst problem is the mind habit, the psychological habit because you can kick it in 2 weeks, the physical habit, but the mind habit you have it every day, every day. That's what you can't kick.

Mr. SOUDER. Have any of those individuals going through that program had to go to the hospital for any kind of emergency treatment? Does it happen occasionally or often?

Mr. FREDDIE GARCIA. Every once—I remember when I was running the program, I think maybe once or maybe twice I took a guy to the hospital, but other than that most all of them went through cold turkey.

Mr. SOUDER. And how many would you roughly say have gone through that process, 100 people, 500 people?

Mr. FREDDIE GARCIA. About how many people, Jack?

Mr. WILLOME. Here in San Antone? Let's just talk about San Antonio.

Mr. SOUDER. Just talk about San Antonio.

Mr. WILLOME. I'm just going to guess at least 10,000. As far as going through this initial withdrawal, the physical withdrawal?

Mr. SOUDER. Yes.

Mr. WILLOME. I would guess.

Mr. SOUDER. I wanted to put it in perspective that maybe one or a couple.

Mr. WILLOME. These are experts. You're listening to experts here.

Mr. SOUDER. Yeah. And what's important—and the reason I want to have this in the record is that directly contradicts other testimony we have received from hospitals, it can't be done. Now, what I think—and if unless somebody is really spiritually prepared, there is danger.

Mr. FREDDIE GARCIA. But listen, Mark, this is what happened, remember that when they come to our program and they're kicking cold turkey, we begin to pray them through and that does a lot. But I've seen guys—I've seen this, I've seen this in my program and other Christian programs that when we pray for them, some of them can't kick it. They don't get sick. I've seen it and I got sick. When I kicked my habit, I got sick but not as bad as I did before because they prayed for me. They prayed my through and this has a lot to do with it. Do you see what I mean?

Mrs. NINFA GARCIA. I think Jack wants to share something.

Mr. WILLOME. When I started hanging around over here and I would go back into the back dorm room of the home—you know, these folks don't allow any pedestrians. There is no bystanders in what they're doing. So, you know, like immediately they—you know, we talked to the guy. I mean, I had never talked to a heroin addict before. I had never talked to a cocaine addict and so when you start getting to know them, you visit with them. Well, they—you know, Roman who was the home director would say, "Jack, let's pray for this guy. I mean, we're just not going to be here and

visit this guy. This is serious business. It's life or death stuff. Let's pray for this guy."

Well, I mean, that touches you. And so I started inviting friends of mine, business people to go over here and people who would—you know, were not interested in spiritual things and I'd take them over there and they'd go back into the dorm with me and all of a sudden they're invited to pray with somebody. I mean, you know, maybe they had never prayed in their life. OK. Some of them would stand there, but the love of God in this place is touching.

And when you see a guy who 90 days before was a murderer with the Mexican Mafia who's laying hands on and back rubbing and feeding and cleaning up the vomit of a kid coming off of heroin, you experience the love of God for you, for me. I experienced the love of God for me when I'm in that place. And I take—this is what—this is the alternative to methadone and sedatives and the medications that they give in the hospitals and the emergency rooms and so on is the anointing of the love of God that's flowing through the people in this place.

And I'll take friends over there and I'll say, look, I don't care what your experience with God is, what your attitude toward God is. I know a place where I can guarantee you will experience the love of God for you. Now, that's a rash promise to make. All right. I mean, that's a very rash promise. And inevitably these guys will be over there standing in that yard with tears streaming down their face because through the love that's being expressed there, they're experiencing God's love for them and that's how the detox happens.

Mr. SOUDER. I'd like to ask you a couple followup questions I need to just get on the record here. One is that because—let me think the way I want to do these. One is do you believe from what you know about bureaucracy and government funds—you raised the question of, will those kind of funds touching a ministry like this wreck the ministry? Because they will come with strings. There is just no such thing as tax——

Mr. WILLOME. Jubal and I went to a seminar in Waco that was to train faith-based organizations on how to apply for funds. And one of the principles that I learned there, which made sense, is that in organizations or agencies receiving Federal funds is like an arm of the Federal Government, that those moneys are given for a specific purpose. You can't even have them in your bank account overnight. That's what they told us, right, Jubal?

If you like buy a computer with the money, that computer is like the government's computer that you have custody of. OK. And I cannot see Victory Fellowship as an arm of the Federal Government. I mean, I just can't.

Mr. SOUDER. The court rulings are pretty specific. We don't know the ultimate rulings because there is going to be a lot of lawsuits with this, but that a computer is known as a secular instrument. The software actually advocates, in other words, or a bed is kind of religious neutral, but the staff isn't.

Mr. WILLOME. Uh-huh.

Mr. SOUDER. That one of the questions is could there be help in an electrical bill or a building bill much like we do in other types of debates and does that ultimately get the hand of government in

that they're going to say as—this is kind of a funny story Chuck Colson told us the other night that he was asked to speak at a high school graduation and just before he got up the principal said, "Just whatever you do, don't mention Christ." And he said that kind of took his speech away. So he started out by saying, "Today I'm going to talk about tolerance and how you—and teach you about tolerance because I'm going to talk about Christ." But there are definite rules of what you can do with government money and one is not to directly advocate and that becomes problematic. And you're right at the edge of that.

One way we're trying to address that in faith-based is through charitable contributions, in other words, that everybody would be eligible for and pretty much supported all the groups involved and will probably now go through unanimously. We had a compromise bill that we put together last fall and the President had picked that up now and that's likely to move through.

The second part of these training conferences, which I and the people who oppose the bill, agreed with a compromise last year and now it's starting to move through to kind of—Congress put its anointment on what the President is doing unilaterally right now on these training conferences, that even those opposed Jerry Nadler and Bobby Scott, Chaddock Wards and others support that you can do the training conferences for the faith-based groups of how to approach foundations.

The big debate is can you get funds? And then it's absolutely clear that you can't—if this was the only program around juvenile delinquency or drug treatment, you couldn't do that. The question is what about if the person has choice. That's why I asked you if people have a choice, should this be one of the choices? And then the only part that you would be eligible for would be like beds and buildings, but you feel that you do not like put government fairly directly in?

Mr. WILLOME. I'll just speak from my knowledge of Victory Fellowship. What they do, they do very well. And they are highly accountable to one another within their organization and within their culture. They're not set up to be accountable to outsiders and that's—in the fundraising we've done for this new facility, you know, in a few of the foundations we've worked with, you know, we've—we have some outcome measuring things that—you know, their outcome measurement has been what Freddie talks about.

I mean, they're with these guys every day, every week and they measure through relationships and interpersonal transactions, not with paper documents or not with computer-based documents. So, you know, I've said, look, you know, we can work on some outcome driven measurements here, but they know it's working, see. They know that they just have to do something because that's their rules. OK. And so I say, look, let's only put things in here that are going to be useful to them in managing more effectively what they're doing. And so they've been cooperative in that way, but they're not set up to build capacity. That's what you're talking about in an organization like this having to do——

Mr. SOUDER. Right.

Mr. WILLOME [continuing]. Is to build internal capacity to be accountable to outsiders. They're not set up that way. They don't

think that way. They don't operate that way, and there is great danger of contaminating them and then having—ultimately getting things at odds internally and I just think the risk of that, you know, to me it's very great.

Mr. SOUDER. I'm going to ask——

Mr. WILLOME. It's very great.

Mr. SOUDER [continuing]. Followup with this and I know we're way, way over on the first panel and I appreciate the tolerance of the other people who are here to testify, but let me—this is a huge——

Mr. WILLOME. Could I mention one other thing? Because I've heard about vouchers, for example, you know, so that—like VA I think has a voucher program.

Mr. SOUDER. For drug treatment, that's right.

Mr. WILLOME. OK. Where these guys come from, OK, they find them on the streets. OK. How in the world is a drug addict on the street who's beating a dealer over the head with a billiard ball in a sock to get drugs—I mean, that's an occupation with a short life expectancy, right? OK. So he's a veteran. Now, this guy is going to go and get a voucher?

Mr. SOUDER. The voucher would be if he came in to a program like here, they could notify them of how to get into the voucher system.

Mr. WILLOME. But then, see, then you get into who's the "they." I mean, once you start getting into the way this thing is set up, setting up the "they" inside of Victory Fellowship.

Mr. SOUDER. That's the accountable question.

Mr. WILLOME. Yeah. OK.

Mr. SOUDER. In that accountable—because you're right. The individual isn't going to know anymore, but the people who get the current programs, the money—a voucher flows to the individual. When the individual checks in, then they would have—the money would flow to them, but the institution would be responsible which means reporting.

Mr. WILLOME. Let me just——

Mr. SOUDER. And then the reporting question that the—in the sense of our problem ultimately is that the people with the vision that you just described, individuals who feel called to do something are activists and they're not what's in Washington called Beltway Bandits or people who know how to do that.

Mr. WILLOME. Right.

Mr. SOUDER. Often the people who can do the paperwork, what we find, are not necessarily the people who are in the neighborhood, and what we're trying to figure out so who do we—is there any way to measure these two things? And here's the problem. One of my friends who worked in the Reagan administration did this and they relaxed the paperwork and the accountability and we were robbed.

Mr. WILLOME. I see.

Mr. SOUDER. There were groups—that the problem is not everybody is like this organization, and it costs more to have the auditors come out to interview everybody than we gained in the effectiveness. And the problem here is that like when I spoke to the conference of the treatment providers earlier this spring, they said

you require the paperwork of Hazelton, and you require the paperwork of Mayo Clinic. You require the paperwork of Johns Hopkins. How come you wouldn't require the paperwork of these groups? That isn't fair.

Mr. WILLOME. I would agree. And Freddie's probably not going to like me saying this, but Victory Fellowship doesn't need it. I mean, a couple of years ago I took a friend over to the home and he said, "Jack," he said, "you know scripture says we're going to go to the byways and bring in the poor and have a banquet." He says, "I want to have a banquet for everyone at the Victory home. What would it cost for me to like feed them for a day?" I said, "I don't know, but I'll see if I can find out." Well, I asked and nobody knew. So I dig into—they have audited financial statements. Nobody looks at them. OK. They have an accountant in Chattanooga who prepares financial statements every week. They get filed in a drawer. I found the drawer, I pulled them out and I go—because nobody ever looks at them. Nobody knew because they were doing it for somebody else.

OK. So I look at them and a year before—this was in the year 2000. OK. For the food that they purchased that was served out at Freddie's house and the home, which—because they operate in synchronization form the standpoint of feeding people. There were 100,000 meals served at those two places in the year 2000. OK. And their total food cost was something between $40,000 and $50,000, of the food that they bought, not the value of the food they served, but the food they bought because so much of it was in kind. I mean, their cost per person per day at the Victory Home on 39th Street is about $3.50.

Now, how do you even—what does it cost for a prisoner to be in prison for—I mean, you can't even compare that to any of our traditional social approaches to doing things, but it's working. And where is that money coming from? Again, it's coming from the people giving generously out of gratitude just like you described with Juan Rivera. You know, how grateful are these people when they leave? They never leave. They're part of the family. And so they become effective contributing citizens and they give back. They give back generously and extravagantly. Percentage-wise is beyond anything you and I could comprehend. Beyond anything—you can't tax advise them enough. They're not doing it for tax incentives.

Mr. SOUDER. The problem that we face—and I really appreciate your boldness of your testimony, and I think that what you're fundamentally saying is that God sees the benefit of what they're doing and he's blessing it to the ability they handle the blessing.

Mr. WILLOME. I'd just like one more thing. What they need from the government is, first of all, respect for what they're doing and understanding of what these faith-based organizations are doing, and to cooperate with them and let them alone to do what they're doing. So I mean, because, for example, you know, when a guy is going through withdrawal like Freddie is talking about and everything, OK, we have to be careful and not call it detox. Why? Because that term fits into other kinds of categories that we may be breaking a law because the people over there that are—this former Mexican Mafia guy that's rubbing the guy's back and so on isn't a licensed counselor or he isn't a nurse or he isn't medically—no

medicine. If we call that detox, what they're there for we might get in trouble with somebody.

Well, why is that? You know, why do we have rules like that? You know, why can't we—why do we have to be careful and not call this a rehab home, you know? It's not a—we're not doing traditional rehab. This is a character transformation place. OK. But if somebody slips up and calls it rehab, we can get in trouble with the government. Everyone there is a volunteer. They're not paying anything. We're not getting any government funds, but we can still get in trouble by their misuse of a term.

OK. This whole licensing issue and accreditation issue and so on, I mean, frankly just the cooperation and support from the government to allow these people to do what they're doing, you know, without having to be—if they're not getting money and so on, why is the government asking for accountability? I mean, that's where we've gotten into issues here.

Mr. SOUDER. Can I ask you a question with that to show you that—the dilemma. I met with a representative years ago. I think he was Ute, Native American, and they argued—and it's a little different because they had government money, but the argument is with the Native Americans. It may have been their money. We took their land and it's not exactly our money, their money. It's a little confusing in this case.

Mr. WILLOME. Right.

Mr. SOUDER. But he was upset because the government said that if a member of their tribe wanted to go to a hospital, they had the option that he believed they should go through medicine men and that's the only medicine the tribe wanted to have on that reservation.

Mr. WILLOME. I mean, I don't think you really—I mean, this is a guy that's a——

Mr. SOUDER. Voluntarily coming——

Mr. WILLOME [continuing]. That's a addict on the street that they're going out and appealing to with the love of God and inviting him in essence to come into their home to live with them. It just happens to be a hundred living in their home and they're paying nothing and they're staying there voluntarily and they can leave anytime they want. This is not a client. This is a friend. This is a guest.

Mr. SOUDER. Ninfa.

Mrs. NINFA GARCIA. I'm in the same line that he was speaking about. I was remembering going back to when they initially wanted to close us down. It was Mike from the Texas Drug and Alcohol Commission that spoke with me, and he said, "I don't want you guys using the word counselor in your paperwork." And like he said, "I don't want you to use the term detox, you know, in your paperwork." I don't want you to use—for example, we had some brochures that he had that says if you're hooked and need help, call. See, but we're looking at it from a spiritual perspective and there is a lot of little things.

Mark, for example, like my son, he works with the young people. And Freddie was saying, look, this is a double standard in the sense. Pastor Freddie says I'm qualified to work with a young person Sunday, all day Sunday I can bring them to my house, you

know, or at the church. He says but Monday through Saturday I'm not qualified because I don't have a degree. The rules says you can't bring a child in unless he's been diagnosed, service plan implemented. It sounds good on paper, but can you see a young person coming in at 2 or 3 a.m., Freddie, let me in, they want to kill me. Sorry, because you have not been diagnosed and a service plan has not been implemented for you. See, so it sounds good in a theory form, but we're dealing with issues that it's a matter of life and death. And we're presenting the gospel.

All we ask is, look, we're not asking for your moneys. We could sure use some of the moneys, you know, but if it comes to nothing, all or nothing, just let us be free to be able to work with these people without that cloud, that shadow of somebody coming in and tearing down the whole thing because we don't have "the qualified experts." Mark, we are the qualified experts because we have been down that road, and we know where it hurts and we know how it feels and we have a solution found in the person of Jesus Christ.

Mr. SOUDER. Thank you. Is there anything else anybody would like to add before we——

Mr. FREDDIE GARCIA. OK. Well, they say that we're not qualified because we're not certified. Well, we're qualified, but we are not certified. My men, these are the experts. And I challenge any expert in the Drug and Alcohol Commission all over Texas to produce more cured drug addicts than Victory Fellowship has done here in San Antonio. I challenge them. I did it on national TV, challenge them.

See, I don't have no degree, that's true. I don't have no bachelor's, no master's or no doctor degree, but I've got an education out there on the streets that you won't find in Yale University. That's right. And my track record speaks for itself. This is my degree. When you see all these men washing dishes or cleaning a car or working in the streets or whatever, those are my qualifications that I'm called by God. Change lives that nobody could change, no psychiatrist, no sociologist, no group therapist could change them, but Jesus Christ did it in a second and it works. And I have men like this all over Texas, all over South America, all over Mexico that are cured drug addicts by the power of Jesus Christ and we are qualified. Like Ninfa said, we're the experts, we're the experts in this field. In my field I'm an expert in my field and I just thank you for letting us say what we feel in our heart.

Mr. SOUDER. I thank you for your testimony today and your years of work and congratulations to each of the graduates and the continuation in following their commitment to Christ because it's a great seeding impact far beyond. Your program isn't a drug rehab program. Your program is a juvenile delinquency program. It's a housing program. It's a spouse treatment program. It's a child abuse treatment program. If you change lives, it's comprehensive. Thanks a lot.

Mrs. NINFA GARCIA. Thank you.

[The prepared statement of Mrs. Garcia follows:]

VICTORY FELLOWSHIP OF TEXAS
CONGRESSIONAL HEARING
SAN ANTONIO
JULY 2, 2003

Pastor Freddie Garcia

Founder and Executive Director of Victory Fellowship of Texas, reformed drug addict and Pastor for 33 years. Author of the book Outcry in the Barrio. The National Center for Neighborhood Enterprise gave him the Achievement Against the Odds Award presented at the White House in Washington DC by former President George Bush in 1990.

Jubal García

Mentored by his father Freddie Garcia, Jubal learned his craft and answered the divine call of God upon his life. At the age of 26 years with incredible energy, vision, and compassion, he chooses to work 24/7 side by side with his father investing in lives of those in need with the assurance that poignant issues such as gang violence, drug addiction, and deviant behavior in general may be challenged by the solution found in the person of Jesus Christ.

Overseer of the direction and curriculum of the Victory Leadership Academy, he also holds the office of Vice President on the Victory Fellowship Board of Directors.

Roman Herrera

Sniffing paint at a very young age, he became involved in drugs. Roman spent two years in prison and voluntarily became a resident of the Victory Home and a committed Christian since Aug 1980. He married and has two daughters and has now been the Victory Home Director for more than eleven years; drug free for 23 years.

Johnny Zamarripa

On the verge of losing his marriage and swayed by drugs, alcohol, and neglect of his family, in 1981, Johnny turned his life over to Jesus Christ at Victory Temple and found restoration for himself, his marriage, and family.

Through the Victory Temple Bible Leadership training in 1984 Johnny said farewell to his job as a Social Worker and joined the leadership staff of Victory Fellowship to serve mankind full-time. He was the Youth Director for several years. Currently he is a Bible instructor in the Victory Leadership Academy and ministers as Associate Pastor of this ministry.

Ninfa Garcia

A torrent, drug-centered life left Ninfa with the sickening thought of killing Freddie, her two year old and committing suicide. Now, a born-again, spirit-filled Christian since 1966, a Pastor's wife for more than 30 years, a mother of four children, she continues to work beside her husband overseeing the Women's Ministry and is a key speaker at the bi-annual Victory Fellowship Women's Conferences. She contributed in co-authoring her husband Freddie Garcia's autobiography, Outcry in the Barrio.

Mr. SOUDER. If the second panel could now come forward. Mr. Philip Dautrich, program manager for the InnerChange Freedom Initiative, Carol S. Vance Unit, Richmond, TX; Mr. James Peterson, InnerChange Freedom Initiative Graduate; Mr. Greg Kepferle, executive director of Catholic Charities of Central New Mexico from Albuquerque, NM; Mitch Sudolsky, Jewish Family Services from Austin, TX.

And you heard our drill. I'm going to have you each stand. Normally we do it standing, but Freddie wasn't able to. Will you raise your right hands?

[Witnesses sworn.]

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

I appreciate your patience, appreciate you coming today. It's a good and healthy and comprehensive debate as you can hear we're having at the Federal level ranging from groups like what we heard from this morning of we don't necessarily want the Federal money, we want to be left alone to groups say we want as much Federal money as we can get but we don't want any restrictions to we like the way the current system is. And I've read through your testimony and I appreciate you coming today and look forward to being able to get into the record and then have some interchange. So let's start with Mr. Philip Dautrich.

STATEMENT OF PHILIP DAUTRICH, PROGRAM MANAGER, INNERCHANGE FREEDOM INITIATIVE

Mr. DAUTRICH. Thank you, Congressman. I just want to welcome the opportunity to testify today to the life changing events taking place in Houston, TX at the Carol S. Vance Unit.

It is always a pleasure to speak about what God is doing and what he continues to do at the Carol S. Vance Unit in Texas and how really His presence is transforming the offenders from basically repeat menaces to refined productive citizens that we're seeing right now in the Houston area and currently or very closely in the Dallas area.

If I could start, recently Bruce Wilkerson wrote the—the renowned author and pastor wrote the book of Prayer of Jabez and basically what he said was words—excuse me, "Lord, enlarge my territory." And that was the basis of this change in prayer, but if I could, let me shift to a paradigm of another territory, that's the Texas Department of Criminal Justice.

This territory has seen a tremendous expansion in the last 10 to 15 years. TDCJ has definitely enlarged its territory. And let me just read this off to you real quick. Stemming from an agency that included 16 units and a prison population of 20,000 in 1972 to the 1987–1990 era that rose to 40,000 offenders and 35 units, to the present day, where we are funding an agency that runs 105 units and numerous State facilities that houses—and the numbers back and forth are right now at about 145,000 offenders, men and woman, in the State of Texas. Basically that territory has been enlarged.

In my humble opinion, I think the great State of Texas does an excellent job of incarcerating offenders. We do. It's such a large institution that we have to do that, but due to the large numbers and

the size of the agency we have trouble meeting the objectives and mandates of the correctional system, obviously. And that is rehabilitating and reducing recidivism.

We've got a problem and I'm here today to point out—not to point out a fault or explain why our population of incarcerated felons is so high. That would just preempt a reactive slate of actions that would suggest more crime, build more beds. This is not the answer at this time in our State obviously.

The general consensus among society is that crime is a problem of poverty, but recent research shows that poverty has almost nothing to do with crime. I think that's just basically people get that in their minds. A large percentage of Texas offenders—and I say Texas offenders is who we deal with—have no family structure and the presence of any spiritual dynamics are absent. Offenders see individualism as a key to motivation and survival and elevating their own needs above the needs of others.

And research shows that crime is a result first and foremost of individual moral choices, rather than sociological, environmental or economic forces.

And I really believe the eradication of biblical principles and morals among the family is one of those contributors. Self-control, goodness, patience, love, to name a few are almost nonexistent in today's families. And we'll look at it in just a minute, especially looking at the background of offenders. As a Christian, I personally believe and I've taken an interest in this growing dilemma and that the moral principles found in the Old Testament are what this nation was founded upon and they are never changing.

And I truly believe that faith-based organizations which embrace these basic moral principles are a key to transforming offenders and to enable them to play active and positive roles in our communities. The faith-based initiative is a true, proactive approach to develop leaders for communities of tomorrow. I think for so long we've been reactive to problems. Things get bad and we react. InnerChange and our partnership with TDCJ has began a proactive approach and I'm going to address some of those a little bit later.

But before I go any farther, I'd like to set just a tone for the rest of this afternoon in speaking about where we are today and the new horizons as Christians and you as one of our leaders can help us with. This committee has an opportunity to expand the role of faith-based organizations into all facets of the criminal justice system. I think it's best probably described in the book of Matthew, as Jesus is standing on the mount, he is speaking to a great crowd and he says, "Whoever shall compel you to go with him one mile, go with him another." And I believe right here in the blink of an eye Jesus commands us to continue the good work.

There so many people—we've just heard testimony from a community here that has continued the good work. They've just continued to go on never looking back. No matter what boundaries are set before them they continue to go. And I really believe that Chuck Colson over 25 years ago went this first mile when he promised those group of inmates—as he was an inmate himself, he promised them, "I'm never going to forget you." And today we stand 25 years plus later that prison fellowship is serving offenders

across the United States, prisons throughout the world. Currently IFI InnerChange, as I'll refer to it today, is in Minnesota, Kansas and Texas as well as Iowa.

Mr. Colson traveled that first mile and he really did. That's the unseen mile of his morals, his Christian beliefs. I believe that in itself is a statement that has never been demonstrated before. I honestly do.

This committee, again, has the opportunity to be that vessel, to be able to carry this throughout the United States and again possibly throughout the world.

You've heard the old adage in the verse without vision that people will perish, and I really, truly believe that. We've got people perishing all over because the vision is not clear. They can't see the vision because of a number of things.

Really today—and I know that you know this. As the recent results were just published, the Texas Department of Criminal Justice Policy Council along with Dr. Byron Johnson from the University of Pennsylvania just released a study, a 2-year study. And we're very excited to see that study come out as we've been waiting for the last 6 years for that to happen.

We felt like instead of doing an independent study that the State of Texas need to complete their own study as well, as they do with all of their programs and services. What we've found with InnerChange is with the inmates who completed the program, only 8 percent returned to prison within 2 years compared to the test group of 22 percent, basically was we looked at the same offenders that had the same criteria that could go into the program but chose not to, we had a 22 percent recidivism rate. Then compared the general population, men and woman that looked at around 47 percent in the State of Texas. So the bottom line is almost one of every two that are getting out are coming back, and that bottom line comes to dollars and cents to the taxpayer.

Additional studies on the InnerChange Freedom Initiative are soon to be released, and again we believe is a key piece of research supporting the faith-based agendas.

Let me talk a little about InnerChange very quickly. In 1997 we had a group of 26 offenders that came into the Carol Vance unit that volunteered for the program, and the basis of this program is they do volunteer. Nothing is forced upon them. When they started we—the unit was really not ready for that. You know I say that, the Texas Department of Criminal Justice said, well, we have a unit. Here it is.

It's close to Houston. Why did we pick this unit? Because of the parolees and the amount of parolees that were coming into Harris County and the surrounding counties and we began there in 1997.

I truly believe that InnerChange is a—defines really the concept of restorative justice. You know, a couple of years ago or several years ago restorative justice, what was that? InnerChange seeks to transform. You've heard testimony this morning about the love of Jesus Christ and how it transforms men. It begins in the heart. The heart changes, the mind begins to change in the way of thinking.

At InnerChange we identify the wrong moral choices of sin bottom line, which you heard this morning was not about addiction,

was not about crime and this and that, that it was sin in their life. Sin in all of our lives. We're all sinners as we may know. But InnerChange emphasizes to the offender that if they turn from their past and are willing to see the world through God's eyes and surrender themselves to God's will, that this in turn will be the basis of a restorative foundation for a new life, a new generation.

Let me just say this, InnerChange encompasses a number of things, and obviously you'll have an opportunity to answer—ask me some questions later, so I will turn it over to Mr. James Peterson. Thank you.

[The prepared statement of Mr. Dautrich follows:]

The Role of Faith-Based Organizations in Providing Effective Social Services

Mr. Chairman, members of the Committee on Government Reform, I welcome the opportunity to testify today, as to the life-changing events taking place in Houston, Texas.

I always enjoy the opportunity to speak about what God has done and continues to do at the Carol S. Vance unit here in Texas and how His presence is transforming these offenders from repeat menaces to refined productive citizens in and around the Houston area.

Recently Bruce Wilkerson the renound author and pastor became a household name with his book The Prayer of Jabez . "Lord enlarge my territory" was the basis of this life changing prayer.

If I could, I would like to shift this paradigm onto another territory that has been enlarged. A territory that has seen tremendous expansion and that is the Texas Department of Criminal Justice.

TDCJ has definitely enlarged its territory stemming from an agency that included 16 units and a prison population of approximately 20,000 in 1972 to 1987-1990 era that rose to 40,000 offenders and 35 units. To the present day, where we are funding an agency that runs 105 units, and numerous state facilities that houses over 143,000 men and women offenders. **(TDCJ Executive Services)**

In my humble opinion our great state does an excellent job of incarcerating offenders. But due to the large numbers and the size of the agency, it has trouble meeting the objectives and mandates of the correctional system. These are rehabilitating and reducing recidivism.

Texas! We have a problem! I am not here to point out fault, or to explain why our population of incarcerated felons is so high. That would just preempt a reactive slate of actions that would suggest; "more crime, build more beds". This is not the answer at this time in our state.

The general consensus among society is that crime is a problem of poverty, but recent research shows poverty has almost nothing to do with crime. A large percentage of Texas offenders have abandoned, or have no family structure and the presences of any spiritual dynamics are absent. Offenders see individualism as the key motivation to survival, elevating their own needs above the needs of others.

Research shows that crime is a result first and foremost of individual moral choices, rather than sociological, environmental, or economic forces.

The eradication of biblical principles and morals among the family; self-control, goodness, patience, and love to name a few are almost non-existent today. As a Christian, I have personally taken an interest in this growing dilemma. The moral principles found in the Old Testament are what this nation was founded upon. They are never changing.

I truly believe that faith-based organizations, which embrace these basic moral principles, are the key to transforming offenders and to enable them to play active, positive roles in our communities. The faith-based initiative is a true, proactive approach to develop leaders for the communities of tomorrow.

Before I go any further I want to set the tone for the rest of this afternoon and speaking about where we are today and the new horizons that lie before us as Christians and you as leaders of our country.

This committee has an opportunity to expand the role of faith-based organizations into all facets of the criminal justice system. If I may, it is best described in the book of Matthew. As Jesus is standing on the mount, he is speaking to a great crowd and he says, "Whosoever shall compel you to go with him one mile, go two miles."

In the blink of an eye, Jesus commands us to continue the good work. We now have an opportunity to expand this initiative in service and love to our state, as well as help in accomplishing the mission of TDCJ.

What does this have to with the role of faith-based organizations serving in prisons and social services in society? A lot. More than 25 years ago Chuck Colson made a promise to a group of inmates, that he would not forget them. And today Prison Fellowship is serving offenders across the United States and prisons throughout the world. Currently, The InnerChange Freedom Initiative is present in three other states- Kansas, Iowa, and Minnesota.

Mr. Colson traveled the first mile, the unseen mile on his morals and Christian beliefs. I believe that in itself is a statement that had never been demonstrated before. Now this committee has the opportunity to be the vessel to carry the role of faith-based initiatives the second mile, and third and fourth.

Without vision the people will perish. I pray today you will see the vision and the reality that The InnerChange Freedom Initiative has brought to the correctional system and that as a committee of leaders you would be committed to upholding the Judeo Christian values foundational to this nation's heritage and use its progress to serve all people of this country.

As you may know, the Texas Criminal Justice Policy Council's (CJPC) recent evaluation of The InnerChange Freedom Initiative found that of the inmates who completed this program, only 8 % returned to prison within two years, compared a 22% return rate for inmates who were eligible for the program but did not participate.

A study of two Brazilian prisons (one of which is the model for InnerChange Freedom Initiative) shows that faith-based prison programs result in a **significantly lower rate of re-arrest** (recidivism) than vocation-based programs—**16% versus 36%—both compared to a national recidivism rate of nearly 70%.** *(Assessing the Impact of Religious Programs and Prison Industry on Recidivism, Texas Journal of Corrections,* February 2002)

Additional studies on InnerChange Freedom Initiative are soon to be released and are expected to be a **key piece of research supporting the faith-based agenda.**

This research will provide significant evidence that **faith-based prison rehabilitation programs are not only effective, but also *have significant advantages* over comparable secular programs** in helping inmates to successfully return to society.

InnerChange Freedom Initiative—one of the most rigorously studied faith-based entities to date—is uniquely positioned to contribute to a national debate regarding whether and under what circumstances faith-based organizations can provide social services.

It all began in the spring of 1997 when a vision became reality as twenty-six men, custody of the State of Texas, volunteered to take a leap of faith by participating in the first InnerChange Freedom Initiative program. This leap of faith was a giant leap that would forever transform their lives into a world as they have never known or better yet, to experience.

These men, clad in white, made a commitment to help initiate a Christian prison environment that fosters respect for God's law and to uphold biblical principles for the rest of their lives.

The InnerChange Freedom Initiative (IFI) is a values-based, revolutionary prisoner rehabilitation program that has proven to dramatically reduce re-incarceration rates among inmates. The first such prison program opened in the United States, InnerChange opened its doors in Texas in April 1997 through the cooperation of Prison Fellowship and Texas Department of Criminal Justice.

To date, Ninety-two percent of the inmates who completed the Texas InnerChange Freedom Initiative program have not returned to incarceration.

InnerChange Freedom Initiative truly defines the concept of Restorative Justice. InnerChange seeks to "transform" offenders by identifying wrong moral choices or sin as the root of their problems. During this 18-month transformational process, offenders learn how God can heal family, peers, victims, and most of all themselves permanently.

InnerChange emphasizes to the offender that if they turn from their past, are willing to see the world through God's eyes, and surrender themselves to God's will that this in turn will be the basis of a restorative foundation for a new, changed life.

InnerChange Freedom Initiative enlists the help from surrounding churches and ministries to cover the many facets of the program – it is a community effort.

Staffing a transformational and restorative model requires that leaders facilitate the application of biblical and moral truth in the lives of the offender rather than providing therapy. It requires that all staff and volunteers are Christians who are living vital, empowered lives.

This past year InnerChange utilized over 600 volunteers which invested 90,000 hours of work in the areas of counseling, mentoring, teaching, offender family counseling, crime victims, and community post-prison assistance. If one were to put a monetary value on this contribution it would total more than $540,000 dollars.

Over the past five years that **InnerChange Freedom Initiative** has been in existence, the program has truly recognized the contributions of those who promote the repair, restoration, and reintegration of offenders, victims and the community. This has been done with the implementation of four cornerstone pieces: After-Care, Mentoring, Family Series, and the Sycamore Tree Project.

The **Sycamore Tree project** encompasses the victim, offender and the community. Bringing the three together and focusing on this does: (1) Responsibility (2) Confession and Responsibility (3) Forgiveness and Reconciliation (4) Restitution. This process aims to reflect on the restorative awareness offenders, victims, and volunteers have about crime and healing.

The InnerChange Freedom Initiative **After-Care and Mentoring** components truly highlight the areas of repair and restoration of the offender. This is exemplified by the 14-month commitment by the mentor and the lifetime commitment made by the InnerChange Freedom Initiative After-Care staff.

InnerChange Freedom Initiative also takes a step further in the area of restoration. The offenders are taught heavily on taking responsibility for their choices, both past and present. Offenders are taught to be accountable for their actions and take responsibility for initiating acts of healing and reconciliation with those they have alienated and hurt.

Once the offender has built a foundation with his mentor on the inside, both mentor and protégé enter the After-Care community on the outside and continue the transformational

walk. This includes attending a nurturing church, parole support meetings, and the use of the InnerChange Freedom Initiative Re-Entry Ministry Center.

The Re-Entry center has many uses. It not only serves as an office for our staff but also is used for several support group meetings that include substance abuse, employment opportunities, and family support.

InnerChange Freedom Initiative seeks radical restorative transformation that is only possible through the power of God who created us in His image for His purpose. (Isa. 42) Jesus came to " heal the broken hearted and proclaim liberty for the captives, open the eyes of the blind, and set at liberty the oppressed".

Therefore, I believe The InnerChange Freedom Initiative is at the headwater of defining and exemplifying a proven model of Restorative Justice.

Another area that sets InnerChange Freedom Initiative apart from other programs is its effectiveness with families. When it comes to ministering to offender families InnerChange Freedom Initiative is unprecedented in this area. This year brought many opportunities concerning offender families and offender children.

Since the inception of the InnerChange Freedom Initiative program basic biblical moral principles have been integrated into the entire course curriculum of InnerChange Freedom Initiative, rather than compartmentalize these principles InnerChange Freedom Initiative felt it was necessary to open these truths to the offenders' families.

Thus, started the InnerChange Freedom Initiative **Family Series**, this series takes both the offender and two (2) of his family members through 24 weeks of Biblical study. What makes this program so effective is that the family members are allowed inside the Prison unit once a week to attend the 2-hour classes.

This is so beneficial to both the offender and the family members because we have the opportunity to minister, create a line of communication with the family member, and help begin a Christian foundation within the family structure.

This foundation helps the offender to continue his restorative walk when he returns to society. The first 12- week course focuses on what is Christianity. The second 12- week course diverts to the offender and his relationship with his wife, children and or parents. Husband and wife teach all classes. This in return helps teach the Biblical principles in the context of "teachable moments".

This year 2002 brought about an extension of the family series. InnerChange Freedom Initiative felt that the family series needed to extend the classes to families in the area of Re-entry and the After-Care arena.

Since the offenders at this point of the program will be releasing within six months, it is imperative that the family member understands their role in his return to society.

During this 12-week series the offenders and their families are introduced to many facets of the world of After-Care. The curriculum covers: (1) the role of After-Care (2) Parole (3) Challenges and Goals (4) Relations with family, wife, and children (5) Budgeting and Finances (6) Employment and Resumes.

In addition to the extended family series InnerChange Freedom Initiative also became proactive in the lives of the offenders children. One of the major avenues we wanted to pursue was the reconciliation of the child and his or her father.

All offenders in the InnerChange Freedom Initiative Program participate in the "No More Victims" Children's project. This brings the children of incarcerated parents into the unit to discuss the feelings of the children and what they have endured while their parent (s) have been incarcerated.

The children also discuss the steps they have taken in the area of reconciliation with their parents. This in return begins a transformation of healing toward the offender and helps to prepare for his re-uniting with his child.

InnerChange Freedom Initiative also introduced three (3) major breakthroughs in the area of children re-uniting with their fathers. The "Day With Dad" is a special day where the offenders' children and family are allowed to come into the unit for an afternoon of togetherness and re-connecting.

During this time the children have lunch with their father, participate in games and activities, and sign-up for the summer camping trip. The children of the offenders are then able to participate in a week long Summer Camp.

The summer Camp covers the children from age 7-18. Again, InnerChange Freedom Initiative is involved with working with the families and building relations. The year ends with a wonderful Christmas celebration, our annual "Angel Tree Christmas Party."

The Angel Tree party is a time of celebration and having the fathers' help their children understand the true meaning of Christmas, as well as enjoy fun and games. One of the highlights is the fathers' involvement in wrapping their own child's gift and presenting it to them at the end of the party.

Finally, InnerChange Freedom Initiative was able to begin support group meetings with families on the outside. This takes place at the IFI Re-Entry Ministry Center. Family members are able to come to the Center for support in the area of counseling, food, and community resources. The IFI Ministry Center has a dual capacity in which we have converted one of the rooms into a Hospitality room for offenders' families who have traveled from long distances and are financially not able to stay overnight.

InnerChange Freedom Initiative is on the forefront of creating and maintaining a family atmosphere that is leading the way in the Restorative Justice Arena.

The InnerChange Freedom Initiative is not just an 18-month program of temporary jailhouse religion, but it is a ministry of reformation that creates a beginning for men to live life a free man. **InnerChange Freedom Initiative** is a breath of enthusiasm that breathes life into the ordinary and transforms it.

I'll close with a few words from those who have had contact with **InnerChange Freedom Initiative:**

"If a person is not particularly in favor of religion – is not in favor of doing anything for a criminal offender – but they're in favor of their own safety, this program is the best insurance policy society has had for the 200-plus-year history of this nation."

--- Fred Becker, Warden – Carol Vance Unit, Texas IFI

"At this moment, I can't tell you of anything else we've seen that has the potential for these kinds of results."

--- Governor, Bill Graves – Kansas

"There has just been a complete transformation, and it's very easy to see as you talk to them (IFI participants) – they're richer, they're fuller, they have more meaning."

--- Leslie Joyce Hollingsworth, Corrections Officer – Kansas DOC

"The participants begin their day at 5 a.m. every morning. They end their day at 10:00 every night. So, within that time, it would be very difficult for someone to not be real."

--- Emmalee Conover, Warden – Winfield Correctional Facility

"If you are a victim of a crime, and you see someone who has victimized you going to prison, you don't want the same guy who went in released. And I guarantee most of us will be released – you want a changed man coming out."

--- Michael Eugene Smith, IFI Participant

"*Without InnerChange Freedom Initiative, I would still be robbing, murdering, and hurting. No, I would be dead."*

--- Robert Sutton, IFI graduate

Thank you for your time and God Bless

Phillip Dautrich, InnerChange Freedom Initiative Program Director

Mr. SOUDER. Thanks.

STATEMENT OF JAMES PETERSON, INNERCHANGE FREEDOM INITIATIVE GRADUATE

Mr. PETERSON. Good morning. Congressman Souder, and members of the Committee on Government Reform, I'd like to thank you for the opportunity to be here and share with you today regarding the faith-based community's ability to deliver effective social services.

You just heard from Philip Dautrich, our program manager for the InnerChange Freedom Initiative Program at the Carol Vance Unit in Richmond, TX. He shared regarding the effectiveness of this program, which is a Bible based Christ-centered program operating within the Texas Department of Criminal Justice.

I stand here before you today as one of the men, a graduate of the InnerChange Freedom Initiative whose life has been changed and has been restored as a vital functioning member of the Houston community. I always welcome the opportunity to share with others what God has done in my life.

Just a short bio here for a foundation for the talk. I was born and raised in Alice, TX in a Christian home. I was taught right from wrong from a Christian mother and father, but somewhere along the way I decided that I had a better idea. Mine led to a path that ultimately landed me within the confines of the Texas Department of Criminal Justice Institution Division as inmate #733885. I could blame it on a lot of things, but I won't. I decided that I would make decisions for my life about what was right or wrong outside of the context of the Bible or accepted cultural norms. I never did drugs because they were illegal; however, for some reason I never applied the same principle to the ownership of other people's money.

In 1995 I was remanded to serve an 8-year sentence in the Texas Department of Criminal Justice Institutional Division. I served time at the Stephenson Unit and Estelle Unit. While at the Estelle Unit in 1996 I visited the chapel library and read a book entitled "The Body" written by Chuck Colson, the founder of Prison Fellowship Ministry who had served time for his Watergate crimes. While reading the book I became convicted of my former lifestyle and become acutely aware of the wrongs I had committed against society and those who have been closest to me. The book also gave me a very clear picture of what God had designed the church to be in the world. Colson describes the church as Jesus' hands and feet in the world as it seeks to minister to the less fortunate and needy. I saw where I had missed the boat and the change would require me to build my life upon the solid foundation of the teachings of Jesus.

Shortly after reading that book I became aware of a program that was beginning at the Jester II Unit, now the Carol Vance unit in Sugar Land. It was started by Prison Fellowship Ministries founded by Chuck Colson, the author of the book that, had profoundly opened my eyes. I applied for and was accepted to be a member of Group 2, which began the InnerChange Freedom Initiative program in August 1997.

After 5 months into the 18-month program I was given an opportunity by the parole board to leave the confines of the institutional division and was offered parole for April 1998; however, something happened in the next couple of days. I thought about my past. I hadn't graduated from college. I was divorced. I had lacked a commitment to completion from early in my life. I had been a great starter but a lousy finisher. I decided if this change in thought and deeds was to be serious, it would have to start now.

So after lots of prayer and discussions with the staff of the InnerChange Freedom Initiative I decided to ask the parole board for an opportunity to complete the program at the Carol Vance unit. My request was granted. I was the first person in the history of the State to request permission to spend additional time in prison to complete the InnerChange program. So I completed the program and was released to mandatory supervision on February 26, 1999. I will complete my parole supervision on October 25th of this year.

A question many people ask me even to this day, was the extra time worth it. My reply is always certainly. When I look at my life today compared to what I thought it would be, I am always able to affirm my decision once again as yes.

Since my release to mandatory supervision I have been working in the reentry and after care portion of the InnerChange Freedom Initiative program as the after care assistant. I assist men from the Houston area community who are seeking to live a transformed life. An integral part of this reentry process is reliant on community involvement, especially the Christian community.

Prior to release each InnerChange member is matched with a mentor hopefully close to the neighborhood in which he will be released. We also ask and expect each released member to attend a local nurturing church much like Memorial Drive United Methodist Church in west Houston which welcomed me back to the community and supported and encouraged me during my transition from institutional life to community life. These are two of the most critical components of successful reentry into the community; however, we also work with families and children of men and folk inside and outside of the prison as the family adjusts to the additional stresses and strains of an additional member being restored into the family.

Two other critical areas which the local church community is essential in assisting a releasee with is employment and transportation. Upon release from the institutional division of TDCJ a person is given $50 at the gate of the prison and $50 upon the initial report to the parole office to which he is assigned. That is a total of $100 with which to start a new life. The Christian community seems to be more open than the secular to giving releasees an opportunity to prove they have changed and want to live a productive life in the community by opening up job opportunities within their companies. Some churches provide assistance in transportation via bus service or even donate used vehicles releasees use during the early stages of reentry.

In Texas I'm always amazed at how we spend thousands of dollars in taxpayer money to keep a person incarcerated, but provide almost no assistance to the reentry and after care phase once a

person is released; however, with the report Dr. Byron Johnson released last week during a visit at the White House with President Bush, Attorney General Ashcroft and Secretary of Labor Chao, Dr. Johnson emphasized the importance of after care and reentry support. The design of the church is most—is the most likely place to find resources coupled with the personal relationships necessary to guide and direct a person from institutional to community life. In addition because of the foundational principles of the church, it is a gracious and understanding community.

The gospel of Jesus Christ, which is founded on the principles of love, mercy and grace provide the proper foundation and support environment which will encourage a person to continue walking under the instruction of the Lord even amidst trials and temptations.

Congressman Souder and members of the committee, I stand here before you as a living example of the success a faith-based organization can have in providing social services to those in the community released from the criminal justice system. One of the core values of the InnerChange Freedom Initiative is restoration. As I stand here before you I can testify to the restoration that has taken place in my life.

Two weeks ago I was present in the Roosevelt room in the White House. Two InnerChange graduates, Mr. Robert Sutten and Mr. Bernard Veal as well as myself shared the excitement of getting to meet the President of the United States. As he met with us and other key leaders such as Chuck Colson, founder of Prison Fellowship, and Mark Earley, former Attorney General and now the president of Prison Fellowship, as we sat in the Roosevelt room that day, President Bush affirmed the work that was being accomplished by the faith-based prison program called the InnerChange Freedom Initiative, which I might add is a program he had allowed to be in as he was Governor of the State of Texas.

Not only am I a living example of the success, I could spend all afternoon sharing stories of successful persons reentering our communities from the criminal justice system that would move your heart just as it did in the Roosevelt room of the White House 2 weeks ago.

I believe that we are on the edge of a great milestone for our country as we embrace the power of the faith community in restoring people to their proper place in their communities. As we restore fathers to their homes, and mothers to their children and mend families together once again, we will once again see the greatness on which our country was founded, sound biblical truths.

It is time for the faith community to step up to the call that is being laid before them and work hand in hand with the governmental programs which can mobilize the armies of mercy, compassion and grace that are a body of Christ called the church which are located within our communities in which we reside. And I'd like to thank you once again for the opportunity to share with you today.

[The prepared statement of Mr. Peterson follows:]

The Role of Faith-Based Organizations in Providing Effective Social Services

Mr. Chairman, members of the Committee on Government Reform, I would like to thank you for the opportunity to share with you today, regarding the Faith Based communities ability to deliver effective social services.

Earlier today, you heard Mr. Phillip Dautrich, the Program Manager for the InnerChange Freedom Initiative program at the Carol Vance Unit, in Richmond, Texas share regarding the effectiveness of the Bible-based, Christ-centered program operating within the Texas Department of Criminal Justice. I stand here before you today as one of the men, a graduate of the InnerChange Freedom Initiative, whose life has been changed and has been restored as a vital functioning member of the Houston community.

I always welcome the opportunity to share with others, what God has done in my life. Just a short bio here, as a foundation for the remainder of this talk. I was born and raised in Alice, Texas in a Christian home. I was taught right from wrong from a Christian mother and father. But, somewhere along the way, I decided that I had a better idea. Mine led to a path that ultimately landed me within the confines of the Texas Department of Criminal Justice Institution Division as inmate # 733885. I could blame it on a lot of things, but I won't. I decided that I would make decisions for my life about what was right or wrong outside of the context of the Bible or accepted Cultural norms. I never did drugs because they were illegal, however for some reason I never applied this same principle to the ownership of other peoples money. In 1995, I was reprimanded to serve an 8-year sentence in the Texas Department of Criminal Justice-Institutional Division. I served time at the Stevenson Unit and the Estelle Unit.

The Role of Faith-Based Organizations in Providing Effective Social Services

While at the Estelle unit in 1996, I visited the Chapel library and read a book entitled '*The Body*' written by Chuck Colson, the founder of Prison Fellowship Ministries, who served time for his Watergate crimes. While reading the book, I became convicted of my former lifestyle and became acutely aware of the wrongs I had committed against society and those who had been closest to me. The book also gave me a very clear picture of what God had designed the church to be in the world. Colson describes the Church as Jesus' hands and feet in the world as it seeks to minister to the less fortunate and needy. I saw where I had missed the boat, and the change would require me to build my life upon the solid foundation of the teachings of Jesus. Shortly after reading that book, I became aware of a program that was beginning at the Jester II Unit(now the Carol Vance Unit) in Sugar Land, Texas. It was started by Prison Fellowship Ministries, which was founded by Chuck Colson, the author of the book that had profoundly opened my eyes. I applied for and was accepted to be a member of Group 2, which began the InnerChange Freedom Initiative program in August, 1997. After 5 months into the 18-month program, I was given an opportunity by the Parole Board to leave the confines of the Institutional Division and was offered Parole for April, 1998. However, something happened in the next couple of days. I thought about my past. I didn't graduate from College. I was divorced. I had lacked a commitment to completion from early in life. I had been a great starter, but a lousy finisher. I decided if this change in thought and deeds was to be serious it would have to start now. So, after lots of prayer and discussions with the staff of the InnerChange Freedom Initiative, I decided to ask the Parole Board for an opportunity to complete the program

at the Carol Vance Unit. **My request was granted.** I was the first person in the history of the state to request permission to spend additional time in prison to complete the InnerChange program. So, I completed the program and was released to Mandatory Supervision on February 26, 1999. I will complete my parole supervision on October 25, 2003. A Question many people ask me, even to this day, "Was the extra time worth it?" My reply is always "Certainly." When I look at my life today, compared to what I thought it would be, I am always able to affirm my decision once again as "YES."

Since my release to mandatory supervision, I have been working in the ReEntry and AfterCare portion of the InnerChange Freedom Initiative program as the AfterCare Assistant. I assist men from the Houston-area community who are seeking to live a transformed life. An integral part of this re-entry process is reliant upon community involvement, especially the Christian community. Prior to release, each InnerChange member is matched with a mentor, hopefully close to the neighborhood in which he will be released. We also ask and expect each released member to attend a local nurturing church, much like Memorial Drive United Methodist Church in West Houston, which welcomed me back to the community and supported and encouraged me during my transition from institutional life to community life. These are two of the most critical components of successful re-entry into the community. We also work with families and children of the men both inside and outside of the prison, as the family adjusts to the additional stresses and strains of an additional member being restored to the family unit.

The Role of Faith-Based Organizations in Providing Effective Social Services

Two other critical areas, which the local church community is essential in assisting a releasee with is, employment and transportation. Upon release from the Institutional Division of TDCJ, a person is given $50 at the gate of the prison and $50 upon the initial report to the parole office to which he is assigned. That is a total of $100 with which to start a new life. The Christian community seems to be more open than the secular to giving releasees an opportunity to prove they have changed and want to live a productive life in the community by opening up job opportunites within their companies. Some churches provide assistance in transportation via bus service or even donate used vehicles releasee use during the early stages of ReEntry.

In Texas, I am always amazed at how we spend thousands of dollars in taxpayer money to keep a person incarcerated, but provide almost no assistance to the ReEntry and AfterCare phase once a person is released. However, with the report by Dr. Byron Johnson released last week during a visit at the White House with President Bush, Attorney General Ashcroft and Secretary of Labor Chao, in the report Dr. Johnson emphasized the importance of AfterCare and ReEntry support. The design of the church is the most likely place to find resources coupled with the personal relationships necessary to guide and direct a person from institutional life to community life. In addition because of the foundational principles of the Church, it is a gracious and understanding community. The Gospel of Jesus Christ, which if founded on the principles of love, mercy and grace provide the proper foundation and support environment which will encourage a person to continue walking under the instruction of the Lord even amidst trials and temptations.

The Role of Faith-Based Organizations in Providing Effective Social Services

Mr. Chairman and members of the Committee on Government Reform, I stand here before you as a living example of the success a Faith-Based Organization can have on providing social services to those in the community released from the Criminal Justice System. One of the core values of the InnerChange Freedom Initiative is RESTORATION. As I stand here before you, I can testify to the restoration that has taken place in my life. Two weeks ago today, I was present in the Roosevelt Room of the White House in Washington, DC. Two InnerChange graduates, Mr. Robert Sutten and Mr. Bernard Veal, as well as myself, shared the excitement of getting to meet the President of the United States as he met with us and other key leaders such as Chuck Colson, convicted Watergate conspirator, and founder of Prison Fellowship, Mark Earley, former Attorney General of Virginia and now the President of Prison Fellowship, also in attendance were the several members of the President's cabinet mentioned above. As we sat in the Roosevelt Room that day, President Bush affirmed the work that was being accomplished by the Faith Based prison program called the InnerChange Freedom Initiative.

Not only am I a living example of the success of Faith Based Social Service programs, I could spend all afternoon sharing stories of successful persons reentering our communities from the Criminal Justice system that would move your heart, just as it did in the Roosevelt Room of the White House two weeks ago.

I believe that we are on the edge of a great milestone for our country as we embrace the power of the faith community in restoring people to their proper place in the communities. As we restore fathers to their homes, and mothers to their children,

and mend families together once again. We will once again see the greatness on which our country was founded, sound biblical truths. It is time for the faith community to step up to the call that is being laid before them, and work hand in hand with the governmental programs which can mobilize the armies of mercy, compassion and grace that are a body of the Body of Christ called 'the Church' which are located within the communities in which we reside.

Mr. Chairman and members of the Committee on Government Reform, I would like to thank you once again for the opportunity to stand before you and I would encourage you to support programs and funding for the Faith Based Community. Statistics are in, provided by which prove that Jesus does make a difference in the lives of a group of men, just outside of Houston who were courageous enough to believe that Jesus could change their lives. The Houston Christian community stepped up to the plate and met the challenge or loving their fellow believers in Christ back into the community and mentoring them into their proper role as productive caring citizens of the Houston community. Now, in addition to the InnerChange Freedom Initiatve prison in Texas, Prison Fellowship has been asked to operate prisons in Kansas, Iowa and Minnesota where we are seeing the same Christian community support as we do in Texas. Thank you for you time and attention to my comments this afternoon. My God Bless the work that you do.

James Peterson
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832-731-6316

Mr. SOUDER. Thank you very much.

Next I want to hear from Mr. Kepferle. And we appreciate you coming over for this hearing and making sure the goal of these hearings are to try to get a sense for the region and for the diversity of the types of faith-based groups and Catholic Charities, of course, is one of the oldest and one of the largest, if not the largest in the United States. So thank you for coming. And we want to hear from the regional branches as we move around the country, not just the national, which has testified before our committee and will again I'm sure in Washington.

STATEMENT OF GREG KEPFERLE, EXECUTIVE DIRECTOR, CATHOLIC CHARITIES OF CENTRAL NEW MEXICO

Mr. KEPFERLE. Thank you, Chairman Souder and members of the committee. My name is Greg Kepferle and I've been involved in faith-based organizations for over 15 years. What I'd like to do is just highlight some of my remarks and have—hopefully more time for dialog and discussion.

Catholic Charities' mission is very simple. It's guided by faith and love. Catholic Charities provides help and creates hope by supporting families, fighting poverty and building community. And in New Mexico we do this by serving over 8,000 people a year regardless of their faith with comprehensive integrated services, behavioral health, supportive services, education and training, and community and parish partnerships.

We measure and monitor our effectiveness through rigorous outcome measures. We want to know not just how many clients we serve and how many services are provided, but what are the results. Are people housed? Have people's lives been changed? Are they self-sufficient? Are people getting jobs and keeping those jobs? So the key is what are the results?

We also seek to measure the quality of services and change service methods based on those findings. For example, we found that training and connecting mentors with pregnant and parenting teen moms makes an incredible difference in the lives of these young women and children. And I just want to add that we've just started a mentoring program for ex-offenders as part our program as well.

While religions have their specific and primary missions to support the faith life of their members and express their beliefs in society, they also have another mission, to care for those in need. As a Catholic faith-based organization Catholic Charities believes it has a unique way of providing effective social services in the community based on scripture and traditions of our church, not to be separate from society but to be engaged in society, to be both a provider of quality services that benefit the poor and vulnerable and to be an advocate for institutional or systems change that address the causes of poverty and misery. And part of that role is that with congregations and community organizations we are partner, mentor, ally and organizer to build collaborations and coalitions of service providers. And with government agencies we're a competent, grassroots means to accomplish the government's mission to achieve the common good. At the same time we advocate for the poor to remind government not to let go of its proper role in providing the means to care for the most vulnerable in society.

The unique faith aspect to our work means that we are grounded in a spirituality and a religious and social ethic that motivates our work but never imposes those beliefs on those we serve. Services are provided because of our faith, not that of our clients, or another way of saying that is our services are based on need, not creed. Our clients say they appreciate our services because our volunteers and staff really care. To them we aren't just another bureaucracy but individuals who walk with them, listen and encourage them in the midst of their struggles.

A simple way of describing our motivation is that by our faith we are obligated to care for in the language of Hebrew scripture, the widow, the orphan, the stranger and the poor, or to put it another way, we believe our job is to feed the hungry, give drink to the thirsty, clothe the naked, shelter the homeless, visit the sick and imprisoned and welcome the stranger, the least of these among us. We see this care for the poor as a duty, not just of the church, but of civic society and of government.

None of us can do this alone. To the extent that our mission and the government's mission to provide for the general welfare overlaps, we have the possibility of a creative synergy of faith-based, civic and government resources to meet both society's needs and our religious duty.

So in working with the government, the government has long recognized the value and importance of community and faith-based groups in achieving its goals through providing for health and human service, housing, employment and international aid. The Catholic Charities like a number of community and faith-based organizations have participated in government funded programs over the decades providing refugee resettlement, legal services, housing, adoption, foster care, behavioral health and case management services with the help of local, State and/or Federal funding.

In Central New Mexico and Santa Fe we have a very close working relationship with the Department of Housing and Urban Development in providing for homeless women and children and for senior housing. And also we have a current Compassion Capital Fund that work closely with the Office of Community Services out of HHS in a very creative program that we call the Stone Soup Collaborative. I think it is a model of the type of faith-based community initiatives that I would recommend replicating and adapting around the country.

I'd like to talk about some of the positive aspects and barriers of working with government as a faith-based organization. One of the things with HUD is we've found HUD staff have been consistently professional, personable, responsive, patient and helpful in navigating the technical issues. We couldn't provide our services locally without relying on their years of experience and expertise.

My second example is the cooperative agreement with the Office of Community Service at HHS. The new Compassion Capital Demonstration Fund is the most creative project I have seen coming out of the Federal Government. We're getting support from the staff of the White House Office of Faith-based and Community Initiatives and from the office of community service at HHS. Technical assistance support is constantly available. But there are barriers and while an obvious barrier might be the regulations and the time to

complete the paperwork, Catholic Charities like most nonprofits experienced with government regulations accepts that as part of doing business. While regulations can be perceived as restrictive, as in any contract they also protect the integrity of the partners and clarify the terms of the agreement.

As with all businesses, relationships and systems are key. Sometimes they work and sometimes they're problematic. Sometimes they're effective and sometimes there are glitches. At the same time the people within the systems, within government are people of goodwill and are doing the best they can with the resources, tools and information available.

So the biggest barrier isn't the bureaucracy per se, but the lack of resources for social services in general and a lack of flexibility caused by limits imposed by categorical funding. Often Federal funding requires a match of 10, 25 or even 50 percent which can be very difficult to achieve for smaller nonprofits and faith-based groups in poorer communities especially in rural areas.

So in conclusion I have five general recommendations. First, government must not let go of its obligation to care for the poor, the homeless, the unemployed and vulnerable with the expectation that community and faith-based groups can replace the services and benefit programs. Practically this means Federal funding needs to be maintained for programs like social services, housing, food stamps, TANF, Medicaid and employment training programs.

Second, churches and community organizations do not have the resources by themselves to take up the slack caused by cuts in government services. The relativity small amount of funding through the faith-based and community initiatives should not be seen as a replacement for those larger cuts.

Third, with that being said, the faith-based and community initiative is the most creative program I've seen coming from the Federal Government perhaps since the Peace Corps. With my experience with Catholic Charities and our Stone Soup Collaborative, I believe the initiative needs to be expanded, but not at the expense of existing government funding of core benefits and services to the poor and vulnerable.

Fourth, just as local agencies are being encouraged to collaborate, it will be helpful to expand the collaborations within the Federal agencies.

And fifth, just as capacity building is being offered to faith-based and community groups, I believe that State and local governments could benefit from similar efforts.

In closing, I understand that the faith-based and community initiative is attempting to influence structural changes within the Federal bureaucracy and that organizational change for institutions as large and complicated as Federal Government agencies doesn't happen overnight. Similarly this initiative is creating the possibility of organizational change for smaller community and faith-based organizations and the way they operate. This can create a positive change in terms of collaboration and transforming re-

lationships. My hope is that by strengthening this initiative of the Federal Government and replicating it at State and local level we can truly support families, fight poverty and build community. Thank you.

[The prepared statement of Mr. Kepferle follows:]

Testimony to the Subcommittee on Criminal Justice, Drug Policy and Human Resources of the House of Representative's Committee on Government Reform

By

Gregory R. Kepferle, Executive Director of Catholic Charities of Central New Mexico And Catholic Charities of Santa Fe

On

The Role of Faith Based Organizations in Providing Effective Social Services

Field Hearing Held at San Antonio, Texas
April 12, 2003

INTRODUCTION

Chairman Souder, members of the Committee, thank you for inviting me to testify today on the role of faith-based organizations in providing effective social services. My name is Gregory Kepferle. I have been involved in faith-based organizations for nearly my entire professional career, and over the past fifteen years with Catholic Charities. I have been Executive Director of Catholic Charities of Central New Mexico and Catholic Charities of Santa Fe for the last six years. Through this time I have worked closely with a range of government agencies on the local, state and federal level. I hope that my experience will give you insights into the respective roles of faith-based organizations and government agencies in effectively responding to the urgent needs of our country and our local communities.

I have been asked to respond to eight questions, which I will group into four basic areas:

1) The history, mission, role, and effectiveness of Catholic Charities, along with the outcome standards we use to measure our effectiveness;
2) What I believe the role of faith-based organizations should be in the community;
3) What partnerships Catholic Charities has developed with federal, state, and local governments, and the positive and barriers or frustrating aspects of these relationships; and
4) What recommendations I have for services that could better equip faith-based groups to partner with local government agencies.

1) **SUMMARY OF CATHOLIC CHARITIES**: First, a brief summary of the history, mission, role, and effectiveness of Catholic Charities of Central New Mexico and Catholic Charities of Santa Fe, along with the outcome standards we use to measure our effectiveness.

Catholic Charities' mission is simple: *Guided by faith and love, Catholic Charities provides help and creates hope by supporting families, fighting poverty, and building community.* We do this by providing over 8,000 clients a year regardless of their faith with comprehensive integrated services in four areas: behavioral health, supportive services, education and training, and community and parish partnerships. In existence in New Mexico since 1945, and accredited by the national Council on Accreditation of Services for Families and Children, Inc., Catholic Charities is a member of Catholic Charities USA, one of America's largest private nonprofit social service networks.

We measure and monitor our effectiveness through rigorous outcome measures. We want to know, not just how many clients we serve and how many services we provide, but what

are the results. What are the changes in behaviors, attitudes, knowledge, or living situations? Do counseling clients report greater emotional health functioning and a decrease in symptoms? Have job seekers found work? Have they kept or improved their jobs and their wages? Have adult learners in Workplace English as a Second Language classes improved their English skills and their computer skills? Have homeless moms found low cost permanent housing? Have people become self-sufficient?

We also seek to measure the quality of services and change service methods based on those findings. For example, we found that training and connecting mentors with pregnant and parenting teen moms, makes an incredible difference in the lives of those young women and their children. (More information on the causes of the effectiveness of our services is found in section (1) of the addendum that follows.)

2) **THE ROLE OF FAITH-BASED ORGANIZATIONS**: What do I believe the role of faith-based organizations should be in the community?

While religions have their specific and primary missions to support the faith life of their members and to express their beliefs in society, they also have another mission, that for some may be ancillary and for others is core to their identity, and that is -- to care for those in need. I believe the role of faith-based organizations, as mediating institutions, have a critical role in the community to provide caring competent services to those in need based on the mission and beliefs of the organization and on the needs of the community. In his famous sermon, *The knock at midnight,* the Reverend Martin Luther King, Jr., calls on churches to give *"the bread of faith, hope, and love,"* that is to give the bread of *"social justice, peace, and economic justice."* (Strength to Love, Martin Luther King, pp. 59-62, William Collins & World, 1963.)

As a Catholic faith-based organization, Catholic Charities believes it has a unique way of providing effective social services in the community, based on the scripture and traditions of our Church, not to be separate from society, but to be engaged in society, to be both a provider of quality services that benefit the poor and the vulnerable and to be an advocate for institutional or systems changes that address the causes of poverty and misery. Part of the role of the faith-based agency as an intermediary is to train and organize around the means of getting community needs met. For individuals this means that we are a mentor, a coach, a buffer, and advocate, or an ombudsman with government offices. With congregations and community organizations we are a partner, mentor, ally, and organizer to build collaborations and coalitions of service providers. With government agencies, we are a competent grass roots means to accomplish the government's mission to achieve the common good, and at the same time, we are an advocate for the poor, to remind government not to let go of its proper role in providing the means to care for the most vulnerable in society.

The unique faith aspect to our work means that we are grounded in a spirituality and a religious and social ethic that motivates our work but never imposes those beliefs on those we serve. Services are provided because of our faith, but not that of our clients'. Or another way to say it is that our services are based on need, not creed. Our clients say they appreciate our services because our volunteers and staff *"really care."* To them, we aren't just another bureaucracy but individuals who walk with them, listen, and encourage them in the midst of their struggles.

A simple way of describing our motivation is that by our faith we are obligated to care for (in the language of Hebrew scripture) "the widow, the orphan, the stranger, and the poor." Or to put it another way, we believe our job is to feed the hungry, give drink to the thirsty, clothe the

naked, shelter the homeless, visit the sick and imprisoned, and welcome the stranger…the least of these among us. (cf. Mt. 25) We see this care for the poor as the duty, not just of the church, but of civic society, and of government. None of us can do this alone. To the extent that our mission and the government's mission to provide for the general welfare overlaps, we have the possibility of a creative synergy of faith-based, civic, and government resources to meet both society's needs and our religious duty.

3) **GOVERNMENT PARTNERSHIPS:** What partnerships has Catholic Charities developed with federal, state, and local governments? And what are the positive aspects barriers or frustrating aspects of these relationships?

The government has long recognized the value and importance of community and faith-based groups in achieving its goals of providing for the general welfare through health and human services, housing, employment services, and international aid. Catholic Charities, like a number of community and faith-based organizations, has participated in government-funded programs over the decades, providing refugee resettlement, legal services, housing, adoption and foster care, behavioral health and case management services with the help of local, state, and/or federal funding.

For Catholic Charities of Central New Mexico and Santa Fe, we have close partnerships with local city and county governments as well as state government agencies in New Mexico. We also are partnering closely with federal government agencies, especially the Department of Housing and Urban Development and Health and Human Services' Office of Community Services. In addition we receive or have received direct funds or pass through funds from the Department of Labor, the Federal Emergency Management Agency, the Department of Justice, and the Department of State.

Currently Catholic Charities has a cooperative agreement with the Department of Health and Human Services' Office of Community Services through the Compassion Capital Demonstration Fund. We call this project the Stone Soup Collaborative, and it is a model of the type faith-based and community initiatives that I would recommend replicating and adapting around the country. I will speak of this a bit more as we get to recommendations.

But first, I was asked to talk about the positive aspects and barriers or frustrating aspects of the relationships with government agencies.

Catholic Charities' experience with federal agencies and their local or regional representatives has been overwhelmingly positive. I want to site two examples.

We have several contracts with HUD to provide supportive housing for homeless women and children, case management services for the homeless (through a collaborative), and to build housing for low-income seniors. HUD staff have been consistently professional, personable, responsive, patient, and helpful in navigating technical issues. We couldn't provide our services locally without relying on their years of experience and expertise. We are in the process of building our senior housing and couldn't have gotten this far with HUD, not just because of the funding, but because of the technical support they provide.

My second example is the cooperative agreement we have with the Office of Community Services at HHS. The new Compassion Capital Demonstration Fund is the most creative project I have seen coming out of the federal government. We are getting support from the staff from the White House Office of Faith-based and Community Initiatives and from the Office of Community Services at HHS. Technical assistance support is constantly available. Staff are

professional, personable, flexible, responsive, and demonstrate a real commitment to making the project work.

So what barriers to working with government agencies have we experienced?

While an obvious barrier might be the voluminous regulations and the time to complete paperwork related to projects, Catholic Charities, like most nonprofits experienced with government regulations, accept that as part of doing business. While regulations can be perceived as restrictive, as in any contract they also protect the integrity of the partners and clarify the terms of the agreements. And larger projects like housing developments take time. It would be helpful if they could move faster, but that is often a function of agencies having too few resources to accomplish the daunting task created by enormous unmet needs.

As with all businesses, relationships and systems are key. Sometimes there are good working relationships and sometimes they are problematic; sometimes systems work efficiently, and sometimes there are glitches. Systems at the state and local level are often not as sophisticated and established as at the federal level, thus requiring a greater degree of patience from contractors. A simple example is electronic fund payments and reporting, which is standard federal practice, but is beyond many local and state systems. At the same time, the people within the systems are people of good will, who are doing the best the can with the resources, tools, and information available.

The biggest barrier isn't the bureaucracy per se, but a lack of resources for social services in general and a lack of flexibility caused by limits imposed by categorical funding. Often federal funding requires a match of 10, 25, or even 50%, which can be very difficult to achieve for smaller nonprofits and faith-based groups in poorer communities, especially in rural areas.

4) **RECOMMENDATIONS:** What recommendations do I have for services that could better equip faith-based groups to partner with local government agencies?

In conclusion I have five general recommendations:

a) Government must not let go of its obligation to care for the poor, the homeless, the unemployed, and the vulnerable, with the expectation that community and faith-based groups can replace the service and benefits programs. Practically this means federal funding needs to be maintained for programs like social service block grants, housing, food stamps, TANF, Medicaid, and employment training programs.
b) Churches and community organizations do not have the resources by themselves to take up the slack caused by cuts in government services. The relatively small amount of funding through the faith-based and community initiatives should not be seen as a replacement for those larger cuts.
c) That being said, the Faith-based and Community Initiative is the most creative program I have ever seen to come from the federal government, since the Peace Corps. With my experience with Catholic Charities and the Stone Soup Collaborative, I believe the initiative needs to be expanded, but not at the expense of existing government funding of core benefits and services to the poor and vulnerable.
d) Just as local agencies are being encouraged to collaborate, it will be helpful to expand the collaborations that are beginning to form within and among the federal agencies, and to encourage the development of similar collaboration among departments at the state level.

e) Just as capacity building is being offered to faith-based and community groups, I believe that state and local governments could benefit from similar efforts. The federal government can play a role by giving incentives to state and local governments to partner more closely with community and faith-based organizations, and by providing them with the technical assistance to do so.

CONCLUSION

In closing, I understand that the faith-based and community initiative is attempting to influence structural changes within the federal bureaucracy, and that organizational change for institutions as large and complicated as federal government agencies doesn't happen over night. Similarly this initiative is creating the possibility of organizational change for smaller community and faith-based organizations and the ways they operate. This in turn is creating positive changes in how local groups relate to each other and to government agencies. The federal Faith-based and Community Initiative is already encouraging unique and creative collaborations between the government and the religious and civic sectors, which has the potential of transforming relationships and our local communities. My hope is that by strengthening this initiative of the federal government and replicating it at the state and local level, we can truly support families, fight poverty, and build community.

Thank you.

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**ADDITIONAL INFORMATION
FROM CATHOLIC CHARITIES
ON
THE ROLE OF FAITH-BASED COMMUNITIES
IN PROVIDING EFFECTIVE SOCIAL SERVICES**

1) Mission and Programs and Effectiveness Factors for Catholic Charities
Mission Statement: *Guided by faith and love, Catholic Charities provides help and creates hope by supporting families, fighting poverty, and building community.*

Integrated Services provided by Catholic Charities of Central New Mexico and Catholic Charities of Santa Fe:

BEHAVIORAL HEALTH
Counseling: Individual, Couple, Family, and Child Counseling. Bi-lingual therapist. Groups for women. Domestic violence counseling and group education. Counseling is offered on a sliding fee scale and with third-party payments. Collaboration with Enlace Communitario in Albuquerque and Su Vida in Santa Fe. Programs in Santa Fe, Albuquerque and Santa Rosa.

Substance Abuse: Prevention services, counseling, and assessments. Classes for congregations in family strengthening and prevention using *Families That Care – Guiding Good Choices*. Programs in Santa Fe, Albuquerque and Santa Rosa.

Case Management: Coordination of client services related to behavioral health and needed supportive services. ACCESS: A safety net collaborative for homeless individuals and families with St. Martin's Hospitality Center, Women's Community Association, Health Care for the Homeless, and Catholic Charities. UNM Community Access Program: A case management collaborative serving high-use Medicaid clients.

SUPPORTIVE SERVICES
Adoption Services: Counseling and assistance for birth mothers, home studies and placements of infants in adoptive families, and home studies for independent and relative placements. Search services to adoptees placed through the agency. Adoption placement fees are on a sliding scale. Infant Adoption Awareness Training for public health staff. Operates throughout the state.

Family Support Services: Intensive home-based case management, supportive services, and counseling for families at risk of child abuse.

Housing: Proyecto La Luz: Supportive Transitional Housing for homeless women and children. Courthouse Advocacy Project: Homelessness Prevention at MetroCourt with one month's rent for evicted families. Bernalillo County Housing Authority housing counseling.

Hibernian House: A 20 unit new housing development for low-income seniors. (In process.)

Employment Services: Job training, placement and follow-up for homeless women, refugees, and other job seekers in Bernalillo County.

Immigration: Legalization and naturalization services. Free legal assistance for immigrants who are victims of domestic violence. Citizenship classes. Case management. Information and referral. Services provided throughout the state.

Refugee Resettlement: Resettling refugees from all over the world, providing help with housing, language classes, employment, training, economic development, child care, interpreter services, transportation and orientation to America.

Senior Support Services: Case management and volunteer-based program of friendly visiting, telephone reassurance, and rides to the doctors and other appointments. Homecare provided by contract workers: light housekeeping, cooking, shopping, and some personal care. Collaborative with Jewish Family Service and Cornucopia, Inc.

Teen Parent Support Project works to break the cycle of teen pregnancy and to ensure that the children of the parents get a sound start. Case management, parent education, and volunteer support with MentorMoms.

EDUCATIONAL SERVICES
Family Education: English as a Second Language, citizenship classes, adult basic education, computer classes, and workplace literacy. Collaboratives with Albuquerque public schools through Enlace and Evenstart projects.

Child Learning Center: Early Head Start and childcare. Trained certified staff. Sliding scale. Childcare available while parents are in class.

COMMUNITY AND PARISH PARTNERSHIPS
Helping congregations carry out their mission of parish social ministry through technical assistance training, volunteers, and in-kind contributions. Recruiting and training Senior Support Services, Teen Parent MentorMoms, and Refugee Resettlement volunteers.

Stone Soup Collaborative: Capacity-building for congregations and community groups, especially in under-served areas. Collaboration with Catholic Charities of Gallup, the Archdiocese of Santa Fe, the New Mexico Conference of Churches, Jewish Family Service, and the New Mexico Association of Food Banks.

Causes for the Effectiveness of Services:

Catholic Charities is effective in fulfilling its mission because of the following factors: diverse, skilled, passionate and compassionate staff and volunteers; focused and flexible program services responsive to unmet needs; an integrated service model that responds to client needs holistically; avoiding duplication by collaborating with other community and faith-based providers and government agencies; a living strategic plan with input from staff, volunteers, clients, and community partners; strong leadership from the board and program directors; a commitment to quality services; outside monitoring by independent auditors and accrediting bodies; a commitment to the mission at all levels; diversity of funding.

A Model of Capacity-building and Technical Assistance:

The Stone Soup Collaborative funded by the Compassion Capital Demonstration Fund

Catholic Charities of Central New Mexico has a cooperative agreement with the Health and Human Services' Office of Community Services through the Compassion Capital Fund Demonstration Program developed by the Center for Faith-based and Community Initiatives. The grant may be renewed up to three years and includes sub-awards to partnering organizations. Catholic Charities is organizing, training, and assisting regional networks of smaller community and faith-based organizations in developing their capacities to effectively respond to the critical issues facing those most in need in local communities, e.g., families living in poverty, hunger, housing, substance abuse, unemployment and lack of training, domestic violence, teenage pregnancies, children at risk of involvement with the juvenile justice system and/or ex-offender reintegration.

Initial sub-award partners in the Stone Soup technical assistance collaborative include: the New Mexico Association of Food Banks, the New Mexico Conference of Churches Jubilee Housing and SAFE 2000 Youth and Family Program, Catholic Charities of Gallup's Native American Co-op Project, Jewish Family Service, and the Archdiocese of Santa Fe Pastoral Outreach Ministry. Projects include: food pantries, housing development, substance abuse prevention, mentoring teens, mentoring ex-offenders, volunteer recruitment and training, and economic development for Native American artisans.

Through the Stone Soup Collaborative, Catholic Charities and its partners assess the needs of community- and faith-based organizations, design and deliver customized technical assistance, and provide sub-awards on a competitive basis to regional collaborative projects.

Catholic Charities' goal is to develop a coherent plan to sustain ongoing supportive relationships with faith- and community-based organizations in order to develop their ability to respond to the most critical needs in their communities. Two sub-goals include providing 1) technical assistance and 2) sub-awards to strengthen the capacity of local organizations. All technical assistance and sub-grants emphasize collaborative networks as a key strategy to provide mutual support and to avoid duplication of services.

For more information contact Gregory Kepferle, Executive Director of Catholic Charities at 505-724-4601 or Vickie Riddle, Director of Community and Parish Partnerships at 505-724-4654.

Mr. SOUDER. Thank you very much for your testimony. I will have some followup questions.

Mr. Sudolsky, I've read your testimony and I appreciate that it's slightly a different direction. I hope you will give the whole testimony. We're going to insert everybody's testimony in the record, but I thought it was very thoughtful and it would be good to have the discussion. Appreciate it.

Mr. SUDOLSKY. OK. So go ahead and testify?

Mr. SOUDER. Yes. But addition to any summary, I want to make sure you make the major points in the record and then we'll insert it and then we'll pick up questions, too.

Mr. SUDOLSKY. OK.

Mr. SOUDER. It's your turn to testify and however you want to approach it, but I want to make sure that some of your points come out on the record because I want—I think they are very healthy for a debate here.

Mr. SUDOLSKY. OK. I was not going to read my testimony. I was going to speak extemporaneously and cover the major highlights.

Mr. SOUDER. We'll insert it into the record.

STATEMENT OF MITCH SUDOLSKY, DIRECTOR, JEWISH FAMILY SERVICES

Mr. SUDOLSKY. Congressman Souder, I wanted to express my gratitude for the honor of being invited down here. I feel like I'm truly participating in democracy and it's a real thrill for me as an American citizen. And I also appreciate your preceding comments about the fact that this is a debate because my opinions I'm about to speak on are a divergence from the other opinions that have been expressed.

I'm the director of the Jewish Family Service of Austin. I am a psychiatric social worker with 30 years experience in the field and 25 years then following the receipt of my master's degree from the University of Texas. I have worked with kids from the streets of New York City. I've worked with juvenile delinquents from Buffalo. I've worked with substance abusing teenagers from Austin and chronically ill people from Austin. I've worked for 28 years in rural areas of northern New Mexico and southern Colorado with the very population. I've met with clients on the streets, in bars, in jails, in holding facilities in police station and in hospital emergency rooms. Like Pastor Garcia I do not have 10 secretaries standing between me and my clientele either.

The last 12 years of my career have been spent in faith-based organizations. I worked for 7 years in a regional medical center which was under the joint auspices of the Sisters of Charity and the Seventh Day Adventist health care group, and for the last 4 years I've worked at Jewish Family Service.

What I believe the debate is about nationally and in this hearing is about that social workers like myself are in the business of behavior change. All of the other agencies that we've heard today are also in the business of behavior change. The issue is, in my opinion, whether the Federal Government should award funds to agencies whose vehicle of behavior change is religious practice. Catholic Charities, Lutheran Social Services and Jewish Family Service

agencies, the Salvation Army and other faith-based groups have received Federal, State government funds for years.

What I'm going to talk about today is in reflection of my own agency what other characteristics of groups like ours that are already eligible to receive government funds that make our agency successful and responsive to our communities and to our clients.

At Jewish Family Service, for example, we only hire licensed social workers. Social workers are taught in their education how to diagnose and how to assess mental illnesses. We are taught about the literature, about the origins and treatment of various social pathologies like substance abuse, domestic violence, child abuse, homelessness, mental illness and many others. I believe that by hiring licensed professionals that this provides an assurance of quality and a standard to our clientele that protects our clients who are vulnerable people suffering from the worst ravages that we can—we've heard described already, that this provides our clients an assurance of quality and a standard of care.

Second, we also use only science-based approaches. The distinction between what professionals do and what nonprofessionals do, whether its in the area of social work, medicine, nursing, physical therapy or any other health profession is that professionals know the science and the research on effective approaches to dealing with the problems that they are paid to address.

I brought with me a RFP, a request proposal, from SAMHSA, Substance Abuse and Mental Health Services Administration, which as you know invites agencies to apply for Federal moneys. This comes from the SAMHSA Snapshot of March 2001. There is nothing in this that says faith-based agencies need not apply. What it does say is that the purpose—I'm reading from the document.

The purpose of the review of the grant application is to provide a competent and objective evaluation of the scientific and technical merit of each application and to identify those applications that are of the highest quality. Now, what that means is that we are obliged as professionals to use methods that science has proven effective. The reason why this is important—I'll use an example of a case where a book was written about this particular case, where a faith based agency did not provide a standard of care by profession. The book was called "Clergy Malpractice in America." It was written by Mark Rice and was published by the University of Kansas Press. A young man named Kenneth Nally sought help from a church group.

This was the case of Nally v. The Grace Community Church of the Valley. The clergy said that they—that all mental illnesses were a result of the disconnect in one's relationship with God. It was a problem of the soul. They discouraged Mr. Nally from seeking psychiatric care. It was not made clear in this book, which was written by a lawyer, what his diagnosis was, but my inference was it was somebody who was suffering from major depression or bipolar disorder. The clergy discouraged him from seeking psychiatric care instead saying—stating that the route to his cure was through prayer, and this young man unfortunately committed suicide and his family sued the church.

After a 10-year legal battle, the Court ruled in favor of the defendants, the clergy, because there was no standard of care established for the clergy. There was no malpractice.

If somebody comes to my office who was schizophrenic or suffering from bipolar disorder or depression or other mental illnesses that we know through scientific research have a behavioral component to them and I fail to refer that person to a psychiatrist for an evaluation for medication, I can be sued and I will lose because I—there is that standard of accountability.

One of the questions about the role that science plays in this debate—your question earlier to Pastor Garcia about should a patient recover or should an individual who is withdrawing from cocaine be referred for—can they withdraw without medical supervision I believe was your question.

If you had asked me that question I would say, I can't answer that because I'm not a doctor and I don't play one on TV either. That's a question for a doctor for this reason, if somebody is a cocaine addict and they come to your facility and their speech is slurred and they tell you they're stoned or their friends say that they're stoned, what you didn't know is if they're—the process of withdrawal is a physical process by which the brain and the body is reacting to a substance in the brain that affects the brain and that is in the process of being metabolized by the body. We don't know as it—as nonmedical people we didn't know what the effects are going to be for that person. Is this somebody who has hypertension? Is this one of those people that got whacked in the head with a pool cue and has a subdural hematoma, a blood clot in his brain who will die if he's not assessed by a medical person?

Again, I'm not a doctor, but I do know that somebody who is going through DT's—and this is something I've learned from 7 years working with doctors in this regional medical center I worked with in Colorado is that the DT's, the withdrawal from alcohol and severe cases of alcoholism are medical emergencies from which people can die as is withdrawals from barbiturates. How can nonmedical people assess that and determine conclusively that someone will not die if they're treated by a nonmedical person?

Third, at our agency and at other faith-based agencies that use secular methods there is professional supervision to ensure quality of care provided by all practitioners. We have an advisory board, a cabinet at Jewish Family Services and it's comprised of different professionals in the community to whom I am accountable.

This principle of accountability is the next principle I'd like to talk about. There was a commercial for Hebrew National Hot Dogs that said the only things that are special about Hebrew National is that we are not only accountable to the Food and Drug Administration, but we are account—we answer to higher authority. Everybody in this room answers to that higher authority; however, I also answer to my clients, to my board and I also answer to the Texas State Board of Social Work Examiners.

I also answer to the National Association of Social Workers. If I practice outside of my area of expertise, which is a violation of the National Association of Social Workers Code of Ethics, if I practice outside of my area of expertise, which in my opinion making a pronouncement about somebody's suitability for unsupervised detox or

unsupervised withdrawal, I would be violating a code of ethics and if bad things happen to that client, I would lose my license. That's not the reason why I refer people for detox, but it is something that social workers know that they face sanctions if they violate that code. I think this too is an added level of protection for our clients.

Fourth, one of the things that I think we do successful at Jewish Family Service in Austin and what I in speaking with the preceding speaker I know happens in Albuquerque is that JFS in Austin we are involved in a number of inter-religious projects. We fund a social worker that services an agency affiliated with Catholic Charities where our social worker provides mental health services to a homeless population. We have been involved in several inter-religious efforts in Austin in the area of living wage, domestic violence and substance abuse. One of the substance abuse programs that I've been involved with that's been particularly exciting is a project called Faith Partners, which trains people within congregations regardless of the denomination of that congregation to provide education and outreach services within that congregation for the purposes of identifying vulnerable individuals or addicted individuals and referring them for professional care.

The next point I want to make—I see the red light on, so I'll talk faster, if that's possible—is this, like the other agencies that have spoken here this morning, Jewish Family Service emerged from a faith tradition. The Jewish principles of Tikkun Olam, which is Hebrew for repair of the world, Tzedakah, which means social justice and charity, and Gemilut chesed, which means acts of kindness, these are the reasons why my agency exists.

At the present time 90 percent of our funds come from the Jewish Community Association of Austin, which is a group funded by philanthropic contributions and membership fees from the Jewish Community Center and other fundraising activities. Ten percent of our budget comes from client fees and fundraising that we do on our own. We receive no Federal funds, although we could apply for them because we meet the standards that were described that I read earlier.

Our agency will continue to exist long after this controversy passes from our national discussion. Jewish Family Services organizations have been in existence since the 1800's. We exist because it's a precept of our faith that we help others in our community and that we help others in our own community, that we have an obligation, a religious obligation to address social problems in those communities in which we live; however, we do not use our faith in the interventions that we do. We do not require people to participate in Jewish rituals or in Jewish prayer. I believe that this contributes to our success because members of all faiths feel welcome in your facility. We serve Jews and non-Jews. I'm pleased to say that I also see clients, even though I'm the head administrator. I've had three Muslim clients on my caseload in the last 3 years.

I believe that if—again, going back to the central issue that I raised, this is a question about whether Federal funds will go toward agencies that use scientific secular means as implemented by professionals or whether they will go to paraprofessionals or nonprofessionals who use religion as the means by which behavior changes. The fact that we use that secular means—scientific means

means that people who are not Jewish feel comfortable utilizing our services and that we can be true to the principle of diversity and equal treatment for all and equal concern for all that guides what we do.

There was a final comment that I wanted to make, with all due respect, about your comments earlier about funding for social service-related problems. Dr. Wesley Clark, who is the head of the Center for Substance Abuse treatment for the Federal Government, that—I heard him give a lecture to this effect, said that only 20 percent of people with substance abuse problems can find a treatment slot in the United States.

In Austin there is one inpatient facility that serves indigent people who want substance abuse treatment. At a time—one of the reasons for our homelessness problem that you attributed—that you addressed earlier when you said that it was principally faith-based organizations that stepped up to the plate to deal with the homeless, one of reasons why homelessness exists in our county is because approximately two-thirds of homeless folk are homeless because they suffer from untreated mental illness or untreated substance abuse. So the point I'm making here is that there are huge numbers, there are epidemic numbers of people who suffer from mental illness, domestic violence, substance abuse who cannot be treated if they want to be treated. When Dr. Duello resigned from the chairmanship of the President's—I'm forgetting what the formal title is, Commission on——

Mr. SOUDER. Faith-based Services.

Mr. SUDOLSKY. Thank you. I learned that his salary was $140,000. That's half of our budget. I'm not sure what it's going to cost—what it cost to conduct these hearings around the country. I'm certainly not sure what it's going to cost for the government to pay for the legal challenges that surely will follow. The funds that are being spent on this faith-based initiative, with all due respect to everyone here and to your yourself, to me could be better spent on helping people who are going without, who we see on the streets in Austin, San Antonio and in Washington. Thank you for allowing me to go over time.

[The prepared statement of Mr. Sudolsky follows:]

TESTIMONY OF

MITCH SUDOLSKY

DIRECTOR, JEWISH FAMILY SERVICE OF AUSTIN, TEXAS

ON THE ROLE OF FAITH-BASED ORGANIZATIONS IN PROVIDING EFFECTIVE SOCIAL SERVICES

BEFORE THE HOUSE OF REPRESENTATIVES COMMITTEE ON GOVERNMENT REFORM, SUBCOMMITTEE ON CRIMINAL JUSTICE, DRUG POLICY AND HUMAN RESOURCES

WEDNESDAY, JULY 2, 2003

SAN ANTONIO, TEXAS

3. We provide professional supervision and oversight of service providers to make every effort to assure the quality of our services and programs. The activities of all practitioners is reviewed by a state-certified supervisor (at Jewish Family Service, I fulfill this role) through chart reviews and case presentations, to assure the quality of our programs and services. The Jewish Family Service Cabinet, an advisory board comprised of individuals from our community representing different professional disciplines, also provides a quality-assurance function in its oversight of the program director.
4. Jewish Family Service is involved in the larger Austin community, not only with our own community of faith. JFS staff attend meetings of area professionals for the purposes of professional training, networking, and interagency collaboration. JFS is involved in several interreligious enterprises, including work with the Austin Area Interreligious Ministries (an agency which has coordinated social action activities by a coalition of Austin churches, synagogues, and mosques), and Faith Partners (an organization based in Austin and Minneapolis that provides training to congregants in the area of church/synagogue/mosque outreach and education in the area of substance abuse.) The Board of Directors of the Jewish Community Association of Austin has provided funding for Jewish Family Service to send a social worker to the Austin Resource Center for the Homeless, (an agency under the auspices of Caritas of Austin, a program affiliated with the Catholic Church) to provide mental health services to this severely underserved population. In addition, two JFS social workers are on the faculty of the University of Texas at Austin School of Social Work. This broad community involvement enables us to know the resources available in our city, and educates others about our services.
5. We are accountable not only to our clients, our Cabinet, and the JCAA Board, but we are also accountable to the state professional licensing board and to the social work profession. Social workers are held strictly to a Code of Ethics; breaches of this Code are subject to censure by the Texas State Board of Social Work Examiners, and by the National Association of Social Workers. An important provision of the NASW Code of Ethics is that social workers must not practice outside of their area of expertise. For example, recommendations about the use of medication must be referred to physicians or other qualified medical professionals; discussions about religious practice must be referred to clergy. Failure to do so risks harm to our clients, and the existence of the Code and the professional governing bodies named above provides assurances to our clients that professional will be held to ethical standards of care.
6. Jewish Family Service owes its existence to centuries-old traditions, not to the changing currents of government or foundation interest, or of fashion. The oldest Jewish Family Service agencies in the U.S. were established in the 1800s. In Texas, JFS of Houston, for example, was founded in 1913. The Jewish principles of *Tikkun Olam* (repair of the world), *Tzedakah* (charity), and *Gemilut chesed* (acts of kindness) impelled Jewish communities around the world to raise funds to create, maintain, and nurture agencies that put these principles into action. Our funding is stable, because the commitment of our community has been unwavering for a long, long time.

7. While Jewish Family Service is a Jewish agency with a Jewish name and "is anchored in Jewish values" our professional services are strictly secular, and we honor the diversity of our clientele. Our staff does not provide religious services, does not extol Judaism above other faiths, does not invoke Jewish religious practice in the provision of mental health and social services, and does not proselytize non-Jewish clients. We are explicit in our respect for the diversity of our client population as to ethnicity, race, and religious affiliation. A principal reason for our success lies in the fact that clients from different backgrounds feel welcome at our agency, and both secular and non-secular agencies know of our respect for diversity. A parallel view was expressed in an editorial in the National Catholic Reporter (Feb. 9, 2001), in speaking of the philosophy of Catholic Charities, which stated, "We don't do what we do because the people we serve are Catholic or because we want them to be Catholic, but because we are Catholic." Similarly, the Jewish community charges Jewish Family Service to fulfill the obligation to serve others, an obligation which derives from Jewish faith and tradition, but we do not ask our clients to share these traditions or to participate in our faith.

I wish to take this opportunity to express my concern that the current faith-based initiative is, in my opinion, a potential threat to the provision of effective human services in this country. I am puzzled by the President's assertion that "when people of faith provide social services, we will not discriminate against them." When I worked for the medical center run by Catholic Health Initiatives and PorterCare Adventist Health System from 1991-1998, a statue of St. Mary Elizabeth Seton greeted me every day I came to work. The medical center's mission statement included the goal of "extending the healing ministry of Christ." This program received Federal and state funds, while providing science-based health care through the work of the licensed, university trained staff of doctors, nurses, social workers, physical therapists, and others. It is a well-known fact that Lutheran Social Services, Catholic Social Services, the Salvation Army, and many Jewish Family Service agencies have received government funds for years without concealing their religious affiliation. It has become apparent to me that the distinction between those faith-based programs that have received government funding in the past from those that have not lies in the degree to which religion is used as the means by which problems are addressed versus science, and the degree to which health care services (including mental health care) are delivered by professionals. Faith-affiliated programs like the ones named above have been able to meet the standards for scientific merit set by funding bodies, while pervasively religious groups (those which use religion as the means by which, for example, to persuade individuals to cease substance abuse or stop criminal behavior) have not met these standards. My concerns about the present faith-based initiative include:

1. Providing funding for social service programs which use interventions that are not based on research proving their effectiveness pose potential risks to the most vulnerable of our citizens. For example, alcoholism is a disorder with multiple physical and psychological comorbidities. An alcoholic who seeks care from a program that does not employ professionals who can diagnose the physical

abnormalities or psychiatric disorders which frequently accompany alcoholism and provide for the treatment of these serious problems risks neglecting them at the client's peril. The book, Clergy Malpractice in America: Nally v. Grace Community Church of the Valley (University of Kansas Press, 2001) describes the case of a mentally ill man whose suicide was attributed in part to inadequate care by clergy who believed that mental illness was a spiritual problem and not a psychiatric disorder.

2. Pervasively religious programs are not clinically appropriate for clients whose religion is different from that of the program. The literature from a prominent pervasively religious faith-based agency states "This program confronts prisoners with the choice of embracing new life in Christ and personal transformation, or remaining in the stranglehold of crime and despair." It is doubtful that any non-Christian would benefit from this program, and there is ample reason to believe that their involvement in a program which overtly denigrated non-Christian belief might pose harm to such a client. It should be emphatically noted, however, that such a program might be very helpful to Christians. It is my view, however, that the government should not fund such programs, as this would violate the separation of church and state. In addition, the current initiative risks awarding funds to religious groups with questionable agendas. The Waco Tribune (WacoTrib.com, April 1, 2003) writes that under proposed criteria to extend government funding to pervasively religious groups, "the Branch Davidian compound could have sought funding if it offered social services for the homeless."

3. The current faith-based initiative, aimed a programs which have not been able to meet the standards of government funding sources, has cost money which could otherwise have been spent on the vast needs of the poor and the mentally ill. Recently, I attended a seminar which provided "technical assistance" to faith based agencies on how to apply for federal grants. The agency which provided this training had received a multimillion dollar grant to provide this training, which amounted to presenting information that professionals learn in their professional schooling. Dr. Westley Clark, the director of the federal Center for Substance Abuse Treatment, has noted that substance abuse treatment programs have the capacity to serve only about 20% of those who need their services. Dr. Clark, a board-certified psychiatrist with subspecialty certification in addiction psychiatry, has written that "appropriately administered treatment has consistently proven effective, and is based on providing state of the art treatment relying on substance abuse treatment professionals." At a time when effective treatment exists and when millions of Americans suffering from the ravages of substance abuse and mental illness cannot avail themselves of this care because of the lack of facilities, it is a source of great concern to me that vast sums of money are instead spent to help programs which have not been able to prove that they can deliver the "appropriately administered treatment" of which Dr. Clark wrote. The amount of money used to fund the growing federal faith-based bureaucracy could

instead fund programs to help the homeless addicts and untreated mentally ill that we see in Austin, San Antonio, Washington, D.C., and throughout our country.

Mr. SOUDER. Let me kind of work backward and deal with first some of the broader questions and then into some of the specifics. This predominantly is not a hearing on the broader questions, but it's important because it's always underneath the debate. So would you agree that the—and I think you stated and Mr. Kepferle in his testimony stated that one of the primary differences in the way you approach your faith is that you believe your faith is calling you to do the works. It's not necessarily changing the religious behavior of people involved. You're trying to meet a secular need.

Mr. SUDOLSKY. That's correct. In my testimony, in my written testimony I took a quote, a wonderful quote from Catholic Charities which says, "We don't do what we do because the people we serve are Catholic or because we want them to be Catholic, but because we are Catholic." So your statement is a correct paraphrase.

Mr. SOUDER. And I think it's also fair to say—and does that fairly represent——

Mr. KEPFERLE. Yes. Yes, that is correct.

Mr. SOUDER. That—and to be fair that is at least just to make up a number, 50 percent of why somebody in an evangelical or a pietistic tradition would also do it. They believe that they are commanded to provide assistance. It's not just to change the faith-based part, but they would say that there is a double commission and part of it is to change the soul and part it is to meet a human need, that those are different religious traditions in America. That if some people choose to address their problems by choosing to have both elements, why would you deprive them of that choice with government funds?

Mr. SUDOLSKY. Your question is if a program chooses to address——

Mr. SOUDER. In other words, if you've chosen in your religious tradition to address a need this way, and the Catholic Charities has chosen to address it that way and to some degree but depending Lutheran Social Services is kind of in between you two a little bit. But why would you say that—and you can receive government funds for addressing it in your direction. Why if an individual chooses to go to a program that would like a more comprehensive treatment would you deprive them from that?

Mr. SUDOLSKY. Well, I don't think they're necessarily exclusive for this reason, the methods that I use, the methods that we use and that other secular faith-based organizations use, as I mentioned, are the methods of science; however, if a client says to me, as many clients have, they say I believe that the reason I'm depressed is God is punishing me. Again, let's just say for the sake—this isn't the sake of argument. These are actual cases. These are clients who are not Jewish. I will say to them I don't know about your faith tradition, but I do know a priest or a minister who comes from your faith tradition who I'd like to refer you to address this religious issue. As a social worker we——

Mr. SOUDER. But let me——

Mr. SUDOLSKY. Let me answer your question.

Mr. SOUDER. No. I understand where you're headed and I—here's what I am trying to address. Your statement that you just made that separates the soul from the science is a religious opinion, not a scientific opinion.

Mr. SUDOLSKY. I'm just telling you what the client is telling me.

Mr. SOUDER. But you're saying the client says they have a religious opinion—they believe they're not right with God. You in your religious tradition have decided that therefore that should be treated separately by going to a religious person for that rather than simultaneously while you're treating a medical condition, but that is a religious opinion.

Mr. SUDOLSKY. Well, it's an opinion that's stated.

Mr. SOUDER. Based on your faith.

Mr. SUDOLSKY. No, it's not based on my faith. It's based on the fact that I am not an expert in Christian theology. In fact, I know very little about Christian theology. In the case of this particular client, let's say, this is also somebody who had a history of victimization by child abuse, was having difficulties with their family, was also taking medications.

Mr. SOUDER. I see.

Mr. SUDOLSKY. So I was dealing with those issues, but I'm not qualified to deal with the theological ones just as I'm not qualified to deal with the medical ones. I refer to a doctor to deal with the medical issues. I refer to a clergy to deal with the theological ones. It's all part of dealing with what in the social work business we call the whole person. I can't deal with it all because I don't know everything about all these different aspects.

Mr. SOUDER. OK.

Mr. KEPFERLE. I'd like to respond from the Catholic Charities' perspective. Maybe to separate it out a little bit that in terms of our services and ministry we look at it holistically because we look at the people we are serving holistically, body, mind and spirit. At the same time we're also looking at our funding sources that have categories and requirements and restrictions on how those dollars get used.

So, for example, our Federal dollar we are very careful because the law says and the White House attorneys have drummed it into us and we're training other folks, you know, don't pray on Uncle Sam's dime. OK. So we're not going to pray on Uncle Sam's dime and we're not going to require the people we serve to participate in our worship services or are going to be proselytized by Catholic Charities using those dollars. When a homeless family comes in, we make sure they get housed. We make sure that they're cared for. But if that same family, that same mom says, I want counseling, and starts talking about her faith life, well, that counseling is not paid for by Uncle Sam. That counseling is paid for by our donations and——

Mr. SOUDER. Let me do a followup. Mr. Sudolsky gave a, what, philosophical and practical answer. You've kind of given me a legal answer that you couldn't, but would you if you could merge the two?

Mr. KEPFERLE. I think the way—and it's interesting because the Catholic church operates out of institutions. All right. So if there were a way—and actually I think we've found a way because we have done it for so many years. We've figured out a way that we can use the categorical dollars and still serve the person holistically. And I mean, there is, you know, all sorts of ways and accountability to do that and I think we figured out a——

Mr. SOUDER. But if we changed that categorical restriction, would you change your program?

Mr. KEPFERLE. That's a good question.

Mr. SOUDER. Because I understand your answer and it's a very practical answer and I don't know that if, in fact, we are going to change it or if the court is going to allow a change as a practical matter. But, for example, Catholic schools blend the two.

Mr. KEPFERLE. Right.

Mr. SOUDER. They are different than Catholic Charities.

Mr. KEPFERLE. And I guess in a certain sense we do blend the two, but at the same time——

Mr. SOUDER. I mean directly. They don't separate. They didn't have—the religion is taught through the history course, through the English course, that's why parents choose to go to Catholic schools, but what you're saying is that when they get treated for social services you have a different approach because of what the government required than you would for——

Mr. KEPFERLE. Well, it's not just what the government requires. It's also because of the standards of social work that with professional licensing they have their own requirements as well as——

Mr. SOUDER. But you're on a slippery slope here because educators wouldn't agree with the distinction of what you just said about education and, for example, helping a homeless person.

Mr. KEPFERLE. Right. Let me give you—kind of continue with the example that when somebody comes for housing, they bring up the issue of faith and God, well, our counselor definitely can respond to that. And whether that person is from our faith tradition or another faith tradition, the counselor, you know, explores their faith life and if we can answer because of our faith experience, we followup.

If not, if they're from another faith tradition, then we make sure that they're referred elsewhere. But if they're part of our faith tradition, of course, we followup with them. And I think it's just the way different religions are organized. And some are organized where there is this separation of institutions where you have the church is kind of the religious overtly worship institutions separate from the service institution, and part of that is all sorts of history and the way it's organized. Others it's very much combined and that's where I think the struggle is how—you know, government is trying to figure out, well, they're doing good work, we want to help them do their good work.

The government has a responsibility to help these organizations do their good work. How can we do this in a way that helps them become more effective without violating the whole line of separation of church and state? And we're right in the middle of that debate and trying to figure out what is that line, what is that line.

Mr. SOUDER. Mr. Dautrich, do you want to make any brief comment on this part? I'm going to go back and followup, but relate to some in what you've seen as you set up these separate wings in the prison system how you approach that with certification, what things you've done differently or the same and how you've tried to deal with the challenge.

Mr. DAUTRICH. Yes. And actually I'm going to hand this off to James here in just a second, but we do have faith-based training

that we deal with our counselors with and our staff as well as myself in that are all in the process of or have been through that. That I would agree that we have to recognize problems as the offenders come into the program, and there is a chemical dependency problem and that there is—I would agree with you that there is chemical—that the body makeup and there is some science involved with that and we have to be able to recognize that and we do put our counselors through that training to recognize that as well.

Again, though based on the fact that our counselors are Christians and know—most of them have come from a seminary background so are basically wearing several different hats as a lot of agencies do. But I want James to talk a little bit about the faith-based training that covers that because it covers an array of things that we deal with. So James I'm going to let you——

Mr. PETERSON. We all at InnerChange either have been or are currently going through training through the Faith-based Counselor Training Institute which is run by Dr. Michael Haines out of Belton. And one of the statements I know that Dr. Haines makes early on in that training is that, you know, the amount of training that we get does not make us a counselor 100 percent, but it does introduce us to the criteria and what to look for in the guys we're working with. And he also makes it clear in we're through—as certified counselors through him or restorative therapists he calls us, he makes it clear that we're to indicate that to the people we are helping, and that it's a choice that they make and that they realize that we'll give them those recommendations and that we're going to contact other people at that point that we feel is way beyond our terms.

I've been through that and I'm a certified restorative therapist through the faith-based counselor training and it helped me tremendously in understanding the men. Because like in the substance abuse, he deals with the basic issues of what happens to a person and he talks about the issues on anger management of the chemical changes that occur in the physical person. And so we approach it from both sides and I would not say that I am a professional, but that I can see changes.

And then my other struggle from working with reentry and after care portion goes back to the funding. When one of our guys is struggling with the substance abuse problem in any phase or one of his family members and then it's finding a place where they can go that's funded that I can get him in that we don't have to wait a week or 10 days.

It's a large problem. But yet I've also seen the change in the men as his brothers embrace him and stand there with him and work through that problem with him and because they knew him. Like the three men that we were in Washington together, we know each other intimately. We know each other very well and we are accountable to each other. And that's what helps us in dealing with the long-term life plans for us.

Mr. SOUDER. This is very interesting and let me continue. And I'm going to have some time restraints here, so it's hard to know which alley to go up here that—and what I'm trying not to do, but I want to make a brief comment is go up the drug treatment alley

very far and because the primary role of the subcommittee that I chair that's holding this hearing while we're overseeing faith-based, our primary responsibility in Congress is to authorize and do oversight with the primary Narcotics Committee of the United States.

So the ONDCP, the Office of the Drug Czar, we've held hearings on the new drug treatment proposals and this is a monumental question that we are dealing with which is only a subpart of the faith-based debate. And in the money dollars question, let me just say that there is a frustration that the rate of increase in spite of what the grass—from the Federal level, the dollars are increasing faster in drug treatment than in any other category of narcotics, but we have not seen very much of a dramatic change.

So part of the reason—we're looking for different ways to approach this and part of the reason there is not availability for some of the programs is I have very seldom met a drug addict who hasn't gone through multiple programs and they're taking up the slots by going through the programs over and over again.

Now, that's partly quite frankly government insurance-imposed. We have such short-term programs. They are being changed, but anybody who's ever dealt with drug and alcohol abuse knows full well that the first fundamental principle you have to have is a commitment that you want to have change.

It is, yes, some are farther along in the addiction path which makes that recovery harder or more risky. But one of the debates here is one of the primary things that inclines somebody toward changing in drug addiction is it faith? And is that why some of the faith treatment programs are working so well is because that inclination is more important than the clinical? Which gets us into this whole debate of how do we measure? What's scientific here? The fact is that while there are occasional cases where religious treatment has failed and those become well-known, the fact is there are more suicides and deaths from secularized treatment than there are of the other in the country as a whole. But you're right, they are pursued because they follow the procedures as they went, but it doesn't mean that they aren't also having problems. It's just that they followed the procedures and that there are fundamental challenges in that and that is a huge comprehensive debate.

But what I was trying to get to is—and I thought I kind of exhausted a little bit of that point in the—and I don't know that it's resolvable, and that is from the perspective and my perspective—hold on a little bit here. From the perspective of somebody who comes from what is often called a pietistic background. In other words, we believe behavior is integrated and inseparable and therefore it's tough to separate the two categories in here's faith and here's works. They are intermingled and you have to have both.

If you have that tradition, for those who have a tradition that can separate and say this is a secular approach and this is a faith-based approach is a religious view. It's not a science view. It's a religious view. To those who don't share our position, they believe we're antiscientific and that gulf is going to increase in the United States not only because Muslims and some Asian traditions, religious traditions also have that.

And the question is how do we resolve what has largely been a secular tradition in the United States, and how do we include di-

verse faith-based communities? Because it isn't just going to be Christian tradition. It's Native Americans and the issue I raised earlier with medicine men versus traditional hospitals, and it is a core debate that isn't going to decline. It's going to be here in American life and not easy to resolve, and that's why we need to do it.

Now, the habit—but the—I am convinced that legally—and I want to pursue this point a little bit. I am convinced absolutely that the Supreme Court and the Constitution is clear. You can't directly proselytize with government funds, period. And we have many groups around the United States that have been getting money for many years that probably have been violating that and we're actually going to go a little backward.

And the new Federal programs that the government is doing are marginal, but the court isn't clear, and this is where we're going to be sorting through, where those lines precisely are and what defines proselytizing. Is it a call? Is a crucifix in the room? Is it a prayer if it's a voluntary program and the individual had choices? That what is clear, however, is every group has to accept anybody who applies if there is government funds. It's not unique to Jewish Family Services or Catholic Social Services. If an evangelical group wants to get any government dollars, you have to accept whoever comes in. The crux of this debate is hiring practices and the Constitutional exception with that, not who you serve.

In the Jewish Family Services question, would you hire as a staff person in your program, somebody from another faith if they applied to your agency? Is there a bias toward somebody who is of Jewish background or a point system or if you have—you said currently you don't accept government dollars, so it's a little more complicated.

Mr. SUDOLSKY. Right now half of my staff is not Jewish. The person that we have working with the homeless down in Austin is not Jewish; however, when I advertised for a position working with the—with predominantly Jewish elderly population, some of whom are survivors of the Holocaust, in the job notice I said that knowledge of Judaism and of Jewish culture is required. I didn't say non-Jews need not apply. And the reason I phrased it that way was because responsible work with this population requires that you have to know what the Holocaust was. You have to know what the Jewish holidays are about and you may have to know a little Yiddish too in order to deal competently with that population.

Mr. SOUDER. Interesting philosophical question. That's never been testified. I assume that it would probably be upheld. Mr. Kepferle.

Mr. KEPFERLE. Yeah. With Catholic Charities we want to make sure that our Title VII exemption under the Civil Rights Act is protected, that as a religiously sponsored organization we have the right to hire people who are Catholic and/or who have an understanding of Catholic social teaching; however, in actual practice because of—you know, we're looking for the competent staff with skills and we're serving a very diverse population that we are retaining that right only in select positions.

For example, executive director or positions that are working specifically with parishes or within specific faith-based projects

that we have, so we want to make sure that which is already in the law and we have that right, we want to make sure that's protected. But as a matter of actual practice our hiring practices we hire very diverse staff. We don't for most positions inquire in terms of their religious background or affiliation.

Mr. SOUDER. You don't inquire?

Mr. KEPFERLE. We don't inquire, but we want to make sure we still have that right to do that because just with any organization you want to make sure that, you know, the—if you're selling shoes, you want to make sure that the person that's out there selling shoes wears shoes and believes in that. I mean, just with any business. In our mission it's the mission of following the teachings of the Catholic church and carrying that out.

Mr. SOUDER. What about in your staff?

Mr. DAUTRICH. With InnerChange our staff is hired. They must be willing to read and sign the statement of faith which Christian fellowship puts forth. If a Muslim, let's say, was to come, they are not going to sign that statement of faith because of what it exemplifies and how it reads. Now, if they did sign that and were Muslim, then I'd have to probably question whether or not they really were following the true Islam faith.

But that's the way we will base that. You know it's a good example with the shoes. Obviously in a Christian Bible-based program we are going to want people, counselors staffed to come in and to be able to relate to that obviously, to have a Christian background, that they would understand what we are doing and to follow that vision as we put forth. But if anyone is willing to sign that statement of faith, yes, obviously we would—they would be in the hiring process.

Mr. SUDOLSKY. May I make a comment about some of your preceding remarks about——

Mr. SOUDER. Sure.

Mr. SUDOLSKY. I don't know if you want to pursue the hiring issue any further.

Mr. SOUDER. I was going to go down another alley, but if you'd like to make a comment.

Mr. SUDOLSKY. Your comment about the role of spirituality in substance abuse treatment, I'd like to comment on that and I also want to comment about the fine line where the people respect that line that you described the courts as having set. The responsible and effective treatment programs that I know about that I refer people to and about which extensive outcome studies have been done usually involve psychotherapy services that are provided by psychiatrists and psychologists and social workers. Some type of employment counseling, some type of family or marital therapy and they include anger management and they also involve 12-step work.

In the work that I do, again, if I have someone who through my evaluation I do not believe needs to be referred to an inpatient program or for medical evaluation, I'll say I think you ought to join a 12-step group. There's one that meets at St. Theresa's Catholic Church which is close by our office. I know the pastor down there. Here's his name. Why don't you attend the group. Secular treatment and spiritual care are not mutually exclusive. It's part and

parcel to me of good secular care. The reverse is not true however. Pervasively religious care is mutually exclusive with the involvement of secular methods.

Now, as to the issue as to whether pervasively religious groups can honor the line between religious work and—which is not fundable by Federal dollars and good works like running a soup kitchen which is. There was a study which came out recently. You are from Indiana?

Mr. SOUDER. Uh-huh.

Mr. SUDOLSKY. That was done by the University of Indiana and Purdue University that examined the effectiveness of job placement programs in three States: Indiana, North Carolina and Massachusetts. And one of results that they found—they did a knowledge survey among the clergy in those faith-based program and they found that 67 percent of the clergy surveyed did not know that you could not use tax dollars, that you could not use government funds to buy Bibles or for prayer-related activities.

This is terribly alarming to me, and again to me underscores why it makes life easier for there to be a clear separation of funding that precludes funding for pervasively religious activities so that they don't have to know the law and they don't have to get themselves in trouble because they don't know the Constitution.

Mr. SOUDER. Well, I want to make sure we get to our third panel and the dominating variable here is my air flight out, not lunch. Let me followup a little bit with another line of questioning that kind of pivots off of what we just heard there.

One of the fundamental government problems that we have had that I alluded to the first panel is that many of the grassroots neighborhood groups—you heard me asking about Zip Codes earlier. You heard me talking about minority groups. There is a faith-based in the sense of organizations vision split inside even the administration and in Congress, but those of us who worked with this for years viewed the faith-based as predominantly oriented toward higher risk areas of greater need, and specifically with some exceptions in drug treatment and prisons where you may have a more significant percentage of White or Anglo population.

The dominant areas here are urban center Black and Hispanic neighborhoods. Many of the groups that actually live in the neighborhoods and work in the neighborhood and like you can see here. I mean, for all the scientific numbers and I understand the need to have data particularly when you're representing the taxpayers and they don't want us to do that. The fact is you can walk around and see the impact here, which is very hard to do when you do followup with many of the people who have the numbers. How do we get dollars to many—from your perspective and the perspective of Catholic Charities which is strongly struggling? I'd be interested if you have any additional comments in a State like New Mexico where you have had a huge increase in the Hispanic population, large Native American population, how do you get to the street if we just do traditional bookkeeping, trained college educated, this procedure, this scientific background? And even if that approach doesn't culturally fit and are we underestimating the cultural component in addition to the religious component of treatment for any of these kind of problems?

Mr. KEPFERLE. It sounds like good grounds for a dissertation. That's an excellent question. If I can give an example of what we're trying to attempt in New Mexico through the Faith-based Compassion Capital Fund.

We've established a collaborative—we have a 3-year grant through that cooperative agreement of the Office of Community Service. We've established a collaborative with Catholic Charities, the New Mexico Conference of Churches, Catholic Charities in Gallup which serves primarily Native American, the New Mexico Association of Food Bank, the Archdiocese that does the prison ministry project I was telling you about and some substance abuse work and Jewish Family Service.

And as part of that it's providing that technical assistance capacity building training to faith-based organizations, smaller groups in rural areas as well as the urban areas and also to other community-based groups, grassroots. What we've discovered and the reason we developed this model, we discovered all of these groups are struggling with a few dollars, a few volunteers and, you know, just overwhelming poverty and substance abuse problems and homelessness, all of that.

What we're developing and it's already starting to work because people are getting the message with the Stone Soup model is developing collaboration so that these smaller groups aren't competing against each other for the limited dollars. But they're forming alliances and networks and there are some cultural issues that are having to go on with Native American and Hispanic and Anglo groups especially and different philosophies and religions trying to work together.

But what's happening is people are seeing that if we work together, if we pull ourselves together, then we can go to those foundations or to the government and say, look, we've got a plan here. You've got to adapt it to our local situation. It's not going to look like anybody else, but we're working together and we're serious about this. We know the need. We know the people and we're doing it.

A very simple example, food pantries. A parish in Socorro struggling to feed the people there and there is a Catholic parish and then there's a Protestant denomination down the street and a couple of other denominations. They said let's get together. How do we do this? I don't know. And the volunteers from the parishes said we need something.

So we came in, they invited us in, helped them get going, get the food panty—get the food bank involved, bring them some food but also give them a little bit of money to get a freezer and refrigerator in because they just needed a refrigerator. They didn't need a bookkeeper and all that. They just needed a refrigerator. OK. We can give them a grant for a refrigerator and they can figure out among themselves with the food pantry, with the food bank how to get the food out to the people.

So I mean, very simple small grassroots things, following their lead saying this is what we need rather than us coming in and saying we think you need this, we think you need a strategic plan. Well, forget it. They just needed a refrigerator.

So it's listening to the churches in the local community, but that's Federal dollars trickling down and then our staff providing the oversight so that they don't have to worry about all that bookkeeper or whatever. We can make sure that they're getting the job done.

Mr. DAUTRICH. Let me just give a quick example as well as in Houston because you asked the question of how to get that money out. What InnerChange does basically is to assist and equip the church in those little communities. We feel like that with the men that are coming out is to get them plugged into those nurturing churches.

Now, there is a lot of dead churches all over the place. Churches that are not willing to help that ex-offender and that's what we've got to bring that to light and letting them understand that once these men get back into their communities, 5th Ward, 4th Ward, inside the loop of Houston, that the men are going back in and revitalizing these communities through those particular churches. And we're really seeing that to begin to actually happen.

You heard great testimony today and it sounds like it's a great thing. It's happening. You can feel it, see it and touch it. We're seeing that now with our reentry center. After care is the key. After care is the key to our particular program in the prison programs that are happening. And I really believe that as far as after care is concerned, we've probably gone the farthest that I've ever seen happening, me personally.

We have an after care reentry center in the 3rd ward of Houston. We purposely put it there to begin to revitalize that, to bring the men that are coming back and wanting to give back, that are wanting to see their particular church that they grew up in or a church over here that's not getting along very well to go in and revitalize that church and to work through them.

There is also a collaboration right now with First Baptist Church in Huntsville. And Huntsville is where all the offenders go to be released in Texas. So if you're out in west Texas, south Texas, wherever you are, you catch a train and you go to Huntsville, they release you there. Basically two times a day open the back gates up, release. They go over to the bus station. Most of the time at that bus station, as you heard testimony today, you can buy drugs right then and there and be stoned to the gill before you get to where you're going.

What First Baptist has done there as part of what they call their welcome back committee is they've been allowed to go into the prison right then and there, talk to the parolees every single day. Let them know that there is a nurturing church somewhere wherever they are going. They're in contact with those churches in Houston, for example, but we have an accumulation of churches that are helping them. When they get off the bus, they know where to go. They can go to a clothing center, food bank, wherever it may be that they can receive that assistance.

So those are some things that as far as the communication you got to open those lines because you have so many ministries that compete against each other, No. 1 because they don't know. If we can have that one place. Restorative Justice Community in Houston is doing that.

We're partnering with them to let them know that we're there to help as well. Our reentry centers are open to ex-offenders, not just InnerChange, not just guys coming out of the Carol Vance Unit. We got guys that come in and they need job placement or something like that, they're going to go see James and see our staff over there and we're going to direct them as best we can.

So as far as getting together the nonprofits and things like that, people that are ready to take that initiative on, I think that's a way of equipping those churches, getting them involved, bringing those community leaders together I really believe is a way to do that.

Mr. SOUDER. Mr. Sudolsky, can I ask you—and if you want to comment there briefly, but I want to ask you a little bit different question to see—because you've been listening to the testimony today in this case and let me put this dilemma in front of you and I'd like to hear your response that—I'm on the legislation that would require insurance companies, if they do, to provide drug treatment as part of their plans. It doesn't have the slightest chance of passing, but we're trying to do what we can to move it.

I'm the Republican sponsor with Congressman Danny Davis from the subcommittee to provide more funds for prisoners who come out of prison. Not likely to pass, but we're trying to move it. We are likely to increase drug treatment dollars again this year by a significant amount. A drop in the bucket in what we're facing, that what we're trying to figure out is how do we leverage whatever we can get. It's not in opposition to that we need to put more in. I understand that, but in looking at the dilemma—one of the dilemmas and I would be interested to see, not about whether you can directly proselytize with government dollars, but how you as someone who has deep concerns and historic concerns quite frankly like the Catholic Church does and quite frankly like a lot of Baptists like myself have about the government imposing a mainline religious philosophy on a society and persecuting those who disagree as the Baptists were persecuted just like any other dissident religion in American history so that we allow the diversity.

But here's the challenge. One is these programs are having an impact, and is there a way to assist them?

And then second, in my home area in Fort Wayne, IN we are faced with probably—I can't remember, somewhere between 3,800 and 5,000 people coming out of prison that are coming back into the community. They are going to go into the same predominantly low income community where they came out. They really haven't with almost—with very few exceptions have changed lives. They're going to go back into the community. They're probably not going to have jobs. They're probably going to have a difficult time getting a job, a difficult time getting housing in that unless you have programs that are willing to follow through, which the reason they did that first part is the government doesn't have the beginning of the fund to do that. We can't even barely cover housing let alone mentors and trainers and people that track. A probation officer may have 300 to 700 kids anymore to try to track. You're not even having a probation officer tracking you barely even if you've got a thing on your heel. The programs like what they're doing in the Texas prison where they get volunteers to followup and do the after care and they get churches are one way to try to leverage the dol-

lars, but the people who want to do that have a motive that's religious in nature.

In my hometown they got a Department of Justice grant to try to do a faith-based initiative. They quickly ran into the law. Chuck Colson was involved in it, but the law says you can't proselytize, so they pulled out. Then about a half to two-thirds of the churches whose volunteers were volunteering because they felt the call of Christ to try to help people coming out of the prison no longer are volunteering because if they can't talk about the one thing that's most important to them, they're not interested because they believe that's the problem.

So now we've got a private program going through that's more secular in nature backed up by some churches, and bluntly put the Black churches the government is a little more lenient with than the White churches in whether or not they can proselytize just because it's so intertwined with culture and other questions.

How do you propose to deal with this fundamental problem and are there any ways to deal with this that volunteers are predominantly motivated for reasons different? I mean, if they're not paid and they're volunteering their time, the biggest pool that we have in the United States because everybody has these pressures, you've got your kids, you've got your job, you've got—you're trying to figure out how to make it and volunteering is down in the country. How do you propose to do that?

And even by the way in the Jewish community, the orthodox Jews do not necessarily agree with the liberal and conservative Jews on how to do this and they're certainly motivated to volunteer in their community because it is a sticky wicket, so to speak.

Mr. SUDOLSKY. I'm a teacher at the university and if you asked my students that question, they would say can you repeat the question.

Mr. SOUDER. You bet.

Mr. SUDOLSKY. The general drift—you're asking extremely difficult questions. The first part of your comments I think you were essentially asking me, we have very little funds at the Federal level, the legislature—the money that we're asking for may not even pass. With this little bit of money that might pass, what should we do about substance abuse and recidivism? And my answer is going to be it's probably going to take a lot more to do an effective job than the money that you're allocating.

What I think the root problem is, Congressman, is that when this country sets its mind to address a critical problem, things get done. Not that I'm looking to gather applause because I didn't expect any previously this morning. We went through Iraq like a hot knife through butter because we set our mind to do that, and the same thing happened in Afghanistan.

When this country says they we will no longer tolerate the homeless folk living under the Congress Avenue bridge in Austin, we will no longer tolerate the intoxicated Native Americans wandering the streets of Gallup and we will spare no expense, then things will happen. And what will happen is—you alluded to it. Things will happen like there will be case managers, there will be employment counseling, there will be family counseling, there will be referrals to spiritual counseling. We will have a multifaceted program to

deal with a complex and difficult issue that has spiritual, psychological and medical dimensions to it.

What I think the problem is right now is this, the question you're asking is how do we serve underserved people who are struggling with some of the most complex issues that can befall human beings. I was invited to sit in on two focus groups through the Center for Substance Abuse Treatment in Washington last year and one the year before. On the bus ride from the airport to the facility where this was to take place, we went through an African-American ghetto area. I didn't see one hospital, one social service agency, one medical clinic, but I sure saw many, many storefront churches. When I talked with some of the ministers from those churches, I was filled with admiration for the work that they do just as I'm filled was admiration for the work the Garcias are doing here because they are working in underserved areas that our nation has neglected.

I think if this country really wanted to do something for the barrios and the ghettos, we would build a Betty Ford Clinic in each and every one of them, but we don't have the money to do that and we're not willing to rearrange our national priorities.

I think what this proposal amounts to is asking churches to solve complex problems on the cheap because as a country we're not willing to allocate what's really needed to address these conclusively. So my long-winded answer to your question is I don't know how we can address substance abuse with limited dollars. My best answer would be let's take a close look at the evaluation studies.

You tell me that pervasively religious programs are effective. I've looked at the research about InnerChange Ministries. One study that was done by the State of Texas that was released in February that found that while there was a reduced rate of recidivism for people that completed the program, only 42 percent of those entered the program completed it and, in fact, there was a higher rate of recidivism among people who completed only part of the program than people who didn't have any experience in the program at all.

I think the bottom line in application of scarce resources for social problems is let's look at those programs that have shown effective results by research designs that meet standards and give the money to them.

Mr. SOUDER. Thanks. That's was a good summary of your basic testimony.

I want to go through each of the others. And, Mr. Kepferle, first of all, I want to thank you in your testimony for giving us some specific suggestions. And if you want to make any concluding comments and particularly any—I may have a couple of additional written questions we want to have on specific things on the Compassion Capital Fund or ways you think that can improve or let's talk a little further on it. Anything you want to make, any point you want to make?

Mr. KEPFERLE. Thank you, Congressman. Specifically on the Compassion Capital Fund, one of the things that we've seen this last year, it's a very tiny amount of money that's creating lots of controversy, but I really believe that training piece is vitally important. But along with that, it can't be done by taking the money

from another pot. There has to be some appropriations for that and my understanding is that this year in this cycle of funding there is I think only $4 million available for this next round, whereas last year there was $33 million. So anything that can be done in terms of appropriations for that would be very helpful around the country because it's not reaching everybody at this point.

The second thing and I'd have to——

Mr. SOUDER. Always remember the start of the process is different than the end of the process.

Mr. KEPFERLE. Right.

Mr. SOUDER. And more money becomes available as the process moves.

Mr. KEPFERLE. OK. Good. The second piece, you talked about the leveraging and, you know, as congregations and as nonprofits we're always leveraging. We're leveraging volunteers. We're leveraging, you know, donated space, all of that and a lot of the Federal grants require that leveraging. The thing is on the national will, you know, when it's dealing with a foreign threat, we don't ask our defense contractors to come up with 25 percent of the costs or 50 percent of the costs of those weapons, but we are asking our social service organizations and our congregations to come up with 25 percent and 50 percent of the resources to serve the poor, the needy and the vulnerable.

And I think we need to remember President Eisenhower's comments about that, that we need to look to the needs of the poor and put our resources there because our society is going to be judged, the government is going to judge on how it really cares for the most vulnerable and we need to do it, yes, with leveraging our volunteers. I absolutely believe in that. At the same time we can't let government off the hook in terms of its responsibility to care for those who are most vulnerable.

Mr. SOUDER. Thank you. And Mr. Dautrich and Mr. Peterson, I want to make one comment. If you want to say anything in particular, but I'd rather also have you talk in general. But one of the problems as—whenever we deal with that is the—for example, I'm a strong defender of drug courts. But when you actually get into the percentages of drug courts, you have almost the identical problem that you referred to in InnerChange, that if you drop out of—if it's involuntary drug court, the results aren't very well. We had one I think drug court that had good results where they were forced into the program. Most are voluntary.

Those who drop out often then have worse results because they've come to a different conclusion. We tried and we failed and now it's almost like you've reverse skimmed. Any of these programs that any of you are dealing with, whether it be drug treatment, criminal rehab, child abuse rehab, which is arguably the hardest of them all to get rehabbed, spouse abuse rehab, you're not looking at 100 percent. And part of the thing that's amazing about Victory Life Temple is they are close to that and it's why I'm enamored of watching their program, but they are people who select them and they don't have the same percentage of dropouts.

Now, we also from a governmental standpoint have the problem of—and I thought it was very interesting this morning talking about why some of these groups—it's even difficult to get them to

keep numbers, so it becomes hard to have a public debate if you don't have the data in front to you. But where do we get the data? And InnerChange deserves a tremendous amount of credit, just like drug courts, for being willing to pony up with studies where you can actually be scrutinized with that data so we can have this in the public debate.

And you're going to see one of the things that we're doing through our committee in working with Director Walters is—and I've worked with most of the nonprofit organizations. The nervousness is we're going to actually require accountability measures on drugs, not just self-selected surveys. You're going to have drug testing. Because part of the problem with the types of why I believe many people are going back in and the modification is going to come out that we are not looking—we're looking for zero tolerance, but we're not looking for 100 percent success.

In other words, that somebody who is reductive still means you made progress. And there is going to—and also at the level of addiction and what measurements are going to be. But it isn't going to be enough anymore because many of the programs that are "scientific" that have the data have actually not been scientifically measured in their followup report. They are analyzed, self-reported and they don't track the clients partly because it's expensive for 6 months, 12 months, 2 years and finding somebody out of those places who can come forward 20 years later and say I'm still clean and I've never used drugs. We don't have that data in our system in that this is all kind of new for us all.

So while it's mixed, I will say that your results are better than drug courts which many of us in Congress are very enthusiastic about because one of the only legal ways we are actually trying to track with the judge and the individual people.

So that said, where would you like to finish here? And any comments you have and you're at the forefront of a new experiment in our nation's prisons that—and we'll see how all this is going to be resolved.

Mr. PETERSON. I was just going to quickly say that I know Dr. Johnson earlier released a study on the prison down in South America that InnerChange was founded on, and he found that the severity of the crimes even if the guy was rearrested were dramatically reduced after they had gone through that program. And I'll let Mr. Dautrich finish up.

Mr. DAUTRICH. I think the bottom line and just a real quick response to Dr. Furbellow's study and Mike Eisenberg with the Criminal Justice Policy Counsel, they—we went—we had a lot of input with that in research with them and there was—InnerChange was just a huge puzzle, I'm going to tell you. There is so many pieces that make it work, but the bottom line is that Christ is working in the men. But with that a lot of—we had some problems with parole early on and they had taken some guys away from us knowing that they were in—you know, obviously with James they were going to take him out of the program and he said, no, hey, I want to stay, which that's a decision I wouldn't want to ask anyone, even myself, and even if you ask Chuck the same thing, hey, did you want to go home or early out of prison? Yeah, I want to get out of here.

But that was some of the problems. And again, 42 percent as you related to only finished the program. And so we feel like now we've begun to iron out those programs with TDCJ in letting them understand that the men do need to go through the three phases that we have. They do need to complete and not just get part of it.

InnerChange is just not an 18-month program of jailhouse religion, understand that. It's just not them coming in and just feeding them things that we think is going to work. We base those on biblical principles. There is a lot of secular things that we do as far as the jobs are concerned and employment, working with the families, working with the children, breaking that generational curse. You know, our—the United States has had over 2 million offenders right now and they're coming back into society. We've got to identify that. I think we have identified it, but what are we going to do about it?

There is a great quote by Warden Fred Becker, who is a former warden over at the Vance Unit, and he said this, if a person is not particularly in favor of religion and we see that. If a person is not in favor of doing anything for the criminal offender, and there is a lot of people like that, but they are in favor of their own safety. And that's the key word, our public safety. This is the best insurance policy that society has had in the 200-plus years that we've been involved in the United States. And bottom line is that's what we are. Are we going to change the way that the man is? And when he comes in, are we going to leave him the same?

And I'll just tell you this, that Christ is working and he's alive. God is not going to fail. And I tell that to people all the time. Media that I deal with that want to come see the program. I invite you to come down, come walk. Come see it. You've done it here in San Antonio. You've felt it and you've touched it. Come to Houston, come inside the Vance Unit, talk to the guys. See them. Come to our after care, talk to the guys. We're going to roll forward. God is going to open those doors. We have faith in that and we know that. We just want to be along for the ride and help us get there. If the government wants to come alongside with us and help us out, as I tell men that come into the program, we are going to succeed with you or without you and God is going to be leading the way. If we could find that way that this committee and the government money can come along and put aside all the differences and put aside this, if it's working, let's do it. If it's going to keep people out of prison, let's do it. If it's going to keep them off the streets, let's do it.

And I just want to encourage you to continue to keep that faith and keep having a vision and come forward and I thank you for today. God bless you.

Mr. SOUDER. I thank each of you for your time. It's been a very interesting discussion and very helpful as we have these kind of discussions in Washington to also hear them at a regional level. And you were each very articulate for different viewpoints. Thank you very much.

If the third panel could come forward. Our third panel is Leslie Grubbs, program director for Urban Connection in San Antonio, TX. Jill Oettinger; is that correct?

Ms. OETTINGER. The "O" is silent, Oettinger.

Mr. SOUDER. Oettinger, sorry about that. Executive director of the Good Samaritan Center in San Antonio, TX. And Mr. Mike Tellez.

Mr. TELLEZ. Close. Tellez.

Mr. SOUDER. I got the double l's just the wrong direction. Mr. Tellez who's director of a program called Character Kids in Las Cruces, NM.

If you can each stand and raise your right hands?

[Witnesses sworn.]

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

Thank you for being patient. This has been a long morning and I appreciate you bearing with us as we went through my questions and the testimony. We're looking forward to adding your testimony to the record and being able to ask some questions. And we're going to start with you, Ms. Grubbs.

STATEMENT OF LESLIE GRUBBS, PROGRAM DIRECTOR, URBAN CONNECTION

Ms. GRUBBS. I'm overloaded right now. Lots of great things were said today. As I said, I'm with Urban Connection, San Antonio. We're a new ministry here in San Antonio. We are the extension of Central Dallas Ministries out of Dallas, TX and they work within the housing developments there in Dallas. We are a community development organization and what we endeavor to do is to use the broken things of the community to rebuild it, and so what we do is we work with the people already that are there. We invite people in to help, but the ultimate goal is empower the people that are serving there that are living there to buildup their own community, and faith plays a big part in that.

I've listened to everybody talk and I am a Baptist, a licensed Baptist preacher, but that doesn't weigh on what I believe because I believe that Jesus Christ is coming back for a church. He's not looking for the Baptist. He's not looking for the Lutheran. He's not looking for the Jewish, the Catholic. He's looking for a church and he's looking for those that have faith and that believe, and in that we are able to share our faith just simply by when people ask and how we live our life. That's the best witness we have toward Jesus Christ.

And so that's what we share every day. We have Bible studies. People are invited, but it's not—it's about them learning for themselves because I have—no, I've not been addicted to drugs or anything, but I lived a hard life. I did haven't to. My dad is a retired lieutenant of the Seattle police department. My mom is an educator and yet I made a lot of wrong choices and wrong decisions in my life due to self-esteem and a lot of other things. So people in the communities, they have problems. Yes, their addictions are just a sign of even deeper and greater problems.

And one thing I found through—I worked 12 years with the Department of Human Services. I was an income assistant, worked in income assistance. I worked my way up through that. I started as a front desk clerk. I said basically when—after 3 weeks on the job, I can do this job and certify people for benefits with much greater dignity than they were being served with at this point. And so I

just became a friend within the State system and in the process of that I had moved up becoming a screener and than a caseworker.

God saved me and the Lord called me to minister the gospel and still in the midst of me working for a State agency I was still able to profess my faith. You don't have to beat people over the head with a Bible in order for them to believe and come to the knowledge of Jesus Christ. They will ask on their own. The Bible says that, "If I be lifted up, I will draw." So it's not about what we say. It's about what—how we live and how we provide and leave ourselves open that God will draw them in. This is kind of funny how I say it, but I believe my God is bigger than anybody else's God, and so I'm not intimidated by any other faith or belief.

God says in his word that people have a right to choice. They have a right to believe. If I'm standing there and they ask me why I have faith and they choose not to believe what I believe, then they have a right to do that. And then I have a right and I have an obligation to them to respect that right. And we as Christians need to come to that. That's my opinion that we need to come to that understanding and not be so fearful of others.

But through working for the State I used to say all the time I just want to help people that are living in the public housing. I want to stop generational welfare. I want to stop teenage pregnancy. I want to clean up the projects and take Christ to those living there. And God has given me that opportunity. Through the Resident Opportunity For Achievement and Development Center, which we call the ROAD Centers which were established in 1999 here in San Antonio through a partnership of the Texas Department of Human Services, the Alamo Workforce Development and their subcontractor SER and the San Antonio Housing Authority, we moved into five housing developments around the city. The goal there was to provide a one-stop center to help due to the welfare and the work laws to be able to be onsite to help and assist the residents living in public housing to get off of welfare or in their transition.

I've tried to do everything that my supervisors and everybody said that I was supposed to do, but I knew there was a better way. There is a thing called relationship that we need to have with the people that we serve. We believe in being neighbors and being friends with the people that we're serving because through that they will take a step up. Yes, they're going to fall down and, yes, they're not always going to do exactly what we think they ought to do, but to understand that we all make bad decisions.

We all make bad choices and we still do it. Instead of pointing the finger at them and saying everything they're doing wrong and judging them and saying how they should be like us is to accept them and allow them to make the decisions they make, but at the same time empowering them with their choices, with their options and the consequences for choices and letting them as human beings determine that for themselves.

And so through our program, through the Department of Human Services I was able to start an alliance called the Mariposa Alliance and we decided to start in Lincoln. And the reason that I developed the Mariposa Alliance is because working with so many different social service agencies we were failing the people. We

were scarring them. We were coming in with our great big ransom. We're going to serve you and we're going to do this for you, and then after the 6-week limit was up or whatever, people were just dropped cold.

The reason we can't serve and meet the needs of the people in these inner city communities is because there is so much scar tissue underneath all the things from all these programs coming in and trying to help them and then leaving them high and dry that they have no trust. They're not going to help us with our government programs or to keep our budgets. They truly want relationships. They want somebody that is going to care about them, that's going to stick with them through and through.

Yes, Urban Connection as—well, let me go back. Through the Mariposa Alliance we were able to sit down and come together with a number of different agencies in the city from VIA—I mean, we got together everybody because it's a community thing. It's not just going to be one agency. And then we duplicate agencies because guess what? Just one case management system or just one organization can't serve 100 percent of the population, so you need a teamwork of different organizations.

So we may have three or four different counseling services sitting at our table, three or four different transportation services sitting at our table, umpteen churches sitting at our table because that way as a team effort if I can't serve and meet the needs of the person that we are serving, guess what? I'm going to refer them to you. I'm not going to worry about losing my numbers because guess what? I'm still going to count that person because I'm going to count them as referred to you.

Now, I will followup with you to just make sure that person is still in your care. If you can't serve them, then you're going to refer them to somebody else so that the person is not dropped. They continue to be served until the needs are met as a teamwork kind of spirit. And I think that's what God has for us to do as social service agencies and faith-based organizations is to work together for the cause of the people.

So we decided through the Mariposa Alliance to come through and with Oak Hills Church of Christ Church to start an after school program because a lot of the ladies and the people at Lincoln were saying that they could not—they were quitting the jobs because their children had to walk so far to get home from school in the afternoon and they were concerned about them walking all the way down Zarzamora with no supervision. So we started—we just started a couple of days having after school program, which was a great success. The children were saying to us, "Are you going to leave?"

The parents were like, "Are you going to leave?" Because that's what always happens. People come into the housing developments and they come and they do—they have their agenda. And then if they don't—if you don't meet their agenda, they then pull out and they leave. Again, children and people are left scarred.

So one of the ladies that joined Mariposa through Oak Hills had—was familiar and had been on the board with Central Dallas Ministries and so she asked me to meet their director. From there I became—I got offered a job to expand their program. So now we

offer an after school, we offer them PACE, which is Personal and Community Empowerment, where we teach groups of young women and mothers and people living on the property to work together as a group to produce their own community enhancement projects. We don't claim to do anything for them. We're going to teach them to do it for themselves.

So the red light is on because I could talk about this for the next 24 hours. Well, we really do work with the kids. We empower them and we, of course, work with the adults, but we're going to have to establish a new generation. And so the best way to do that is to buildup. I consider myself like Nehemiah in the Bible and so it may make me 12 years to rebuild this wall, but it's going to get rebuilt. Thank you.

[The prepared statement of Ms. Grubbs follows:]

Testimony for the Subcommittee on Criminal Justice, Drug Policy, and Human Services
Submitted by: Urban Connection – San Antonio
Leslie Kelsie-Grubbs, Program Director

What is the history and mission of Urban Connection – San Antonio?

In May 2001, the Mariposa Alliance, a consortium of social service agencies, faith-based organizations, local businesses and private citizens working together with the residents of public housing to transform their lives and environment into a healthy peaceful, joyful, secure place for themselves and their children, was created. The alliance was created while I was the Community Resource Coordinator with the TX Dept of Human Services – Resident Opportunity for Achievement and Development (ROAD) Centers. The ROAD Center was a collaborative effort between the TX Dept of Human Services, Alamo Workforce Development and their contractor SER Jobs for Progress, Inc and the San Antonio Housing Authority. These three agencies were all housed in the same building on the Lincoln Heights Courts one of the San Antonio Housing Authority toughest properties.

We figured if we could help the people on this property then we could do it anywhere.

In August of 2001 a former Board Member of Central Dallas Ministries (CDM) joined the Mariposa Alliance. Through this relationship, I was introduced to Larry James the Executive Director of Central Dallas Ministries. After touring Central Dallas Ministries in November 2001, I brought back the idea to start an after school program to the Mariposa Alliance. In starting the after school program we would be assisting the residents at Lincoln Heights Courts by providing somewhere safe for their children to go while the parents are commuting home from work.

In May 2002, I joined the Central Dallas Ministries team as Program Director of outreach at Lincoln Heights Courts in San Antonio. In San Antonio Central Dallas Ministries is doing business as Urban Connection - San Antonio (UC-SA). Urban Connection—San Antonio is a

holistic, faith-based, human and community development organization. Our mission is to assist in the creation of partnerships and connections among individuals and groups so that community and institutional life can be created, strengthened, and deepened among residents of San Antonio Housing Authority properties, resulting in residents taking hope-filled, positive, and proactive steps to gain control of their lives and living environments.

What makes your organization effective in fulfilling its mission?

Urban Connection – San Antonio's philosophy is what makes us effective. We believe that people have the ability to solve their own problems when given access to opportunity and resources, that the resources within a community are adequate to initiate genuine renewal and redevelopment. We devote ourselves to the discovery and mobilization of individual and community resources and capacities. We believe in partnership and collaboration, therefore we hold all of the resources at our disposal with an open hand. We believe that charity must be replaced by compassionate community building as a basic strategy and that public, private and faith-based organizations of a city must all play important roles in community redevelopment.

What standards do you use to determine a successful outcome?

Success is the people we serve taking ownership in the neighborhood by volunteering and eventually UC-SA having the opportunity to be able to employ them. We have already done this in one instance. But success is also the day to day interactions with the residents. For example, we recently had to go out to Dallas for a meeting and would be closing the center for a couple of days. Two parents that have been volunteering offered to run the after school program for the 3 hours we would be open each day. These same residents and a couple of the teens on property

took ownership when we got an entertainment center donated. I just sat back while they began moving stuff around the room and cleaning and setting up the entertainment center. When I made the statement, "You all act like this is your house." They responded, "it is "our" house." That is success. Success is not measured only through numbers but through the ownership. We are about relationships and building up people. Because we can rebuild a neighborhood and make it look beautiful, but if you don't fix the people it will get torn up again.

We keep daily attendance records for the children and volunteers attending our program We also produce monthly statistical reports to show overall participation of those living in public housing. We keep records of the children's reports cards so that we can show their progress or where they need help in their school work.

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

Faith-based organizations that are decidedly holistic and not exclusive or discriminating provide hope and a larger, spiritual perspective to people who are battling the harsh realities associated with poverty. Spiritual strength and the community life that grows out of FBOs like UC-SA provide a sense of belonging, group solidarity, purpose and the opportunity for leadership development. In addition, FBOs like UC-SA are built around indigenous, community-based leadership and involvement. The folks closest to the community are thus, touching the community at its deep places.

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

Because of my 12 years with the Texas Dept of Human Services and all the relationship that I build while there, partnership is what keeps UC-SA going. We have a partnership with the City of

San Antonio Youth Services Division. They have many programs and a large majority of them are part of the Mariposa Alliance and they include the following programs, Youth Services, Community Centers, Parks and Recreation, Neighborhood Conferencing Committee for first time offenders. We also have relationship with the District 1 Justice Centers because those school age children and some adults who get in trouble come to us to do their community service with us. We also have the support of the Mayor of San Antonio. On January 15, 2003 Mayor Ed Garza attended our presentation of the Personal and Community Empowerment (P.A.C.E.) Community Enhancement Project. P.A.C.E. is a 13–week course that teaches inner city residents to plan and implement projects that will improve the quality of life in their neighborhood.

We also have a working relationship with the Texas Workforce Centers and continued support from the Texas Department of Human Services. For a matter of fact 3 of our volunteers were selected as 2002 Volunteers of the Year.

Federally we partner with HUD through the San Antonio Housing Authority were we serve through having space on their property.

These partnerships are very strong. I can honestly say that I speak almost daily with representatives from these agencies and programs. We all have a heart for the community we serve in and know it is going to take all of us working together to bring the necessary changes.

How would you characterize these relationships? What are the positive aspects? What are barriers and frustrations that you've encountered in partnering with various government agencies?

The relationships are excellent; my only real issue is with the Workforce policies. They don't allow sufficient time for training, schooling or anything that will allow a person to truly become self-sufficient. The way things are done now, it will keep people dependent on the system.

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

Technical assistance training on grant writing for the various RFPs would be a huge plus. In turn, it would be beneficial to the entire process if the state agencies would come to the FBOs to really learn about them and their processes and challenges. If the state is really serious about increasing the involvement of FBOs, it should begin tailoring some funding opportunities especially for them.

Mr. SOUDER. Thank you. Before we move ahead, I was really remiss. Do you need a little bit of a—well, I'm sitting here talking. She's been going like this for hours. I really apologize. I should have taken like a 10-minute break before this third panel, but if you think your fingers can handle the last stretch here, we'll try to do that.

Ms. Oettinger.

Ms. OETTINGER. Oh, OK. Great. Well, thank you. I'm so delighted to be asked to come here today.

STATEMENT OF JILL OETTINGER, EXECUTIVE DIRECTOR, GOOD SAMARITAN CENTER

Ms. OETTINGER. Thank you for inviting me here today. I'm the director of Good Samaritan Center which is an Episcopal Community Service Center here in San Antonio, but I also wanted to add that I'm also chairman of Christian Faith in Action. I oversee all the parish outreach for the Episcopal Church and its diocese. We have 92 parishes from just south of Austin to the border. Also I am a member of the brand-new organization called Episcopal Community Services of America. We found that we had 509 Episcopal social service organizations in the United States. We had never linked ourselves together like Catholic Family Charities or Lutheran Social Services, so we have done that this last year.

So I had a funny thing happen a few years ago when this faith-based initiative began. I had a phone call from Washington and I was asked, "Are you a faith-based organization?" And, you know, I really paused because I—and I had to laugh to myself and say, "Tell me who is calling." Because the answer is we dance. We have to be very careful as an organization on how we answer this question and how we go forward and how we do combine our faith activity with our social service mission.

So I'm glad that I've had the opportunity to look at not only my organization, but all the parish outreach in our diocese as well as what's going on nationally for the Episcopal church, and I think I have a better idea now on how to answer that and still stay in business. So I'm going to very briefly talk about Good Sam, the diocese, the national and then I've got a few suggestions on how we could have greater participation of faith-based organizations with the Federal Government, for what they're worth.

Good Samaritan Center was founded in 1951. We came out of a parish outreach, which we find most of the social service organizations of the national church have. So that it is important to nurture those kinds of activities because that is the grassroots that you're working for and how to support that so that it can grow into a larger initiative. We serve at our center 3,400 clients a year. We're about 5 minutes away from here on the west side of San Antonio. We are nationally accredited in everything we could think of, child care, our case management, our educational programs, youth development programs. That was a very clear change and transformation in our organization from when I came in about 8 years ago. We looked more like a parish outreach with a lot of volunteers and not a lot of money, and honestly we were kind of used up and worn out kind of place. We decided as a board to raise the standard and to set the highest standard because we believe that when we

think of our own children, that's the moment we think of children of others, and that's how we began to really change what we do.

We were doing it OK, but it was not good enough and it was not good enough for our own children and it really began our child care. It was honestly a shame when I had looked at it my first round through. I went to my car and I cried and I drove to my priest and I said, "What has the church been doing in this place?" And so we began there in this brokenness to say how can the church participate in this community in a way that will have that lasting outcome and be significant and that was to become a nationally accredited child care center, the only ones in town that have been able to do this for children in poverty.

How do we do this? Only because we match and leverage every nickel I can. The Federal dollars are crucial. You know those child care block moneys come from the Federal Government to the State and, you know, they're in Austin. Then they come down here to the city and then finally someone like our organization is able to get our hands on some. The United Way has been a very big player in this town, but the Episcopal church has been another huge source giving us all the property, helping us with all the capital campaign. We did a $3 million renovation. We couldn't have done that without the church. So we have beautiful rooms, but the child care money from the Federal Government can't come close to quality. It doesn't even touch it, so it's these partnerships that's made it possible.

From there we have—just as a side, our budget runs about $3 million. We have over $1 million fund with the Department of Labor for the WIA dollars, those Workforce Initiative Act for the youth employment programs. We also have KDBG dollars. We are building a senior center for our neighbors here and we also give criminal justice money doing court-ordered community service for youth.

Moving quickly on to what's going on in our parishes throughout the diocese. You know, we found varied degrees of quality. And I hate to say that out loud, but it's the truth. We have very good intentioned individuals, but that might not be delivering the highest quality standard and may not be—because they're not credentialed professionally to give—sometimes it is mental health kinds of issues, homeless issues.

Certainly we can handle the spiritual issues. We love to do that and that's what we're called to do. But we found the kinds of things that were coming through to those outreach ministries really required professionals. It really did. We do find that 90 percent of all of our parishes host some kind of partnerships or collaboratives. We're full of AA meetings, Meals on Wheels, Habitat for Humanity and Emergency Assistance. We are currently looking to move into the border to provide social services there. When we look nationally through the CDC, the 10 poorest counties in the United States, three of them are in this diocese. They're all on the border. And so we know that—and there is not any money on the border, so we know that as a church the only way we're going to be able to do that is if we partner with the Federal Government through HUD and through child care initiatives, probably Head Start. No other way to do it. There is not enough money in our churches on the

border to do it or in our foundations. Now, our foundation money you must know comes from our church members.

And then the third area is Episcopal Community Services of America, and this—the underlying intent I thought you might find interesting. It's for all Episcopal community service organization endeavors. It's to show Christ's people that in serving the helpless, they are serving Christ himself. But service without standards can be incomplete. To serve others as Christ would demands consistency, high levels of efficiency and effectiveness. The primary devotion of Episcopal Community Services of America is to ensure that all members maintain a community presence that is marked by a commitment to quality.

A few of my suggestions for greater participation are and you probably know all of this, but for instance, our Department of Labor contract with WIA, it's a $1.4 million contract which allows only a 10 percent administrative cost. Now, this administrative cost is shared by our local work force board, so now we're down to 5. It costs me 14 percent to run my organization. This is with all my property donated and a lot of volunteers, 500 a year minimum all the time. The place is crawling with people helping. So I have to raise—for $1.4 million I have to raise $126,000 a year just to accept these grants. Our local work force board begs me to take hundreds of thousands of more dollars because we are doing such a good job and I have to say I can't raise any more money this year. I can't. This is the top end.

But what is very interesting is that these grants allow for-profit organizations to take a 9 percent profit. So you say to me how can we encourage faith-based organizations? Make it fair. If you allow a for-profit to take a profit, which basically just gets them to even because it's 9 percent. That's what we're all losing here. Let that be the same for us. Treat us the same as you would the for-profit. The reason that happened I believe is because for-profits were doing a great job providing social services so you wanted the best business practice involved. Now that we are utilizing best practices, treat us fairly so that we can manage all your rules and regulations. My God. They're unbelievable. And so just to get ready for your audit, which is audit upon audit upon audit, we really need that.

Additionally, and I'll say very quickly, how do I answer that phone call if you're faith-based, I think you have to help clarify what is allowable so that we are comfortable to accept Federal dollars to do the work that we are doing, and how we can stay—how we can help those to serve. What do we need to say? What is the language? Where is the line? Make it clear because we're so worried that we're going to go to jail and we'd rather be on the outside going in than to be living inside.

And then finally how can we help? I think we have to write checks to people like the Garcias and Victory Outreach and I think it's separate from the dollars that we pay in taxes. I believe that their ministries and the ministries of our church as well as this faith-based witness we've heard today are extraordinary and that we have to write a personal check to support that.

[The prepared statement of Ms. Oettinger follows:]

Good Samaritan Center
An Agency of the Episcopal Diocese of West Texas, San Antonio, Texas

ANNUAL REPORT
DECEMBER 2002

This year, the Good Samaritan Center celebrated **51 years of service** to residents of the near west side of San Antonio; one of our community's most impoverished areas. Though the families in this neighborhood are challenged daily by the devastation wrought by poverty, substance abuse and violence, their resilience and faith endures. Witnessing their struggles, their optimism and their perseverance increases our resolve ***to serve our neighbor and be a resource for our community.*** This, the mission of the Good Samaritan Center, is met through the aggressive pursuit of three ideals.

Youth challenged by pervasive gang violence, substance abuse and criminal behavior will develop personal and social responsibility and life skills that foster self-esteem and self-reliance.

Children will grow into healthy, intelligent, contributing members of society through the promotion of their physical, social and cognitive development.

Adults will have access to the educational and vocational services that will enable their pursuit of self-sufficiency.

By maintaining this vision of our neighborhood partners, the Good Samaritan Center has become a trusted friend and a sure resource for those we serve and, **as the principal social outreach for the Episcopal Diocese of West Texas, we feel it is our privilege to willingly and enthusiastically respond**.

The last year has been one of significant change in the life and programming of the Good Samaritan Center. The following highlights illustrate the advances we have worked hard to achieve.

- With the renovation of our facility completed in 2001 and the environmental playground, walking track and landscaping completed this year, the Good Samaritan Center shines inside and out. To commemorate our grand reopening, we held a Rededication Celebration on May 11th, 2002, complete with a blessing, music,

food and fun for 350 guests and neighbors. The beauty of the our center is appreciated by many in this community and was recognized for its architectural style with the Mayor's Selection Design Award.

- In September 2002, our Child Development Services underwent a 3-year accreditation review by the National Association for the Education of Young Children (NAEYC) and passed with flying colors! The Good Samaritan Center's childcare program is currently the only **NAEYC accredited** childcare center in San Antonio providing services to children of poverty. Last year, our dedicated teachers and staff provided a high quality childcare program to 201 children.
- We were awarded a $1.2 million Workplace Investment Act (WIA) grant by the Alamo Workforce Development, Inc. The project, called the A2A Program, will provide comprehensive services to 700 at-risk youth ages 14 – 18, in order to increase their academic achievement and prepare them for employment success.
- The Youth Services Department continues to attract the largest segment of our client population (1,211 youth last year) for innovative programs and support services. The MODELO program, a youth mentoring program now is its second year of funding, has succeeded in so many ways. In June, 20 youth and 4 GSC staff went to Washington, DC where they toured the Washington National Cathedral with the Right Rev. John Bryson Chane, visited several universities and national monuments, participated in leadership development with Congressman Ciro Rodriguez, our district representative and toured the Holocaust Museum. Youth involved in our Literary Arts program practiced their reading, comprehension and creative writing skills, twice weekly, in addition to writing and publishing a book of poetry. Many of our youth give back to their community by volunteering with Habitat for Humanity or visiting patients of Alzheimer's disease in an assisted living facility.
- Through the generosity of Camp Capers and with help from churches throughout the Diocese, interested individuals and local businesses, the Good Samaritan Center was able to outfit and send 102 children to Camp Capers last summer, more than doubling the number of campers from the previous summer. The stories they tell, the bonds of friendship they built and the lasting smiles on their faces have inspired us to break that record in the Summer of 2003.

- Enrollment in Senior and Older Adult programs continues to increase, with seniors utilizing the dedicated facility space at GSC. A new program targeting a previously underserved population, homebound frail elderly, was initiated. Project HOGAR, a provided home-based case management services and outreach services to 133 seniors last year, exceeding the targeted goal of 100 by 33%. Though funded for just one year as a demonstration project, Project HOGAR has been incorporated into the scope of comprehensive services offered to seniors through Centro de Amistad, GSC's senior center. Last year, 200 seniors age 55 and older participated in case management, health promotion and education classes, field trips, socialization activities and diabetic screening.
- Comprehensive services have been assembled for neighborhood adults pursuing self-sufficiency, including GED and ESL instruction, case management and an emergency food pantry.

The Good Samaritan Center's service area is primarily the near west side of San Antonio. Most of our clients live in the six census tracts surrounding the center, which according to the 2000 Census, had an aggregate population of 35,592. 97% are Mexican Americans and a single parent heads 41.2% of all households with children. For the year ending June 30, 2002, the Good Samaritan Center served 2371 individuals and their families from over 1,300 households in this target area. 70% of these families lived on less than $20,000 per year.

The following indicates a fair distribution of agency resources by age group.

Age	Number Served	Percentage
0 – 5	164	7%
6 – 17	1126	48%
18 - 21	234	10%
22 – 34	289	13%
35 – 54	260	11%
55 – 84	235	10%
85+	23	1%

The Good Samaritan Center continues to be what it has always been – a source of hope and renewal for a severely impoverished area. The Diocese, the Board and the staff are enriched and strengthened as we witness the daily embodiment of God's love and blessings at the Good Samaritan Center.

Mr. SOUDER. Thank you. One way you can tell you're a faith-based organization is you're called the Good Samaritan Center. We have a hospital in Forth Wayne that has a helicopter that goes out to help people and it's called the Samaritan Helicopter. And religious people kind of keep wondering does that mean they fly by when there is a wreck, the Good Samaritan.

Mr. Tellez.

Mr. TELLEZ. If possible, I'd like to know if I could possibly stand up to point a few things out here?

Mr. SOUDER. Sure. And when you point them out, if you can describe them for the written record.

STATEMENT OF MIKE TELLEZ, CHARACTER KIDS

Mr. TELLEZ. Yes, you bet. OK. My name is Mike Tellez. I'm from Las Cruces, NM, another one of those poor border cities. We're about 25 miles from the border. And it is a poor border city, but for some reason we're able to spend $100 million in the local Wal-Mart in that poor border city. So is there a lack of money in Las Cruces right by the border? No, there isn't. What there is a lack of is vision. Vision on where to put that money at. Do you know I was glad to hear this gentleman talk about scientific research because for the last 5 years Jason and a few of us, we're businessmen. We don't have churches. We don't have buildings. We don't have grants. We don't have nothing but our wallets, but do you know what? We've been studying science a little bit ourselves so that we have a little—a few answers for the gentleman who had the scientific research.

Well, you know, there has been some good scientific research. Science has said that TV has gone from the cradle to the grave with advertising. Well, what are we advertising? Well, I don't know. Here's Buffy and what is she advertising? That's a pretty hot and heavy scene right there to be advertising right there. This is what our kids are watching. How about the way we got our girls on TV dressing right now? Wait a minute. We talked about proselytizing. You know, it's a shame that Kelloggs—everyone on Earth from Budweiser to Buick to Ford can proselytize, but when it asks for us to put a Bible in a box of food, we are looked at. Oh, my God, they are proselytizing with Federal money.

Well, you know what? This is all proselytized with money from all the food that we buy every day. Look at this proselytizing right here. This is what we sell. We sell clothing to Britney Spears. We sell Budweiser to Shell gas. That's proselytizing. So you know what had happened is our hands have been bound. We can't use Federal money to buy a Bible, but yet you can use a welfare check to buy drugs and alcohol. What is going on there? We can use Federal money to spend on whatever we want as long as it's welfare, but we can't use Federal money to teach a child morals.

You know, we have taken—if they were saying, Mike, what is the one thing you could just ask for and you would die today, I would ask to put an option back in schools in 5 year olds and 6 year olds and teach these guys something to counter the scientific studies that have told them there is no God. That it's OK to drink. There can be no wrong in America anymore. If you can't control it, legalize it. That's what we're teaching our kids. We're using all this sci-

entific stuff to create a problem, but yet when it comes to solving it, we bind our hands and we don't get to use any of our scientific work.

You know, we have studied the Bible. You know, I haven't been a Christian all my life. I have done all the dumb things that everyone could do. I have drank a lot and, yes, I cold turkey stopped using cocaine from 1 second to the next. I said that's enough. I am being delivered by the blood of Jesus Christ. And we're going to quit wavering. Either we're going to be a faith-based or we're going to be a fence walker. We have a problem in America today and there is too many fence walkers sitting in the pews on Wednesdays and Sundays. Your money, my goodness, how dare us wait for money to go out and do what Jesus called us to do. We need to get off our backsides and get up and get busy because we're losing an entire generation of young kids. We're losing them. What does Newsweek call those young kids? The Godless generation. Now, what are we doing? We're in here begging for money so we can go out and reach them. Do you know what? We better get out and reach them because we're the ones who let them go. We better be the ones that reach them. They're hungry. Let's feed them. Well, I don't got no money. Well, you know what? You better raise some money.

We have 55,000 pounds of food in a warehouse right now. We have a warehouse. We have a warehouse that feeds the children, back the semi up to. We'll help Feed the Children get there. I called Feed the Children from my restaurant because I said, you know, I'm not going to sit here and own an IHOP restaurant and I'm not going to see hungry people in every direction I point my finger without doing something.

I have an open-door policy in my business and I urge businessmen to do it. There will not be a hungry person walk in that place that can't get something to eat. I don't care why they're hungry. They're hungry. There will not be a hungry child in the county I live in. Not the city, not the neighborhood, not my house, the county. We will deliver food to them. Who pays for my phone bill? I pay for it. At IHOP restaurant here's my number, you can call it. Seven days a week, 24 hours a day you can say I'm hungry. Where do you live? They will give me that message. We'll deliver you food. And what will we put in there? Well, we're guilty of something. We're guilty of proselytizing because you know what we're doing? We're proselytizing this food. We're taking them spiritual food and throwing the food to eat in free.

So you know we are proselytizing. We're proselytizing these few items inside here. We do not proselytize the word of Jesus Christ because that is ultimately first and as long as we act like this is first, what are we doing it for then? Are we doing it for money? Are we doing it for fame? Are we doing it for a pat on the back? What we better do is we better do it for these young guys right here.

We walked into a school—we've gone into every elementary school of need in that area. And you know what, there's hardly an elementary school I can walk into that I don't walk out of crying. I see the need in there. But you do you know what, I am not going to go fill out a government grant because Johnny here don't have shoes on. I'm going to go to K-Mart and buy Johnny some shoes

first. Then I'm going to tell Jason who runs Jack-in-the-Boxes, Jason, we need to go get these guys some school uniforms, man. He said, let's do it. Booker T. Washington called me up and said, Mike, we got all these kids and there is no backpacks. How many do you need? Twenty. I said, well, do you know what? I'm going to go down over here. I don't go fill a grant out because I'm not going to spend any money filling grants out. I'm going to spend my money feeding the hungry, clothing the naked, putting backpacks on kids in schools and finding a way to take all this disgusting advertising for alcohol out from in front of the eyes of our kids.

What does it take? Does it take money? No. Do you know what it takes? It takes a desire and a fire inside to truly make a difference. There is no amount of grants on Earth that can do the difference of passion. You have to have passion for what you want to do. That's what you have to do.

You know, we reach kids. Here's a kid right here. You know, Chuck Colson, we're hearing about his ministries. Well, you know, in Las Cruces this is the horror stuff that's been happening in our colleges. You know a lot of it has gone to our city. In Las Cruces, NM a kid walked into Mayfield High School. This was on CNN, national news. He had a pipe in his hand. He had a mask on his face. That was right after Columbine. That kid went into a class to get somebody who, thank God, wasn't there. Well, you know, this kid went to jail and they banned him from society. If they could have thrown him in the trash and burned him, they would have.

But thank God for these jail ministries. I tip my hat to them, someone went and told this young man about Jesus Christ. And today this man serves in our organization as a sold out Christian and what does he teach at 19? He teaches guys at 8 I drank, by 9 I was on drugs, at 10, 11 I was sexually evolved. I'm going to teach you guys there is a better way to go than that. And that's what we have there, an example. Our examples don't come—here's a kid right here. What's that kid doing? He's packing these boxes. Do you know why he's excited? Because he's on probation and somebody has finally given him a reason to do what is right. Our children are not for sale. They're not for sale. Our government is bombarding them with free stuff. Go into a neighborhood. You don't see a lack of resources. You see a lack of discipline and leadership. I see a light so at that point I guess I better sit down.

[The prepared statement of Mr. Tellez follows:]

Character Kids is an inter-active character-building program unique from all other programs for several reasons. Character Kids received its start four years ago when a group of men assembled for a weekly Bible study. It was at this study that the leader of the study announced what he believes God has put in his heart to help the children of our community. This leader's name is Mike Tellez. With one other from that study, Jason Brown, they formed what is now known as Character Kids.

Mike and Jason formed this organization after witnessing firsthand for several years exactly what an effectual Faith-Based organization has done in El Paso, Texas at Abundant Living Faith Center. Some of the amazing results they achieved in 2002 include but are not limited to 35,680 people equaling 8,650 families receiving 89,750 pounds of food, 15,840 pounds of miscellaneous supplies, hygiene products, cleaning supplies, furniture, bedding, hospital supplies, etc. were given to community organizations, 150,000 pounds of clothes were given to over 10,800 people. In addition, toys, shoes, backpacks and other items were given for a grand total of $522,998.00.

Over the course of the next several months Mike and Jason visited several local Elementary Schools and civic organizations. Speaking with School Principals, Social workers, and Teachers determining the actual real time needs in our community. They spoke to Church Pastors and were invited to address their congregations. They also spoke with local businessmen and women addressing these issues that face our city and asking them if they would help. Time and time again, hundreds upon thousands, the response was overwhelmingly YES!

It has been our experience that there is no shortage of people that want to help. The problem that we have found is that the expectation can be overwhelming on volunteers. This is one way our program differentiates from the others. We are not asking a few to do lot. We are asking a lot to do a little. In fact, 1 hour a week is what we are asking our volunteers to commit. One hour a week in the classroom helping a teacher, 1 hour a week mentoring a child, 1 hour a week at youth centers, etc.

We believe the role of Faith-Based organizations should be that of the Church as described by Jesus Christ in Matthew 25:35. This is why one small part of our organization includes Food Distribution to the hungry in our county. With our first shipment of 22 pallets of food through Feed the Children, we have established several food distribution points throughout our county. Places such as low income Elementary Schools now have an on-hand pantry that we insure is stocked with emergency food boxes. These boxes will feed the average family of 4 for 13 days.

With the overwhelming amount of non-profit organizations throughout our city we were surprised to find the need so urgent. So we took the time to research some of these organizations to determine why they were not obtaining the desired affect on the community. What we discovered was shameful. Bureaucracy ran prevalent amongst them. Battling with each other for Grants and their very survival seem to be the focus, not helping those in need. This is another area in which Character Kids differs from the rest. We have been self-funded from inception. Various churches and individuals have given monetary donations enabling us to do what we have done thus far.

Over the years, building relationships with local, state, and federal government organizations have not come easily. Being a Faith-Based organization has not been popular in secular organizations such as schools. With the changes of the Bush Administration, we have newfound acceptance in many places in which previously we were simply not welcomed. We have fostered a great relationship with the Las Cruces Police Department Weed and Seed Project. This a project the police department took on in a crime-infested area of our town. Turning a "crack house" into a Youth Center. We are currently partnered with them as their sole faith-based initiative organization. To this date, we have distributed several Bibles and food to their regular attendees. Another partner we have is the Texas Migrant Council, Inc. / New Mexico Migrant / Seasonal Head Start organization where we will be giving food, bibles, and clothing to the children of Migrant field workers in need.

It has been an extreme delight for us to see first hand the genuine concern for our community come forth out of Washington D.C. through Congressman Pearce. He has been a true supporter and a refreshment! When elected officials take an active role in change for their districts, working hand in hand with local partners, we believe a serious accomplishment for the better will be made. Congressman Pearce has set the example of what an elected official should do and be. Working for the people! If every district in the country had elected officials determined to assist community partners in success for their communities by opening avenues or removing obstacles that only they can accomplish, a better America would be inevitable.

For Contact Information: www.characterkids.org
Mike Tellez, President / Jason Brown, Vice President
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Character Kids is a registered trademark in the State of New Mexico and is a non-profit organization incorporated since November 15, 2000.

Mr. SOUDER. I have a question for Ms. Oettinger that one of you talked about the need to try to figure out how to get money to people like Freddie Garcia, but that we have to have some kind of separation in government and private and how to work that through. What's your reaction when you hear the passion? Because so much of our social service network and where we are literally putting tens and tens of billions of dollars doesn't have that passion. It's like we have a disconnect. What would you do to try to connect that?

Ms. OETTINGER. Well, I'm passionate. I can stand up and do that. There are many faith-based organizations that share this passion and—but we do it in different ways. But I will be there 12 hours a day. I'll be there 20 hours a day. We'll be driving kids to our camps. We'll be doing it all, too. But I think the way the system works is healthy, and I think that we can encourage organizations that don't qualify for Federal dollars because the message, the religious message is part and parcel of the program. We can encourage them in other ways.

I heard you trying to fish for how can we do our utilities? How can we do other things? And I think we should explore every avenue possible. But when we cannot find a way to do it, like Jack Willome sat here and said don't touch this. You're going to—probably shouldn't say it in this place—screw it up. The regulations that the Federal Government has are so onerous that it will be messed up. I say leave it alone and write a check.

Mr. SOUDER. And I wasn't necessarily speaking of your passion and quite frankly sometimes government bureaucrats of which as a former staffer, I was one, and certainly as a Member of Congress I'm close to one, that I see many people in the welfare system, probation officers who work overtime. There are restrictions on how much they can, but often they don't report it, but there is a passion difference, whether when you're paid or not paid.

And bluntly put this is another dilemma I raised earlier and I'm curious, you work in the Episcopal outreach in this region that you referred to the border towns and the low income areas and many areas of south Texas that it's a different experience even when you go back to your more traditional or middle class or upper class churches as opposed to your low churches—lower income churches in your diocese there is a different sense of passion, and to some degree in the African-American and the Hispanic community there is a different approach to the same problems than we in the White church have.

And that the money is almost all going to White dominated organizations with which to try to help the minority organizations. In that we say it is reporting procedures. That you have to have a college degree, but the fact is that the net impact of that is almost all the administrative costs are going to Whites in trying to address problems of minorities. How would you address that?

Ms. OETTINGER. You've asked a lot of questions in one. What we do as an organization is we hire the best person, and in San Antonio we have found that in staying faithful to that we have hired a diverse labor force. Everyone has to be extraordinarily qualified for the job, but in San Antonio today we have all the professional

credentialed people of all minorities and cultures and races available to hire.

So in my organization the head of my youth department is Joanne Medfried, a huge Black leader in San Antonio and the Texas Department of Human Services as a State. I mean, she's extraordinary. Dr. Yolanda Santos heads up all my adult family programming, a Ph.D. In public health. So I think if we're true to—not discriminating and we, in fact, hire the best, most qualified person for the job, you'll find that diversity and you'll find that the Federal dollars will flow evenly.

Mr. SOUDER. What do you think about the earlier discussion we had about living in the Zip Code?

Ms. OETTINGER. Help me remember.

Mr. SOUDER. Do you agree that many of the problems occur after 5 o'clock or on weekends and that—I mean, literally I have been looking at and have talked to a number of people and we're about to do it. We're trying to decide whether to do it in an experimental way or mandatory and that's requiring that if you get any government funds, your administrative overhead at least a third but possibly higher of the people who get paid have to live in the Zip Code in which they're serving.

Ms. OETTINGER. I think you're crazy. You know, this is an argument that our board had some years back and I actually had to show my 85 staff members, I had to show in a pie, and I have this for you, who was living in the neighborhood, who was related to someone living in the neighborhood, who lived in a neighborhood that was similar to this neighborhood. God doesn't care. God says it's your heart that matters. It's not what your race is. It's not your religion and it's not where you live. It's what is your heart. People say this all the time. I'm Anglo. I'm from New York. I mean, I'm Episcopalian. I'm working all my day in a Hispanic, low income Catholic neighborhood. Why am I there? If you argue like that, I can't be there. And yet I've grown an organization from serving 25 kids to this summer we have 2,000. We have 500 a day. We're serving all of these meals. God doesn't make those kind of rules. Don't start. God cares about hearts.

Mr. SOUDER. This is really important and I appreciate—there you showed your passion. And God will forgive the Episcopalian and all the other stuff. It's the New York part that's in question. I wanted to just followup with that one more time because a person who had a big impact on me on this question in the reverse way was Dr. Keith Phillips who founded the World Impact Organization, was one of the founders of Youth for Christ, and they have programs where they build inner city schools and mostly have kids, White kids from colleges who come in then and serve as teachers. And I asked him whether they had the impact that they had hoped to have, and they said as a practical matter they've had less impact in the neighborhoods then they had hoped to have. They thought they would have more kids going to school. They thought they would have more long-term impact, but he said it's had a great Christian impact on the kids who went into the cities because God calls them to sacrifice, them to care for the poor and it softened their hearts because they saw things that they had never seen. If they hadn't come into the city, they wouldn't have had that impact.

They would have lived a totally separate life which is somewhat what you're saying.

But I asked a more effective question then I did a calling question or a fair question that's hard, and that is, can you or I—I had a African-American homeless man sat down and we talked one time for a long time because I was waiting for something and he was waiting and there were multiple things, but he said he knew he was going to be a failure when he was on his front lawn and as a little kid and that they came up—it was the day before Thanksgiving and somebody brought him a meal and—their family a meal and the other kids said your family is so poor and so dirt that you can't even have your parents create the family meal. You've got to have some White suburban family come in here with your family meal.

And when he said that, I thought that family gave up time the day before Thanksgiving to bring a meal in for you when they didn't have to do that. They were doing it out of the charity of their heart. On the other hand, from his perspective with his friends because of the way they did it by not moving through his parents and in effect having it done in a conspicuous way that embarrassed him in front of his friend and that they didn't feel that they had any earning with it, what was our charitable didn't work.

And the question is how do we do this from an effectiveness standpoint, not from what we are called to do. If we are called to do this, how do we do this and I involve—and part of it is that to some degree we are running into some cultural questions here. And what's certified? How do we reach that?

I was just curious and if you have any comment to that, that's a dilemma. It's not your motive or the motives which are pure and should be praised. And I'm sometimes disappointed in a minority community when they come back with this that they understand, look, the people who are coming in here to help, their motives are wonderful.

But the question becomes effectiveness. If we don't live in that neighborhood and the problem occurs that night, how do you deal with the juvenile delinquency?

Ms. OETTINGER. You asked a lot of questions again. There is a lot of different answers here and I'd love to spend the rest of the day talking with you about how we've approached these because we have struggled as a board and a predominately Anglo church in this town although, as you may know, the Episcopal church is—the largest component is Africa, so it's Black—Africans is our largest population.

But again, I would go back to saying that everything we do has to be in partnership and in community. And the fact that it's—that grassroots is something that you've mentioned is critical. It doesn't do us any good if we're not living and creating programs that are available 24/7. Yeah, it's late. Sometimes people call me it's 9, 10 p.m., and we're just closing up Good Sam because we have to be there when the kids are there. Yeah, there is no one there from 10 o'clock until 6:30 a.m., when our child care opens and I have to pray that they're going to be safe and they are not always. We did used to have staff that worked with gang members that would work at night and be on call, and I'll have to tell you it didn't go

well. There is a lot of folks here that could know how not well it went, so it's a challenge.

But I think one of the things I found that was most effective is this—and you might follow it, KIP Academy. You know, this is just hitting the country like a storm. Gap clothing is supporting it. It was in Houston, KIP Academy. There is one in Chicago and one in New York. There are—they are just now with Gap supporting—they're going to open 139 schools this year. We got one in San Antonio. And you know, it's real interesting. They are from the outside, but what they do and why they're so successful is they believe in high quality. They believe in rolling your shirt—your sleeves up. They believe that all inner city kids can get into Ivy League schools.

And so I think we have to be careful here and that's where I think it's a partnership with the community that's out—those of us that may live outside the Zip Code and those of us that live within, the most important thing is that we have a good heart and that we keep the bar high.

It can go either direction here. You can have people living within the community that don't believe these kids can succeed. You're never going to get anywhere. I mean, you can hear that from any group. But what do you want to listen to and how do you want to set your standard? Why is KIP Academy so—is doing so well? They have a partnership with the parent, with the teacher and the child. They have a covenant between them and I believe that's what's effective here, too. You have a covenant with those that you're serving as well as their family and this community and then you as a foundation are corporations coming in to help. It's a partnership. It's a covenant. It is something this is not just one person.

I mean, the reason the good Samaritan story had held up so long is that the Samaritan didn't stand on the street and let everybody know, hey, I helped this guy. He really very quietly—the story got told because he was quiet, is he took that man that was beaten to the inn and he said to the innkeeper, here is some money. Anything else you need when I come back, I'll pay you. But he didn't—you know, he didn't tell the story. The story got told because of his good work. I think if we do that as a helping community, as a Federal Government, we can accomplish that.

Mr. SOUDER. One more technical question. You said in the nonprofits, the profits 9 percent, was that 9 percent on top of the 10 administrative?

Ms. OETTINGER. Correct.

Mr. SOUDER. So they get 19 percent to work with?

Ms. OETTINGER. Well, it depends. If that dollar came through, let's say, the work force board here in San Antonio, the Alamo Workforce Board, they don't—there is only 10 percent. So they would still take their half. They would take five and still just give five to—Lockheed, I think, Martin had some of the contracts here at some time.

Mr. SOUDER. But then they could make 9 percent on that?

Ms. OETTINGER. Correct.

Mr. SOUDER. Ms. Grubbs, that you—how many people do you have working with you over at Urban Connection?

Ms. GRUBBS. I have one paid employee other than myself and she is a resident of Lincoln Court and she is also a Mariposa volunteer. She just got appointed to the San Antonio Housing Authority internal board of commissioners. So she's very active, so I felt the need to hurry up and employ her before she goes somewhere else, but to utilize her expertise of the neighborhood, her knowledge and she helps us be able to build the necessary trust. But we had to prove ourselves to her first because she wasn't—we can't go in there shucking and jiving. If she needs something done, she wants to know we're going to take care of the people. She doesn't want them to be harmed or hurt or misled. So I consider her my partner. I don't consider her my employee.

Mr. SOUDER. Do you have other then volunteers who work with you?

Ms. GRUBBS. We have volunteers. We have a lady, Linda Matthews, that she travels every other week from Dallas to come volunteer with us. We have the residents that help. We have different churches that come in around the city and they'll do different things for us or with us. We try to—we're really particular about that because of—we want racial reconciliation, but at the same time we have a lot of the churches come in and they're coming from the Anglo churches and they're coming in and they're looking at the children and the people like they're going to the zoo and it's like they stay separate. They don't engage. And the only way that you're going to even make a dent in the cause for Christ is that you engage with the people so that they learn from you and you learn from them. But what tends to happen is they come in to do their good deed and leave off their food and help out those people that are hungry, which aren't necessarily all that hungry all the time, they come to do that and then they sit on the bus and they just stare out at them and then the children don't know how to react because their first instinct is to do what comes natural to them because of the environment they live in which is to make faces and do everything else. So we have to teach them don't give them what they come to see. They come to see a show. They come to see the zoo animals and see how you project kids act and how you're going to cuss and fight and cuss and do all this stuff. You have to show them something different. And that's where we spend—so we are very careful. I consider myself very—I really pray a lot about who we allow to come in and do ministry and to work with the people in the courts because I don't want them harmed.

Mr. SOUDER. So that was a partial reaction to what I said a minute ago and could you elaborate understanding that—this is really a fundamental question in charitable time giving, which is one of the things we are trying to figure out how to do in additional charitable gift giving which we're trying to encourage in the—particularly in the middle and upper class because almost now half the people don't even pay Federal income tax.

So when we're talking about increasing the charitable deduction, we're mainly talking about or are solely talking about increasing it for middle and upper income people to give dollars which is one way to do it is to give dollars, but one way we're also trying to do is give time. And in giving time we want them to give time to help the poor, not just time for the philharmonic or time for other things

which all need volunteer time. Volunteer time is down. Two families—two parents now working. There is a softness in the economy. Charitable giving is down in the United States, so we really need the time.

And yet—and it is hard enough—you know, in other words, here is part of the dilemma, you're right that some of the people who come in are doing it almost for guilt relief. It's their thing to do for the poor, but, you know, one of the problems we have in society is about 90 percent of the people don't have any guilt at all. There is—they don't need to do guilt relief because they don't feel bad about the poor. They don't want to increase the taxes. They don't want to spend the money on it. They want to talk about the problem and say it will get better. They don't want to do anything. So even the people who are doing it for guilt relief have a motive. At least they want to do something.

Now, how could you suggest we—this is a real challenge because you don't want to discourage the people from doing it. You want to try to build and empower people in the community themselves. What would you do to advise people like myself and others who live in the suburbs of what can we do to help build and empower the local people rather than just kind of a little bit of guilt relief over here?

Ms. GRUBBS. What we really do is we encourage people to come down to Urban Connection. We call it the house. We welcome people to the house to come in and sit amongst the children and learn. I had a young man came from Glenwood Church of Christ and came from Tyler, TX and he said the most powerful thing. He said we're always being told to grow up, but we need to grow down a little bit and come in and sit with the children and just talk to them. We have the misconception that there is no Christ in people living in poverty, in the housing development, but there is a lot there. The children believe and—but so really, it's really about coming to see and coming to visit, not to spectate and—but to get a feel. Everybody that comes into Urban Connection leaves with this, you can feel the peace there. You can feel the love of Christ there. You know, you—it's something more. I can tell you all that we do and how you can help us out, but come down and let us show you and experience it for yourself. That's going to be the life changing experience because, yeah.

And then true enough, true enough, some people just need to give their money, OK, because that's what they're gifted to do, to give. But there are some people that can come down and they'll be more willing to give or to do something because half the stuff that we have didn't necessarily come from money. We have a whole two bedroom—well, four bedroom, two houses put together that was basically stuff that was just given to us.

Everybody takes—I mean, I'm not going to ask you necessarily for your money because your money doesn't always help me. But you're—if you have books, our children need to read. They're not reading at the level in which they need to read, so donate books. Donate a little bit of time to come sit with somebody, a child and help them read or come do something. Come give a GED class that doesn't come from computers that you'll sit down and talk to somebody and teach them and help them feel secure about working a

math problem. It's just giving a little bit of time and I'm not asking—the biggest thing is commitment.

We're not asking that you come every day, every week. If you can give me 10 minutes a year and that's what you can commit to to give me your undivided attention or give the children or the parents your undivided attention for 10 minutes, that will mean more to them than all the money in the world because it will make a difference. It will leave an effect with them. Because one thing I know that we lack in the church—in the church community and the community as a whole is commitment. Nobody wants to commit anything.

Mentoring programs are working, but they're not working to the amount that they need to work because nobody is willing to commit 6 months to talk to somebody on the phone and to make one visit every quarter or whatever. And so we really need to learn to commit and it's more—and sometimes it's just more than just your money.

It goes beyond charity really. I mean, there is a book written by John Perkins called "Beyond Charity" and it really does go beyond charity, beyond you giving your funds. Yes, that helps, but in dealing with the people that I deal with, they're looking for us to just be committed to be there, to do what we say we're going to do and we're going to do it regardless.

Mr. SOUDER. Do you get African-American and Hispanic volunteers who have made it to middle class coming back as well?

Ms. GRUBBS. Well, we in San Antonio have only been in existence for 1 year, so we're still working this out. I still go around getting up every day not knowing exactly how or what I'm going to do, but knowing that as long as I follow the Lord and his leading, we'll have the successes. I know through Central Dallas Ministries they have a lot of people coming back from the middle class, being raised up, going out and coming back in.

And that's the goal is to get the people that are there to go—to leave and come back. We have a couple of women that were residents that do come back on occasion and help us volunteer or make sure that they are there to do something for us and that's what's most important.

Mr. SOUDER. Thanks. Maybe we can get some of the data from Dallas too as far as looking at this.

Let me ask Mr. Tellez—first off, I know you are under oath, but you were only marginal when you said you weren't a preacher. A marginal definition there because I feel I can go back and say I met the IHOP preacher. Congressman Pierce spoke very highly of you and I know you did in your written testimony and he was right, that's clearly your passion.

Could you—before I get into some of the specific questions in that, what prompted you to get started?

Mr. TELLEZ. Well, I believe that it was—I've been called all my life to make a difference and, you know, about 5 or 6 years ago I felt a real strong call to make a difference in life. You know, I was—I'm a businessman. My No. 1 goal in life was to be a millionaire by the time I was 45. You know, it's just a calling that God put in my heart and he diverted me from that direction and what

it did was it put me here focusing on the young kids out there, and, you know, the young kids, 5, 6, 7 years old.

And what I felt was right now we're in crisis with that particular age group right there. And so, you know, I started going into the churches and this is 5 years ago and I started speaking to see if—you know, I felt I had a message for the church. Well, I went to 25 churches, Jason and myself, and we talked until we were blue in the face trying to get them to get up and let's get something done. And I came to find out that calling wasn't for the church. That calling was for me to get up and start doing something.

So rather than calling everyone else to do it, I said, you know, I need—we need to start doing it ourselves. This is something we better do.

You know, we're businessmen. We finance our own ministry. We pay the rent for our own buildings and, you know, where does our reward come? Our reward comes when just last week a lady called and she says, "Mr. Tellez, we need you to come by this week." I said, "I'll be there this afternoon." So we have a few other business guys who will deliver bread from a grocery store, produce, and we have these basic boxes.

So what we'll do is we'll go to this trailer park. And you asked how to approach a neighborhood and be welcome in it to where they'll accept what you have. Well, you create a relationship in that neighborhood. We have a relationship with one person who does the calling for the rest. The ones who have a problem going out there, there is somebody who will go out there and pick it up for them. Passion in those neighbors, love of Christ, caring for each other, it exists, and exists in those poverty hit neighborhoods.

These are neighborhoods of immigrants that pick onions and they pick onions. They have no Federal benefits at all. And we've allowed them to come into the country, pick onions and do all our dirty work, but they are absolutely eligible for nothing. So they call us over there and the food we give is all the food they'll have. And one neighborhood is in charge of that court. The other day we took a couple thousand pounds of food to them and distributed it to that entire trailer park. That lady came up to me—and this is the most beautiful thing that has happened yet. She said, "Mr. Tellez, we got some clothes here from our babies and our kids that have outgrown them and we were wondering could we give them to your ministry so you can give them to another family?" And I said, "You better believe it." They said, "Mr. Tellez, next time you come through here, they're going to be washed and cleaned so you don't have to worry about it. You just give them out."

What do we see right there? We see people who they see the love from our ministry and now they want to give back. So what's happening in this poor, poor poverty hit neighborhood? You walk into a house, you see 15 people in two rooms. You see these little kids, the little thugs, they throw you the gang signs. When we go in, "Hi, Mr. Tellez." You know what, it's nothing but respect because who do they see coming in? They see love, the love of Jesus Christ. They asked me 1 day, they said, "Mr. Tellez, why do you do this?" I said, "It's the love of Jesus Christ. I just want to show you the love of Jesus Christ." And you know, they're grateful.

And those kids, those little kids when we come up, they start running out their houses and they're saying (Speaking Spanish), and they're all saying that because they know who we are. One lady asked, "Mr. Tellez, is there some way you could get us some bleach over here sometime?" The price of bleach—I went over there with a truckload of bleach, you should have seen how happy they were grabbing bleach. In our warehouse we have two large pallets of cleaning supplies, and we give those. That's what we did.

You know, it's something that we have to do. You know, how can you live in a business where you feed thousands of people a week yet there is thousands of people that—you know, a lot of those people just need someone to talk to. We knock on hundreds and hundreds and hundreds of doors a month, hundreds of doors.

Our volunteers when they go—and you know what, I've run across this case. We had a Caucasian lady who had high heels on and was dressed good and I says, "Ma'am, if you're going to come to the battlefield, you better come dressed to come to the battlefield. This ain't show and tell. You're going to have to sit in that truck and it's best you don't get out. So don't come out here in nothing like that into this neighborhood." When I go out there, I go dressed.

Do you know what? I fit into the environment enough to gain the trust of the people we're helping, so that they're not—we're not looking down at them. We're looking at them, and that's how we reach these kids.

And I tell the volunteers that go with us, I said you have to be willing to see what you're going to see because I'm going to tell you right now you are going to get sick to your stomach by the time this day is finished. And we will spend hours knocking on door after door. How are you doing today? Do y'all need anything today? Are you OK on food? Is everything all right? And we will see the worst of the very worst. But do you know what? We'll be back there again in a couple of weeks. How are you doing today? Do y'all need anything?

I've seen the poorest family with the very least, they said, "No, Mr. Tellez, we don't need no food today, but what we'd like to do is can we give you a donation today?" I said, "You sure can." And do you know what, they'll give us this crumpled up $5 bill that they had been hanging onto, and they'll throw it back in. You know it ain't money they need. It's love they need. And if we go in there with sincere love of Jesus Christ unwavering, not walking the fence and show them love, that love will produce more than any amount, and that food, it's the help, but it's the love we have. I love those people.

They're wonderful and right now we're in all of Dona Ana County and that is one huge county. We walk in the border of Sunland Park, NM. That's right on the Mexican border. We are walking those neighborhoods, the projects. We go into houses that have seven kids and the mother is dying of cancer and dad hit the highroad years ago.

So what message do we have for these kids? You know, we have the message of Jesus Christ, morality. You know that's our messages. We're not going to go condemn them. We are going to go over there and love these people. Then we'll go to the extreme op-

posite in Hatch, NM to Ben Archer Health Clinic. We have 25 food banks in Dona Ana County all around.

We don't go doing the running. There is no shortage of people who want to help. We just find the right people for the right neighborhood. What's the best way to approach this neighborhood? You go to that social worker sitting in that elementary school. She has the passion and the love for those kids. She's their teacher and their social worker. She'll join you. She joined us. We have every social worker in all these schools. And you know what? When we started taking these boxes, we were taking them 20, 30, 40 at a time into the schools. Do you know those social workers would start crying? Do you know they would start crying right there in their office? They would start thanking God in a public school and we'd tell them we need to remind you we're a faith-based organization, which we make it clear on the front of the box, and there are faith-based materials in the box. They said, "Mr. Tellez, we don't care about that. We want to feed these kid whose family has no food." And that's what we—that's what you do.

You don't just send a guy from the upper east side, whatever it is in this city, into the lower west side and think he's going to be accepted because he's not. You go help these people like Victory Outreach in their neighborhood. You want to help this neighborhood? Help this army of men who have given their life to make a difference. You want to help her neighborhood? Give to this lady's organization and help her neighborhood. If you want to help this neighborhood, give to that organization. You know, let's go help those neighborhoods. And how can you help them?

How do we help them? We take boxes of food into the churches all throughout the county. We take boxes of food into all the elementary schools, all the health clinics. Anywhere there could possibly be a need, we have boxes of food. That's how you help them. That's how we help them. And, you know, that's the way you get into these ugly neighborhoods.

People want the volunteer. Well, you know what? Say you know what, give us an hour a week, 1 percent of your time. And, you know, we're not going to send an engineer into the Pacheco Trailer Park. We're going to send that engineer into MacArthur Elementary to teach kids what it takes to be an engineer. The character involved in being an engineer. We're not going to send a doctor into Dona Ana Trailer Park. We are going to send that doctor to talk to these girls and these boys about sexually transmitted diseases. We are going to use the people you have and put them in the areas you can get the best out of them. Put them in the elementary schools to work with those kids and mentor them. Put them in the high schools to teach kids how to fill out their entry exams to college. Give the kids a reason to finish school. We have millions of volunteers. They're not all meant to go into Dona Ana Trailer Park. But there is a place they can go if they'll give 1 hour a week.

I find there is college coaches—we got universities here. There is college coaches that will give you 1 hour. So OK, for that 1 hour this week we want you to go to this school and work with these kids and teach them how to play basketball. This doctor, go in and teach these kids about health. The engineer, teach those kids what they need to do to be an engineer. Give them a reason to go to col-

lege. We want you professionals to teach our kids how to become professionals. We don't need you professionals to go into these ghettos and get scared half to death. That's what we need these people to do.

We need to use our resources right. I own a restaurant. I'm not going to take a dishwasher and have them go wait on tables. I'm not going to take a server and have her go cook. I'm not going to have a cook go take cash at the register. Use your people in areas they best suit you. Use your volunteer force in the area that best suits you.

We have put together a program with ideas of how to help teachers. Who can help teachers? What person best fits the area? We know it's common sense. Don't put the wrong people in the wrong areas because they'll do the wrong thing and you'll get the wrong results.

Mr. SOUDER. You answered a number of the questions I had. Let me cluster—and I'm starting to get pressure on myself getting to the airport here, so I want to try to wind this up. One of the things that tends to happen—I've got a two-part question and I'd like to hear your response to this because this has been a—just for those who haven't sat through a congressional—you come to Washington and these little green lights go on every 5 minutes. It takes us 3 minutes to ask the question, you get 2 minutes to answer it and then it's the next thing. This has been good because we have been able to develop a debate more fully and a discussion more fully and treat some of the subjects that we're constantly debating around the edges.

One thing that often happens is you're a business guy who had a calling that this is what he wanted to do. Often what then happens and part of the reason I've been fascinated with Freddie Garcia's ministry is typically what happens is then you get involved in your ministry, then pretty soon everybody asks you to speak in the region. I can think of 10 groups that you'd be great at in my district who would love to hear you speak and who need to hear that kind of, you know, hey, you need to get off your duff and get out there and do something type of message. Pretty soon you're touring around the country making all these kind of speeches. Your restaurant goes broke. The neighborhood program starts to fold because the person who founded it went off to reach the bigger mission and we lose the individual programs. That's one dilemma and I'd be interested in it because I'm looking at it going, man, everybody needs to hear this message.

And the second thing is that if you don't do that, partly these hearings are illustrating to me again one point, but I want to do a variation. The immediate response we get in Washington—like if we had a hearing and hauled two people in, everybody would go, yeah, well, Tellez can do it but hardly anybody else can. And there is this skepticism that what my sociology professor calls [inaudible]. That's not the case. You're building it on the exception, not the rule. There is only like five people like this in America and they're running around. Bob Woodson says, no, that's a bias in the government, a bias of us. We're not out in the neighborhoods. We don't realize that there is thousands of these people everywhere across the country. If we nurture them, they'll pop up.

So the question is the second part is how do you avoid the first part and the second part is and how do we nurture and grow more people like yourself? How do get more businessmen to make a commitment regardless to some degree of different traditions? I personally share your passion for faith and believe that is the most effective for if you become a Christian and you really feel that somebody is going to burn in hell the rest of their life, you have a passion that tends to be a little greater than some of the other people's passion. And it tends to be holistic, but other program—but other people can be motivated slightly differently. How do we develop and nurture that across the country? Because it is not there.

You talked about all the advertising. That advertising is all self-oriented. And how do we battle that and how would you nurture it? And that was one of the things behind the faith-based program for whatever difficulties there are in it, that is partly what we're trying to say. How do we nurture compassion and outreach and what role can the government play in nurturing that given the fact that we're a very diverse, divided society becoming increasingly more so?

Mr. TELLEZ. Well, to start with as far as the business, one of the advantages I have is I'm a businessman, and you know a good businessman, his goal walking in the door is to replace himself out. So, you know, I've been in that restaurant for 5 years and for 5 years I've been preparing to walk out of the restaurant because this is what's going to happen. I'm not going to stay in that one business. I'm either going to stay in that or I'm going to go start another one.

But, you know, rather than start another one, my services are going to go out. I'm going to leave—I'm going to start this program. This is the program where my heart is. My business, it runs itself. I have one of the top people in the country running it that I recruited out of Sacramento to free me up so that I can do more to make a difference and where I am now——

Mr. SOUDER. That's a really important point that a lot of people don't understand is basic business school says that, and that is one of the areas to test whether you are a good businessman is whether you trained replacement leaders.

Mr. TELLEZ. Right.

Mr. SOUDER. And organization theory and as we work with grassroots organizations that is one thing possibly we ought to be training through the Compassion Capital is how to train replacement leadership.

Mr. TELLEZ. And so being a businessman I know that a businessman is going to replace himself. It's taken me 5 years, but I have solid foundation to replace myself. Now, this organization here, it had to be treated with the same business sense. I know that I am not going to be able to do everything. So what do I do? I start training the people who will take my place in areas that I need to be taken care of. Jason right here, if you were to shut your eyes and he was to sit down, he would almost duplicate me. He has the same—he has the passion.

You know, 85 percent of Americans claim to be Christians. We don't have a shortage of people out there. They just have a shortage of vision. You know, Elijah when he went running through the

countryside, we've heard when Jezebel scared him, he took off running for days. He finally stopped. He threw his hands up, God, am I alone? He says, no, there is 7,000 more just like you. Elijah didn't realize it. He didn't know there was 7,000 more like him, but do you know what? There are. There is thousands and thousands and thousands of people waiting for a vision. Waiting to have something that's real. Waiting for a reason to serve. I live to serve. I don't live to make money off it because I make money off the business I've taken care. I live to serve and make a difference and to go out there and make a difference for that generation coming up. And, you know, whatever it takes.

I've spoken to close to a quarter of a million people counting public television. I've spoke the message. You know, we've got hundreds of volunteers through the church network, business network. We got people to help us. We don't have a shortage of help in that city. Resources, you know what, if we run low, I pull my wallet out. If we run low, Jason, tell him to pull some money out. We just bought us another 5,000 pounds of food to hold us over until the second harvest got here. And do you know where we got that? Out of our pockets. You know what we did? We went over there. I brokered with one of the brokers, bought 5,000 pounds of food, took it to our warehouse, got one of my employees who's covered on my clock, on my insurance, under my workmen's comp, took him over there and he helped me get it and organize it in the storeroom.

This man has become a brand-new person since he has been helping in room because he knows he was one of those kids, and now he's become a brand-new person. Well, who is this man? This man was a heroin addict who is rehabilitated. Unfortunately it took a lot of prison time, but he has a purpose in life now, and he can't wait to go in there. He puts his heart and passion in that storeroom. I go in there and it brings tears to my eyes to see all the—everything he's done. You see his heart in there. This is a man who has no money. He was a heroin reject. I gave him a job. They called me from prison and asked me if I was going to hire him. I said, yes, I am. And I put him in there, but I gave him a cause. People—it's not a lack of people. It's a lack of vision. Where there is no vision, people will perish.

We take this vision into our country, we need to get—you know, we need to get our country excited to do something to make a difference for those little kids. And you know in order to make a difference for our 5 and 6 year olds, you have to be prepared to reach a 17 and 18 year old because those little kids know a language we have not figured out yet. But you get a 17 year old, a 16 year old, a 15 year old and mentor them and give him a purpose. You let that 17 year old know there is nothing I can teach you about right and wrong that you don't already know, but what there is something I can teach you is I can teach you things you need to know to reach your 5 year old and 6 year old and 7 year old brother. You know about drugs. You might have dabbled with them. I can't tell you they're bad. You know that, but does your 5 year old brother? You know about adultery and premarital sex. You know about that, but do you know what? How about your 6 year old sister, are you ready for her to experiment with that? Is that the direction you want your 6 year old sister?

And I'm going to tell you what, I had a line of gangsters and I'm going to tell you they looked like they could kill you let alone look at you. And they were all standing around and I got to talking to them about that. And they said, "Boy, Mike, you're awful brave bringing that message to this—" this was in the middle of the neighborhood, an ugly one. And I brought that message to them. When I finished, they went straight row looking straight at me with their hands to their side, tears in their eyes. I said, guys, there is nothing I can tell you about alcohol. You already know—you know what it does, but are you ready for your 7 year old brother to start drinking? Are you ready for your little siblings to follow that path? I said, we're going to—we are calling you to help us reach your family members. Reach these little kids and teach them through your language. You know that language. I don't.

Listen to the music they listen to and you'll know there is a language that we have not figured out yet, but a 16 year old knows how to communicate with that 7 year old. And a 16 year old is going to receive what an 18 year old tells them, an 11 year old is going to receive what a 14 year old tells them, a 5 and 6 year old is going to receive what a 10-year old and an 11 year old is telling them. So what do we do? We start planting a seed. Plan our foundation and plan of a way to reach the young kids. We as adults, we are not going to reach them. We're not going to reach them. We're going to reach them to go in and mentor in schools, helping in schools, teaching them about education, teaching them about not quitting. But as far as reaching these kids in these neighborhoods, we as adults do not stand a chance. We don't know their language. There is a gap.

You notice that the people I come with we're three generations sitting right here, and we need three generations to communicate with the next generation. And this is how you work it. You connect that generation gap. And then you teach them. You know what, teach them how to love, teach them what caring is about. I take these kids right there—when I take those little kids into those bad neighborhoods, do you know what? They start crying.

In my restaurant on Saturdays they say, "Hey, Mike, can we go with you today? Can we go with you to give out food? Can we go?" And these young kids, they go in there and they're looking at these guys and I said, "What do you think of that pickup load of thugs right there?" "Oh, them are some scary guys. Those are the eastsiders. Those are the (Speaking Spanish). Those are the westsiders." I said, "Well, should I stop?" "No, don't go there." I stop and I go and I said, "How are you guys doing today?" "How are you doing, Mr. Tellez? Thank you for what you're doing for our community. We sure appreciate it." And they are waving and they're getting out of the way and letting me pass.

And what do those kids inside the truck say, their mouths are dropped. And I said, "Brother, I'm going in with love of God, not with a knife or a gun." You see the difference in there, guys? That's the only way we're going to reach them. That's the only way. We're not going to reach these kids as adults. We need kids to reach kids to reach kids to reach kids and that's our only chance.

And we as adults, we can help. We can go into those elementary schools, go into those youth centers. We can volunteer our time

where our expertise best fits. That's the only way and reproduce our actions and ourselves and give people a reason. Can anyone in this room tell me that reaching a 5 and 6 year old isn't a good reason to do something? Do we need money to reach those young kids? Can anyone tell me if we need to pay them to reach those young little kids? No. Now we've struck a button of passion. We all love the children. Now it's time for us to do something.

Mr. SOUDER. I want to thank each of you for your testimony on the first two panels as well as this panel. And if you each have additional information that you'd like to submit or any additional statement after having heard today—we covered a lot of topics.

If have you materials or other groups you want to suggest to us, Dr. Perkins is—I wouldn't say a close friend, but I know him and worked with him on a number of things and we're following through with his organization. But as you know of other groups, what we want to do is build a record of the different groups and what effect they're having at the grassroots level because this is a big part of America academically. De Tocqueville said it was the unusual part of America when he wrote about democracy in America. He said it was the network of organizations and so on and we lost a lot of that. And the question is as people get more self-oriented, as we get inundated with Internet and television, how do we do that?

And we're really looking for trying to be—to do this in a fair and creative way in a democracy, at the very least to try to stimulate because the faith-based initiative is usually talked about in terms of charitable choice but actually has a lot of components, training, tax deductions, how we calculate mileage for volunteers. We changed the AmeriCorps Bill to allow AmeriCorps to have volunteers who work to help to coordinate infaith based organizations that it depends on how direct of activities are there. We're debating constantly in education bills and drug treatment bills, creative ways to do this and we're defining in a country that's deeply divided.

And what we're trying to make sure is that in addition to the traditional churches that have participated, that a lot of the minority driven, a lot of the fundamentalist evangelical charismatic type churches also get included in this public debate. And you've been a part of that today and appreciate it very much and it will add a lot to the Washington debate.

And with that our hearing stands adjourned.

[Whereupon, the subcommittee was adjourned.]

[Additional information submitted for the hearing record follows:]

Poster Articles, Pictures and News Paper Clippings

Character Kids®

Give 1% of your time for 100% of our future.

Mike Tellez
July 21, 2003
Character Kids®

Issue 1: Alcohol

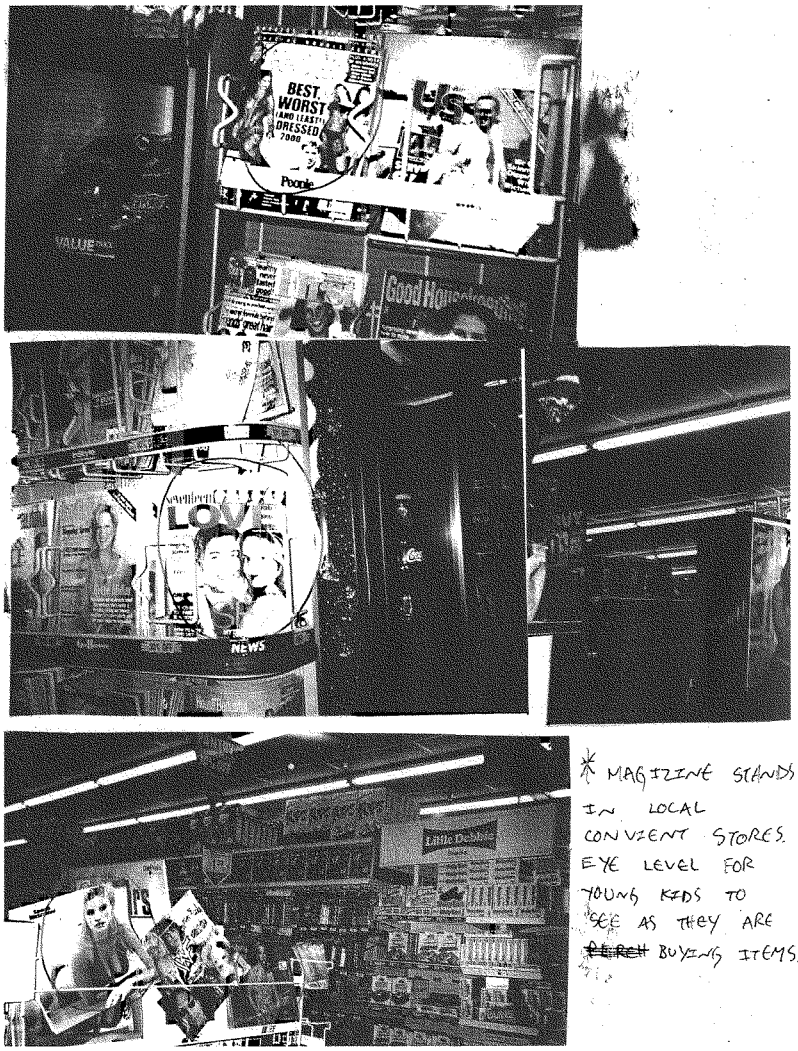
How many of us have ever paid attention to alcohol advertisements in our community? Character Kids® traveled the city of Las Cruces and took pictures of billboards, signs and posters pertaining to alcohol advertisements. What may be more disturbing then the advertising is the fact that most of these locations are near schools. Not to mention the beautiful colors alcohol and displays you find in your local grocery store.

Beer & Wine

WHEN A CAR PULLS IN FOR GAS, THE BACK SEAT IS IN PLANE EYE VIEW FOR A YOUNG CHILD TO LOOK. WHETHER YOUR IN A CAR SEAT OR JUST A CURIOUS LITTLE KID WANTING TO YOUR PARENT PUMP GAS

Issue 2: Sex

Sex is just about marketed every where you look. You know and I know this very fact. What is shocking is how young girls are dressing and revealing their sexual body parts. How young is to young? "Too Sexy Too Soon," is the title of one of the articles. The article tells of a 4- year old boy caught on top of a 4- year girl trying to kiss her. What about 14 year olds having sex? Please refer to clippings of statistics for this information. Let me note that the days of oral sex between 14- year olds in school are here. It shouldn't surprise us if the age years continue to drop.



* MAGIZINE STANDS IN LOCAL CONVIENT STORES. EYE LEVEL FOR YOUNG KIDS TO SEE AS THEY ARE ~~PURCH~~ BUYING ITEMS.

USA TODAY photo

The kids are doing more than baring bellies: They're shocking adults with their anything-goes behavior

By Kim Painter
Special for USA TODAY

Picture the mating rites of middle-schoolers. Perhaps you imagine hand-holding and first kisses, girls trying out eye shadow, boys sneaking a peek at vulgar men's magazines.

Now look again, through the eyes of increasingly concerned educators and experts:

▸ Researchers in Washington, D.C., recently started a program to prevent early sexual activity. They planned to offer it to seventh-graders, but after a pilot study decided to target fifth-graders — because too many seventh-graders already were having sex.

▸ Jo Mecham, a nurse at a Bettendorf, Iowa, middle school, says she overhears "pretty explicit sexual talk" from boys and girls in her "conservative" community. And despite a dress code, girls come to classes looking like bare-bellied rock stars: "They'll leave the house totally OK, and when they get to school, they start disrobing."

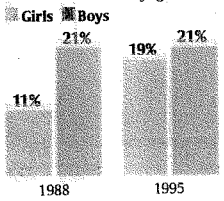
▸ Joey Zbylut-Birky, a middle-school teacher in Omaha, recently asked students to think about "where they feel most comfortable" as part of an assignment to write song titles about themselves. A group of giggling boys piped up with comments about receiving oral sex.

The list goes on. Middle schools that used to do without dress codes now must send home exhaustive inventories of forbidden garments, from tube tops to too-low hip-huggers. Schools that used to handle crude language on a case-by-case basis now must have

Please see COVER STORY next page ▸

Sex by age 14

Kids (15 and older) who say they had had intercourse by age 14:



Source: Child Trends, a Washington research group

By Julie Snider, USA TODAY

Cover story

"no-profanity" policies. And sexual-harassment training is a normal part of middle-school curriculum.

The world is a colder, bleaker place, and it has reached down to the lives of boys and girls at younger ages, says Margaret Sagarese, who with Charlene E. Giannetti, has written several books on parenting, including the new *The Girl Code: Rules Parents Can Survive With Their Tweens and Tough Times of Parenting.*

Baby-boomer parents who thought that nothing would ever shock them are shocked by the way their young teens talk, dress and perhaps even behave, Sagarese says.

Cover story

"Things have changed," says Jude Swift, 52, a mother of five whose youngest is an eighth-grade boy. "I think a great deal of it is due to the media and what kids see on TV, in magazine ads, in music. It's all about being sexy."

Swift, of Camillus, N.Y., says she picked up a Teen People magazine the other day and "I was amazed. It was page after page of young teens dressed in very suggestive ways and in very provocative poses."

Young girls "do not see anything wrong in looking that way," says Zbyluti-Birky, the Omaha teacher. And, she says, "they don't see the difference between how they should look for a party and how they should look in an educational setting."

Boys want to look sexy, too

Even boys face increasing pressure to look sexy, says Sagarese. "There are 12-year-old boys going to GNC and taking all kinds of supplements because they want abs the same way girls want breasts."

Of course, many girls wannabes like Britney Spears and many boys who talk like Eminem don't go beyond nervous note-passing in their actual romantic lives.

Zbyluti-Birky, who overheard the oral-sex banter, says, "A lot of times they use that kind of language to impress their peers, but there's really nothing going on there."

But for some substantial minority of middle schoolers, something very risky — including intercourse and oral sex — is going on, some experts say. In 1995, government researchers asked teens over age 15 whether they'd had sexual intercourse by age 14: 15% of girls and 21% of boys said yes. In 1988, the numbers were 11% for girls and the same 21% for boys, says the Washington, D.C.-based research group Child Trends. Data for 2002

Another study, using different methods, followed 12- to 14-year-olds between 1997 and 1999 and found that of girls and 20% of boys

[illegible] 14-year-olds, says Marlene [illegible]

As for oral sex, a 2000 study from the Kinsey Institute found that [illegible] 15-year-olds that, under certain circumstances, oral sex activity — possibly as a way of reducing medical risks in the age of STD/HIV/AIDS — is not seen as sex. The study was based on anecdotal reports of high-school students, parents and counselors in the United [illegible]

No nationwide, scientific study has actually asked young teens, or older teens for that matter, whether they have oral sex.

"A lot of alarm parents hear on this issue is based on anecdotal information," says Bill Albert, spokesman for the Washington, D.C.-based National Campaign to Prevent Teen Pregnancy, a private, nonpartisan group working to reduce teen pregnancy.

But some of the anecdotes are hard to ignore.

"The other day at school, a girl got caught in a bathroom with a boy performing oral sex on him," says Mauriska Stenson, a 14-year-old, eighth-grader at a Syracuse, N.Y., middle school.

When the lights went on

Denyia Sullivan, 14, attends a different Syracuse middle school but says she's seen and heard about similar things. On one occasion, a pair performed oral sex on a bench in the gym. Teachers, during a movie, "the teacher turned on the light and there they were," Sullivan says. "Everybody was looking and laughing."

The two girls also say there's more than oral sex going on. Sullivan can think of five pregnant girls at her school, which includes sixth-, seventh- and eighth-graders. Stenson guesses that "almost some of kids at our school, for seventh- and eighth-graders, are engaging in some kind of sex."

This is happening, they are telling their parents, says Courtney Ramirez, who directs the Syracuse Way to Success after-school program, designed to help kids succeed in school and avoid risks. Both girls are peer educators in the program.

"Youths are really getting involved in things a whole lot sooner than we thought," Ramirez says.

But other experts say that without good, current numbers on nationwide trends, they can't even say with any confidence that early sex is increasing. "It could be getting worse. It could be getting better, we just don't know," Albert says.

One problem is that the best government studies are done infrequently. Another is that researchers — and the public — are squeamish about asking detailed sex questions of young teens. And when they do ask, they aren't sure youngsters always understand the questions or answer truthfully. Albert's organization will try to fill in the gap later this year with a report based on data from around the country.

But many educators and parents have heard the alarms and are acting now. Krystal McGinley directs a program that offers sex education and life-skills training to middle-school girls in the Washington, D.C., area. Since the 2000 Guttmacher oral sex report, she and her staff have redoubled efforts to make sure that girls understand the risks.

"We have kids who think you can't get diseases from oral sex," she says. "Kids think they know everything, but we challenge that."

With the youngest teens, clear information is crucial, says Xenia Becher, a mental health educator at the Syracuse after-school program.

Recently, she says, she asked some 13- to 15-year-olds to define sex. "They had trouble coming up with an answer," she says. "Some said it had to be between a male and female and a penis and vagina had to be involved.

"So I asked, 'What about if two men were involved?' 'Well,' they said, 'I don't know what that is, but it's not sex.'"

Becher also trains parents to discuss sex with their kids. She tells them that their voices matter, even in a sex-soaked culture.

"When you get down to what's right or wrong, popular culture is going to have an influence, but the stronger internal voice comes from you," she says.

Becher admits that setting limits can be a real balancing act. When her own 13-year-old daughter dressed for a dance in a pair of "three nasty hip-huggers" and a short top, Becher says, she asked her to think how she'd look when "she was waving her arms around on the dance floor." But she didn't make her daughter change.

"We've got to pick your battles," she says.

Parents shouldn't back off

"Kids really do care what their parents think," says Kristin Moore, president of Child Trends. "They don't really want their parents to back away. But a lot of parents do back away at this age."

Some parents, she says, are so intimidated by a child's hostile behavior and demands for privacy that they give far too much ground. "Sometimes parents are going along a party but have no idea what is going on at the party."

Mark Gibbons, an Augusta, Ga., father of two girls, ages 8 and 12, says that he and his wife are doing everything they can to stay involved. They try to talk to their daughters about everything. "We've told them that it may sometimes be embarrassing, but that we'd rather they get their information from us," he says.

"I talk to them all the time," says Lauryn, a seventh-grader who takes classes for gifted and talented kids. She does say that she prefers to discuss boyfriends with her mom.

Nevertheless, when Lauryn has friends over, Gibbons says he keeps his ears open. When she's instant messaging on the computer, he says, "Every once in a while, I'll just wander over there and ask who she's talking to. And I do look sure all those user names are people that I know. We try not to show that we're being nosy, but we are."

Gibbons also chaperones middle-school dances. It's a window into his daughter's larger world — one that, even in a community of "pretty well-behaved kids," can be shocking, he says. "Some of the dancing they do is kind of risqué, to say the least."

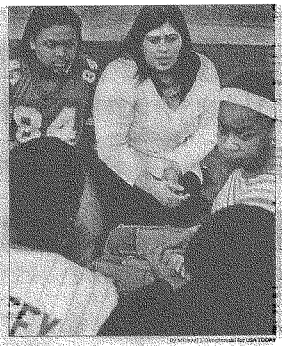
Lauryn says she appreciates her parents' involvement: "I believe it does make a difference. . . . I have never gotten into trouble." And she says she does know kids who are getting into serious trouble. "At some of the parties I go to, people playing 'Truth or Dare' will say that they've already 'done it,'" she says.

Meanwhile, Gibbons says he recently got a reminder that it is never too early to discuss sexual values. Third-grader Tayler "came home and said one little girl took a boy behind a tree and they were French kissing. . . . I said, 'Well, do you think that is wrong?' She said, 'Yes.'"

But while parents are right to watch and worry, some may be worrying too much and enjoying too little about their children's pubescent years, says Sagarese, the parenting author. "I can't tell you how many parents have come up to me at speeches and they are apoplectic that their daughter is kissing. They feel like the first kiss is a runaway train that will lead to AIDS or pregnancy."

Her co-author, Giannetti, says, "Parents need to take a deep breath and a step back and remember what it was like to be a young adolescent."

Sometimes, Sagarese says, a first kiss is just a first kiss — and the same lovely rite of passage it was in a more innocent time.



Straight talk: Sex educator Courtney Ramirez, center, holds a group session that includes Mauriska Stenson, left, and Denyia Sullivan, right, both 14, at Southwest Community Center in Syracuse, N.Y.

Issue 3: Violence

When I mention violence, I'm curious what goes through your mind. Maybe you think of a good old fashion fist fight. Maybe some rocks or sticks were involved. How about knives, guns or even bombs being used? These are exactly the types of weapons being used in school violence. I would have to say that guns are still a first choice for school murders. Although these days if your plotting a school murder you may want to use explosive devices. I haven't even mentioned violence outside school. Gangs are still very much alive. If you're not fighting in school or in your neighborhood then you're fighting with your parents and siblings, and it is not just verbal. We know violence starts somewhere, how many brutal family assaults go unreported?

ALBUQUERQUE JOURNAL

No Charges Filed In Pokémon Caper

3 Tots Burglarized Store, Police Say

Journal Staff and Wire Reports

LAS CRUCES — Three children — ages 2, 4 and 6 — were briefly detained by police after a neighbor saw them throw a bottle through a store's glass door, then dart away with packs of Pokémon trading cards, police say.

The shop owner declined to press charges, and the mother of two of the boys paid to replace his glass door. The three children are two brothers and a cousin.

James Underwood, owner of the New Dimensions shop, said police called him June 30 to say his store had been broken into. Underwood said he was surprised when he arrived to find three young children in the back of a police cruiser, with a woman standing nearby crying.

The children had grabbed several packs of Pokémon cards and fled the trading card and memorabilia shop, according to a police report.

Officers arrived to find them hiding behind cars parked at storage units next to Underwood's business. They detained the children and called Underwood, who said about $20 worth of Pokémon cards had been taken.

When police began rounding up the children, the 4-year-old "started crying stating that his brother was the one who broke the window," according to the police report.

Underwood said officers were shaking their heads and told him they had never heard of such young children being involved in burglary.

"They couldn't believe it," he said.

A relative of the children said the children had slipped out of their apartment early that morning while two adult guardians were still asleep. The mother of two of the boys had not returned from her overnight shift working at a local gas station.

When police began rounding up the children, the 4-year-old "started crying stating that his brother was the one who broke the window," according to the police report.

Underwood said he only wanted the door repaired and would not press charges.

"Kids that age, what can you do?" he asked.

The glass was replaced within two hours, with the mother paying for it, he said.

Police Sgt. Juan Moreno said he would have done the same in Underwood's situation.

"We wouldn't gain anything from locking them up," he said.

The children tried to help Underwood clean up the broken glass, but their hands were so small he was afraid they would cut themselves, he said.

The children's relative said the boys were too spooked by their encounter with police to talk about the break-in. The incident, she said, was "not like them."

Brightly colored Pokémon cards feature cartoonish characters. The phenomenon originated in Japan three years ago as a Nintendo video game and quickly expanded into cartoons, comic books and trading cards.

SCORECARD OF HATRED

MAY 13, 1999

Port Huron, Mich.
Their plan, police said, was to outdo Columbine perpetrators Eric Harris and Dylan Klebold by arming themselves, forcing the principal of Holland Woods Middle School to call an assembly and then killing teachers, classmates and themselves. Jedaiah (David) Zinzo and Justin Schnepp, both 14, made a list of 154 targets, stole a building plan from the school custodian's office and plotted to use one gun to steal more. Classmates caught wind of the plot and reported it to the assistant principal. Zinzo and Schnepp were sentenced to four years' probation.

MAY 19, 1999

FOILED

Anaheim, Calif.
When police searched the homes of two eighth graders at South Junior High, they found two bombs, bombmaking materials, a military-surplus rifle, a Ruger Blackhawk .45-cal. handgun, 1,500 rounds of ammunition and Nazi paraphernalia. They were tipped off by a student who heard that the boys, whose names were not released, were threatening to blow up the school.

MAY 20, 1999

Conyers, Ga.
Thomas Solomon Jr., 15, aimed low with his stepfather's .22 rifle and wounded six fellow students at Heritage High School.

WARNING SIGNS
Solomon told classmates he would "blow up this classroom" and had no reason to live. He was being treated for depression and was teased by a popular sports player whom Solomon believed was the object of his girlfriend's affections.

AUG. 24, 1999

FOILED

Northeast Florida
Two teenagers were charged with conspiracy to commit second-degree murder after a teacher saw drawings, one of which depicted a bloody knife, a shotgun and an assault weapon. The teens allegedly described themselves as Satan worshippers and claimed they were planning to leave a deadlier trail than the one at Columbine. Charges were dropped for lack of evidence, and the boys were released from house arrest.

OCT. 28, 1999

Cleveland, Ohio
Adam Gruber, 14, above, and John Borowski, Benjamin Balducci and Andy Napier, all 15, were white students planning a rampage at their mostly black school. It was to end, one of the boys' friends said, in a suicidal shoot-out with police, with one survivor to "bask in the glory." Officials were tipped off to the plot by another student's mother.

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OCT. 24, 2000

Glendale, Ariz.
Sean Botkin dressed in camouflage, went to his old school, entered a math class and with a 9-mm handgun held hostage 32 former classmates and a teacher, police say. After an hour, the 14-year-old was persuaded to surrender.

WARNING SIGNS
Botkin said in a television interview last month that he was picked on, hated school, had a troubled family life and couldn't recall ever being truly happy. "Using a gun would get the attention more than just walking into school and saying, 'I need help' or something," he said.

JAN. 10, 2001

Oxnard, Calif.
Richard Lopez, 17, had a history of mental illness, and police apparently believe he "had his mind made up to be killed by a police officer" when he marched onto the grounds of his old school, Hueneme High, took a girl hostage and held a gun to her head. Within five minutes of SWAT officers' arriving, he was shot dead. Lopez's sister said her brother had wanted to commit suicide, but his Catholic faith forbade it.

WARNING SIGNS
Family members said Lopez had been in and out of juvenile facilities and attempted suicide three times. "He needed help, and I cried out for it," his grandmother said.

JAN. 29, 2001

Cupertino, Calif.
The Columbine gunmen were "the only thing that's real," according to De Anza College sophomore Al Joseph DeGuzman, 19. He allegedly planned to attack the school with guns and explosive devices. The day before, however, he apparently photographed himself with his arsenal and took the film for developing. The drugstore clerk alerted police.

FEB. 5, 2001

FOILED

Hoyt, Kans.
Police were alerted to Richard B. Bradley Jr., 18, Jason L. Moss, 17, and James R. Lopez, 16, by an anonymous hot-line tip. A search of their homes revealed bombmaking material, school floor plans, a rifle, ammunition and white supremacist drawings, police said. They also reportedly found three black trench coats similar to those worn by the Columbine gunmen.

FEB. 7, 2001

FOILED

Fort Collins, Colo.
Just 66 miles from Littleton, Chad Meiniger, 15, and Alexander Vukodinovich and Scott Parent, both 14, were allegedly hatching an elaborate plan to "redo Columbine." Police were tipped off by two female classmates of the boys, who said they had overhead them plotting. Officers say they found a weapons cache, ammunition and sketches of the school.

FEB. 11

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IN THE TWO YEARS SINCE COLUMBINE, AMERICA'S SCHOOLS HAVE BEEN PLAGUED BY NEW ATTACKS. OTHER PLOTS WERE QUASHED AS STUDENTS TOOK THREATS MORE SERIOUSLY

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NOV. 19, 1999

Deming, N.M.
Victor Cordova Jr., 12, fired one shot into the lobby of Deming Middle School and hit Araceli Tena, 13, in the back of the head. She died the next day.

WARNING SIGNS
Cordova reportedly boasted the day before the shooting that he would "make history blasting this school," but no adults were told. Since losing his mother to cancer, Cordova was reportedly suicidal.

DEC. 6, 1999

Fort Gibson, Okla.
Seventh-grader Seth Trickey was a religious, straight-A student. But then, police say, he came to school, stood under a tree, pulled out his father's 9-mm semiautomatic handgun and fired at least 15 rounds into a group of classmates. Four were wounded.

WARNING SIGNS
A juvenile court heard that Trickey was receiving psychological counseling and was deeply influenced by the Columbine shootings. Psychologists said he was obsessed by the military, in particular General George S. Patton, and the shootings may have been Trickey's way of proving he could hold his own in battle.

FEB. 29, 2000

Mount Morris Township, Mich.
A six-year-old boy whose identity has not been released, left the crack house where he lived and went to school at Theo J. Buell Elementary. He called out to fellow first-grader Kayla Rolland, left, "I don't like you!" "So?" she said. The boy swung around and shot her with the loaded .32 semiautomatic handgun he had taken from home. Kayla died soon afterward.

WARNING SIGNS
The boy was reportedly made to stay after school nearly every day for violent behavior, attacking other children and cursing. His hellish home life—mother a drug addict, father in prison—had been the subject of complaints to police, but there was no response. On the day of the shooting, another student reported the boy was carrying a knife. It was confiscated, but he was not searched for other weapons.

MAY 18, 2000

FOILED

Millbrae, Calif.
A 17-year-old senior at Mills High School, whose name has not been released, was arrested after another student reported being threatened with a gun. Police said they found an arsenal of 15 guns and rifles, knives and ammunition at the boy's home, all apparently belonging to his father. In the eight months before his arrest, the boy had allegedly threatened seven other friends with guns and bragged he was going to "do a Columbine" at school. The victims said they were too scared to report the threats.

MAY 26, 2000

Lake Worth, Fla.
Nathaniel Brazill, 13, was sent home for throwing water balloons. Police say he returned with a .25-cal. semiautomatic handgun, went into an English class and shot and killed teacher Barry Grunow, 35.

WARNING SIGNS
Brazill had apparently shown others the gun and talked about hit lists. In his bedroom, police say they found a letter he had written saying, "I think I might commit suicide."

7, 2001

FOILED

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FEB. 11, 2001

FOILED

Palm Harbor, Fla.
Scott McClain, a 14-year-old eighth-grader, reportedly wrote a detailed e-mail to at least one friend describing his plans to make a bomb and possibly target a specific teacher at Palm Harbor Middle School. The friend's mother alerted sheriff's deputies, who said they found a partly assembled bomb in McClain's bedroom that would have had a "kill radius" of 15 ft.

FEB. 14, 2001

FOILED

Elmira, N.Y.
Jeremy Getman, an 18-year-old senior, passed a disturbing note to a friend, who alerted authorities. A police officer found Getman in Southside High School's cafeteria, reportedly with a .22-cal. Ruger semiautomatic and a duffel bag containing 18 bombs and a sawed-off shotgun. An additional eight bombs were allegedly found in his home.

MARCH 5, 2001

Santee, Calif.
Charles Andrew Williams, 15, allegedly opened fire from a bathroom at Santana High, killing two and wounding 13.

WARNING SIGNS
Williams was bullied, a pot smoker, trying to fit in. He told at least a dozen people, including one adult, that there would be a shoot-out. When he later said he was joking, they believed him.

MARCH 7, 2001

Williamsport, Pa.
Elizabeth Catherine Bush, 14, was threatened and teased mercilessly at her old school in Jersey Shore and transferred last spring to Bishop Neumann, a small Roman Catholic school. There she allegedly took her father's revolver into the cafeteria and shot Kimberly Marchese in the shoulder.

WARNING SIGNS
Bush was reportedly still being teased and was depressed. As she fired the gun, she allegedly said, "No one thought I would go through with this." It is unclear whether she had told anyone of her intentions.

MARCH 7, 2001

FOILED

Twentynine Palms, Calif.
Cori Aragon, left, with her mother, was one of 16 students at Monument High School in the Mojave Desert to discover that their names were allegedly on the hit list of two 17-year-old boys arrested on suspicion of conspiracy to commit murder and civil rights violations. Tipped off by a female student who overheard the boys' plans, police said they found a rifle in one home, the list in the other. The boys' names were not released. This was the most serious case to follow the Santee shootings. But 14 other California children were either arrested or under observation for making threats. Around the U.S., dozens more copycat threats were reported. —*By Amanda Bower*

SOCIETY

WARNING:

ANDY WILLIAMS HERE. UNHAPPY KID. TIRED OF BEING PICKED ON. READY TO BLOW. WANT TO KILL SOME PEOPLE. CAN ANYBODY HEAR ME? HOW DID THINGS GET SO BAD?

By **TERRY MCCARTHY** SANTEE

AFTER ANDY WILLIAMS, 15, WAS arrested for opening fire on his classmates in Santee, Calif., last week, his mother Linda Williams wept before a TV crew and said, "He's lost. His future's gone." No grownup in his life seems to have been looking out for that future before the shooting. Charles Andrew Williams had been a lost boy for some time—hopelessly adrift in a dysfunctional, anonymous suburban landscape, craving acceptance but too often meeting rejection instead.

His schoolmates bullied him. His mother rarely saw him. His father neglected him. Even his friends taunted him—and may well have goaded him into his shooting rampage. A Williams associate told TIME that more than two months before the attack, one of the boy's closest friends boasted that Williams had taken one of his father's guns and hidden it in bushes behind a park they frequented. The weekend before, when Williams began saying that he was going to "pull a Columbine" on Santana High, two of his friends called him a "pussy" and dared him to do it.

Others were sufficiently concerned to pat down his clothing in search of a gun on Monday morning before he entered the school. But nobody said anything to the school authorities. At 9:20 a.m. on Monday, Williams took out a .22 revolver—secreted either in his trousers or in his yellow backpack—in the boys' bathroom of the school and started firing, first into the room and then into an adjacent courtyard. Many students initially thought it was fireworks and moved toward the popping sounds until they saw others falling wounded to the ground.

San Diego County sheriff's deputies, who responded rapidly to the first emergency calls, cornered Williams in the bathroom. He handed over his weapon, which had been reloaded and was cocked to fire again. Six minutes of shooting and 30 rounds left Bryan Zuckor, 14, and Randy Gordon, 17, fatally wounded and 13 others hit. It was the worst school shooting in the U.S. since the Columbine massacre two years ago.

THE DEAD: Gordon, left, dreamed of joining the Navy, Zuckor of becoming a stunt man

As the town of Santee buried the two dead children last weekend, parents, teachers and counselors were struggling to understand what had turned the baby-faced Williams into a stoned, smirking gunman who had changed their life forever. Doctors said all 13 wounded victims were set to make full recoveries. But slowly Santee started to learn things about itself that it didn't like to hear—that despite street names such as Peaceful Court and Carefree Drive, it was far from the idyllic, pacific suburb that many of the adults in Santee imagined. "There's a lot of hate around here," says Gentry Robler, 16, a sophomore at Santana High. He reels off the high school cliques: the gothics, the freaks, the dorks, the jocks, the Mexican gangsters, the white supremacists. "This is a school that was waiting for something like this to happen." But who would have guessed that it would be the skinny, jug-eared, timid freshman wearing a silver necklace with the name MOUSE on it who would make this happen?

Williams came to California less than two years ago from a town in rural Maryland. After a spell in the town of Twentynine Palms, his dad got a job as a lab technician for the Naval Medical Center in San Diego, and the two moved to Santee (pop. 58,000). Williams was instantly picked on by the bigger, more streetwise kids there. Laura Kennamer, a friend of Andy's, saw kids burning their lighters and then pressing the hot metal against his neck. "They'd walk up to him and sock him in the face for no reason," she says. "He wouldn't do anything about it." Jennifer Chandler, a freshman, saw the same pattern of torment

Conlee Elementary 1701 Boston · Las Cruces, NM 88001 · (505) 527-9656

March 12, 2002

Dear Parents:

I want to inform you of an incident that took place at school today so you will be aware of the facts. One of our 4th grade students was in possession of a gun on the school playground. It was confiscated and the police were immediately notified. No one was hurt in this incident.

The police are investigating this unfortunate incident and the school is following our policy regarding weapons on campus. While the police investigate the matter, the student who had the gun at school is suspended.

I also wanted to let you know that two students were the ones who first reported the situation to the principal and we are very proud of these two young individuals.

As always, the safety of all children at Conlee is our first priority. In addition, our counselor, Mrs. Telles, is available to meet with any student who wishes to talk about their feelings or concerns.

If you have additional questions or concerns, please feel free to call me at 527-9565.

Sincerely,

Dr. Bill Soules
Principal