FAITH-BASED PERSPECTIVES ON THE PROVISION OF COMMUNITY SERVICES

HEARING

BEFORE THE

SUBCOMMITTEE ON CRIMINAL JUSTICE, DRUG POLICY AND HUMAN RESOURCES

OF THE

COMMITTEE ON GOVERNMENT REFORM

HOUSE OF REPRESENTATIVES

ONE HUNDRED EIGHTH CONGRESS

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FAITH-BASED PERSPECTIVES ON THE PROVISION OF COMMUNITY SERVICES

MONDAY, APRIL 26, 2004

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

The subcommittee met, pursuant to notice, at 10:04 a.m., at Emerald City Outreach Ministries, 7728 Rainier Avenue S., Seattle, WA, Hon. Mark E. Souder (chairman of the subcommittee) presiding.

Present: Representative Souder.

Staff present: Malia Holst, clerk; Elizabeth Meyer, professional staff member and counsel; and Alena Guagenti, legislative clerk.

Mr. SOUDER. The subcommittee will come to order.

Good morning, and thank you for joining us today as we continue our discussion of the role of faith-based organizations in the provision of social services. We are privileged to be conducting this hearing at the Emerald City Outreach Ministry facility.

Before I get into the opening statement about what we do with faith-based, let me just briefly explain what our subcommittee is and how we work and function. In the Congress you have authorizing committees, for example, on education policy. When I sat on that committee we did No Child Left Behind, for example. So you have the No Child Left Behind bill. You have the appropriations committee that then funds the bill, because when you design it you say you can spend up to this amount in these different categories. The appropriating committees then appropriate up to what the authorizing committee said they could in specific categories. But they get to choose how to allocate the funding. And then last you have oversight committees.

And this subcommittee is part of the Government Reform and Oversight Committee. So we divide up in Government Reform and Oversight different subcommittees to make sure that what Congress authorized and then funded gets executed the way it was intended. So in the case of faith-based organizations, funding and any programs sometimes may be authorized. And sometimes it just may be initiated by the White House.

Well, the subcommittee that I chair, which has the broad name of Criminal Justice, Drug Policy and Human Resources, predominantly what we focus on is national drug policy. That has been an evolving process in the committee because we not only do the oversight of any drug policy in any agency, but we do the authorizing

for the Office of National Drug Control Policy. This means we write much of the drug legislation that comes through and then oversee to see that it gets implemented.

About half of our time to two-thirds of our time is spent on drug control policy, but we have a broad jurisdiction of other agencies. And depending on what you want to focus on as chairman of the subcommittee and how you want to function, we have jurisdiction over the Department of Education, Department of Housing and Urban Development, HUD; over Department of HHS, Health and Human Services; in addition to Department of Commerce. So we'll dabble in different things, although we've mostly focused on narcotics, the office of faith-based, the role of faith-based institutions and the National Park Service because they overlap with some of the other interests. Can you hear me better? To give you some ideas, sometimes it's kind of standard oversight, like what we're doing in this series of hearings. And I'm going to describe what we're doing in faith-based, and sometimes it can be more contentious.

When I was first elected to Congress this is the committee—not this subcommittee, but the committee did the Waco hearings, we did the China hearings, we did the Whitewater, some of that. We did what happened in the travel office. Any type of executive branch China issues and whether we let some secrets get to China. In other words, much of what you see when it hits the news are those type of high profile things. But this is the type of thing we do on a regular basis in order to analyze what the government is doing, and making sure that what we've funded and authorized in other committees gets implemented. That's the context of this.

Most of those hearings occur in Washington, DC, the other Washington. But we try to get out and hold field hearings to hear from people at the grassroots level, not only because you can hear more when you get out to the grassroots and get a regional feel for different things. But you also get a little less intimidated effect than you have in Washington. The national associations will tend to control the testimony much more tightly in Washington than when you're out in the different regional areas.

With that, let me go back to my formal statement. And let me say one other thing. The testimony you'll give today then gets printed up, and goes into a hearing book. This series of faith-based hearings we're doing, is special. There have probably been no other committee initiatives. There's probably only about two other House hearings that have ever been held, other than this series of hearings, and those have mostly been on the legal questions as it relates to a bill moving forward. They haven't been oversight hearings on what's happening in the faith-based area as a whole; they're focused on particular parts of the legislation that move forth when we moved that in Congress.

So this hearing book will be part of a permanent record so as researchers look and say, what were they doing in these years when they argued about faith-based, there will be seven hearings that we've done in the different regions of the country that will be the ultimate kind of, the biggest chunk of data that will exist at the Federal level on faith-based organizations in the United States. The focus isn't so much on how many Members are at a given hearing or whether there's lots of press at it. We're building a record

and a background information as people look at the faith-based issue.

Many faith-based and community organizations across our Nation understand that they have a duty to help those who are less fortunate than they are. We are a Nation richly blessed, not only with government resources, but also with caring individuals who dedicate their lives to helping others. Through Charitable Choice and the Faith-Based Initiative, the government has recognized the tremendous resource it has in its faith community, and in neighborhood-based organizations. These groups have the ability to reach out to men and women that the government may never know exist.

If, in the United States, we had an unlimited amount of money, we'd be able to fund every organization that is effectively providing social services. The hard reality is that we don't have unlimited resources. So we have to find a way to get the dollars we do have into the hands of those most effective and the agencies that are most effective in the neighborhood. The Faith-Based Initiative is designed to bring neutrality to the government grant system so that smaller community and faith-based organizations can expand their capacity to help people in their communities that might otherwise be overlooked.

Neutrality toward all applicants requires the government partner not only with secular organizations, in effect recognizing a State-sponsored secularism, but it demands that government look at the merits of each program. Is the program helping substance abusers kick addiction? Is it helping a homeless woman find a home and a job? Is the program making a difference in the life of a child who has lost a parent to prison?

Catholic Charities is an organization that for decades has been held up as an example, even by critics of the Faith-Based Initiative, of how government partnerships with faith-based organizations are working, because they held the service arm of the organization under a separate incorporated organization. Now the California Supreme Court has said that because Catholic Charities offers secular services to clients, the majority of whom are not Catholic, and does not directly preach Catholic values, the court ruled that because of that, because it is not a religious organization, it must therefore provide services contrary to Catholic teachings.

Let me restate that again because this is a new development since any of our last hearings. The California Supreme Court, because often we hear from faith-based organizations, "Oh, we serve everybody." Yes, anybody who gets any money from the government has been required to serve anybody. But because they serve anybody in providing food and healthcare and other things, they have been classified as a non-religious entity. The California Supreme Court isn't above that yet, that it is not a religious organization, because delivering food was not a specifically religious thing. And they've been told that basically, in this case it was a hospital, that they'd have to perform abortions. They have to now do things that they don't approve of because they served people who weren't Catholic. And as it turned, it turned on its head and is a new problem.

A representative of Catholic Charities of California had planned to be with us this morning, but had an unavoidable conflict arise that prevented his appearance. They will be submitting testimony for the record that will appear in this hearing, and the subcommittee will continue to focus on the ability of faith-based organizations to provide services and partner with the government if they so choose, while not being required to redefine their mission in order to form those partnerships with the government.

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

Opening Statement
Chairman Mark Souder

"Faith-based Perspectives on the Provision of Community Services"
Subcommittee on Criminal Justice, Drug Policy
and Human Resources
Committee on Government Reform
April 26, 2004

Good morning, and thank you all for joining us today as we continue our discussion of the role of faith-based organizations in the provision of social services. We are privileged to be conducting this hearing at the Emerald City Outreach Ministry facility.

Many faith-based and community organizations across our nation understand that they have a duty to help those who are less fortunate than they are. We are a nation richly blessed, not only with government resources, but also with caring individuals who dedicate their lives to helping others. Through charitable choice and the faith-based initiative, the government has recognized the tremendous resource it has in its faith community, and in neighborhood-based organizations. These groups have the ability to reach out to men and women that the government may never know exist.

If, in the United States, we had an unlimited amount of money, we'd be able to fund every organization that is effectively providing social services. The hard reality is that we don't have unlimited resources. So we have to find a way to get the dollars we do have into the hands of them most effective agencies in the neighborhood. The faith-based initiative is designed to bring neutrality to the government grant system so that smaller community and faith-based organizations can expand their capacity to help people in their communities that might otherwise be overlooked.

Neutrality towards all applicants, requires that government partner not only with secular organizations, in effect recognizing a state-sponsored secularism, but it demands that government look at the merits of each program—is the program helping substance abusers kick addiction? Is it helping a homeless woman find a home and a job? Is the program making a difference in the life of a child who has lost a parent to prison?

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directly preach Catholic values. The Court ruled that it is not a religious organization and therefore must provide services contrary to Catholic teachings.

A representative of Catholic Charities of California had planned to be with us this morning, but had an unavoidable conflict arise that prevented his appearance. They will be submitting testimony for our record, and the Subcommittee will continue to focus on the ability of faith-based organizations to provide services and partner with government—if they so choose—while not being required to redefine their mission in order to form those partnerships.

We've been having this discussion in Washington for quite some time. What I find to be the most frustrating is the tendency to lose sight of the reason we are having the discussion in the first place. We know that faith-based organizations are effectively transforming lives and communities. Where the discussion gets bogged down is in the legal questions. We need to refocus the discussion on what makes a faith-based organization successful. What is it that makes them effective? The fact that faith-based organizations are effective is the reason this discussion began in the first place. It is time to listen to the providers tell us how we can best assist them in their work. I doubt think that government strings and bureaucratic red tape are something that you actively seek! I believe that one of the best ways we as legislators can help is not by giving you more government strings to deal with, but by helping to facilitate new relationships

among the providers of social services and the foundations that provide financial and technical assistance to faith-based and community organizations.

The Administration has established offices for Faith-based and Community Initiatives in seven Executive Branch Departments. These offices have been charged with identifying the barriers to the participation of faith-based organizations in providing social services. In addition, these agencies have been working to reach out to faith-based and community organizations that have not previously partnered with the government. Some progress has been made, but I believe that we have a long way yet to go before we see a truly level playing field. Government has a very high duty to provide the most effective services available in the most efficient manner possible. We need to constantly be looking for the programs that are helping to improve lives and communities and help those organizations expand their capacity.

At the end of the day, we as legislators need to know that we are using all available resources to help improve the lives of the men, women and children who need help. We need the faith-based community as partners. Today we have the great opportunity to talk with providers of a range of faith-based services who have been working diligently to produce positive change in the Seattle community. We

need to understand how the unique element of faith impacts the structure and success of these programs.

In Seattle you have developed a strong network of organizations that have not only a strong faith but a strong heart for helping people in need. Our witnesses today are just a small fraction of the many programs that are meeting the needs of the greater Seattle area. I am anxious to learn about your work, your history and where you believe your community is headed. I look forward to your testimony.

TOM DAVIS, VIRGINIA
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INDEPENDENT

MEMORANDUM

To: Members, Subcommittee on Criminal Justice, Drug Policy, and Human Resources
From: Mark E. Souder, Chairman
Date: April 22, 2004
Re: Oversight hearing on "Faith-based Perspectives on the Provision of Community Services"

The Subcommittee on Criminal Justice, Drug Policy, and Human Resources will hold the seventh in a series of oversight hearings designed to examine the role of faith-based organizations in providing social services to the needy in communities across the United States. Faith-based providers will discuss what methods of the provision of social services that they have found to be effective in their communities. The hearing will be held on Monday, April 26, 2004, at Emerald City Outreach Ministries, located at 7728 Rainier Avenue S, Seattle, Washington.

BACKGROUND

Legislative Activity: Faith-based Organizations have long assisted people in need, but recently the public policy debate surrounding the ability of faith-based organizations to provide social services on an equal basis as secular providers has intensified due to legislation and executive orders that encourage faith-based and community organizations to partner with government agencies.

The 1996 welfare reform legislation (P.L. 104-193) first included charitable choice language in federal law, applying it to the newly established Temporary Assistance for Needy Families (TANF) block grant program. Subsequently, charitable choice language was included in Welfare-to-Work formula grants added to TANF the following year. These provisions established a new paradigm for collaboration between government and nongovernmental organizations in serving people in need. This new model provides an equitable approach in awarding government contracts: providers would no longer be excluded from competing for government grants simply because of their religious character. Instead, organizations that provided the most effective services—regardless of whether they are secular or faith-based—would receive grants to assist people with the greatest needs. Further, charitable choice provisions allowed faith-based organizations to retain their religious character and to employ their faith in implementing programs.

Since the 1997 Welfare-to-Work formula grants, charitable choice provisions have been extended by law to a variety of programs: in 1998, to the Community Services Block Grant (P.L. 105-285); to substance abuse services under the Children's Health Act (P.L. 106-310); to prevention and treatment of substance abuse services under part of the Consolidated Appropriations Act (P.L. 106-554)

In the 107th Congress, the HHS Appropriations legislation (P.L. 107-116) provided $30 million dollars for a Compassion Capital Fund. On October 3, 2002, HHS awarded matching grants totaling nearly $25 million to 21 intermediary organizations to provide technical assistance to faith-based and community based organizations and issue awards or sub-awards to such

organizations. Grants were also awarded to establish a CCF National Resource Center, to support research regarding best practices and services of intermediary organizations, and to support field-initiated research grants.

The House of Representatives passed H.R. 7, which would have expanded charitable choice rules to nine new program areas. Those program areas were: domestic violence, juvenile justice, crime prevention, hunger relief, after-school educational activities, GED programs, federal housing, and programs under the Older Americans Act, Job Access and Reverse Commute grants, and Workforce Investment Systems. It also included three major provisions that would allow for the voucherization of social services, a stipulation that a religious organization participating in a covered social service program would retain its right (under Section 702 of the Civil Rights Act) to hire only co-religionists, and a beneficiaries right to a non-religious provider.

108th Congress: The Charitable Aid, Recovery and Empowerment Act (CARE) of 2003 (S. 476) was passed by the Senate on April 9, 2003. The bill creates tax incentives for some charitable contributors, offers technical assistance for small organizations that wish to offer social service, and restores $1.3 billion in funding for the Social Services Block Grant for disadvantaged communities. On September 17, 2003, the House of Representatives passed H.R. 7, the Charitable Giving Act of 2003, a bill that would provide taxpayers who do not itemize their taxes a charitable deduction; provide incentives for individuals to make tax-free charitable contributions from their Individual Retirement Accounts; raise the cap on corporate charitable contributions from 10% to 20%, and would establish a Compassion Capital Fund to provide technical and capacity building assistance.

Executive Actions: On January 29, 2001, the President signed two executive orders creating a White House Office of Faith-based and Community Initiatives, as well as offices of Faith-based and Community Initiatives in five cabinet agencies (HHS, HUD, Labor, Education, Justice). The purpose of the Department Centers is to "coordinate department efforts to eliminate regulatory, contracting, and other programmatic obstacles to the provision of social services." Two new Centers for Faith-based and Community Initiatives were created by Executive Order (EO 13280) on December 12, 2002. These new Centers are located in the U.S. Department of Agriculture, and the Agency for International Development.

On December 12, 2002, President Bush issued Executive Order 13279 to implement an expansion of charitable choice principles to virtually all social service programs aimed at helping people in need. EO 13279 states that faith-based organizations "should be eligible" to compete for federal financial assistance used to support social service programs without impairing their independence, autonomy, expression, or religious character, and that no organization "should be discriminated against" as a provider of federally funded services on the basis of religion or religious belief. EO 13279 expressly prohibits a faith-based organization from using direct Federal financial assistance to support activities that are inherently religious, such as worship, religious instruction, or proselytization, and states that organizations that offer inherently religious services do so in a time and location separate from programs funded by federal grants. Participation in inherently religious activities must be voluntary for beneficiaries of the service. Finally, the EO states that a faith-based organization that receives federal financial assistance may use its facilities to offer the service without removing or altering religious art, icons, scriptures, or other symbols and it may retain religious terms in its name. Religious organizations are forbidden to discriminate against beneficiaries or potential beneficiaries on the basis of religion or religious belief.

The White House office reinforced their belief that faith-based organizations should retain fundamental civil rights in a position paper released in July 2003. The paper, titled "Protecting the Civil Rights and Religious Liberty of Faith-based Organizations: Why Religious Hiring Rights Must be Preserved" details the Administration's position that faith-based organizations "should not discriminate against any persons receiving a public service or make participation in religious activities a condition for receiving such services"; the FBO should "be accountable for the public funds they receive and use them only for their intended purposes, with no federal dollars being used to support inherently religious activities"; and finally, if a faith-based organization received federal funds, "they should retain their right to hire those individuals who are best able to further their organization' goals and mission."

In September of 2003, the Administration announced new agency regulations designed to allow faith-based organizations to compete for federal funds. The Department of Housing and Urban Development published final rules that apply to the following HUD programs: HOME Investment Partnerships (24 CFR part 92); Community Development Block Grants (CDBG) (24 CFR part 750); Hope for Homeownership of Single Family Homes (HOPE 3) (24 CFR part 572); Housing Opportunities for Persons with AIDS (HOPWA) (24 CFR part 574); Emergency Shelter Grants (ESG) (24 CFR part 576); Supportive Housing (24 CFR part 583); Shelter Plus Care (24 CFR part 582); and Youthbuild (24 CFR part 585). These regulations enact principles set out in the President's Executive Order on Equal Treatment by repealing regulations that prohibited religious organizations from

participating in certain programs, even those with programs that focused on "secular activities." The final HUD regulations clarify that HUD funds may not be used for the acquisition, construction, or rehabilitation of a sanctuary, chapel, or other room that a religious organizations uses as it's principal place of worship.

The Department of Health and Human Services finalized regulations implementing the Charitable Choice laws in the Temporary Assistance to Needy Families (TANF) program, Community Services Block Grant (CSBG) program, and the Substance Abuse and Mental Health Services Administration.

On March 2, 2004, the Administration released a report titled "Select Grants to Faith-Based Organizations at Five Agencies." In that report, which looks at grants and funding to faith-based organization from 2002-2003, the Administration found that $1.17 billion in Federal competitive non-formula grant dollars went to faith-based organizations in FY 2003. The report also cites several indicators of progress, including an increase of 50% in 2003 in grants to first-time grantees at the Department of Health and Human Services, and a 40% increase in first-time grantees at the Department of Housing and Urban Development.

ISSUES FOR CONSIDERATION

The growing body of charitable choice regulations and legislation present several policy issues. Proponents of charitable choice maintain that faith-based and community groups have a unique ability to improve the lives of the people in their neighborhoods. Further, supporters assert that charitable choice provisions can protect against religious discrimination affecting both faith-based organizations and beneficiaries of services. Opponents of charitable choice express concerns about the adequacy of anti-discrimination provisions, and some seek a complete ban on publicly funded sectarian-based social services. They argue that to encourage faith-based services threatens the religious freedom of beneficiaries, and could lead to the competition for funds between faith-based organizations. Finally, some argue that increased charitable choice legislation could disrupt the partnerships currently in place for many faith-based organizations and state and local governments.

Research in the area of the effectiveness of faith-based organizations is limited, and often largely anecdotal. So while it is maintained that faith-based organizations are uniquely qualified to serve the community, the question remains as to what factors make the faith-based organization uniquely qualified and effective in providing social services. Effectiveness issues include qualifications of personnel, range of services, inclusion of religious content, methods of evaluation. Concerns are also raised as to the accountability of faith-based organizations, specifically the ability of a faith-based organization to report results and fulfill the accounting requirements that accompany receipt of government funds. This hearing is intended to continue discussion of what, in the eyes of the providers, makes faith-based organizations uniquely equipped to provide social services to the community.

Witnesses

Jill Esau, Executive Director, We Care Northwest, Seattle, WA
Dan Neary, Senior Vice President for College Advancement, Northwest College, Kirkland, WA
Cal Uomoto, Affiliate Director, World Relief, Seattle, WA
Mary Diggs Hobson, Executive Director, African American Reach and Teach Ministry, Seattle, WA
Pastor Aaron Haskins, Executive Director, Coalition for Community Development and Renewal, Seattle, WA
Pastor Doug Wheeler, Zion Preparatory Academy, Seattle, WA
Gregg Alex, Director, The Matt Talbot Center, Seattle, WA
Rabbi Shmuel Kay, Headmaster, Seattle Hebrew Academy, Seattle, WA
Harvey Drake, Executive Director, Emerald City Outreach Ministry, Seattle, WA

(minority witnesses have not yet been identified)

STAFF CONTACT
Questions may be addressed to Elizabeth Meyer, Professional Staff Member and Counsel, 225-2577.

Mr. SOUDER. We've been having this discussion in Washington for quite some time. What I find to be the most frustrating is the tendency to lose sight of the reason we are having the discussion in the first place. We know that faith-based organizations are effectively transforming lives and communities. Where the discussion gets bogged down is in the legal questions. We need to refocus the discussion on what makes a faith-based organization successful. What is it that makes them effective? The fact that faith-based organizations are effective is the reason we began the discussion in the first place. It is a time to listen to the providers tell us how we can best assist them in their work. I doubt that they think government strings and bureaucratic red tape is something that they're actively seeking or would desire to seek. I believe that one of the best ways we as legislators can help is not by giving you more government strings to deal with, but by helping to facilitate new relationships among the providers of social services and the foundations that provide financial and technical assistance to faith-based and community organizations.

The administration has established the offices for faith-based and community initiatives in seven executive branch departments. These offices have been charged with identifying the barriers to the participation of faith-based organizations in providing social services. In addition, these agencies have been working to reach out to faith-based and community organizations that have not previously partnered with the government. Some progress has been made, but I believe we have a long way yet to go before we see a truly level playing field. The government has a very high duty to provide the most effective services available in the most effective, efficient manner possible. We need to constantly be looking for the programs that are helping to improve lives in the communities and help those organizations expand their capacity.

At the end of the day, we as legislators need to know we are using all available resources to help improve the lives of men, women and children who need help. We need the faith-based community as partners. Today we have a great opportunity to talk with providers of a range of faith-based services who have been working diligently to provide positive change in the Seattle community. We need to understand how the unique element of faith impacts the structure and success of these programs.

In Seattle you have developed a strong network of organizations that not only have a strong faith, but a strong heart for helping people in need. Our witnesses today are just a small fraction of the many programs that are meeting the needs of the greater Seattle area. I am anxious to learn about your work, your history, and where you believe your community is headed, and I look forward to your testimony.

This is likely to be our last of the field hearings that we have been conducting for about a year and a half, in Texas, Tennessee, Chicago, Colorado and North Carolina. Did we do one in Florida? So we've done some in the Midwest, some in the Southwest, this is the upper Northwest, so we've been pretty well covering America. We, of course, also had a number in Washington, DC.

Now, we need to do some procedural things. I ask unanimous consent that any Members have 5 legislative days to submit writ-

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

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

What that means is that we have a 5-minute rule that we will be a little lenient with, but we don't want to get too disproportionate between the different people. Does this have a yellow? That will signal with a minute to go, but your full statement will be submitted to the record. If I ask any questions and you want to submit additional materials, or if you have additional materials that come up, either from the first or second panel, if you give them to us we'll insert those into the hearing record. And also if you refer to something we should get a copy of it. If it's a chart or something that you want to refer to we need to get that in the record, so if somebody reads it and they're going through, that the material that you're referring to is in the hearing record.

Now, because this is an oversight committee, it's the only committee in Congress where all our witnesses are sworn in. We've only had, I think, two cases of prosecution for perjury, but in fact it happens. It's different than the other committees because it's actually an enforcement committee. So I need you each to stand and raise your right hands.

[Witnesses sworn.]

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

And once again, thank you for coming. It's wonderful to be here. It's nice of you to show the best of Seattle weather for us when we came in today.

It's a beautiful day, and we're going to start with Jill Esau, executive director of We Care Northwest in Seattle.

STATEMENTS OF JILL ESAU, EXECUTIVE DIRECTOR, WE CARE NORTHWEST, SEATTLE, WA; DAN NEARY, SENIOR VICE PRESIDENT FOR COLLEGE ADVANCEMENT, NORTHWEST COLLEGE, KIRKLAND, WA; CAL UOMOTO, AFFILIATE DIRECTOR, WORLD RELIEF, SEATTLE, WA; MARC MAISLEN, SEATTLE HEBREW ACADEMY, SEATTLE, WA; AND MARY DIGGS HOBSON, EXECUTIVE DIRECTOR, AFRICAN AMERICAN REACH AND TEACH MINISTRY, SEATTLE, WA

Ms. ESAU. Congressman Souder and your staff, we welcome you to Seattle. And it's always like this on April 26th, isn't it?

The mission of We Care Northwest is to support the work of faith-based and community service organizations with the technical assistance, shared resources and national network of similar ministries, and advocacy efforts around the Puget Sound. We Care Northwest envisions a region where the needs of the hardest to serve are supplied by local communities such as churches, parachurch organizations, neighbors and community partnerships functioning in accountable relationships to produce measurable

outcomes such as physical, spiritual, and emotional wholeness and self-sufficiency.

We Care Northwest was founded in response to President Bush's Executive order announcing the Faith-Based and Community Initiative of 2001. It soon became clear that many faith-based and grassroots organizations were indeed interested in forming partnerships with government agencies, but few had grant writing and lobbying expertise or understanding of how government systems work. The need for shared information, training in best practices, and government contract methods was apparent, yet no entity existed in the Northwest to provide these. We Care Northwest has tried to represent faith-based and grassroots organizations in the public arena, while promoting the value and quality of the services they provide.

The documents included in this written testimony, and I believe you have this booklet, give examples, just a few examples, of the progress We Care Northwest has made in the past 3 years. We now are under contract through our affiliate organization, We Care America in Washington, DC, to conduct technical trainings for SAMHSA, the Substance Abuse Mental Health Services Administration, which is a division of the Department of Health & Human Services. We are called upon to testify in the State legislature on behalf of faith-based issues, and I have briefed the staff of Governor Gary Locke on two occasions. We Care Northwest has also been invited to co-sponsor a statewide conference on substance abuse and mental health prevention later in the year.

These documents are not in sequential order, nor do they include all of our accomplishments to date, but they trace the progression of our advocacy efforts on behalf of faith-based and community organizations around the State in the midst of discouraging and sometimes hostile environments. I've been told by our attorney general's office that Washington State, "Is not participating in the Faith-Based Initiative." You'll also read in Document No. 3 in the booklet that the State's mental health budget for 2002 was a half billion dollars, yet the DSHS staff could not name one faith-based organization in their list of providers.

The issue of State contracts is so well concealed that even State legislators are not aware that DSHS is not obligated to consider new proposals from outside contractors. Of course, this makes it next to impossible for faith-based and grassroots organizations to acquire contracts for service, and it reinforces the "good ole' boy network" that has been in place for decades. Yet, with all the management problems in the State social service agency, including a recent embarrassing judgment of $17.8 million for negligence, we continue to fight a losing battle in the pursuit of equal consideration for quality services provided on shoestring budgets.

Perhaps the greatest concern for faith-based organizations in Washington State and around the country is the disturbing developments in Congress that would strip away our protections that are granted to faith-based groups to hire staff of like mind and religious conviction. This one component is a two-edged sword. It creates the culture of an organization through the personalities and values of those who conduct the direct service, and it could render such services ineffective by removing the very elements that have

guided the attitudes, practices, and motivations of faith-based organizations for centuries. By rescinding the ministerial exemption Congress will be eliminating the vast majority of potential faith-based partners in the war against poverty, AIDS, substance abuse, criminal recidivism and the other traditional societal ills that plague us. There simply is no compromise on this matter.

We Care Northwest will continue to work on behalf of faith-based and grassroots organizations that are committed to the call we believe the Almighty has placed on our lives: To lead the broken-hearted into physical, spiritual and emotional wholeness, until the need is no more.

Thank you for making this hearing possible today, and thank you for asking the critical questions we have been longing to answer.

Mr. SOUDER. Thank you very much.

[The prepared statement of Ms. Esau follows:]

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6. **Jill Esau's Commentary on H.B. 1464**

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8. **Request for Concurrence**

9. **Answer Your Call excerpts**

10. **White Center excerpts**

11. **Letter to Governor Locke**

Testimony for
The Congressional Hearing
April 26, 2004

The mission of We Care Northwest is to support the work of faith based and community service organizations with technical assistance, shared resources, a national network of similar ministries, and advocacy efforts around the Puget Sound. We Care Northwest envisions a region where the needs of the hardest to serve are supplied by local communities such as churches, para-church organizations, neighbors and community partnerships functioning in accountable relationships to produce measurable outcomes such as physical, spiritual and emotional wholeness and self-sufficiency.

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The documents included in this written testimony give examples of the progress WCNW has made in the past 3 years. We now are under contract through our affiliate organization, We Care America in Washington D.C. to conduct technical trainings for SAMHSA – Substance Abuse Mental Health Services Administration, a division of the U.S. Dept. of Health & Human Services. We are called upon to testify in the state legislature on behalf of faith based issues, and I have briefed the staff of Governor Gary Lock on two occasions. WCNW has also been invited to co-sponsor a state-wide conference on Substance Abuse and Mental Health Prevention, to be held later this year.

These documents are not in sequential order, nor do they include all our accomplishments made to date. But they trace the progression of our advocacy efforts on behalf of faith based and community organizations around the state in the midst of discouraging and sometimes hostile environments. I have been told by our Attorney General's office that, "Washington State isn't participating in the Faith Based Initiative." You will

read in document # 3 that the state's mental health budget for 2002 was **a half billion dollars,** and DSHS could not name one faith based organization in their list of contractors.

The issue of state contracts is so well concealed that even state legislators are not aware the Dept. of Social & Health Services is not obligated to consider new proposals from outside contractors. Of course this makes it next to impossible for faith based and grassroots organizations to acquire contracts for service; and it reinforces the "good ole' boy network" that has been in place for decades. Yet, with all the management problems in the state social service agency, including a recent embarrassing judgment of $17.8 million dollars for negligence, we continue to fight a losing battle in the pursuit of equal consideration for quality services provided on shoe-string budgets.

Perhaps the greatest concern for faith based organizations in Washington and around the country is the disturbing developments in congress that would strip away protections granted to faith based groups to hire staff of like mind and religious conviction. This one component is a two edged sword – it creates the culture of an organization through the personalities and values of those who conduct direct service, and it could render such services ineffective by removing the very elements that have guided the attitudes, practices and motivations of faith based organizations for centuries. By rescinding the Ministerial Exemption, congress will be eliminating the vast majority of potential faith based partners in the war against poverty, AIDS, substance abuse, criminal recidivism, and the other traditional societal ills. There is simply no compromise on this matter.

We Care Northwest will continue to work on behalf of faith based and grassroots organizations that are committed to the call we believe The Almighty has placed on our lives: to lead the Broken Hearted into physical, spiritual and emotional wholeness, until the need is no more.

Thank you for making this hearing possible for us today. And, thank you for asking the critical questions we have been waiting to answer.

Seattle's
Social Ministry Activity
Prepared by Jill C. Esau – We Care Northwest
May 2002

Key leaders in the early development of the faith based alliance of the greater Seattle area were "building capacity" in a variety of service areas before the term was ever used. Two years ago a core group of leaders met under the name of **"Serve Seattle Council."** The group met to pray and discuss ways that churches, FBO's and interested investors could work together to expand and leverage the scope of excellent services being performed quietly everyday at the grass roots level. The accompanying roster of participating organizations is titled, "Serve Seattle Leadership Council." From that working group came the first annual **Ministry Summit** in January of 2002. This event brought together for the first time leadership from 75 different FBO's in the greater Seattle area to create and promote a faith based approach to the critical needs of the region. (Please refer to the Ministry Summit roster – 2002.) The **Northwest Leadership Foundation** intends to continue hosting the Ministry Summit each year as a means of providing connection and support.

During this same period the unique **Faith Based Network** was launched by Curtis Brown, MBA, and funded by the Medina Foundation. The website was the first of its kind providing a "clearing house" menu of services specifically for faith based organizations. After one year of operation this concept filled a huge void not just for the faith based community, but for secular non-profits, as well. Curtis Brown has expanded the service to benefit the entire non-profit sector under an new name, **Mission Movers.** The website now offers a "jobs search," best-practice case studies, pertinent articles affecting the sector, with plans to include even more options once additional funding become available.

On April 17, 2002, a significant event was held in South Seattle at **Emerald City Outreach Ministries.** Faith based consultant, Jill C. Esau, MNPL, hosted the **Puget Sound Faith Based and Community Initiatives Conference.** Sponsored by World Vision, and several other partners, the conference featured Dr. Stanley Carlson-Thies from the White House Office of Faith Based and Community Initiatives, and Stephen Lazarus, Senior Policy Analyst from DC based Center for Public Justice. (See attached folder and inserts) The agenda included ten federal, state and county government managers that interacted with the featured speakers and local faith based leadership (see roster.) The purpose of the conference was to promote understanding between all levels of government and service providers affected by the recent changes in welfare law and the Faith Based Initiative.

Outcomes from the conference are **still unfolding**. Initial results included an invitation from the previously hostile State Dept. of Social and Health Services to preview the policy changes within the department regarding contracting with FBO's. The 4 state regional office of U.S. Dept. of Health and Human Services approached conference leadership for assistance in conducting their own related conferences over the next few years. The U.S. Dept. of Labor requested help from the leadership team for disseminating information about new faith based granting opportunities,

which **World Relief/Seattle** participated in on May 25th. New proposals to HUD and the Dept. of Justice are also being prepared by Jill Esau on behalf of local agencies.

Emerald City Outreach has received contracts for various services in King County for years. However, within the last year, ECOM has been awarded service contracts with the State Dept. of Education to provide technical and computer training in their facility, after school programs in public schools, and extensive summer school programs focusing strictly on reading, writing and math education. The **University Presbyterian Church,** under the leadership of Allen Belton, former E.D. of Prison Fellowship, has a dozen programs serving the University District of Seattle. Their **Fare-Well program**, supporting convicts and minor offenders transition off public assistance, is currently seeking a county contract to open a group home where this population can learn to re-integrate into society guided by people of faith, and specific curricula that directs them toward self-sufficiency.

King County's own **Life Choices/SHARE program** teaching sexual abstinence to youth, has grown exponentially in the past 10 years. SHARE cannot fulfill the request it receives from public and private Jr. high and high schools, which totaled 15,000 students in Washington State alone last year. There are now 100 school districts around the country and over seas that have implemented this successful abstinence education curriculum. But this number is **just the tip of the iceberg.** SHARE executive director, Kathy Taylor is training teachers in Africa this summer, with invitations from European and Asian countries anticipated later this year. The curricula is based on Christian principles, but may not be cited as such if the school principle so designates.

In addition to SHARE's "all school assembly" style presentations, they have also partnered with **Teen Aid** of Spokane to offer teachers classroom tools for one-on-one sexual abstinence counseling. National trends indicate that parents expect kids to learn about sex in school, thereby abdicating the responsibility held by parents in previous generations. By working together, SHARE and Teen Aid created a comprehensive strategy for schools and teachers to help kids make informed choices about their sexual health. SHARE has requested help from We Care Northwest to develop "outcomes tools" to scientifically measure the programs results.

Pastor Joe Fuiten of **Cedar Park Assembly** in Bothell, Washington envisioned a proto-type of service delivery several years ago. He re-instituted the **"Cathedral Church"** modeled after the monastic examples of the middle-ages. Cedar Park functions more like a village society than a suburban church. During each week this vibrant community houses a multi-campus Christian school, a funeral home and cemetery, Spanish and Japanese speaking congregations, a multi-faceted counseling service, mechanics ministry, a summer music camp for low-income youth, several rural branch sites, and **Love, INC**., a program that provides all basic necessities such as, food, clothing, furniture, baby needs, etc. all donated free of charge to non-church members. With their seven million dollar operating budget Cedar Park is a good candidate to partner with HUD to open a group home for pregnant teens.

These are **just a few** of the hundreds of exciting ways that faith based organizations have been active around the Puget Sound. Other large partnerships not mentioned in detail here, but with proven outcomes include: the Northwest Graduate School/Bakke Center, Vision Youth of Tacoma/Pierce County, CHOICES of Snohomish County. Each of these collaborations

represents leveraged resources with results far outweighing the sum of the parts. Discerning social investors have taken notice of faith based organizations that have lower operating budgets, higher volunteer participation, and more staying power that their secular counterparts. Later in July, Jill Esau will represent We Care Northwest at a regional **Social Investors Forum**, where non-profit organizations can present their concepts and ideas to a wide range of potential funders in the area. Private and foundational grants awarded through this process range from $2,500 to $200,000. One such funding source, **Social Venture Partners**, consists of local corporate executives eager to invest their time, expertise and money in a variety of non-profit organizations for personal satisfaction and social investment over a one-year period. Many SVP members already volunteer with FBO's. Technical engineers have offered their services to churches that needed to establish a web presence as a means to reach the community with schedules for ride shares, child care opportunities, and support group meetings. Retail experts assist clothing and food banks with marketing and financial advice. The examples are too many to mention here.

The faith based movement around the Puget Sound stretches from Tacoma/Pierce County 100 miles north to Snohomish County. It has been informal and funded with almost no public money; therefore, it is difficult to describe the tangible results, outcomes, and performance of our efforts. However, Margaret Partlow, Contracts Manager and Legal Counsel of the State Dept. of Social and Health Services said very clearly at the April conference: **"This is the best, and most efficient conference I have been to in years. If you** (the faith based community) **can deliver services with equal force, it will change the profile of the Puget Sound."**

A stable structure is now in place to attract corporate, foundation, and government funding which will enable years of planning to be implemented. Russ Johnson, founder of the Footstool Foundation has assumed fiscal responsibility for **We Care Northwest,** once our proposal is affirmed. Russ Johnson has also proposed a slate of board members for the new 501 c 3, including a cross-section of professionals with experience in diverse business strategies to provide accountability and guidance under incorporated by-laws.

By keeping our eyes on the client, teaching best-practices, sharing technical expertise, leveraging resources, and formalizing a commitment to each other through a common **Capacity Center**, the church can once again, return to her calling that was stripped away under the proclaimed "great society" of the 1960's. This does not mean that government has no responsibility under the proposed faith based system of social service delivery, Rather, as President Bush envisions, it is faced with a reduced role of supporting and enabling those who can and have performed this function with dignity, efficiency and accountability for centuries.

The Status of
The Faith Based & Community Initiative
in Washington State
Dec. 16, 2002

by Jill Esau

Background:

The Faith Based and Community Initiative has its roots in the 1996 Welfare Reform Act, signed by President Clinton to reduce waste and duplication in government social service programs. Originally, three federal programs were issued new guidelines for contracting services: TANF, Welfare to Work, and CSBG (Block Grants). Later, in 2000 Substance Abuse and Mental Health Services were added. The guidelines are called "**Charitable Choice**" and provide three changes in the law: **1)** to level the playing field for faith based and community organizations who want to compete for social service contracts, **2)** to protect the religious integrity and character of such organizations when they do enter into contracts, **3)** to safe guard the religious freedom of the recipient who chooses not to participate in religious activities sponsored by an organization..

After 2001, President Bush expanded the Initiative by issuing executive orders requiring states to establish centers that would **identify and remove barriers** to faith based and community involvement in social service contracting. He also instructed five federal agencies to report quarterly on their progress on Charitable Choice implementation: Justice, Education, Health & Human Services, HUD, and Labor. One Dec. 12, 2002 President Bush expanded the initiative further to include Dept. of Agriculture, FEMA, and the Agency for International Development.

Washington State:

To date, Washington State has made little or no effort to comply with these federal changes. Federal offices of HHS, Labor, and HUD have appointed liaisons in the western regions, but no staff has been assigned to handle FBCI business at the state level. On April 17, 2002 a one day seminar was conducted in Seattle for faith based leadership, state and county staff, and representatives from the White House to discuss the situation. No tangible results have come from that meeting. Follow-up contact with those present report that no progress has been made to comply with the executive orders, and some report they have no intention of complying. Sparse examples of faith based and community group contracting does exist, but they are very old and very rare.

State agency reps. give three common responses to our inquiries about FBCI....

1. "We already do contract with faith based and community groups."
2. "The WA State Constitution forbids us from issuing money to religious orgs."
3. "That order violates the anti-discrimination laws regarding hiring practices."

Two Opinions on the Common Responses:

The two most prominent policy opinions on this matter come from The Center for Public Justice in Washington D.C., and the Roundtable on Religion & Social Welfare Policy at George Washington University School of Law. CPJ answers the **first response** by saying contracts do exist with FBO's, but they are mainly with historical, mega organizations such as the Salvation Army and Catholic Charities. The process is hostile and closed to most FBO's and community groups that offer excellent services on shoe-string budgets.

The **second issue** regarding the WA State constitution is answered by CPJ by reminding states they should not co-mingle funds, and that the block grant dollars are attached to Charitable Choice guidelines. Roundtable on Religion believes each source of funding has its own restrictions, and potential applicants must check these out individually. The **third response** objecting to Charitable Choice on grounds of employment discrimination is answered by CPJ by pointing to the Ministerial Exemption religious organizations have under the 1964 Civil Rights Act which is law to which all states are bound. The Roundtable does not believe Charitable Choice expresses preemption over states in this area of employment.

As concerned citizens of Washington State we find the following examples compelling reasons for the legislature to take action on the Faith Based and Community Initiative:

Some State Statistics

DSHS division of Mental Health's budget for 01-02 was **half a billion dollars**
My contact could not name one faith based organization under contract, though there are a few community groups in the Tri-Cities area.

80% of block funds is distributed through Regional Support Networks.
"They have favorites they like to work with..."
20% is used on staff ideas; complete staff discretion over those funds.

43 million dollars is spent on 22,000 residents in the twelve square block of White Center each year. One DSHS manager said it has no effect.

State receives about 404 million dollars in TANF funds each year
from '98-01 only $951,000 went to faith based contracts.

Recommendations:
- Form a task force to investigate the FBCI in Washington State
- Ask the Attorney General to issue an opinion on the executive order
- Require state agencies to report on their compliance progress
- Announce publicly the state's position on the FBCI
- Introduce a bill to re-interpret the language of Article 1, Section 11, to comply with federal law. (See Georgia HB 1407/AP)

*** **Support materials and research are available by contacting WERG, or We Care Northwest at (425) 681-8532.**

Washington State
House of Representatives
Office of Program Research

BILL ANALYSIS

Children & Family Services Committee

HB 1464

Brief Description: Requiring department of social and health services to work with community-based and faith-based social services organizations.

Sponsors: Representatives Boldt, Nixon and Anderson.

Brief Summary of Bill

- Requires the Department of Social and Health Services to work with community-based and faith-based social services organizations.

Hearing Date: 2/5/03

Staff: Cynthia Forland (786-7152).

Background:

On January 29, 2001, the White House Office of Faith-Based and Community Initiatives (Office) was established by Executive Order. The Office has lead responsibility to strengthen and expand the role of faith-based and community organizations. The Office works with federal agencies, Congress, and state and local governments to promote policy, legal, and regulatory changes to enable greater participation by faith-based and community organizations by improving the opportunities, capacity, and expertise of those organizations. The Office also works with the private nonprofit and for-profit sectors, faith communities, and neighborhood groups to promote involvement in community service.

Five Centers for Faith-Based and Community Initiatives (Centers) have also been established within the following federal departments: Health and Human Services, Housing and Urban Development, Justice, Education, and Labor. The purpose of the Centers is to coordinate department efforts to eliminate regulatory, contracting, and other programmatic obstacles to the participation of faith-based and community organizations in the provision of social services.

Summary of Bill:

The Secretary of the Department of Social and Health Services (DSHS) will designate a person within each of the administrative regions of the DSHS to serve as a liaison for community-based and faith-based social services organizations.

The liaison will be available to:

- Provide information to community-based and faith-based social services organizations relating to opportunities for the organizations to cooperate with the DSHS in providing community services throughout the state;
- Identify areas of need that are not currently being met in the state in which community-based and faith-based social services organizations may provide needed services; and
- Coordinate efforts to promote involvement of community-based and faith-based social services organizations to provide community services throughout the state.

The DSHS must achieve the purposes of the bill through existing resources.

Appropriation: None.

Fiscal Note: Not Requested.

Effective Date: The bill takes effect ninety days after adjournment of session in which bill is passed.

HOUSE BILL REPORT
HB 1464

As Reported by House Committee On:
Children & Family Services

Title: An act relating to community-based and faith-based social services organizations.

Brief Description: Requiring department of social and health services to work with community-based and faith-based social services organizations.

Sponsors: Representatives Boldt, Nixon and Anderson.

Brief History:
Committee Activity:
Children & Family Services: 2/5/03, 2/19/03 [DPS].

Brief Summary of Substitute Bill

- Requires the Department of Social and Health Services (DSHS) to designate a liaison for community-based and faith-based organizations within each administrative region.
- Requires the DSHS to specify in its contracts that community-based and faith-based organizations receiving funds from the DSHS must not engage in specified activities and must meet specified requirements.

HOUSE COMMITTEE ON CHILDREN & FAMILY SERVICES

Majority Report: The substitute bill be substituted therefor and the substitute bill do pass. Signed by 9 members: Representatives Kagi, Chair; Darneille, Vice Chair; Boldt, Ranking Minority Member; Roach, Assistant Ranking Minority Member; Bailey, Dickerson, Miloscia, Pettigrew and Shabro.

Staff: Cynthia Forland (786-7152).

Background:

On January 29, 2001, the White House Office of Faith-Based and Community Initiatives (Office) was established by Executive Order. The Office has lead responsibility to strengthen and expand the role of faith-based and community organizations. The Office works with federal agencies, Congress, and state and local governments to promote

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Summary of Substitute Bill:

The Secretary of the DSHS will designate a person within each of the administrative regions of the DSHS to serve as a liaison for community-based and faith-based social services organizations.

The liaison will be available to:
- Provide information to community-based and faith-based social services organizations relating to opportunities for the organizations to cooperate with the DSHS in providing community services throughout the state;
- Identify areas of need that are not currently being met in the state in which community-based and faith-based social services organizations may provide needed services; and
- Coordinate efforts to promote involvement of community-based and faith-based social services organizations to provide community services throughout the state.

The Secretary of the DSHS is required to include provisions in its contracts indicating that community-based and faith-based social services organizations receiving funds from the DSHS must not:
- Engage in discrimination that denies service to a potential client on the basis of age, gender, race, sexual orientation, national origin, creed, religion, or presence of a disability; or
- Engage in activities that promote conversion to a particular faith, institution, or cause, unless participation in those activities is voluntary.

The Secretary of the DSHS is required to include provisions in its contracts indicating that community-based and faith-based social services organizations receiving funds from the DSHS must:
- Define clear, measurable outcomes;
- Demonstrate their anticipated cost-effectiveness;

- Demonstrate broad community involvement, support, and partnerships; and
- Conduct an evaluation of their program outcomes.

The DSHS must achieve the purposes of the bill through existing resources.

Substitute Bill Compared to Original Bill:

The Secretary of the DSHS is required to include provisions in its contracts indicating that community-based and faith-based social services organizations receiving funds from the DSHS must not: engage in discrimination that denies service to a potential client on the basis of age, gender, race, sexual orientation, national origin, creed, religion, or presence of a disability; or engage in activities that promote conversion to a particular faith, institution, or cause, unless participation in those activities is voluntary. The Secretary of the DSHS is also required to include provisions in its contracts indicating that community-based and faith-based social services organizations receiving funds from the DSHS must: define clear, measurable outcomes; demonstrate their anticipated cost-effectiveness; demonstrate broad community involvement, support, and partnerships; and conduct an evaluation of their program outcomes.

Appropriation: None.

Fiscal Note: Not Requested.

Effective Date of Substitute Bill: The bill takes effect 90 days after adjournment of session in which bill is passed.

Testimony For: (Original bill) This bill is consistent with the charitable choice provision under Temporary Assistance for Needy Families, as well as the Preamble to the State Constitution. By increasing the involvement of community-based and faith-based social services organizations, the delivery of social services, including outreach and accountability under the WorkFirst program, can be guaranteed even in the absence or reduction of federal funding. Providing liaisons for community-based and faith-based organizations is consistent with the DSHS's policy. The DSHS recognizes the need to partner with the community, and has already made progress in that direction. The liaisons will foster greater participation by community-based and faith-based organizations, as well as a team atmosphere. These organizations can relieve some of the burden on the DSHS. Community-based and faith-based organizations operate on small budgets, allowing for little waste; utilize committed volunteers, who can have a greater impact on youth than a paid employee would otherwise have and who tend to make a long-term commitment to the organization; and are connected to the communities that they serve.

Testimony Against: None.

Testified: Representative Boldt, prime sponsor; Ed Hidano, Department of Social and Health Services; Jill Esau, We Care NW; Brad Herman, Jacobs Well; Richard McGrue, Nations Social Services; Russ Johnson, Footstool Foundation, We Care NW, and Northwest Graduate School; and Martin Barrett, Young Life.

Commentary on
House Bill 1464
Washington State Legislature

by Jill Esau
February 28. 2003

House Bill 1464 is legislation that requires the Washington State Department of Social and Health Services to designate a liaison in each of its regional areas for faith based and community organizations interested in contracting with government. It was first introduced in the legislature through the Committee on Children and Family Services, on February 5, 2003 by Representative Marc Boldt. (Co-sponsors were representatives Nixon and Anderson.) This was the first bill specifically addressing the issues surrounding the "faith based and community initiative" in Washington State. The bill was voted out of committee and ushered into the Rules Committee with some amendments by Representative Dickerson of Seattle on February 21, 2003 and remains there at this time.

For those following the path of this bill there exists some concern over the amendments that call for restrictions not included in the original draft. My opinion is that these concerns, though valid for those not completely informed on the law, are no cause for "dumping the bill." Let's look at each of the items in the amendment and compare them to the federal law passed in 1996 under the Welfare Reform Act, which included the guidelines referred to as "Charitable Choice."

Briefly, the newly appointed liaison would provide information about contracting opportunities (Sec.1.a), identify areas of need not currently being met within the state that could be met by faith based and community groups (Sec.1.b), and coordinate efforts to promote involvement of community and faith based social service organizations throughout the state (Sec.1.c). The original draft also requires the department to achieve this goal through existing resources, which is also expected in the amended version of the bill.

The revised bill states that "faith based and community groups must not:

(a) engage in discrimination that denies service to a potential client based on age, gender, race, sexual orientation, national origin, creed, religion, or presence of a disability; or

(b) engage in activities that promote conversion to a particular faith, institution, or cause, unless participation in those activities is voluntary."

Although it appears that these restrictions attempt to change the character and nature of the service being provided, **they are in complete agreement with the federal law passed in 1996.** Therefore, even if a state agency ignores the statutes at a local level, all funding coming from federal sources (and that includes at least 80% of all contracting funds within the state) is tied to the same restrictions at the federal level. States receive Community Development Block Grant dollars (CDBG), Temporary Aid to Needy Families (TANF) dollars, Depts. of Education, Labor, Health and Human Services, Justice, HUD, and

Agriculture dollars from the federal government. **All of these (and some other) funds are accountable to Charitable Choice guidelines.**

The basic tenets of Charitable Choice are:

1. Government may not exclude faith based service providers from competing for contracts on an equal footing because of religion.
2. Government must protect the religious character of the organizations receiving funds while not favoring them over secular groups.
3. **Contracting organizations may not discriminate against beneficiaries on the basis of religion, race, gender, age, etc.**
4. **Contracting organizations may not purchase religious materials with gov. funds.** Government money is only to be used for social service delivery.
5. Faith based groups are protected in their hiring practices under the 1964 Civil Rights Act Clergy Clause, and do not need the change staff requirements.

(The above facts were extracted from the "Top Ten Questions About Charitable Choice.) Published by the White House Office of Faith Based and Community Initiative

Section 2. (b) addresses the issue of "proselytizing," or sharing information that leads to religious conversion. This too, is provided for in the federal law. Any activity included in a program that teaches religion must be a voluntary activity on the part of the client. There must not be coercion nor intimidation to persuade the client to participate in religious activities. These activities may be held on the premises, but must be separated in time and space. So, if a Bible Study is part of a homeless shelter's daily routine and the shelter wants to receive government funding, that Study must be held at a specific time and offered as an optional activity, not a requirement.

For this reason many faith based programs will choose not participate in the new initiative. Many very successful programs attribute their success to the faith component of their work, and many recovered addicts have attested to this claim. However, there is a twist to the matter: If a client enters a treatment program/shelter/nutrition counseling with a VOUCHER the program management is free to operate as it normally would. Religious writings may be included in the general curricula, prayer may be an integral component of the treatment, etc, because the client is voluntarily choosing the program based on his/her free will without being assigned by a case-worker. **Vouchers are the future of social service delivery.** This practice has been used in childcare since 1990, and will become more prevalent in the years ahead. (Also taken from The Top Ten Questions About Charitable Choice)

The final provisions in H.B. 1464, Sec. 3, deal with accountability safeguards.

Applicant organization must "define clear, measurable outcomes; demonstrate their anticipated cost-effectiveness; demonstrate broad community involvement, support and partnerships; and conduct an evaluation of their program outcomes."

While these provisions may seem burdensome, **they are standard for almost every Request For Proposal, or Request For Application that the federal government publishes.** This recent trend is found in most corporate, community, and private foundation offers as well. It is an attempt to reduce waste, duplication, and ineffective projects that might look good on paper, but have little actual and tangible results. Accountability is not just an expectation of faith based and community groups; traditional government contractors are also required to meet these expectations. It is a best-practice that is here to stay.

From a management perspective these guidelines are beneficial, albeit, heavy laden. If and when an organization can define and produce measurable quality results, they will have more support than they can handle. The difficult part is: most of the smaller, newer faith based and community non-profits do not have the staff and infrastructure to create these measures, let alone, publish their effects. They need training, technical support, equipment, knowledgeable staff and management, and well-informed boards in order to evolve from a great grassroots program to a viable, fundable option for government contracts. Even then, partnership with government is not for everyone. Each group must carefully consider the full implications of such an endeavor.

Thankfully, there is help on the way. Many community trainings are beginning to emerge for a nominal cost. The process may be slow, but it can be worth the effort and investment. As successful partnerships develop, we will see the role of government change from one of providing social services, to one of supporting the experts who do the work at the ground level through funding, tools, and needs assessment.

For more information on local trainings please contact: www.wecarenw.org

Legislative Testimony
Committee for Children & Families

H.B. 2550
January 26, 2004
Jill C. Esau

Madam Chairwoman, members of the Committee, thanks for hearing us today.

As we are all aware, H.B. 2550 is a revised version of last years similar H.B. 1464, which almost passed through the legislative process. Our constituents were discouraged with that result, yet, now have hope renewed that Washington State can still acquire some semblance of Faith Based & Community legislation with H.B. 2550.

WE CARE NORTHWEST, AND THE THOUSANDS OF FAITH BASED & COMMUNITY ORGANIZATIONS THAT PROVIDE SOCIAL ASSISTANCE IN THE FAR REACHES OF THIS STATE ENDORSE THIS BILL AND ASK FOR THE COMMITTEE TO DO THE SAME.

According to a recently released report from DHHS,
"The benefits of engaging the faith community in both the prevention and treatment of substance abuse and related circumstances cannot be overstated. Today, 50% of all American above age 12 (7.7 million people) admit to an illicit problem with a controlled substance. Above age 20, that percentage become 70%. Out of the 7.7 million people with an admitted problem, only 1.4 receive treatment.

This data only addresses substance abuse. Add to the list of social ills in our country unemployment, Juvenile & Adult Justice issues, Teenage Runaway & School Drop Out Rates, and the list goes on & on.

This state needs to welcome help and expertise from the grassroots organizations. We don't have cold statistics on their effectiveness, nor do we know how much worse the problems would be without their effort. But we do have stories from every church, parish, neighborhood family center across the state telling of lives restored, and communities healed. We have some here today....

I have brought you a details from a report issued by Dartmouth Medical School which scientifically discovered that our critically depressed youth need, #1 a sense of belonging, nurture, and supportive relationships to be emotionally healthy. #2, they need religion

and spirituality to resist the temptation to experiment with unhealthy influences. These two conditions are met in the form of Faith Based and Community support systems. Why has this state not promoted this cause, but rather, frustrated it?

Grassroots FAITH BASED AND Community organizations will not attempt to take advantage of the millions new federal dollars available to them if they perceive the State to be unchanged in it's **"Blind Eye" attitude** to grassroots social service providers.

Please prove us wrong....Pass H.B. 2550 and demonstrate your acknowledgement and appreciation for the countless ways our grassroots care givers make Washington better everyday!

Thank you.

April 21, 2003

To: Representative Ruth Kagi
Washington State House of Representatives

From: Jill Esau
Executive Director, We Care Northwest

Re: House Bill 1464

Dear Representative Kagi,

I am writing to ask you to concur with the latest Senate version of H.B. 1464.

I realize that changes have been introduced to the original bill, and that much discussion has delayed the final vote. I understand that your job is to pass laws that enrich and protect the citizens of Washington State. I believe H.B. 1464 will do just that. It is important that this bill passes during this session for several reasons.

Washington State is behind much of the country in implementing Charitable Choice laws passed by U.S. Congress in 1996 under the Welfare Reform Act. This series of laws, endorsed by President Clinton is attached to all federal dollars coming to the states, whether they are block grants or discretionary funds. Charitable Choice laws are almost identical to the requirements of H.B. 1464. So, even if Washington State does not support Charitable Choice laws, or the Community and Faith Based Initiative, the funds that filter down from the federal departments all require adherence to 1996 Welfare Reform laws (including Charitable Choice) at the state and local level. To ignore these laws puts Washington State agencies and their contractors at risk.

A second reason to pass 1464 this session is a matter of money. We Care Northwest has received requests for proposals from four federal departments, encouraging our constituent organizations to apply for contracts at the federal level. These are large, multi-year contracts that could bring in millions of dollars directly to our state without touching the state's budget. But, our organizations are reluctant to go through the 3 or 4 month-long application process for fear of discrimination at the state level. If worthy faith based and community organizations felt supported by our state leadership they would be inclined to invest in the application process. When this bill is passed more community based organizations will participate in social service delivery, thus diminishing the demand on state/county programs, and relieving the severely stressed budget.

H.B. 1464 simply clears the air for more contractors to submit proposals to serve Washington's most needy residents. In no way does 1464 offer preferential treatment to grassroots or faith based organizations. But, it does demonstrate appreciation for their effort. Instead of discouraging these folks from caring for the "hardest to serve," we need our state leadership to recognize the

relief they offer. H.B. 1464 sends the message from you, the state leadership, that their work on behalf of the poor is not overlooked.

You will have the satisfaction of clearing away obstacles that have kept the most effective forms of social care from the ones who need it most. You will also clear the path for more funding from the federal departments; and you will find savings in places where you least expected it – in social services.

Again, I ask you to concur on H.B. 1464. Thank you for all you do.

Jill Esau
Executive Director
We Care Northwest

ANSWER YOUR CALL:
Start & Grow Your Faith Based Non-Profit

(Excerpts from a book proposal for Congressional Hearing on April 26, 2004)

By Jill C. Esau

Full work published by
Jossey Bass
To be released November 2004

BOOK PROPOSAL

ANSWER YOUR CALL:
Start & Grow Your Faith- Based or Community Non-Profit

By Jill Chiechi Esau
6320 240th Way NE
Redmond, WA 98053
425-681-8532
jillesau@msn.com

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ANSWER YOUR CALL **By Jill C. Esau**
Start & Grow your faith based non-profit

A True Story....

Janie Jones is a stay-at-home mom with two kids. Seven years ago Janie felt called to help international students in her town who had little or no English skills. She began by inviting two students to her home for an hour of basic conversation. Within two months she had 50 students and needed a larger meeting space. She contacted her church staff who agreed to host the meetings once a week in their fellowship hall. Soon after that, 50 more students joined the group, so Janie needed helpers.

Janie asked the friends from church if they would come one evening per week to help teach foreign students English. The next week twenty helpers showed up and the group of 100 students broke into smaller groups of five. The group continued to grow that first year until it outgrew the capacity of its new location. The second year of the ESL class began in a larger room at the church, and spawned an entire new church community conducting services in English and Korean.

This is just one example of what one person can achieve with a little vision and a lot of help. One wonders how many more people might be served with more resources? Could the group expand into other areas of service with more leadership? Would it benefit the group to form a new non-profit corporation? How many other problems could be alleviated with the genuine concern and energy of regular folks like you and me, and Janie? What other overwhelming social issues might be best tackled by bringing them down to the local level of care? And, how do we make that happen?

What's your idea?

Think about this…

Each year 600,00 prisoners are released into the neighborhoods of America. This year, more than 100,000 American teenage children will run away and choose to live on the street. Between 2000 and 2002, 8,378,000 men and women were unemployed in this most prosperous country in the world. Last year, 50% of Americans over the age of 12 admitted using controlled substances at least 3 times a week. After 20, the rate rises to 70%. In the confused and terrified state of the world today, who is minding the least, the last and the lost?
Answer: The Church is – just as they have for centuries.

But who is The Church? Isn't it really just regular people like you and me? And, every day regular people just like us come up with creative ideas to solve society's problems, and then ask the question: **"Now what do I do with this great idea?"** How can regular folks package their ideas in a way that can move them from conceptual to actual, viable service for practical impact on people who are hurting?

Overview

ANSWER YOUR CALL is a tool for the thousands of individuals, churches and para-church organizations across America that heal emotional, physical and spiritual wounds one-at-a-time, because it is what they have been "called" to do. Operating on a shoe-string budget usually under the radar of the unaware public, these "saints" are the glue that binds society together. What would life be like without them? And, how much greater could their impact be if they had a little help?

ANSWER YOUR CALL is "Emergency Room Procedures" for grassroots organizations that are established and thriving, young and struggling, or merely conceptual in a mind or heart. The format will be simple, with frequently asked questions beginning each chapter. The reader can find his question in the contents and go there without wading through the entire book. Included will be short, real-life stories (case studies without being academic) of an organizational issue, and discuss how it could be handled.

Each chapter will offer unique options that the reader could easily implement to make her project more marketable, more effective, and more accessible to more needy folks. Advice will be "trade school" quality presented in clear, easy to follow steps that leave the reader motivated to act. The overall tone of the writing will be

conversational and friendly without sounding too elementary. Some chapters will end with a heart-warming story of how a life was helped through the care of a particular individual or organization. These true stories will keep the reader turning the pages and imagining how his organization could produce similar results.

Why Is This Book Necessary?

With the proliferation of new non-profit business in the past 20 years a multitude of resource material has emerged. Some of these resources have multiple editions because they have proven useful and effective by experienced non-profit practitioners. However, very few books have been published that appeal to the inexperienced social entrepreneur, and **virtually nothing exists specifically for grassroots people of faith.**

Most people motivated to serve out of their core faith values have no related education, professional experience, nor access to giants in the field. They simply want to help in their limited, yet powerful way. They need to learn how to get started and keep the momentum going in order to achieve their personal goals of religious obedience, or societal contribution. But the vast majority of these lacks trust in "the system" and will only listen to someone who shares their path of faith. Left out of "the loop" for so long, millions of neighborhood servants exist in their own world untouched by the progress and technical advances in the secular realm. Even if initial finances are available, expertise is not. Too often the end result is Burnout.

An example is the Antioch Bible Church in Kirkland, WA that established a thriving addiction recovery program that grew to three sites around the region. With little support and non-profit management experience, the once effective director suffered Burnout and abandoned the program. More than 100 people were left without a safety net, and the church is reluctant to re-start the program. With proper tools and instruction a new director could have stepped in and saved the program.

The major contributor to program failure is lack of information and understanding. But it is impractical and unrealistic to expect these social entrepreneurs to enroll in a 2 to 3 year graduate program to learn management and Best Practices. Many examples exist of good projects that started off in a church or synagogue basement, helped a few folks in need, and languished for lack of proper planning. If a manual existed for these

situations many good programs could become better, and even thrive.

Houses of worship are eager to support their enthusiastic, social-minded parishioners; but they too, have little training in program development and related non-profit matters. Usually the well-meaning church board will oversee the "side-door ministries" without actually knowing anything about them or the people they are serving. They probably don't need the graduate degree, but they need more than just a willing soul who cares in order to succeed. Many have never heard that lots of organizational problems can be averted by establishing a separate 501 c 3 corporation with a new board of directors.

Perhaps the most compelling justification for **Answer Your Call** is demonstrated in the unprecedented volume of activity generated in response to the 2001 Faith Based & Community Initiative. After three years of formation we are finally seeing funds flow to FBO's & CBO's who have the capacity to accept federal, state and county contracts. Yet, these few examples are just the tip of the coming iceberg. Each month federal funds are being re-directed to specific areas of service that churches and faith based groups have been performing through out-dated management practices. These willing servants need help. They need modern tools to become more effective and better stewards of the vast resources on the horizon.

Most faith based programs will not qualify for these public funds until they can bring their operations up to an acceptable level of capacity. But hiring an expensive consultant who understands nothing of the faith culture won't be considered. Church and para-church boards are very protective of the donor's dollars, and cannot defend spending large sums of supporters money on first class air tickets or 4 star hotel bills that go along with high-priced consultants. Honestly, they can simply find it awkward to work closely with an outsider who may not pray before a meal, for example.

These leaders are, however, very receptive to "one of their own," one who speaks their language and has worked in very similar conditions over an extended period of time. Many are curious, yet skeptical of the entire "faith based movement" because they fear losing important religious freedoms to gain a few government dollars. These fears are not founded on fact, but they are none-the-less a perception that needs to be addressed.

What is needed for this special population of care givers is a unique blend of common experience, professional expertise and the ability to communicate in their realm. Trust is hard to find and easy to lose. People of faith understand and test this principle more than anyone. They are looking for someone to trust on the issue of faith based social partnership. I believe I can be that person and ANSWER YOUR CALL can be that resource.

ANSWER YOUR CALL provides professional step-by-step guidance on issues such as, church sponsorship, volunteer management, partnering with complementary programs, government regulations and certification, church board relations, pastoral and staff situations, fiscal responsibilities, reconciling government/faith principles, and more. "Best Practices" are taught practically without the dry, academic content of a university graduate degree program. **Readers will receive answers to questions they didn't know to ask!**

Who Will Buy This Book?

ANSWER YOUR CALL will appeal to: individuals and grassroots organizations who want to do new things, or do old things in new ways.

It is a "How To Manual" that provides proven solutions to common situations facing all community service groups, neighborhood help networks, and non-profits, faith-based or otherwise. But the primary audience is folks that want to participate in the Faith Based and Community Initiative unveiled in 2001. That includes millions of readers from Alaska to Florida and every American territory beyond our shores. Their Goliath is: INEXPERIENCE, and practical answers are hard to find.

As more and more government dollars are made available to faith based and community social service groups, those who know nothing about partnership and collaboration want to join the tidal wave. Likely readers of ANSWER YOUR CALL include board members, staff and volunteers from:

1. Neighborhood child-care co-ops
2. ESL classes that meet in local schools or churches
3. Food distribution centers that work out of church basements
4. 12 Step/Recovery programs for any number of addictions
5. Job training programs that use church facilities
6. Youth tutoring and mentoring programs
7. Transitional housing projects for released offenders
8. Unwed mothers homes
9. Ministries to the homeless
10. Dozens of programs serving the Native American population
11. Churches of all sizes
12. Senior Centers, Shut-In programs, & Convalescent facilities
13. Private and/or church sponsored schools
14. Juvenile Justice program partners
15. Foster parent groups
16. Refugee re-settlement chapters of World Relief
17. AIDS/HIV education and treatment programs
18. Government officials looking for ways to contract with FBO's and CBO's
19. International relief programs operating in foreign countries
20. Community leadership courses

Here are just a few examples of obvious groups that would find the book valuable. Add to the list **Christian Book Stores, independent church stores, On Line distributors to this target audience, unincorporated programs and the appeal broadens ten-fold**. This work will also attract **faculty and students in the hundreds of college and university degree programs** popping up as a result of the Faith Based and Community Initiative. Examples of such academic institutions include Harvard, Yale, Pepperdine, University of Indiana, Emery, University of Washington, Seattle University, to name just a few. Consequently, this book could be included in **public and academic libraries**.

ANSWER YOUR CALL will also have a **gift appeal.** Family, friends, and work associates who know someone with a passion to serve or volunteer will find this book a personal and thoughtful gift that demonstrates understanding and genuine interest in the recipient.

About the Author

For the past 25 years, I have worked as staff member and volunteer for churches, schools and community organizations in three states. In 2001 I founded We Care Northwest, a 501 c 3 designed to build capacity in and advocate on behalf of faith based organizations. As a recognized state authority on the Faith Based & Community Initiative, I regularly offer expert testimony in the Washington State legislature that affects my constituents. I brief the governor's staff, and advocates on behalf of faith based social service organizations, churches and the people they serve nation-wide. My thesis, "White Center: A Case For Collaboration" 2001, is the only published work in Washington State in support of the Faith Based and Community Initiative. In the past several years I have advised and consulted with dozens of churches, schools and faith-based organizations on issues ranging from board development to government contracting. I serve as a member of the national advisory council of We Care America in Washington D.C, and will begin a national training tour in 2004. I hold a certificate of International Partnership Facilitation through Interdev. As director of We Care Northwest, I conduct regional trainings and federal workshops for DHHS. Last summer, my family and I were invited for a private tour of the White House due to contributions and accomplishments I made to the field of faith based advocacy. I have also written commentary for associated web sites, and book reviews for periodicals. My volunteer positions include: Youth mentor and missions board at Timberlake Christian Fellowship, State representative for Johns Hopkins Center for Talented Youth, advisor to CityTeam International, Jubilee Boys Ranch and MEDRIX (medical resource aid,) and parent supporter of The Bear Creek School in Redmond, Washington. I earned a master's in Non-Profit Leadership from Seattle University in 2000, a B.A. from University of CA at Berkeley in 1980, and I expect to enter the University of Washington as a Ph.D. candidate in 2004.

Competing Titles

Very few books have been produced on this topic. Nothing has been produced for individuals and people new to the field of social service. What has been published is written for large programs already in existence at churches or well-established non-profits. They are:

Community Ministry: New Challenges, Proven Steps to Faith-Based Initiatives published by the Alban Institute in 2003. This book targets larger congregations from a "main-line, ecumenical"

ANSWER YOUR CALL:

Start or Grow A
Faith Based or Community Non-Profit
By Jill C. Esau
jillesau@msn.com

A Practical Manual for Getting Started and Keeping the Momentum Going

Contents:

roduction
or whom this book is written, how to use it
he historical precedence for faith based service – How it all started
/hat to expect from reading this work

apter 1. First Steps
/ho, What, When, Where and How
Who are you? What do you want to do? Where will you work & With whom?
lentifying the needs of the community
Who needs help? What can you offer? Who can help you?
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Your Strengths, Weaknesses, Opportunities, & Threats
Who will be affected by your work? How?

apter 2. Your Mission, Vision & Values
on't go forward without them
Avoid common mistakes of starting out
Present a clear message
What are you working towards?
'it's not written down, it doesn't exist
Learn how to document everything
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reate your Mission, Vision, & Values Statements
The first evidence of organizational structure
Fill in forms to narrow your focus
These statements may be revised anytime

apter 3. The Business of Non-Profit Business
o you really need a separate 501 c 3?
How to know if you need to file a new corporation

Can you work just as well through a partner organization?
Choosing a Board of Directors/
What exactly does a board do?
How to balance your board profile
How to get the best board members
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The incorporation process – what to expect
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lunteers
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dgets 101
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How to read a budget, Profit & Loss statement, & Spread sheet

pter 4. Planning and Fundraising
w much money will you need to do what?
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The truth about raising money
l to Plan = Plan to Fail
Strategic Planning 1 – 3 years out
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Productive Planning Sessions - Who plans what
cide your methods for fundraising– direct mail, Electronic appeals, events
What works, What doesn't
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The high importance of acknowledgement

pter 5. Setting Up Shop
cation – now & in the future
Do you need your own space?
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Plan toward where do you eventually want to land
gistics, staff, procedures
Are you willing to work without a salary at first?
Who will help you because they love you?
Job descriptions are a must
unt Your Costs
Every coffee counts!

ıpter 6. To Partner, or Not to Partner
overnment grants & contracts – A full time job
nding mutual benefit – Create the Win/Win
he maze of collaboration – How many is too many
he value of relationships – Avoid damaging those you work with

ıpter 7. Advocacy – Help Them Help You
ɔur Key categories:
ederal agencies – how to get information & contact names
ate electeds – be their expert witness; open the bottle neck
ounty/local – assume an attitude of help; they'll welcome your input
ureaucracy – handle the roadblocks and minimize your frustration

ıpter 8. Certification & Evaluation
oes your ministry already have certification?
it necessary?
it worth the effort?
ow long will it take?

ere to Go For Help
ources

Websites
Books & Periodicals
Government Contacts
Experts in the Field
Research
Educational Programs

ANSWER YOUR CALL
INTRODUCTION

Pain exists. So does love. Successful social service, some call it ministry, is where pain and love intersect.

If you picked up this book you feel prompted to participate in this phenomenon. Perhaps you already know the joy and satisfaction of helping others without hope. Or, maybe you have observed this satisfaction in those around you and want to experience it for yourself. Whatever the reason for your interest, the smallest level of effort you expend for the sake of one in need will, without question, bring you tremendous satisfaction. Why is that? The answer is simple: that is the way the human spirit is designed to work. It is the way we are wired by our creator.

Meeting needs of others is the highest demonstration of the human spirit. For every hurt we encounter each day there are at least ten willing souls eager to jump into action to alleviate that hurt. There are perhaps 50 different ways that any problem could be approached successfully. There are also several different resources that, if applied effectively, could leverage that success for multiple benefits. These principles are the foundation of the vast network of social service that originated in The Church.

For centuries the group of individuals that has responded most effectively, most immediately, and most selflessly is gathered under the banner of faith. Faith that believes our present life is a prelude to an eternal one. And, our present life is a testing ground upon which our eternal life will be determined. Part of the "test" includes our response to the pain we see all around us. Part of the test also includes how closely we follow the example of some key figures in history. Just about every religion has several examples of selfless service. So then, this book will be beneficial not just to Christians, or Jews, or Muslims, but to people from all backgrounds and all walks of life who are CALLED TO SERVE.

Well, what do you do with all your concern and passion? Where can you turn with your energy and ideas. This book will direct you on through that process. It will give you proven practices in easy to follow steps so you can have immediate assurance of effective service and avoid spinning your wheels.

This book is written for all who have a heart to serve and a good idea to share. So whether your passion be childcare, juvenile justice, healthcare, substance abuse, youth services, education, homelessness, nutrition, or otherwise, expect to be encouraged by what you read on these pages. The best ideas that bare fruit come from folks just like you – people who live in the trenches of life everyday, who see what works, and equally important – what doesn't. Your ideas and your effort can change lives. Your ingenuity and your passion will motivate others to follow in your steps.

In the pages ahead expect to find encouragement. Expect to be challenged. The information you'll glean will help you hone your ideas to a productive end. It will help you fill in the gaps on how to do what you believe you have been CALLED to do. Expect to find new approaches to traditional service. Expect to be excited, but also, to feel a bit overwhelmed. That is natural. It won't last.

Once you begin to implement the steps laid out in this book, you will see results. Whether you take each chapter in sequence, or rifle through and select the topics that interest you most, always remember to keep a pencil handy as you read. Underline the thoughts that trigger new ideas. Star the things that you can use. Jot your notes in the margins so you don't forget. As you read you will be inspired; you don't want to lose that inspiration on the following page where you'll find more great advice.

It is my hope and my prayer that each reader of this book will become strengthened and better prepared to follow his or her unique calling to serve others. In so doing, your life will be rich, fruitful and a precious contribution to the Kingdom.

WHITE CENTER:

A CASE FOR COLLABORATION

(Selected excerpt for Congressional Hearing on April 26, 2004)

By Jill C. Esau

Full work published by
Seattle University 2001

II.
WHITE CENTER
A COMMUNITY ANALYSIS

White Center is a community located ten miles south of downtown Seattle in an unincorporated section of King County. Struggling to overcome the highest crime rates in the city, this neighborhood receives 43 million dollars of state and federal aid that is distributed to 90% of its 22,139 residents, making it the most expensive district per capita in the state. [20] Despite county government efforts and spending, in the past year there have been three youth shootings, multiple gang arrests, a hit and run accident that killed a man, the murder of a local salon owner, and other less violent crimes such as theft, teen prostitution, and drug trafficking. [21] White Center needs some fresh solutions to age-old problems of poverty, substance abuse, and hopelessness.

Situated between West Seattle and Burien the district earned its official name from local businessman, George White winning a coin toss in 1918. The unofficial name, Rat City, comes from the days after World War II when soldiers arrived back home eager to kick up their heels with gambling, excessive drinking, prizefighting, and other related activities. With iron bars over doors and windows, adult book stores and theaters leave the impression no one cares about the quality of life here. For decades White Center has carried a reputation for being a "lost cause." Gradually, over the past three decades retail business, and jobs have evacuated the neighborhood with a final devastating blow last year when even Safeway pulled out.

Left behind are poor educational opportunities resulting in a 35% high school drop-out rate and extremely low WASL scores for students, and an abundance of despair. Two years ago the school district closed White Center Heights Elementary, the neighborhood school that represented traditional community structure and social interaction. Toxic mold was found in walls and ceilings throughout the building, causing

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[20] Kohlberg, Liz, Annual Report, Dept. of Social & Health Services, State of Washington, 2000.
[21] Cleary, Caitlin. "Getting Tough on Violence: Neighbors Try to Save South Delridge from Crime." Seattle: Seattle Times, April 2001.

many to become ill. Students had to be relocated to distant Beverly Park Elementary and have been there ever since. In September another bond measure failed by 140 votes, the fifth to be defeated in 17 years, which would have designated $297.5 million for 10 new schools to be built, replacing several 40 year old facilities around South Seattle. [22] The voter guide quoted an opponent of the measure saying that $190 million bond is too high for a district with only 18,000 students, 35% of whom don't finish high school. [23] Residents consider this a major set-back, though most remain optimistic about a joint venture between the county and a philanthropic foundation interested in White Center redevelopment.

With half the population being new immigrants, or old immigrants who never sought citizenship, the region offers virtually no voter base to attract political clout. The County is trying to hand White Center to a neighboring incorporated town but there are not takers. No one wants to absorb a community that costs more than $13 million dollars in utilities and emergency services, but only collects about $9.7 million in revenue, despite government assistance. [24] Neighbors are afraid of the negative influence White Center may have on their own town.

The only advantage of living in a community with high crime, poverty and marginal amenities is a lower cost of housing. The Park Lake housing project is home to those comprising the ranks of the county's highest rate of poverty and minimum wage earners. Though recent years have seen improvement White Center still lists the a average household income in the mid 20,000 range, well below King County median income of $53,200. These numbers also explain why the median home price in 1999 was $147,500 in White Center, and $235,000 throughout the rest of King County. Many residents stay because they simply cannot afford to go anywhere else.

Today the modest cost of housing, including three federal planned projects, attracts immigrants from the four corners of the earth. Though still an overwhelmingly blue collar neighborhood with proximity to Boeing factories and Seatac airport, small ethnic businesses have begun to line the main commercial block of 16th Street. Bordered

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[22] Pemberton-Butler, Lisa. "Bond Would Rebuild 10 Schools". Seattle: Seattle Times, April 2001.
[23] Lidman, Russell, Former Dir. Of Employment Security, Wash. St., Personal Interview, DSHS
[24] 2001 White Center Community Development Plan, (Seattle / King County Making Connections Draft, January, 2001.

by 35th Street on the west, South Roxbury on the north, 128th Street on the south side, and State Route 509 on the east, 2000 Census identified surprising data. Such as, 38 languages are spoken in the 12 block area; ethnic groups with commercial experience in their country of origin are opening small businesses. Still, White Center remains a basically "Caucasian" area with, according to one community leader, "no sex appeal for political action." (For more complete demographic information refer to Attach. No.3) [25]

Despite the cloud of depression hanging over the long-time residents, recent help has come to White Center in the form of an Annie E. Casey Foundation Grant. Chosen as one of 22 inner-city sites for the AECF Making Connections projects, a ten year process has begun in White Center to devise a Community Development Plan. County officials and agencies are re-committing to work with the foundation, local business, and community leaders in hopes of breathing new energy into neighborhood.

The AECF's mission supports children and families through various efforts and partnerships aimed at encouraging community connections and interactions with neighbors, friends, and social institutions, leading to positive experiences in the work place and education. The Foundation's neighborhood transformation initiative, Making Connections is built upon the philosophy that successful children require successful families, and environments. White Center was selected because the Foundation recognized "that while most families are struggling to provide for the basic needs for their families, it is also a community with tremendous potential for success...and with the right mix of incentives, investments and opportunities, conditions can be changed in ways that support families and bolster children's chances for beating the odds. " [26]

After the initial agreement had been reached between King County Executive, Ron Sims, and the AECF staff by January of 2001, work began locally to solicit information and participants for this unique opportunity. The first installment of Foundation investment in 2001 was $399,000. King County commitment came to $5,534,000. But the school bond measure has subsequently failed, so the budget will presumably change as a result.

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[25] Lewis, Mike "White Center: Poor Relation is Shunned...", Seattle PI, November 15, 2000
[26] 2001 White Center Community Development Plan, (Seattle / King County Making Connections Draft, January, 2001.

Months of planning meetings have drawn together the different cultural groups and caused them to take charge of their collective future. The process encourages partnerships and community-based planning led by resident leaders. A Resident Leadership Council, under the guidance of the Annie E. Casey Foundation staff has designed a Neighborhood Transformation and Family Development Initiative which includes seven specific strategies to achieve their long-range plan of community wholeness: (1) A Community Development Corporation, (2) A Main Street Revitalization Program, (3) Expansion of the King County Jobs Initiative and Creation of a Workforce Development Sounding Board, (4) Affordable Housing Repair, Preservation, and Development Projects, (5) A Neighborhood Housing Advisory/Advocacy Team, (6) A community Cultural Center, and (7) A Community School at White Center Heights Elementary. (This ambitious plan is outlined in detail in the White Center Community Development Plan, Appendix No. 11.)

So, through the generosity and inspiration of outside sources, White Center residents are beginning to work together for their common good. The few who were born and raised in the neighborhood, like Pat Thompson, Evergreen high school teacher and Vision Youth leader, offer continuity and perspective in this transitional phase of community evolution. When I asked her why she stays Pat gave this answer: "I've tried to go elsewhere, especially after attending Washington State University. But, I can't, God gave me my calling: it's White Center."

It is the few people like Pat Thompson who will see this project through to a brighter tomorrow. The students depend on her. She and a couple of others like her, awaken kids at risk, and takes them to breakfast just to ensure they will show up at school three days a week. One such student, nicknamed "Junior" is representative of hundreds of kids in the neighborhood. Junior was dropping out. The son of Samoan immigrants, he saw no point of finishing high school. Pat believed Junior was a talented student who just needed hope. She invested time and love in him. She took him and some others to an event at the University of Washington, introducing him to the opportunities a college education could offer. With her commitment and a lot or effort, Junior is today a student

at the University of Washington, breaking the cycle of hopeless despair in the White Center youth community.

Much of the credit for the attitudinal shift goes to the Casey Foundation. Much of it also goes to people like Pat who are answering a spiritual call to alleviate the stress. One thing is clear: no example of permanent, genuine change has resulted from the $43 million spent each year by the government on food stamps, housing, foster care, and general subsistance to the White Center community. The housing projects are still full of people living below the poverty level. The schools are still unable to rise above the 35% drop-out rate. Businesses still avoid the empty buildings due to the highest crime rates in the state. Children are still prostituting themselves for drugs in the local parks. What does King County have to show for the enormous investment it makes in this 12 block area?

Thankfully, this question has been asked recently by a key individual in state leadership, Ed Hidano, Assistant Secretary of the Dept. of Social and Health Services on loan to the Seattle Chamber of Commerce for the White Center Redevelopment Project. Mr. Hidano describes the situation: "Twenty-five years of federal treatment of poverty has had zero affect in White Center. It just doesn't fit the economic numbers of other communities." He directed other agency professionals to analyze the data.

Liz Kohlenberg, Director of Research and Data Analysis at DSHS told me, "Ninety percent of the population in White Center on some sort of public assistance. 80% of the children there receive government support. 100% of he African American population is on subsistence, though they account for only about 10% of the overall population. Ms. Kohlenberg's department just published its Community Fact Sheet in November 2001, which lists several demographic details for the Making Connections project. [27]

As a participant in this recent focus group, I observed that the data only reflects part of the reality of living in White Center. It seems that the questions of the DSHS study were composed to indicate a desired result. In fact, most of the questions were not available to me during the follow-up focus group I attended. Consequently, results of the

[27] Kohlberg, Liz, White Center Community Fact Sheet, (Seattle/King County Making Connections Draft, January, 2001)

study, though possibly very accurate, may only reflect manipulated perspective of actual life in the community. (See Attachment No. 7)

The Real Problem

As impressive as the recent attempts are to alleviate symptoms present in White Center, one glaring component in the quest for change is missing: where and how is the cause of continuous decline addressed? The question needs to be asked: "why has White Center continued to need the levels of public assistance it receives each year? Are there common societal ills that repeat themselves, making it impossible for this community to rise above the poverty level? What are the recurring behaviors associated with the condition of the community? With all this help (43 million dollars each year for 22,000 residents) shouldn't we see some results? Have we been treating the symptoms rather than the cause? To whom can we turn for answers?

In my observation treatment efforts in White Center seem to be directed at alleviating the symptoms, rather than addressing the causes. Social scientists, medical professionals, and addiction experts agree that this type of strategy will fail. It may comfort those who invest money, or time, or leadership in the process, but those processes ultimately produce temporary relief.

What are the real causes of the problems in White Center? The answer to this questions varies depending upon who is asked. Jennifer Petree, White Center Project Coordinator for King County answered my question with "What problems?" She has worked so closely with the residents over the past ten months that she views the situation positively. She tells of the healthy examples of shared responsibility the community receives from some of immigrant groups. While at the same time explaining the large degree of distrust for government and law enforcement that these same immigrant groups feel. "It is a myth that solutions are only given through services. We will never service people out of poverty; we'll never transform communities through social services."

What, then, is the solution to the condition of communities like White Center? Does society simply adopt the attitude of Russell Lidman, former State Director of Employment Security, and current Director of Institute of Public Service at Seattle University, who after years of searching for a solution in White Center said, "It's a 'No

Win' situation. Government wants to be in control...There's no power base there and you can't create power out of nothing. No voter base means nothing's going to change...." This discouraging perspective is understandable when one considers the history of the region. If true, lasting relief is to be experienced in White Center it must come from a fresh, never-before-tried approach.

One approach that has not been tried is a community based collaboration led by non-profit groups that have nothing to gain from being in control. It should include groups with proven track records of producing successful outcomes within the hardest to serve populations. This would be a collection of organizations that call White Center "home" and have no other motive for serving the needy than to answer a God-given call. The extent of the power they pursue is not man-given; rather, they believe it is God-ordained.

This is the focus of the third and final component of my White Center Collaboration. Again, the purpose of this project is not to argue to the pros and cons of faith-based organizations contracting with government entities, or, as we now recognize that theory, Charitable Choice. The Laws have been enacted for almost six years now. Instead, I will concentrate on justifying and exploring the possible benefits of such a partnership. By thoroughly sifting through the various problems and possibilities we may end up with a model for similar situations in every city in America.

Jill C. Esau
We Care NW
www.wecarenw.org
425-681-8532

Governor Gary Locke
Olympia, WA 98504-5070

RE: SAMHSA Conference in Seattle

Dear Governor Locke,

As the local representative of We Care America, I invite you to greet 300 leaders from faith based and community organizations at a conference sponsored by SAMHSA on March 13th & 14th at the Seattle Center. This conference is a technical training workshop targeting groups who want to partner with government under the Faith Based and Community Initiative, and is the first of its kind in the Northwest.

We Care Northwest, the local host for the event, was selected because our affiliate, We Care America in Washington D.C. has an established working relationship with DHHS. Seattle was chosen for this event because of advances we have made in support of the initiative at the grassroots level.

Also on the agenda are Carolyn Oakley, Regional Director of DHHS, and Jocelyn Whitfield, Project Officer of SAMHSA in D.C. Dennis Braddock, Secretary of DSHS has agreed to greet the audience on Thursday, March 13th. Our keynote speaker on Thursday will be Dr. Stanley Carlson-Thies, formerly with the White House Office of Faith Based and Community Initiatives, and now with the Center for Public Justice in D.C. Other experts in the field of grant writing and government partnership will be presenting, as well.

Our venue is The Seattle Center, Rainier Room. We Care NW is providing lunch on Thursday. Friday's lunch is left to individual preference. We are also publishing a resource manual for participants to take with them after the workshop.

We would be honored if you could simply greet the audience for 15 minutes on the first or second day. You may respond to me by email at: jillesau@msn.com, or 425-681-8532.

Thanks for your consideration,

Jill C. Esau
Executive Director
We Care NW

Mr. SOUDER. Next is Dan Neary, the senior vice president for College Advancement at Northwest College in Kirkland, WA.

Mr. NEARY. Congressman Souder, welcome to Seattle. Thank you for this opportunity to address you regarding faith-based organizations and our ability to offer services to our communities, especially in partnership with the Federal Government.

It's my hope that you will look to higher education as a model of a longstanding, successful partnership between government and faith-based organizations.

Northwest College, of course, is a faith-based organization. Our college started just over 70 years ago in partnership with a church here in Seattle, and continues to enjoy strong ties to our local churches throughout the region and our denomination, the Assemblies of God. Today, Northwest College has nearly 1,200 students studying in over 50 academic programs. We enjoy full accreditation and will complete an official transformation to Northwest University on January 1, 2005.

Our Nursing program does a fine job of highlighting the way Northwest College partners with the Federal Government to successfully deliver community services. You know that our country faces a real crisis in that we currently face a shortage of qualified nurses, and the future holds even more severe shortages. We responded by starting the Mark & Huldah Buntain School of Nursing just 4 years ago. Today over 120 students are pursuing a career in nursing at Northwest College.

The Federal Government's partnership in this important endeavor is twofold. First off, these students, of course, benefit from Federal financial aid programs, including the Pell Grant and Stafford Student Loan programs. Their eligibility for these vital funds allows students to study in our unique program.

No. 2, through efforts spearheaded by Congressman George Nethercutt, Northwest College has been awarded a line item appropriation that will help build a nursing education and science facility that will enable the nursing school to grow.

The Federal Government's partnership is, as it should be, based on clearly stated guidelines and goals that have nothing to do with our college's or our students' faith commitments. The Federal Government's funding is based entirely on eligibility verified by objective qualifications, including accreditation. Faith commitments neither qualify nor disqualify our students or institution from funding.

We feel that our faith commitments do indeed add value. In the specific case of nursing, distinguished nursing educators from both Washington State University and the University of Washington have candidly told us that they envy our unique position. They speak of their calling to nursing. They speak of nursing being a career of compassion. When dealing with issues of life and death, they express great appreciation for the way our students' faith is able to undergird their professional skill to perform well in this career of compassion with excellence.

This is just one example of an excellent partnership between our faith-based institution and the Federal Government.

Your staff has asked me specifically to reflect today on implications of the U.S. Supreme Court's recent decision on Locke vs. Davey. In a seven-to-two decision handed down on February 25th

the U.S. Supreme Court ruled against Joshua Davey, a 2003 honor graduate of Northwest College. The case, Locke vs. Davey, challenged Washington State's right to deny Davey a scholarship based on his pursuit of theological study.

Clearly, we were disappointed. We have supported Josh throughout this process and were confident that the Supreme Court would uphold last fall's ruling by the 9th U.S. Circuit Court.

This ruling could have dramatic ramifications, as it seems to allow discrimination based on religion. It appears that the Supreme Court is now saying to States that it is permissible to limit access to government programs based solely on a student's choice of major that could prepare that student to serve a local community in ministry. This is a sad day. The Court preferred the State's right to discriminate based on religious affiliation and pursuit rather than upholding a student's rights of free exercise of religion.

The Ninth U.S. Circuit Court of appeals ruled in Davey's favor. The ruling required the Washington Education Coordinating Board to provide financial aid to qualified students who choose to study theology. The Court said the State statute prohibiting the payment of State financial aid to students pursuing degrees in theology violated the first amendment's religious freedom provision.

The case arose after Joshua Davey of Spokane was declared ineligible for a Washington Promise scholarship. The Higher Education Coordinating Board has relied on State law that prohibits financial aid awards to students who pursue a degree in theology. Davey enrolled in both Business Administration and Pastoral Ministries at Northwest College.

While Northwest College was never a participant in this suit, we have supported Josh's position. This decision by the Supreme Court contradicts what has been the historical position on this matter. Financial aid issues are directly between the student and the corresponding government entity, whether State or Federal. After receiving an award the student is free to use it to invest in an educational future at any accredited institution.

In accordance with long-standing financial aid principles, government financial aid is a transaction between the government and the student. The college has responsibilities to establish accredited academic programs, assure that students are qualified, and that financial aid is appropriately applied to a student's academic pursuits.

The Supreme Court's ruling will result in students in our school of ministry that include majors in youth ministry and children's ministry and pastoral ministry losing access to all financial aid provided by the State of Washington. We expect this to impact around 23 students next year, with lost aid totaling over $100,000. Under current State rules these students could choose any other major at our institution or any other accredited college or university in the State, but because they are pursuing a major that could help them serve a local community as a pastor they are being forced to forfeit these funds.

We are concerned that the Supreme Court's decision will continue to limit study at our institution as well as others around the country. As I understand it, over 30 States have similar language in their State constitutions. As State budgets are cut we are con-

cerned that students in colleges and universities like ours will continue to be marginalized. We have already seen this occur when Governor Locke exercised his line item veto several weeks ago, eliminating the possibility for students in high need vocations, including nursing, as well as math and science teacher education, to receive State assistance in a recent new initiative that has now been limited to State-controlled institutions.

In closing, I'd like to acknowledge that Governor Locke was right all along when he identified Joshua Davey as a student of promise. Davey graduated from our college on May 10th of last year with highest academic honors, with a major in religion and philosophy. He was selected by students and faculty to deliver the student address at commencement exercises. He is now finishing his first year of studies in pursuit of a law degree at Harvard Law School. We are proud of Josh.

Mr. SOUDER. Thank you.

[The prepared statement of Mr. Neary follows:]

Dan Neary
Senior Vice President for College Advancement
Northwest College

Testimony to
Congress of the United States
Committee on Government Reform
Subcommittee on Criminal Justice, Drug Policy and Human Resources

Oversight Hearing:

Faith-based Perspectives on the Provision of Community Services

April 26, 2004

Thank you for this opportunity to address the Committee regarding faith-based organizations and our unique ability to offer service to our communities, especially in partnership with the federal government.

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1. These students, of course, benefit from federal financial aid programs including the Pell Grant and Stafford Student Loan programs. Their eligibility for these vital funds allows students to study in our unique program.
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Clearly, we were disappointed. We have supported Josh throughout this process and were confident that the Supreme Court would uphold last fall's ruling by the 9th U.S. Circuit Court.

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The 9th U.S. Circuit Court of Appeals ruled in Davey's favor. The ruling required the Washington Higher Education Coordinating Board (HECB) to provide financial aid to qualified students who choose to study theology. The court said the state statute prohibiting the payment of state financial aid to students pursuing degrees in theology violated the First Amendment's religious-freedom provision.

The case arose after Joshua Davey of Spokane, Wash., was declared ineligible for a Washington Promise Scholarship. The HECB has relied on state law that prohibits financial aid awards to students who pursue a degree in theology. Davey enrolled in both business administration and pastoral ministries at Northwest College.

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We are proud of Josh.

Mr. SOUDER. Next is Mr. Cal Uomoto, affiliate director of World Relief, Seattle, WA.

Mr. UOMOTO. Thank you, Honorable Congressman. I appreciate this opportunity to testify before this committee.

My name is Cal Uomoto, and I'm here representing the Seattle regional office of World Relief, which is a faith-based human services agency that serves the needs of refugees and immigrants.

A dozen years ago my wife and I welcomed our first refugee family into our home; actually, 24 years ago. As we introduced this Mien family from the Laotian Highlands to the urban ways of life they were fascinated with our toaster. One cord to plug into a wall, a place to put sliced white bread, and its sole function was to brown this bread on both sides. I think sometimes faith-based funding is like this toaster. Faith-based ideals go in white bread, how can we ensure they come out brown and not burnt?

I've provided this committee with a comprehensive list, a snapshot, of World Relief Seattle-based programs. These range from resettlement of new refugees families from war and persecution overseas, to programs that help in their adjustment to a new life here, English As a Second Language, job orientation and placement, counseling over immigration forms, naturalization classes for the elderly.

World Relief is actually one of the exceptions to the rule. World Relief has been a faith-based organization that contracts with the Federal Government for about 25 years. And World Relief is a Protestant Christian organization, and in the Seattle area we serve the needs of about 1,300 refugee immigrants yearly. Nationally we have about 25, 26 offices in different cities where we do the same thing. Here we partner with a dozen local churches, many refugee mutual assistance associations, and employers, two dozen employers over a three-county area, to carry out our services.

I do want to point out that in my testimony I have a sheet on the role of faith in the agency, and this actually is the key to understanding our particular agency, World Relief. Faith is the main motivating factor in working for this agency. World Relief employs individuals who feel a sense of God's calling to work with refugees and immigrants. We try to teach staff the knowledge of biblical principles on treatment of foreigners and aliens, the church's history in reaching out for immigrants, and the experience of Christians as refugees. I should point out that the largest bulk of refugees in the greater Seattle area are people of faith coming from the Soviet Union.

We teach our staff to use spiritual tools. We confront many inhumanities and horrors perpetrated on our clients by governments and other persons. We feel that faith gives us the philosophic tools to understand the larger questions of evil and suffering in the world. And this approach and the common values shared by the staff forms the framework for the practices of our organization and its service to refugees.

We also are organizationally connected in the larger sense to a body called the National Association of Evangelicals, and so we feel a kinship with various Protestant denominations here, the churches, colleges, etc. And we feel that our role here in the Seattle area

is to become the bridge between the world of refugees and the world of the church.

I just wanted to bring a couple of concerns that we have had in terms of my years as the director here, as a faith-based organization receiving government funding. I think the major concern with a faith-based organization is the need to have control over its hiring policy in order to safeguard its mission viability. We're afraid that government funding will encroach on the particular values that we hold, and the fact that hiring values held by us and our constituency, which are churches, denominations, etc., may not be honored or that they may be sued for a particular stand, and that is one of the big fears of faith-based organizations.

I can just give you one example. World Relief was awarded a contract with a local municipality. In that year that particular city council passed an ordinance mandating a non-discrimination policy regarding sexual orientation for all contractors, all agencies that contract with the City. This was not acceptable to the board of World Relief. World Relief Seattle gave up the contract, even though we had been working in the program for 2 months. We've had similar experiences. For many years we had a work study contract with a local university, and at one point it was just summarily denied, saying that we could not have it because we were a faith-based organization.

Another issue that sometimes comes up is the lack of understanding between a government and its enforcing of programs, and the particular actions that a faith-based agency may have looking at it in a critical light. In my statement I state, "and sometimes bat away any behavior they see as religious." I gave one example in my statement.

At one point a World Relief office was cited because a refugee family requested a clergyman to accompany them to the airport and say a prayer of welcome for their new family that was arriving; their relatives. This clergyman was in a World Relief office during an audit and was asked by the audit staff what he did at the airport arrival. When he innocently related that he prayed for the family that arrived, the World Relief office was cited for, "proselytizing the new refugee family." And the auditors would not listen to the explanation over the role of the clergyman, and the fact that he was not in a paid staff capacity for this episode, and that the request was made by the welcoming family here in America. That didn't seem to matter to the auditors.

So we have many examples like this we could cite, but in conclusion I just want to thank you because I believe the role of this committee is important to try to understand how we do our services and what breadth we do them with and who we do them with.

And I just want to say that the Laotian families that I've befriended many years ago that fled for their lives are now successfully resettled. They have flourished in safety. The parents are citizens, many kids are graduated from the University of Washington, they drive newer cars now than I do and live in larger houses. They've survived the transition here because of agencies like World

Relief, and they are a successful American story. So we just hope that you will help us to continue doing the services that we love to do. Thank you.

Mr. SOUDER. Thank you very much.

[The prepared statement of Mr. Uomoto follows:]

For Congressman David Souder's Hearing on Faith Based Organizations

From:
Cal Uomoto
Western Washington Director
World Relief

April 22, 2004

How Does World Relief Seattle, a Faith Based Organization, Serve People in Need?

In Western Washington, World Relief Seattle has been serving refugees and immigrants since 1979 through the Department of State's Resettlement and Placement program. In the 15 years of my tenure, World Relief Seattle has resettled over 18,500 refugees. We serve the refugees by processing their paperwork long before they arrive. We meet them at the airport, arrange for housing, food, and other necessities. We link them to the necessary services – Social Security, health screening, the state's social services, English classes, and enrollments in school for children.

To integrate families into their new life here we teach English classes (ESL), assist with job placement, run savings incentive programs, provide immigration counsel, and teach English for their eventual naturalization. We have assisted their communities in the formation of community organizations, schools, and churches. We link immigrant and refugee churches with American counterparts.

World Relief believes that community involvement is integral to its work with refugee and immigrants. Our most faithful supporters are churches, ministries and other faith communities. Churches form sponsor teams who provide assistance, including temporary housing, and continue to build relationships with families long after their service is officially complete. Individual volunteers provide basic needs for refugee families such as transportation, ESL tutoring, cultural orientation (riding the bus, opening a bank account, etc.), assistance with job-related activities, and help staff in offices on an administrative level. Volunteers come to World Relief from churches, fellowships and colleges and, on the average, contribute over 1700 volunteer hours each month.

World Relief conducts programs in four different cities (Bellingham, Seattle, Kent and Tacoma) in Western Washington through 28 full and part-time staff, half of whom are former refugees.

World Relief's Experience with Government Funding and Contracting

Beginning with the Department of State Reception and Placement (R&P) agreement in 1979, World Relief has extensive programmatic experience in contracting with

government agencies at the federal, state, and local levels. Following is a sample of the grants awarded to World Relief/Seattle on each level over the past 15 year period:

Federal:

- Department of State – Resettlement & Placement since 1979.
- Department of State - Employment Services for one year.
- Office of Refugee Resettlement – Match Grant (employment program) since 2000.
- Office of Refugee Resettlement – Preferred Communities Grant for the Kurds in 1997 and Somali Bantu in 2003.

State:

- Washington State Department of Social & Health Services
  Employment - LEP (Limited English Proficiency) Pathway for seven years.
  Citizenship for the past five years.
  Social Services for the past five years.
  Drug Awareness in 2003.
- Washington State Employment Security Department

Local:

- King County Housing Authority
- City of Seattle

World Relief has implemented many successful programs following the guidelines of the various funding agencies. World Relief is generally known to perform high quality work has successfully weathered many program and financial audits over the years. For a comprehensive snapshot of programs administered by the regional office please see attachment titled *World Relief/Seattle Programs.*

Agency Practices

In terms of practices World Relief serves all clients regardless of their religious or political views, national origin, or gender. From Southeast Asia, we have resettled Vietnamese Catholics, Cambodian Buddhists, and Laotian Mien animists. Many of the groups World Relief has resettled are Muslims – Kurds, Kosovars, Bosnians, Afghans. We do not make our programs or our services contingent on participation in church, or religious activities.

As a refugee service agency, we actively participate with and partner with other community groups. We attend gatherings and forums serving refugees, such as King County Refugee Forum, and Refugee Planning Committee. We speak in universities, community colleges and schools. We hold membership in chambers-of-commerce. We assist businesses with their Limited English Populations though interpretation and on-site English classes. We work with government agencies such as the former INS and the State Department of Social and Health Services (DSHS).

We are part of the Evangelical Protestant community. We see our role as a representative of this community. As a religious organization that has a high priority on its faith, World Relief holds its programs to high quality standards and seeks staff and volunteers who will reflect the ethical and moral values of the larger constituency.

The Role of Faith in the Agency

The role of faith is all-important to World Relief and its staff, and is the main motivating factor in working in this agency. World Relief/Seattle employs individuals who feel a sense of God's calling to work with refugees and immigrants. We try to teach staff knowledge of the Biblical perspectives on the treatment of foreigners and aliens, of the church's history in reaching out to refugees and immigrants, and the experiences of Christians as refugees. We teach staff to use spiritual tools as well as psychological resources in our work. As we confront the many inhumanities and horrors perpetrated on our clients by governments and other persons, we feel that our faith gives us philosophic tools to understand the larger questions of evil and suffering in the world. This approach, and the common values shared by the staff, forms the framework for the practices of the organization in our service to refugees.

Because World Relief has historic ties to the National Association of Evangelicals, we feel a kinship with the various Evangelical denominations, churches and institutions in this area. We feel that one role of World Relief is to bridge the world of the church to the world of refugees. The majority of the staff are actively involved in a local churches.

Individuals like to work and volunteer at World Relief because it allows them a fuller expression of their faith, beyond what would be allowed in another, similar, though non-practicing agency, They feel a sense of support, shared values, shared faith practices such as church attendance, Bible teaching, music, prayers. They feel that their vocation can be an integrated expression of their faith life, more than "just a job". There is a sense of participation in a larger common vision at work.

We have found that most refugees are religious and do not have the same antipathy to discussing the topic. For many of them, a secular world is an unfamiliar one. Refugees are often the first to bring up the subject of religion and find relief in engaging staff who are also religious.

Working in a faith based organization also allows us freedom to explore some of the faith themes and to connect in a different way with the history and heritage of this great country. We feel we are able to communicate a deeper understanding of the formation of this country by those who fled religious persecution, and that we have an added understanding of the perspective of founding fathers and historic figures because of the common Christian faith. See attachment *Quotes on God and Country* for some additional quotes we have used in citizenship classes.

> While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of Patriot, it should be our highest Glory to laud the more distinguished Character of Christian.
>
> *George Washington, Valley Forge, May 2, 1778*

I would like to point out that the quotient of faith in various Faith Based Organizations (FBO's) varies: some agencies may be organizationally related to ecclesiastical institutions or churches, but have little of faith in practice. Among the agencies I work with, very few leaders of the church-related agencies or their staff report church attendance, religious affiliation or practice. In spite of the tie to churches, work is little more than and interesting job. In these workplaces, there may be much less sense of shared values. Therefore the degree to which FBO's comply with a secular or non-religious agenda will differ depending on how active agency personnel are practicing their faith.

Concerns in contracting with the government

On the whole we welcome the opening up of the contracting process to faith based groups, since much of the heavy lifting in human and social services is already being done by these groups. While World Relief has had great success in contracting with the government, it has not without its problems. As the government seeks to open up federal funds to greater numbers of FBO's, churches and ministries need to carefully consider whether these funds are appropriate for their agency. There are major concerns when contracting with government agencies.

- A major concern for a faith-based organization (FBO) is the need to have control over its hiring policy in order to maintain its mission viability. This is probably the main issue – that government funding will encroach on its values. The fact that hiring values held by an agency, and its constituency, may not be honored, or that they may be sued for a particular stand is a great fear of many FBO's.

  For example, World Relief was awarded a contract with a local municipality. In that year, the City Council passed an ordinance mandating a non-discrimination policy regarding sexual orientation for all contractors with the city. Since this was not acceptable to the Board, World Relief/Seattle gave up the contract even though we had been working the program for two months.

- Government money is rarely without cost. Many boards and leaders of churches and ministries have little practice in managing outside funds, especially public funds. An FBO needs to be aware of the added burden of oversight, accountability, micro-management, and record-keeping, and the need for added staff, that will be imposed on it by the government funds. Ever-increasing government regulations of programs moves World Relief to debate the desirability and viability of some of these programs.

- An FBO needs a clear understanding of what Uncle Sam will and will not pay for. There is no preaching of the government dollar. The FBO board and staff will need to segregate bookkeeping of ministry activities from social service programs. This line may not be so clear when educational curriculum is Bible-based, or when counseling includes prayer. Board and staff need to be aware of compromises that need to be made. In many cases it may be advisable to incorporate a separate nonprofit organization to handle public funds. Within World Relief, we have had to walk a fine line much of the time.

- The government usually has an agenda and is not able to be totally objective in its relationships with FBO's. A secular agenda whose values are dissimilar to those of the FBO may not understand the context of actions, nor their behaviors. The government tends to bat away any behavior they see as "religious", especially if it is "Christian", in an irrational fashion and sometimes prosecute it with its regulatory means.

  For example, a refugee family requested a clergyman to accompany them to the airport and say a prayer of welcome for their family upon arrival. This clergyman was in a World Relief office during an audit and was asked by the audit staff what he did at the airport arrival. When he innocently related that he prayed for the family that arrived, the World Relief office was sited for "proselytizing the new refugee family". Auditors would not listen to explanations over the role of the clergyman. The fact that he had not been in a paid staff capacity for this episode and that the request was made by the welcoming family in America did not seem to matter to the auditors.

- Although current laws state that they would like to "welcome" FBO's and that FBO's do not need to change the character of their workplace, or mission statements, it is our experience this is easier said than done.

  For example, World Relief/Seattle's vision statement – "to be the hands, feet, and face of Jesus Christ to refugees and immigrants" - does not connect well with government personnel, who seem to have an incessant fear of anything religious. The agency's old mission statement at the international level - "to alleviate suffering world-wide in the name of Christ" also is not well understood by secular persons. It is much safer to say that we "serve refugees" or that we do disaster relief, but in the process have a sense of watering down the mission.

- Current governments have not been even-handed with respect to religions; they tend to be anti-Christian in emphasis and overly tolerant of non-Christian groups, and groups that are politically correct. Historically evangelical Christian groups have not been invited to the table for much of the recent past. This is symptomatic in the inability to find common vocabulary by which to dialog without politicizing issues. Communication between this large segment of the society and the government should become a higher priority.

Thank you for providing this opportunity to give input to the process of understanding faith based organizations.

Wo.ld Relief/Seattle Programs

pulation assisted	Description	Funding Sources	Location
fugees entering the S. for the first time, th "Refugee" status m the United tions and the U.S. partment of State.	World Relief welcomes and orients families to their new lives in the United States. Housing, medical care, employment, and educational needs are addressed through case management, volunteer assignments, and church teams assigned to each family to befriend and assist as necessary.	Department of State Resettlement & Placement (R&P) and Office of Refugee Resettlement **R&P-$776,800** **MG- $85,000** **Half of above totals go directly to refugees*	Ferndale to Tacoma, primarily South King County
nited English eakers referred to orld Relief by ashington State HS	Employment preparation and placement in jobs with follow up with the employer and new employee to ensure a successful placement.	Washington State **$400,000/750,000**	Pierce County/Tacoma
fugees	English Training to raise proficiency in reading, writing, speaking and listening skills	Washington State **2002-no contract** **2003-$225,000**	Kent, Federal Way
fugees and Asylees ostly Russian and etnamese speakers)	Assistance with Green Card applications, travel passports for non-Citizens, and petitions for family reunification	Washington State & client fees **$20,000** FY03 - $25,000	Kent and Seattle, serving clients from Bellingham to Tacoma
orking refugees king less than 200% federal poverty level	Targeted savings plan to help working refugees save for home purchase or renovation, higher education, car or computer purchase. Refugee savings are matched with federal funds up to $4000 per household.	Office of Refugee Resettlement **$80,000** **$55,000 is passed directly to refugees*	Kent
ssian and Somali ugees eligible for uralization inimum of 5 years in United States)	Assistance with Citizenship application (N400), targeted English training for naturalization testing and interview, and/or test preparation for English speakers.	Washington State **$31,000** **FY04 - $50,000**	Bellingham, Kent, Seattle
fugees and asylees	Assistance accessing social services for a variety of needs including	Washington State **$30,000**	Western Washington

	housing, translation, and medical needs.	**FY03 - $80,000**	
ınic ministry leaders ɪ interested nerican churches, :ainees at INS	Technical assistance, resources, information and funds are funneled to ethnic ministries and churches in the Seattle area. Bi-annual Ethnic Harvest Briefing held to update churches and leaders on local ethnic ministry activities.	Various—Operation Blessing, World Relief Church Response (from national HQ) **$25,000** **money funneled to other ministries*	Puget Sound Area
attle Pacific ıiversity Students her colleges ·lcome to apply)	3-6 month internship exposes college students to urban and cross-cultural ministry as they spend 15 hours/week as casework assistants	Private Fdn (2002), **$12,500** 2003 – $20,000	Seattle, Kent
attle Pacific ıiversity students, llege ministries, erested adults	Matches individual volunteers with newly arrived refugees as conversational partners and transportation assistance. Five-day "plunges" are organized for urban mission experiences for church groups—college age and up.	Volunteer coordinator raises own funding and some program costs.	Puget Sound Area
cal colleges, ırches, youth groups	Five-hour simulation experience exposes participants to refugees' "flight to freedom" and outlines appropriate outreach strategies for refugees and immigrants in their communities	World Relief Church Response Fund (from national HQ) **$25,000**	Washington State; Spokane, Seattle
rties interested in ɔan and cross-ltural ministries	Tour guide brings group for one hour tour of World Relief and introduction to World Relief ministries. "Theology of City" and urban ministries highlighted.		Seattle
attle Faith-Based ;encies	World Relief helps organize meeting of city-wide faith based agencies and churches to network and discuss issues of urban ministries.		Seattle
ty and County vernments, local ırches and ministry ders	World Relief helps to organize two-day meetings of local government leaders and ministry leaders to discuss Seattle's needs.		Seattle

GOD AND COUNTRY QUOTES BY AMERICA'S HISTORIC FIGURES

While we are zealously performing the duties of good citizens and soldiers, we certainly ought not to be inattentive to the higher duties of religion. To the distinguished character of Patriot, it should be our highest Glory to laud the more distinguished Character of Christian.

-George Washington, Valley Forge, May 2, 1778-

The religion which has introduced civil liberty is the religion of Christ and His apostles, which enjoins humility, piety, and benevolence; which acknowledges in every person a brother, or a sister, and a citizen with equal rights. This is genuine Christianity, and to this we owe our free Constitutions of Government.

-Noah Webster, 1832, History of the United States, p. 273-274-

I speak as a man of the world to men of the world; and I say to you, Search the Scriptures! The Bible is the book of all others, to be read at all ages, and in all conditions of human life; not to be read once or twice or thrice through, and then laid aside, but to be read in small portions of one or two chapters every day, and never to be intermitted, unless by some overruling necessity.

-John Quincy Adams-

All societies must be governed in some way or another. The less they have of stringent State Government, the more they must have of individual self-government. The less they rely on public law or physical force, the more they must rely on private moral restraint.

Men, in a word, must necessarily be controlled either by a power within them, or a power without them; either by the word of God, or by the strong arm of man; either by the Bible, or by the bayonet.

-Robert Winthrop, May 28, 1849-

I do not doubt that our country will come through safe and undivided. But do not misunderstand me...I do not rely on the patriotism of our people..the bravery and devotion of the boys in blue...(or) the loyalty and skill of our generals...

But the God our fathers, Who raised up this country to be the refuge and asylum of the oppressed and downtrodden of all nations, will not let it perish now. I may not live to see it...I do not expect to see it, but God will bring us through safe.

-Abraham Lincoln, June 1863, weeks before the Battle of Gettysburg-

The purpose of a devout and united people was set forth in the pages of the Bible...(1) to live in freedom, (2) to work in a prosperous land...and (3) to obey the commandments of God...This Biblical story of the promised land inspired the founders of America. It continues to inspire us...

-Dwight D. Eisenhower, 1954-

Mr. SOUDER. Next, Mr. Marc Maislen.

Mr. MAISLEN. Yes.

Mr. SOUDER. From the Seattle Hebrew Academy.

Mr. MAISLEN. Thank you. Mr. Chairman, I am Marc Maislen, director of development of the Seattle Hebrew Academy.

On behalf of the whole Seattle Hebrew Academy family I welcome the opportunity to speak to you today about our experience with the Federal Emergency Management Agency, FEMA. I apologize in advance that I may not be able to answer all of your questions, but will be happy to provide written answers to those questions I cannot answer.

For the record, Seattle Hebrew Academy, or SHA, is a nonprofit educational organization established in 1920. We are an Orthodox Jewish school and primarily serve families who want their children to receive a high quality secular education and a traditional Jewish education from preschool to eighth grade. Our students come from all backgrounds within the Jewish community. The faculty and staff are from all stripes of the Jewish and non-Jewish community.

SHA's main building, an historic landmark dating from 1907, sustained severe damage on February 28, 2001, when the Nisqually Earthquake, measuring 6.8 on the Richter scale, struck Western Washington. At the time of the earthquake President Bush immediately declared the quake zone a national disaster area. Because our main classroom and office building were rendered unfit, we sought assistance in reconstituting the building from FEMA and the Small Business Administration.

Today with the help of many generous donors and from FEMA we are scheduled to move back into our newly refurbished building this coming fall.

Mr. Chairman, we wish we could say that FEMA was on our side from day 1. Unfortunately, as I will briefly discuss, until President Bush issued his directive on December 12, 2002, FEMA's view of the Stafford Act singled out SHA as a not-for-profit organization to be denied assistance.

At the time of the earthquake SHA enjoyed tax exempt status under the Internal Revenue code. We were a candidate for membership in the Pacific Northwest Association of Independent Schools, which accepts only schools which adhere to a non-discrimination policy, and SHA had received various forms of State and Federal assistance. Excuse the pun, but we thought everything we were doing was kosher.

Following the procedures set out in the Code of Federal Regulations, which may be more complex than many sections of the Talmud, SHA applied for disaster relief to FEMA in accordance with the Stafford Act. Our application was denied on the basis that, as a Jewish school and in accordance with the tenets of our religion, we admitted only Jewish students. Incidentally, to our knowledge, we have never received an application for admission from a student not professing the Jewish faith as his or her religion. We appealed based on the existing statutes and regulations.

In our appeal we demonstrated that FEMA had not correctly interpreted the Stafford Act and the regulations promulgated thereunder. We argued and proved that had FEMA correctly read the statute, Presidential leadership would not have been needed in

order to have qualified SHA for disaster relief from FEMA. We are grateful to President Bush and the White House Office of Faith-Based Initiatives for their direct involvement and intervention in helping Seattle Hebrew Academy reverse FEMA's decision. We fully agree with the statement of then FEMA director, Joe Albaugh, who stated, "Disasters don't discriminate, and neither should our response to them."

Before I close, let me add a happy postscript. Since President Bush's directive to FEMA not to discriminate, we have found FEMA to be an excellent partner. We have not been burdened with unneeded paperwork. Our conversations with them have been professional. FEMA's financial assistance to Seattle Hebrew Academy has been instrumental in our rebuilding efforts.

This sums up my remarks. I appreciate the opportunity to give you a brief overview of our experiences, and thank you very much for the opportunity to speak to you today.

Mr. SOUDER. Thank you very much.

[The prepared statement of Mr. Maislen follows:]

בסד

SEATTLE HEBREW ACADEMY

1617 INTERLAKEN DRIVE E. SEATTLE, WA 98112-3499 T 206.323.5750 F 206.323.5751 E info@sha613.org

HEAD OF SCHOOL
Rabbi Shmuel Kay

PRINCIPAL
Sam T. Hartt, EdD

EARLY CHILDHOOD EDUCATION CENTER
Bayla Friedman Treiger

MIDDLE SCHOOL COORDINATOR
Shae Morry

DEVELOPMENT
Marc Maislen

BUSINESS OFFICER
Dick Moore

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STATEMENT OF THE SEATTLE HEBREW ACADEMY BY MR. MARC MAISLEN BEFORE THE SUBCOMMITTEE 0N CRIMINAL JUSTICE, DRUG POLICY AND HUMAN RESOURCES OF THE COMMITTEE ON GOVERNMENT REFORM U.S. HOUSE OF REPRESENTATIVES SEATTLE, WASHINGTON APRIL 26, 2004

MR. CHAIRMAN, I AM MARC MAISLEN, DIRECTOR OF DEVELOPMENT OF SEATTLE HEBREW ACADEMY.

ON BEHALF OF THE WHOLE SEATTLE HEBREW ACADEMY FAMILY, I WELCOME THE OPPORTUNITY TO SPEAK TO YOU TODAY ABOUT OUR EXPERIENCE WITH THE FEDERAL EMERGENCY MANAGEMENT AGENCY (FEMA). I APOLOGIZE IN ADVANCE THAT I MAY NOT BE ABLE TO ANSWER ALL OF YOUR QUESTIONS, BUT WILL BE HAPPY TO PROVIDE WRITTEN ANSWERS TO THOSE QUESTIONS I CANNOT ANSWER.

FOR THE RECORD, SEATTLE HEBREW ACADEMY OR "SHA" IS A NON PROFIT EDUCATIONAL ORGANIZATION ESTABLISHED IN 1920. WE ARE AN ORTHODOX JEWISH SCHOOL AND PRIMARILY SERVE FAMILIES WHO WANT THEIR CHILDREN TO RECEIVE A HIGH QUALITY SECULAR EDUCATION AND A TRADITIONAL JEWISH EDUCATION FROM PRE-SCHOOL TO EIGHTH GRADE. OUR STUDENTS COME FROM ALL BACKGROUNDS WITHIN THE JEWISH COMMUNITY. THE FACULTY AND STAFF ARE FROM ALL STRIPES OF THE JEWISH AND NON-JEWISH COMMUNITY.

SHA'S MAIN BUILDING, AN HISTORIC LANDMARK DATING FROM 1907, SUSTAINED SEVERE DAMAGE ON FEBRURARY 28, 2001 WHEN THE NISQUALLY EARTHQUAKE, MEASURING 6.8 ON THE RICHTER SCALE, STRUCK WESTERN WASHINGTON.

AT THE TIME OF THE EARTHQUAKE, PRESIDENT BUSH IMMEDIATELY DECLARED THE QUAKE ZONE A "NATIONAL DISASTER AREA." BECAUSE OUR MAIN CLASSROOM AND OFFICE BUILDING WERE RENDERED UNFIT, WE SOUGHT ASSISTANCE IN RECONSTUTING THE BUILDING FROM FEMA AND THE SMALL BUSINESS ADMINISTRATION.

TODAY, WITH THE HELP OF MANY GENEROUS DONORS AND FROM FEMA, WE ARE SCHEDULED TO MOVE BACK INTO OUR NEWLY REFURBISHED BUILDING THIS COMING FALL.

MR. CHAIRMAN, WE WISH WE COULD SAY THAT FEMA WAS ON OUR SIDE FROM DAY ONE. UNFORTUNATELY, AS I WILL BRIEFLY DISCUSS, UNTIL PRESIDENT BUSH ISSUED HIS DIRECTIVE ON DECEMBER 12, 2002, FEMA'S VIEW OF THE STAFFORD ACT SINGLED OUT SHA AS A NOT FOR PROFIT ORGANIZATION TO BE DENIED ASSISTANCE.

AT THE TIME OF THE EARTHQUAKE, SHA ENJOYED TAX EXEMPT STATUS UNER THE INTERNAL REVENUE CODE. WE WERE A CANDIDATE FOR MEMBERSHIP IN THE PACIFIC NORTHWEST ASSOCIATION OF INDEPENDENT SCHOOLS WHICH ACCEPTS ONLY SCHOOLS WHICH ADHERE TO A NON-DISCRIMINATION POLICY AND SHA HAD RECEIVED VARIOUS FORMS OF STATE AND FEDERAL ASSISTANCE. EXCUSE THE PUN, BUT WE THOUGHT EVERYTHING WE WERE DOING WAS "KOSHER."

FOLLOWING THE PROCEDURES SET OUT IN THE CODE OF FEDERAL REGULATIONS – WHICH MAY BE MORE COMPLEX THAN MANY SECTIONS OF THE TALMUD – SHA APPLIED FOR DISASTER RELIEF TO FEMA IN ACCORDANCE WITH THE STAFFORD ACT. OUR APPLICATION WAS DENIED ON THE BASIS THAT, AS A JEWISH SCHOOL AND IN ACCORDANCE WITH THE TENENTS OF OUR RELIGION, WE ADMITTED ONLY JEWISH STUDENTS (INCIDENTALLY, TO OUR KNOWLEDGE, WE HAVE NEVER RECEIVED AN APPLICATOIN FOR ADMISSION FROM A STUDENT NOT PROFESSING THE JEWISH FAITH AS HIS OR HER RELIGION). WE APPEALED BASED ON EXISTING STATUTES AND REGULATIONS.

IN OUR APPEAL, WE DEMONSTRATED THAT FEMA HAD NOT CORRECTLY INTERPRETED THE STAFFORD ACT AND THE REGULATIONS PROMULGATED THEREUNDER. WE ARGUED AND PROVED THAT HAD FEMA CORRECTLY READ THE STATUTE, PRESIDENTIAL LEADERSHIP WOULD NOT HAVE BEEN NEEDED IN ORDER TO HAVE QUALIFIED SHA FOR DISASTER RELIEF FROM FEMA. WE ARE GRATEFUL TO PRESIDENT BUSH AND THE WHITE HOUSE OFFICE OF FAITH BASED INITIATIVES FOR THEIR DIRECT INVOLVEMENT AND INTERVENTION IN HELPING SEATTLE HEBREW ACADEMY REVERSE FEMA'S DECISION. WE FULLY AGREE WITH THE STATEMENT OF THEN-FEMA DIRECTOR JOE ALBAUGH, WHO STATED:

"DISASTERS DON'T DISCRIMIATE, AND NEITHER SHOULD OUR RESPONSE TO THEM."

BEFORE I CLOSE, LET ME ADD A HAPPY POST SCRIPT. SINCE PRESIDENT BUSH'S DIRECTIVE TO FEMA NOT TO DISCRIMINATE, WE HAVE FOUND FEMA TO BE AN EXCELLENT PARTNER. WE HAVE NOT BEEN BURDENED WITH UNNEEDED PAPER WORK. OUR CONVERSATIONS WITH THEM HAVE BEEN PROFESSIONAL. FEMA'S FINANICIAL ASSISTANCE TO SEATTLE HEBREW ACADEMY HAS BEEN INSTRUMENTAL IN OUR REBUILDING EFFORTS.

THIS SUMS UP MY REMARKS. I APPRECIATE THE OPPORTUNITY TO GIVE YOU A BRIEF OVER VIEW OF OUR EXPERIENCES.

THANK YOU VERY MUCH FOR THE OPPORTUNITY TO SPEAK TO YOU TODAY.

Mr. SOUDER. And batting cleanup on the first panel is Mary Diggs-Hobson, executive director of the African Americans Reach and Teach Ministry here in Seattle.

Ms. HOBSON. Good morning, and thank you for the opportunity to present to you this morning in representing African Americans Reach and Teach Health Ministry, which is a faith-based capacity-building nonprofit organization that was established to respond to HIV/AIDS and other major health issues affecting people of African descent.

AARTH, as it's called for short, Ministry was established in September 2002, making us a fairly new organization, and we were established really to help bridge the gap in health disparities by providing health education and training capacity-building services to churches, mosques, and other faith-based organizations that serve people of African descent. AARTH promotes collaborative partnerships with churches, mosques, faith-and community-based organizations, health and social service providers, and government agencies, and in the packet I provided this morning there are examples of the different partners and collaborations that we're involved in.

Our mission is to help build capacity of churches and mosques and faith-based institutions that serve people of African descent through education, compassionate service, access to resources and self-advocacy for better healthcare systems, and our goal in all of this are our three major goals: To increase healthcare awareness and knowledge among people of African descent, promote responsible health choices and practices, to build the capacity of health ministries and collaborations.

And we find that our reason really for, the motivation behind our existence, and there are several motivating factors, but as reported by the Kaiser Foundation, the CDC, and the Washington State Health Department, disease, morbidity and mortality is staggering in the African American communities across Washington State as well as across America, and this is clearly evident when it comes to HIV/AIDS, where African Americans represented 54 percent of all of the new HIV/AIDS cases reported in 2002. Here in King County African Americans represent 6 percent of the general population and 15 percent of all HIV/AIDS cases.

According to the May 2002 publication by the Washington State Health Department the African American community remains underserved and undereducated about the diseases that affect them, as demonstrated by the high numbers that African Americans experience across the board in major health issues.

To speak a little bit about the program strategies and services, that we have implemented basically four strategies: Culturally relevant public educational trainings, where we develop and/or identify culturally relevant training. And our approach to this is really to promote the train-the-trainer model because our goal is to increase the number of resources at the grassroots level. So train-the-trainer models around prevention and care curriculum where we conduct classes, workshops, forums and conferences.

Another strategy is to support the technical support systems that serve to strengthen and build infrastructure and skills within the faith community.

Advocacy, where we develop strategies, implement strategies for engaging people of African descent in the legislative process to advocate for their healthcare needs, issues, resources, and funding at all levels.

The fourth strategy is accessible resources, and that is to help us facilitate referrals, linkages and connections to culturally relevant appropriate social and healthcare resources, including traditional and alternative care as well as on-line services.

In the packet you will also see a list of our major funders, which include Health and Human Services, Office of Minority Health. We are on a subcontract with the University of Washington, and we also receive funding from the National Network of Libraries of Medicine to implement our various program services, which include—for education and training we provide HIV/AIDS training for clergy, we assist churches in developing health ministries. We are partnering with American Red Cross to provide HIV/AIDS prevention certification training for instructors.

We will be instituting several new courses later this year in the fall, in working with the University of Washington, and one of those courses will involve train-the-trainer sessions for the HIV/AIDS rapid testing. We will certify individuals to be instructors or certify individuals to conduct the testing, as well as circle of care or pastoral care teams, and these are pastoral and hospice care teams that work with individuals who are suffering from chronic illnesses.

The other course that we'll be working with with the University of Washington is—we're calling The Healthy Brown Bag Series, where we will provide accredited clinical courses that will be taught by individuals from the university and within the community to certify and provide credits for professional healthcare workers who are in the faith community in various churches.

The other service that we do also provide is on-line access to healthcare information, which we have developed an Access to Wellness Network, and this is where we work with churches to equip them with the skills to access the internet, through training. We provide Web site development support and also assistance in helping them to develop health fairs and workshops and conferences.

And the benefits that we see that this is to the faith community as well as the greater community is that we increase the number of certified trainers that are in the community as well as in the local churches, on-line resources to health information in the church that's accessible by congregations as well as the community in which the church sits. We increase access to culturally relevant and sensitive resources. The church becomes better equipped to minister to the whole person, healthier and more informed congregations and communities, access to free local training and technical assistance and grant resources. The congregants become more involved in practical ministry, and it's an opportunity for us to greater demonstrate the love and grace and compassion of God.

The challenges and barriers that we experience to delivery of service is the same as any new startup nonprofit organization, and that is in the area of capacity building and development for our board of directors, our staff and infrastructure. And when it comes

to lack of access to unrestricted funding is another area and challenge that we are experiencing.

So in your packet you will find some examples of the particular trainings that we offer to the community and, in particular, to the clergy and the faith community, and I might add that we also offer the same services to other community-based organizations as well.

Thank you for the opportunity to present.

Mr. SOUDER. Thank you.

[The prepared statement of Ms. Diggs Hobson follows:]

AFRICAN AMERICANS REACH AND TEACH HEALH MINISTRY

AARTH Team
Mary Diggs-Hobson
Executive Director
Lucy S. Marshall
Health Coordinator/Trainer
David Wallace
AWN Project Manager
Angela Farrara
Pastoral Consultant
Gwendolyn Williams
UHC Coordinator
Cheryl Guzman
Bookkeeper

Board of Directors
Reginald Diggs
President
Dorothy Gibson-Caldwell
Treasurer
Gwendolyn Williams
Secretary
Charles Caldwell
r. DeMaurice Moses

7728 Rainier Avenue South
Seattle, WA 98118
Phone: (206) 850-2070
Fax: (206) 722-8869
www.aarth.org

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7728 Rainier Avenue South ~ Seattle, WA 98118 ~ Phone: (206) 850-2070 ~ Fax: (206) 722-8869

African Americans Reach and Teach Health Ministry (AARTH) supports people of African descent through capacity building and technical assistance for prevention and care training, access to resources, self-advocacy and practical ministry services. AARTH seeks to bring the faith and health communities closer together. AARTH promotes collaborative partnerships with churches, faith and community-based organizations, health and social service providers, and government agencies.

People of African descent face some very difficult health issues that often test our faith. African Americans Reach and Teach Health Ministry believes that God has given us everything we need pertaining to life and godliness through our knowledge of him who has called us by his own glory and goodness. We have the authority, gifts and abilities to change practices and situations that create negative health impacts and develop relationships, systems, and environments that nurture and sustain good health. 2 Peter 1:3

One way of increasing our knowledge and improving our health is to act in faith by sharing the valuable knowledge, experiences and skills that we possess to **do** the work of ministry. Many of us have health and healing gifts, talents, life experiences and professional skills that can help equip others with the information needed to make wise decisions about their health. This is also called ***ministry***.

AARTH Ministry/Collaboration Opportunities:

- Basic prevention/care small-group workshops about health issues that predominately and disproportionately impact people of African descent.
- Community-based pastoral counseling courses for clergy who wish to improve their skills and better serve their congregation/community.
- Pastoral counseling to individuals and families experiencing health issues.
- Develop health care teams in local churches.
- AARTH's Access to Wellness web site
- Become a member of the Speaker's Bureau

Benefits:

- Individuals gain and apply their gifts, calling, and experiences through practical ministry
- Trainers located in each church better equipped to educate and train the congregation
- Online resources located in each church providing greater access
- Churches better equipped to minister to the whole person
- Healthier and more informed congregations and communities
- Opportunities to demonstrate the love, grace, compassion and word of God

04/25/04

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7728 Rainier Avenue South ~ Seattle, WA 98118 ~ Phone: (206) 850-2070 ~ Fax: (206) 722-8869

AFRICAN AMERICANS REACH AND TEACH HEALTH (AARTH) is a faith-based nonprofit organization established to respond to HIV/AIDS and other major health issues affecting people of African descent.

AARTH BELIEVES that God has given us everything we need pertaining to life and godliness through our knowledge of him who has called us by his own glory and goodness. We have the authority, gifts and ability to change practices and situations that negatively impact our health and to develop relationships, systems, and environments that nurture and sustain good health. 2 Peter 1:3

WE VALUE health education and practices that empower African Americans to make wise decisions for maintaining natural and spiritual wellness. 3 John 1:2

IN OUR VISION WE SEE African Americans living healthier and longer lives supported by thriving self-sustaining and culturally centered community-based health networks. We see adults and youth making informed decisions about their health and sexual practices. We see individuals using their abilities to serve each other and participate in legislative processes that determine health care policies and funding.

AARTH'S MISSION is to build the capacity of churches and faith-based institutions that serve people of African descent through education, compassionate service, access to resources and self-advocacy for better health care systems.

AARTH'S GOALS

- Increase health care awareness and knowledge among people of African descent
- Promote responsible health choices and practices
- Build the capacity of health ministries and collaborations

04/25/04

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7728 Rainier Avenue South ~ Seattle, WA 98118 ~ Phone: (206) 850-2070 ~ Fax: (206) 722-8869

WHY AARTH?

1. **Major diseases and illnesses disproportionately affect African Americans.**

2. **Disease morbidity and mortality is staggering in African American communities across America.**

   - HIV/AIDS: African Americans represent 12% of the U.S. population and 54% of all HIV cases and 47% of all new AIDS cases.

   - Heart Disease: African Americans rank 2nd in the state and nation to White Americans.

   - Diabetes: The prevalence of diabetes among African Americans is about 70% higher than among White Americans.

   - Cancer: The five-year survival rate for cancer among African Americans diagnosed for the period 198- to 1992 was about 44% compared with 59% for White Americans.

   - Lung Disease: 24% of all asthma deaths are in African Americans – 31 % higher that Whites. More than 45,000 African Americans die from smoking-related diseases.

   - Infant mortality rates: Twice as high for African Americans as for White Americans.

   - Life expectancy: At birth, the average life expectancy for African Americans is 71.8 years, compared to 77.4 years for White Americans.

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7728 Rainier Avenue South ~ Seattle, WA 98118 ~ Phone: (206) 850-2070 ~ Fax: (206) 722-8869

AARTH'S ORGANIZATION AND PROGRAM SERVICE STRATEGIES

- CULTURALLY APPROPRIATE RESOURCES: Develop and coordinate culturally appropriate education and training materials and resources.

- EDUCATION AND TRAINING: Conduct "train the trainer" sessions for health ministries, educational training, non-clinical/ministerial counseling, HIV/AIDS and other health related workshops, forums and conferences.

- SUPPORT SYSTEMS: Provide technical assistance services for strengthening and building infrastructure and skills within faith-based health ministries, collaborations and coalitions.

- ADVOCACY: Develop and implement strategies for engaging people of African descent in the legislative process to advocate for their health care needs, issues, resources and funding at the city, state and federal level.

- ACCESSIBLE RESOURCES: Facilitate referrals, linkages and connections to culturally appropriate social and health care resources, including traditional/alternative care and online services.

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AARTH OFFERS OPPORTUNITIES FOR MINISTRY AND COLLABORATION:

CULTURALLY RELEVANT EDUCATION AND TRAINING

- **African American HIV/AIDS Prevention/Early Intervention Train-The-Trainer workshops:** A partnership between AARTH and the American Red Cross aimed at building capacity in faith-based organizations by equipping clergy and ministry leaders with information and skills for delivering HIV/AIDS prevention training to their congregations and communities. The course qualifies trainers to teach this workshop in State certified classes and faith community settings.

- **Affirming A Future With Hope:** A comprehensive instructional program that emphasizes a personal relationship with God and addresses HIV prevention through the use of faith-based narrative, spiritual principles, and individual experiences. Participants who complete this course are qualified to teach in faith and community settings.

- **African American HIV/AIDS Health Care Training:** A project funded by the Northwest AIDS Education Training Center, University of Washington for the purpose of identifying and/or developing and implementing culturally relevant health care curriculum/workshops and training materials for faith-based organizations located in western Washington.

- **HIV/AIDS AIDS Care Team:** A collaboration with local African American churches and AARTH develop care teams and provide compassionate practical support and care to individuals and families living with AIDS. Each church would commit 4-6 people to work as a team and adopt a care partner. Each team shall receive support through initial training, monthly team meetings and regular group training sessions provided by the project coordinators.

ACCESS TO RESOURCES

- **Access to the Wellness Network:** A project funded by the National Network of Libraries of Medicine. The project partners include African Americans Reach and Teach Health Ministry, Mars Hills Graduate School and seven western Washington churches and faith-based organizations. The project will also rely upon resources provided by the Northwest Regional Branch of the National Network of Libraries of Medicine, Community Resource Department at the University of Washington. The Project will equip churches with training and online access to health information and resources that can be used for educating congregations and communities.

OUTREACH AND COMMUNITY MOBILIZATION

- **African American HIV/AIDS Awareness Campaign Initiative:** A collaboration involving the Seattle-King County Public Health Department, King County Executive Ron Sims, The Seattle Treatment and Education Program. The Campaign's goals are to increase community awareness of impact of HIV/AIDS on King County's African American community, increase HIV counseling and testing in King County's African American community, increase condom use among at risk individuals in King County's African American community.

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List of Accomplishments

- September 2002 – Incorporated in Washington State
- February 2003 – Participated in collaboration with Public Health Seattle King County to sponsor a Breakfast for Clergy about HIV/AIDS as part of King County Executive Ron Sims HIV/AIDS Awareness Initiative
- March 2003 – Received funding from the National Network of Libraries of Medicine through the University of Washington Pacific Northwest Region to develop AARTH's web site and Access to Wellness Network online services
- March 2003 – Received a technical assistance grant from the Nonprofit Assistance Center to develop AARTH's strategic plan
- March 2003 – AARTH provided technical assistance to Walker Chapel AME Church to assist in organizing its Health Fair.
- May 2003 - Participated in collaboration with Public Health Seattle King County to sponsor a Leadership Summit about HIV/AIDS as part of King County Executive Ron Sims HIV/AIDS Awareness Initiative
- May 2003 – Conducted our first HIV/AIDS Prevention Instructor training in partnership with the American Red Cross and certified eight individuals from four churches.
- June 2003 – Invited by the White House to participate on a panel discussion in its Pacific Northwest Faith-Based Initiative Conference
- July 2003 – Received subcontract award from Health Resources and Services Administration, US Department of Health and Human Services through the University of Washington's Northwest AIDS Education Training Center to develop HIV/AIDS early intervention and care educational program services
- July 2003 – Received technical assistance grant from CAEAR to develop AARTH's MIS, accounting and fundraising strategies
- July 2003 – Received capacity building mini-grant from US Department of Health and Human Services to conduct HIV/AIDS training
- July 2003 conducted our first board and staff retreat to begin the process of developing our strategic plan.
- August 2003 - Traveled to Zimbabwe South Africa with Dr. Robert Scott as part of a medical mission team to support the Mother of Peace Community Orphanage (MOPC).
- September 2003 – AARTH sponsored its first Health Fair in partnership with Outreach Christian Center.
- September 2003 – AARTH participated in the Healing Arts Clinic Health Fair.
- October 2003 - AARTH Ministry sponsored an HIV/AIDS awareness workshop for African American clergy, that featured international speaker and AIDS physician, Dr. Robert Scott. This event kicked-off a series of educational activities about HIV/AIDS that we are conducting for the clergy.
- October 2003 - AARTH Ministry trained and certified seven individuals to be HIV/AIDS Prevention/Early Intervention Instructors. The class included individuals from Sudanese, Zimbabwean, Kenyan and African Americans churches and ministries in King County. Our goal is to equip as many churches that are interested

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with at least two certified Instructors who will serve as resources to their congregations and communities.

- November 2003 – AARTH participated on a panel as part of World Vision's HIV/AIDS Awareness Campaign for clergy in King County.
- Coming up in December, AARTH Ministry will participate in the local World AIDS Day Vigil and March sponsored by Puget Sound Global AIDS Action Coalition on Monday, December 1, 2003. This event will begin at 6:00 PM at the Seattle University Campus and convene at 7 PM at Town Hall. On December 7, 2003 we will travel to Oakland, CA on to participate in a citywide World AIDS Day event and fundraiser for Mother of Peace Community Orphanage.

CULTURALLY RELEVANT HIV/AIDS TRAINING CONTINUUM FOR AFRICAN AMERICANS

Overview
Fundamental awareness and education concerning HIV/AIDS was sited as a major factor for helping to decrease the fear and stigma associated with HIV/AIDS in African American faith communities. An HIV/AIDS needs and capacities assessment conducted among African American churches in Western Washington identified the barriers of fear, ignorance, guilt, shame, and religious beliefs as the driving forces for governing decisions and behaviors about HIV/AIDS and treatment towards those impacted by the disease. The results of this assessment and the 2003 Seattle RARE Project findings conducted by the Public Health – Seattle/King County support the strategy of establishing comprehensive culturally relevant capacity building training for African American churches and faith based organizations. A successful and sustainable program requires prevention and care training in order to decrease these barriers and ultimately better prepare participants for ministry service.

Purpose: To establish AARTH's comprehensive culturally relevant HIV/AIDS prevention/early intervention and care training for clergy and ministry leaders. To build AARTH's staff capacity to delivery education and training services. To equip clergy and ministry leaders with the knowledge and skills necessary for providing prevention/early intervention and care services.

Goals:
- To increase AARTH's capacity to provide prevention/early intervention and care ministry services
- To increase the accessible resources in the community
- To decrease fears/barriers/stigmas caused by a lack of education and training
- To influence behavioral changes, and ultimately decrease the spread of HIV/AIDS in the African American community

Objective:
- A continuum of culturally relevant prevention/early intervention and care courses
- AARTH's staff trained to provide prevention/early intervention and care training
- Prevention/early intervention trainers placed in churches and faith-based organizations

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- AIDS care programs and teams placed in churches and faith-based organizations

Process: AARTH's staff and volunteers implement train-the-trainer strategies and certification processes. These strategies will enable AARTH's instructors to gain the knowledge and skills necessary to implement culturally relevant HIV/AIDS prevention/early intervention and care training for clergy, ministry leaders and lay members.

Strategies:

A. PREVENTION/EARLY INTERVENTION EDUCATION

101 – African American HIV/AIDS Fundamentals

102 - Washington State Health Department HIV Rapid Test Workshop

Proposed 2004-2005 Topics:
103 – HIV Rapid Testing Instructor Certification Training
104 – Healthy Brown Bag Series

B. CARE TRAINING

201 - HIV/AIDS Circle of Care Teams

202 – CPR, First Aide, Home Health Care

203 - Grief and Loss, Self-Care

204 – Developing HIV/AIDS Ministries

C. SPIRITUAL CARE

301 – Introduction to HIV/AIDS for Clergy

302 – HIV/AIDS & Pastoral Counseling

303 – Support Groups

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A. PREVENTION/EARLY INTERVENTION EDUCATION

101 – African American HIV/AIDS Fundamentals

AARTH teams up with the American Red Cross to offer comprehensive culturally relevant HIV/AIDS training for clergy, health leaders, women, men, elder and youth/teen ministries. These courses are designed to equip AARTH's staff with the knowledge and skills necessary to become HIV/AIDS trainers. Through this training AARTH's staff will be able to educate ministry leaders, their congregations and local communities. Participating churches and faith-based organizations must complete the all prevention/early intervention training in to qualify for instructor certification.

1. **HIV/AIDS Education** – A prerequisite session designed to provide fundamental knowledge about HIV/AIDS and prepare individuals for the train-the-trainer sessions.

   A 7 hour curriculum driven training, which includes material from the Washington State KNOW Manual and the American Red Cross Fundamentals Manual. This course meets state certification requirements and includes culturally specific resources and materials, which relate directly to the impact of HIV/AIDS in African American communities. In addition, the classes can be tailored to meet group needs by adding peer education components.

2. **Train the Trainer** – Course designed to provide those who have completed HIV/AIDS Education with the knowledge and techniques for being a HIV/AIDS trainer sessions.

   The instructor curricula: African American HIV/AIDS Fundamentals addresses the impact of HIV/AIDS in the African American community and the social-cultural factors. The course uses many culturally appropriate group interaction techniques, presentation models, videos, and handouts to deliver the messages. The course qualifies AARTH trainers to teach this workshop in churches and community settings as well the HIV/AIDS Education State certified classes. The courses can be adapted to meet the needs of the community and AARTH.

3. **How to receive training**
   - Training is offered at no cost to churches and faith-based organizations that commit to completing AARTH's comprehensive capacity building model.
   - Each church and faith-based organization must have in existence at least one of the following ministries: health, women, men, teen, and/or elder.
   - At least two ministry leaders from each church and faith-based organization are required to participate in the training (health ministries are given priority).
   - Participating churches and faith-based organizations **must deliver three (3) training events within 90 days completing the training.** (AARTH will provid necessary technical assistance to support the training.)

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4. **Training Costs - FREE OF CHARGE** to churches and faith-based organizations that qualify. (See 'How To Receive Training' section)

   - The standard American Red Cross fee of **$295.00** for churches that wish to take the training with no obligations to fulfilling AARTH's training requirements.

   - **CANCELLATION FEE**: a 5-day notification is requested to avoid a $165 cancellation fee.

5. **Course Outline**

Part One: Fundamentals of Instructor Training (F.I.T.)

Pre-requisites: Must be at least 17 years of age
Length of Course: 4 hours

Prepare instructors to:
1. Facilitate the African American Fundamentals Instructor Course using appropriate teaching methodology.

2. **Understand how to facilitate group sessions with a variety of age groups in a culturally sensitive manner and**

Part Two: HIV/AIDS FACTS
Pre-requisites: F.I.T.: 17 years of age
Length of Course: 1 day

Upon completion of this course, participants will be certified as American Red Cross-African American HIV/AIDS Education and Prevention instructors.

Prepare instructors to:
1. Develop a knowledge base about HIV/AIDS, and skills in separating fact from misinformation and opinions. Starter Facts participants also learn how to use the American Red Cross HIV/AIDS Facts Book effectively.

2. The goal of the Facts Practice course is to prepare participants for entry into Red Cross HIV/AIDS African American Fundamentals Instructor courses. In addition to providing practice for answering HIV/AIDS facts questions, this course introduces participants to the skills of demonstrating cultural sensitivity and a nonjudgmental perspective during community HIV/AIDS education sessions.

Part Three: African American Fundamentals Instructor Course
Pre-requisites: F.I.T.: 17 years of age
Length of Course: Three days (participants must complete all 3 days)

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1. Share facts about HIV and AIDS accurately, non-judgmentally, and in culturally sensitive and culturally specific ways with African American and multicultural community groups.

2. Discuss facts related to sensitive issues such as sex and sexuality, drugs and drug use. Encourage people to apply the facts about HIV and AIDS to their own behavior.

3. Serve as resources in the community for information about HIV/AIDS and make referrals to appropriate services. Instructors are expected to be knowledgeable about services that can contribute to a holistic approach to HIV prevention in their communities.

102 - Washington State Health Department HIV Test Counseling Workshop

This workshop will equip AARTH's staff and health ministry workers with the skills necessary to provide pre- and post-test HIV prevention counseling for individuals requesting HIV testing, as required by the Washington State Omnibus AIDS law.

Objectives
- Assist individuals to recognize their personal HIV risk.
- Motivate clients toward behavior change.
- Discuss serologic testing for antibodies to HIV.
- Counsel individuals with seronegative and seropositive test results using the presented guides.
- Discuss and arrange for the notification of sex and/or needle sharing partner of individuals with seropositive test results.

Format
Lectures, audio-visuals, role plays, discussions, and demonstrations. Up-to-date manual and reference guides are provided.

Fees
$125 for 2-day WA State HIV Test Counseling Workshop.
$175 for 3-day WA State HIV Prevention Counseling Workshop.
Fee is payable when enrollment is confirmed.
Cancellations must be made 5 days prior to the scheduled course for which you are confirmed.
Refunds will not be made for less than 5 days notice of cancellation or for "no shows".

Location
HIV/AIDS Program
Yesler Building, 400 Yesler Way
3rd floor, Bill Ford Conference Room
Seattle, WA 98104

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7728 Rainier Avenue South ~ Seattle, WA 98118 ~ Phone: (206) 850-2070 ~ Fax: (206) 722-8869

B. CARE TRAINING

In the Christian faith caring for others expresses the love and compassion of God and exemplifies the teachings and work of Christ. Care in the church is carried out through various ministries based on theological beliefs, doctrines, denominations, leadership guidelines, and capacity of church members. The most traditional form of care service is the responsibility of the church's health ministry, which is performed by individuals whose care skills may include the non-clinician, the professional health clinician and physician. The ministry services may range from the most basic care such as practical/personal comfort during a church service to hospice and pastoral care.

The purpose, approach and focus of care education for the African American church must be culturally based encompassing ethnicity, faith/religion, position, gender and age. The goal of any education and training from a faith/religion perspective must always be about applying what's learned in service to others.

Care education in a faith/ministry environment provides services that would typically come under the health ministry and/or pastoral care. This service includes counseling, emotional support; personal care, nutrition and practical home care ministry. The following two approaches are recommended for two different populations:

201 AIDS Care Teams:
Pre-requisite: Prevention/Early Intervention 101 – HIV/AIDS Fundamentals for African Americans

AIDS Care Teams education and training would provide health ministers and other ministry leaders (teens, women, men) with the knowledge and skills to support individuals, their families and congregation through care services.

Model and collaboration:
AARTH Care Team Circle - A curriculum driven course for developing care team leaders and care teams originally developed by "The Care Team Network, careteam@uab.edu, www.careteam.org, 877-614-9129." The curriculum is a national model and was modified by AARTH to serve as the foundation for care team development in the African American faith community. The curriculum is culturally centered and flexible, allowing for adapting to needs of the group.

Supplemental capacity building training for care teams - The following training would be offered to care teams as part of ongoing capacity building support.

202 – CPR, First Aid and Home Health Care

203 – Grief and Loss, Self-Care

204 – Developing HIV/AIDS Ministries

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C. SPIRITUAL CARE

301 - Introduction to HIV/AIDS for Clergy – **A modified version of the 101 – HIV/AIDS Fundamentals for African Americans**

302 - Pastoral Counseling
Models: Clinical Pastoral Education (CPE) for chaplains, clergy and ministers administered through area hospitals and universities. Components of CPE assembled in a workshop curriculum-based format.

303 - Support groups

A. Prevention/Early Intervention and Care Training Timeline

Course	Topic	Primary Audience	Timeline	Cost
101	Part One: Fundamentals of Instructor Training (F.I.T.)	AARTH Health/other ministry leaders	Feb– Sept 2003	FREE or $150.00 per person for a class of 8 students plus $15.00 for a self-study and review of Fundamentals of Instructor Training.
	Part Two: HIV/AIDS FACTS			
	Part Three: African American Fundamentals Instructor Course			
102	Washington State Health Department HIV Testing & Counseling Workshop	AARTH Health/other ministry leaders	2004	$125 = 2 day $175 = 3 day
103	HIV Rapid Instructor Certification Training	AARTH Health/other ministry leaders		
104	Healthy Brown Bag Series	Black health care professionals		

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B. Care

Course	Topic	Primary Audience	Timeline	Cost
201	The Care Team Network AIDS Care Circle	AARTH Care Team members	Nov 2003	$50 to $250.00 per church
202	CPR	AARTH Care Team members		
	First Aide			
	Home Health Care			
203	Self Care and Grief and Loss	Care Team members		
204	Developing HIV/AIDS Ministries	Health/other ministry leaders		

C. Spiritual Care

301	Introduction to HIV/AIDS for Clergy	Clergy	Oct. 2003	$25 per clergy
302	HIV/AIDS & Pastoral Counseling	Clergy & ministry leaders	Jan 2004	
303	Facilitating Support groups	Clergy & ministry leaders	Feb 2004	

African Americans Reach and Teach Health (AARTH)
P. O. Box 22643 ~ Seattle, WA 98122-0643 ~ (206) 850-2070 ~ Web site: www.aarth.org

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ɣention and Care Training Profile

raining Course	Format	Focus	Flexibility	Cultural Relevancy
nentals of Instructor .T.)	Curriculum driven	Prevention/Early Intervention Skill training	Standards/principles based	N/A
IDS FACTS	Curriculum driven	Prevention/Early Intervention Skill training	Facts based	N/A
ı American Fundamentals ɔurse	Curriculum driven	Prevention/Early Intervention Skill training Cultural emphasis	Customize to culture	Yes
State Health Department ıunseling Workshop	Curriculum driven	Early intervention Counseling Clinical testing	Facts based	
am Network	Curriculum driven	Care team development	Customize to culture	Yes
ɔrks AIDS Care Teams	Instructor driven	Care team development	mainstream	
	Curriculum driven	Early intervention/care	Facts based	N/A
	Curriculum driven	Early intervention/care	Facts based	N/A
ı Care	Curriculum driven	Care	Customize to culture	Yes
d Grief and Loss	Curriculum driven	Care	Customize to culture	Yes
HIV/AIDS Ministry	Curriculum driven	Care	Customize to culture	Yes

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to HIV/AIDS for Clergy	Curriculum driven	Emotional & spiritual Care	Facts based	N/A
& Pastoral Counseling	Curriculum driven	"	Customize to culture	Yes
Support Groups	Curriculum driven	"	"	Yes

Format	Focus	Flexibility	Content	Gaps
Curriculum driven	Care team development	Customize to culture and needs of specific groups	Care team development	HIV/AIDS Home care First aide CPR (Grief and Loss)

Mr. SOUDER. I'm going to do the questioning in kind of reverse order. Let me see, you said you provided materials on the funding. Is that in this packet?

Ms. HOBSON. It's in the packet.

Mr. SOUDER. Well, let me just ask you a couple questions.

Ms. HOBSON. OK.

Mr. SOUDER. If I can understand kind of the basic structure, was this started by a group of churches? Was this started by a group of individuals?

Ms. HOBSON. This was started by a group of individuals, including myself and a retired physician, and we were both members of the faith community, and the organization was started in September 2002. And one of the major factors motivating this organization was the tremendous increase in the numbers for HIV/AIDS among African Americans and the lack of knowledge within the community, especially within the faith community, the African American faith community, about HIV/AIDS and the impact it is having among the people.

Mr. SOUDER. And you said you provided the materials, but we're scrambling about. How much of that did you say came from the Federal Government, how much from other funding sources?

Ms. HOBSON. OK. We are on subcontract with the University of Washington, which receives funding from Health and Human Services, Office of Minority Health, and that funding supports our education and training for prevention, early intervention and care, and that represents about 60 percent of our budget.

Mr. SOUDER. And do you raise private contributions as well, or foundations, or from the churches themselves?

Ms. HOBSON. That is our goal. We are working toward that. We haven't had a whole lot of success on that as of yet, but much of our funding comes through grant sources, and the intention is to diversify that, our funding stream. And we're working on individual as well as corporate donors, and corporate donors including churches and other faith organizations as well as secular.

Mr. SOUDER. You mentioned in the materials here that your ministry has trained seven individuals, and you mentioned people, Sudanese, Zimbabwean, Kenyan, and others. Do you have a fairly significant African immigrant community here, or is it mostly kind of native to the area for the last extended period of time?

Ms. HOBSON. Cal can also speak to this, but there is a fairly large African immigrant community here, and we've actually, we have trained 24, or certified 24 prevention instructors,and among those do include Sudanese, Kenyan, Zimbabwean individuals from those immigrant communities as well.

Mr. SOUDER. Mr. Uomoto, do you have any idea what the population is?

Mr. UOMOTO. I don't know the exact population in terms of the African population here. They are becoming the larger—a growing share of the refugee population here. In the city of Seattle, where you sit, basically the last census showed about one in every 15 to 17 percent, so one in every six people or so, are foreign born. So I don't know if that helps or not.

Mr. SOUDER. And is the bulk of that 6 percent of the population is African American, a higher percentage Asian American; is that what you're saying.

Mr. UOMOTO. Yes.

Ms. HOBSON. Yes.

Mr. SOUDER. Which is different than a lot of cities. This is the only city in which we're doing a hearing where that would be true.

Ms. HOBSON. Yes. The African American population for King County has actually decreased over the past decade.

Mr. SOUDER. And have you seen a fairly steady problem related to HIV and AIDS, or has it been increasing.

Ms. HOBSON. The problem is that just as it's reflected across the country, that the numbers are increasing among African Americans, especially for women and for teens. And so that is another reason for the effort to get the churches more involved, the religious organizations more involved. Because African Americans as well as Africans are, I want to say, spiritually centered, and the source of resources, place where people go to seek support is typically to the faith community, to their particular faith communities, whether they be Muslim or Christian. And so we are putting forth the effort to increase the capacity around HIV/AIDS among those religious organizations so that they can better serve their congregations as well as service to the neighborhood where the church does sit.

Mr. SOUDER. So you're not a specifically Christian organization; you would have all faiths included.

Ms. HOBSON. Our organization is a faith-based organization coming from a Christian perspective. I am an ordained minister myself, but we believe that this disease does not discriminate based on race, color, or economic status or any of those things. There's no boundary to HIV/AIDS, and so we incorporate other faiths outside of just the Christian faith.

Mr. SOUDER. Well, one of the things we try to sort out, because we have a wide variety of different types of groups, is that there are many people who are Christian and Muslim who work at the Welfare Department as well. The question is, is your mission statement specifically directed toward a defined faith? If it's all-inclusive then it really——

Ms. HOBSON. No. It's all-inclusive of the faith, the faith of the larger definition. So it's not just Christian.

Mr. SOUDER. And what would be different in your hiring practices than a health organization that was directly government.

Ms. HOBSON. The difference would be because we are a faith-based organization, we, in terms of our hiring, we look at hiring people of like mind, of like value, and of like beliefs.

Mr. SOUDER. So what would be some of those type of things? In other words, in trying to sort through this, because these are the fine lines we're trying to sort through as we draft the laws, because common profession of beliefs is one of the criteria, for example, in Planned Parenthood; they don't particularly want to hire somebody who's pro life. An NRA group doesn't necessarily want somebody who wants to ban guns on their staff. But what is the mission statement? We also have restrictions on what can be done with

proselytizing and how much you can have an overt statement of faith.

So with direct government funds, I'm trying to sort through whether it's a works-oriented side then it's really no different than a government agency. Because presumably if you're going to go to work in juvenile justice or in healthcare for a government agency you're going to believe the statement of faith that you're there in the broad sense of the works, that you're there to help somebody who is hurting, or you shouldn't be working for the government either.

Ms. HOBSON. Well, just to read our mission statement, our mission statement is that we are here to help build the capacity of churches, mosques, and faith-based institutions that serve people of African descent through education, compassionate service, and access to resources and self-advocacy for better healthcare systems.

And in that, as far as what we believe about that, is that in terms of hiring people, we really embrace people that embrace love for others, compassion for others, and who believe in God.

Mr. SOUDER. So would you hire an atheist?

Ms. HOBSON. No.

Mr. SOUDER. One of the things we're trying to sort through, because in the delivery system we pretty much have agreement among those who even oppose the Faith-Based Initiative that government funds can be used to train in the sense of what you're trying to do is to train people or to tap people inside the churches. Then there will be questions as to what can be funded with the people who have been trained, and how much that has to come from private foundation and how much that has to come from government, whether it's a separate organization or part of the church directly. And I was trying to sort through, because you have a slightly different organizational structure, heavily dependent at this point on government grants, but you're working with the churches as a delivery system. Do you get volunteers then in those churches then to implement the program, or how does that work?

Ms. HOBSON. We do have volunteers, and our approach is the train-the-trainer model to certify individuals to be trained, those individuals become volunteers to the organization as well as, you know, available to their congregations.

Mr. SOUDER. Well, I thank you for your work because I'm from Northeast Indiana, and in my hometown of Fort Wayne, which has a population of about 250,000, and the African American population's about 12 percent. And we've been involved in the minority health fairs there. Similar problems, not necessarily as much HIV/AIDS, but all sorts of minority health things. A ranking member of this subcommittee, Elijah Cummings, heads the Black Caucus, and one of the things we've held a number of hearings on in addition to the justice system is in the health area and trying to look at minority healthcare, so I appreciate your coming today and adding that testimony here to this part of the debate.

Now, I think I'll just go this way through. Mr. Neary, thank you for coming today, and in addition to talking in general about your school, and a little bit about the case that we had heard about. We're looking at this as we wrap up and prepare our report and recommendations on faith-based, and where things might go next.

And when I first heard about the court decision on Locke vs. Davey I became very concerned about what this means next. I wanted to clarify a couple of matters. And if you don't know the answer to this question we'll followup. I want to make sure you followup in detail.

The Washington Promise scholarship, could you describe what that program is? Are you very familiar with it?

Mr. NEARY. Sure. The Washington Promise scholarship was instituted by Governor Locke specifically to provide grants to students who both demonstrated high ability and high need. So it was a relatively small grant, I mean, in the grand scheme of things—I think I do have this written down. The grant this year was for $1,860 per year, and in order to qualify a student needed to demonstrate academic ability, grade point average, and test scores and such, as well as a significant amount of financial need. So in Josh's case he qualified in both cases and was awarded the Promise scholarship.

Mr. SOUDER. $1,860. What would that compare to a year's cost?

Mr. NEARY. Well, in our case the average student paying total tuition, room and board, a residential student would be paying about $20,000 a year. So less than 10 percent.

Mr. SOUDER. And do you know whether there are any Federal funds mixed in this? Does this have anything to do with GEAR-UP?

Mr. NEARY. It does not. This is a Washington State——

Mr. SOUDER. Straight?

Mr. NEARY. Straight.

Mr. SOUDER. Are you 100 percent confident of that?

Mr. NEARY. No. Double-check that.

Mr. SOUDER. We'll check, because in Indiana we have a variation that they've named after Indiana that actually has GEAR-UP dollars, and what I want to know is if this has GEAR-UP dollars in it, which are targeted for kids with promise, very similar name in different States, but if that's got Federal dollars in it they have a different precedent here in what precedent they set. If they're State dollars, then you get into a State-Federal relationship, which is a slightly different variation.

Have you looked at or have you studied the actual Court ruling much at this point? I think we're having testimony at some point, or we're going to get from some Washington experts who take the decision apart in particular.

Mr. NEARY. Sure.

Mr. SOUDER. But do you believe or have you heard anybody who talked with you about whether this could threaten students who are taking theology courses as part of a nursing scholarship? For example, if they take a theology course, none of the grant money could be applied to that?

Mr. NEARY. Yeah, that's part of our concern right now. In our case, I mean, each of our 1,200 students have Bible and theology courses embedded into their program. In the case of a nursing student, for example, it would be 16 units, so it's not a huge part of the program, but it's certainly part of the program and it's part of the thread of the institution. For example, we require our students

to attend chapel service three times a week. So there are specific faith-based curricular and co-curricular components of the program.

There hasn't been any indication so far that in our case Washington State-funded financial aid is up for grabs for these students. The specifics of the case were along the lines of vocational preparation for ministry. So I don't think that students outside of our school of ministry and our organization are in danger yet, but we're concerned.

Mr. SOUDER. Yeah, it's unclear to me what the differentiation is between taking a theology course and being a theology student. Do you train any chaplains?

Mr. NEARY. We do. Typically chaplaincy requires a master's degree. So the students in our course of study, we don't have a graduate theology program, so typically to qualify for chaplaincy they'd be moving on to seminary, for example, to receive a master's degree.

Mr. SOUDER. In your opinion, would this court ruling say that Washington funds could not be used for chaplaincy.

Mr. NEARY. Oh, certainly.

Mr. SOUDER. We're going to probably pursue this more in the next Congress because this is potentially a huge change. You said you understand that 30 States have similar language?

Mr. NEARY. Yeah, the catch-phrase is these Blaine amendments. As I understand it, the Blaine amendments were really put into State constitutions, and you can see them, if you were to look at a map with the States that have Blaine amendments or Blaine amendment-like language in their constitutions, it's all the western States. As State constitutions were being put into place these Blaine amendments were showing up, and as I understand it, it was really a move in fear of the Catholic church using State money to train clergy. So I understand the problem, or I understand the motivation behind all of it, I suppose, but as I understand it, there are about 30 States that have this sort of Blaine amendment language. In many of those States, it's the same kind of language that's in the Washington State Constitution.

Mr. SOUDER. The big concern here is the slippery slope, which of course is occurring in every other category. There's no reason to believe it won't occur here, although this may be very interesting to sort through whether this is mostly a State's rights ruling or a religious-based ruling. It also may give us some clues as to the whole faith-based program, which is, by the way, going to be court tested. But it's decisions like this that give us a hint of where the court's going.

Mr. NEARY. In my reading of the ruling it was cast very much in the State's rights vein.

Mr. SOUDER. Did Kennedy or O'Connor make any major statements on the ruling?

Mr. NEARY. No.

Mr. SOUDER. They're the two that are undecided.

It's absolutely clear in areas like nursing, that we have these huge shortages around the country. I've said this at a number of hearings, but really the first faith-based funding efforts in the United States outside of the International World Relief area were

with HIV/AIDS, because the only people who initially in the early 1980's would apply for any HUD grants were Christians.

Mr. NEARY. Sure.

Mr. SOUDER. Because other people thought if they caught AIDS they would die, and they would catch it. So the government wasn't asking questions whether it was a faith-based organization, whether they were going to pray with the individual because, quite frankly, nobody else would do it. It is a similar situation with homeless.

Mr. NEARY. Modern day lepers, essentially.

Mr. SOUDER. Yeah. And when you start to expand into categories which have led into drug treatment, then you're now against competition that wants the same clientele. Or when you deal with a poverty program or other programs where there are existing organizations that want to do it or are providing the services, that's where we've really gotten into the faith-based argument. And now it's going backward the other direction into things that historically hadn't been impacted.

But nursing is one of the huge shortages in the United States and all over the world, and if we don't keep faith-based organizations involved, where people come in because of their motivation, it's unclear how we're going to serve the people who have health problems in the United States.

Mr. NEARY. As I try to look into the crystal ball, that's my big concern, the idea of competition for funds. Down the road, as States begin to shrink budgets, my fear is that the faith-based education institutions, in our case, will be the first ones on the chopping block as they're trying to figure out what to do with smaller pools of money.

Mr. SOUDER. OK. It's not too hard to see how this doesn't go from grant to loan, so it's just starting to happen with some tax matters.

Mr. Uomoto. Did I say that correctly? Close?

Mr. UOMOTO. Close.

Mr. SOUDER. I apologize. I'm used to being called "Suder," not Souder, so it happens more than not.

Your organization is part of World Relief International, is that correct?

Mr. UOMOTO. That's correct.

Mr. SOUDER. And most of those efforts are targeted outside the United States. How much is inside the United States?

Mr. UOMOTO. The agency has both an international component and a domestic component. I belong to the domestic side.

Mr. SOUDER. And how much would you say of World Relief is domestic side? 20 percent? Roughly.

Mr. UOMOTO. No, it's a larger percentage, I believe. I believe it's something like 60 percent.

Mr. SOUDER. So it's more domestic-oriented than it is international?

Mr. UOMOTO. But you can—right. That's one thing I will have to check.

Mr. SOUDER. Will you get that information to us?

Mr. UOMOTO. Yes. That will be easier.

Mr. SOUDER. And you said you've been doing this for how long in Seattle?

Mr. UOMOTO. I've been in Seattle with World Relief for 15 years, since 1989.

Mr. SOUDER. And how long has Seattle had a World Relief organization.

Mr. UOMOTO. Since 1979.

Mr. SOUDER. And you said there has always been some government funding involved in the organization?

Mr. UOMOTO. Yes. From the very beginning, the entire Department of State Refugee Resettlement Program has been subcontracting with faith-based organizations. So there are about a dozen what we call "volies," or voluntary agencies, so World Relief is one, Church World Service, Jewish Family Services, Catholic Community Services, Lutheran Refugee Program are all a part of the subcontractors.

Mr. SOUDER. In refugee resettlement, how many nonfaith-based organizations are involved in refugee resettlement in this area?

Mr. UOMOTO. In this area there are, specifically by constitution, I would say one, which would be International Rescue Committee. They brought Einstein from Nazi Germany in the 1930's.

Mr. SOUDER. So most of them are faith-based, is my understanding?

Mr. UOMOTO. Yes.

Mr. SOUDER. Because my impression in my hometown area, we have very, very large relief organizations, and have had a huge and diverse influx of immigrant populations. Almost all that is done is done by Lutheran Social Services, Catholic Social Services, Mennonite Relief, large faith-based organizations, and the government actually contracts to those organizations because they don't have much staff or much language ability to deal with it if they wouldn't work with the faith-based organizations. If suddenly the faith-based organizations were pulled out, what would happen in Seattle?

Mr. UOMOTO. Well, like I said, in Seattle there's really only one nonsectarian organization, International Rescue Committee. Just to give you a comparison, in terms of the actual numbers of persons we resettle, World Relief is the largest in the State by far. Our organization probably resettles this year maybe 900. This is a low year for us. I would say IRC resettles probably 350 or 400 in a year. We can get those figures to you very easily if you're interested.

Mr. SOUDER. So if you did roughly 900 resettlements, if you can provide some of that data to us. But for discussion purposes, because the number doesn't really matter as much, because I'm trying to get ballpark range. But I would like to have the actual numbers for the record. How much of the cost of that resettlement is paid by the Federal Government and how much through foundations, private donations, etc.? Two-thirds to one-third?

Mr. UOMOTO. Of the actual resettlement?

Mr. SOUDER. Yes.

Mr. UOMOTO. Of the actual resettlement, probably upwards of 90 percent, 93 percent.

Mr. SOUDER. Is funded by the government?

Mr. UOMOTO. Funded by the government.

Mr. SOUDER. So an individual——

Mr. UOMOTO. That does include also direct grants to the refugees themselves that are pass-throughs.

Mr. SOUDER. I don't think we've had any testimony on refugee resettlement on any of our hearings yet, so I want to ask a couple of basic questions. If somebody's coming in from Laos, can you kind of walk through the process? What are the costs involved in a refugee's resettlement in that type of case? There's the paperwork processing prior; usually they're somewhere in a refugee camp overseas. So all the paperwork has to be processed in terms of flight arrangements, finding a sponsor here on this side, etc. Once they come here, we have the responsibility from the time they get off the plane and put them with someone to live with, arrange for food, clothing, everything, and then permanent housing, and eventually we need to link them to social services here, the social security, health screening, English As a Second Language programs, etc. And down the road, immigration services, and 5 years down the road naturalization. So that would be the basic path.

Mr. SOUDER. So in the costs related to this Laotian immigrant, a lot of what you just said was staffing cost for World Relief.

Mr. UOMOTO. Yes, that's correct.

Mr. SOUDER. And of your dollars for your staffing cost, how much of that comes from the Federal Government?

Mr. UOMOTO. Oh, I would say probably 90 percent or greater.

Mr. SOUDER. So 90 percent of World Relief's dollars in Seattle are Federal grants to you?

Mr. UOMOTO. Yes.

Mr. SOUDER. To implement?

And then when you place the individuals in housing do they get Federal dollars for that housing, or are you privately placing them through a church, or how are you doing it?

Mr. UOMOTO. No. OK, this does become a little bit complicated because when I am saying over 90 percent, it's true, because that's our basic—the way we understand our finances, but we say public, which includes State and Federal. Now, in this State the Federal Government gives funds, block grant funds, to Department of Social & Health Services, who then would pay—they don't pay for the refugees' rent, but they give them a certain grant amount depending on the size of the family. So yes, I guess that would also be Federal, though it comes from the State. So that portion comes from the Federal Government also. Food stamps, medical, that type of thing.

Mr. SOUDER. That's the connection to social services.

Mr. UOMOTO. Yes.

Mr. SOUDER. Do you have specific churches you work with to place people in homes or in jobs, or dp are you predominantly work with the refugee, to get them here.

Mr. UOMOTO. Well, on any given day, like right now, we would have probably a dozen churches we're working with. But just to give you some sense of interaction, the first year I was at World Relief I had spoken to 50 churches, meaning, please help, please sponsor, please host a refugee family. We don't do that much anymore because the population has shifted, but we interact quite a bit with churches. They are volunteers, they are interns, etc., they are host families.

Mr. SOUDER. Because if 90 percent of your dollars are coming from the Federal Government and then you're connecting to the social service agency, what is the reason that the government wouldn't have their own agency to do this? What are you saving the government by being a private organization?

Mr. UOMOTO. In the beginning of refugee resettlement, after the Southeast Asian War, the government did do this through the military; they took everybody on aircraft carriers, took them to camp Pendleton, trained them for civilian service, and found they didn't do such a great job of it. So they turned around and contracted with the different private national agencies, of which World Relief is one. And so far, as far as I understand it, in terms of the outcomes mandated by the government, they've been very satisfied.

We have a list of outcomes that we're required to produce in terms of did they get temporary housing, did they get permanent housing, did they get a social service number, did they get linked to the Department of Social and Health Services, did they get a grant, how much did they get? So we have to produce reports back to the Department of State, and it's the same for all the voluntary agencies in this program.

Mr. SOUDER. Let me ask about a couple of cases that you referred to. On the prayer with the family that was coming in, would the pastor have prayed with them if they hadn't asked for a prayer?

Mr. UOMOTO. No. He probably wouldn't even have gone to the airport, since he turned out to be a friend of the family. The family requested that he go with them to the airport, etc.

Mr. SOUDER. But basically you don't do any preaching or praying unless an individual asks? And you also said he wasn't a staffer?

Mr. UOMOTO. He wasn't a staffer at this time, no. He was at some point staff of World Relief, but not at this time.

Mr. SOUDER. Is there anything that you do that would be classified as proselytizing?

Mr. UOMOTO. No.

Mr. SOUDER. So the main concern you would have would be hiring practices.

Mr. UOMOTO. Yes.

Mr. SOUDER. Because it's clear, by the way, that you can't proselytize with government dollars.

Mr. UOMOTO. We understand that.

Mr. SOUDER. But many Christian organizations don't, and it's ultimately going to become a big stumbling block in many of the grants administration has given, and in the course they're going to eventually rule that if you're going to have a prayer you're going to have to separate. Now, what's interesting is if an individual asks for it and you provide diversity of prayer, in other words, if's a Jewish individual, a Muslim individual or Buddhist individual, that they have access to that. Otherwise probably that could be arranged separately from the refugee activities and they could say, "Look, why don't we do this later?"

I mean, it doesn't necessarily have to be part of providing the food, but that is a tough concept we're working through. If it's a voucher, then there's more flexibility. If it's a direct grant, that's why I was trying to sort through your funding procedure. If the in-

dividual gets a voucher, then they can take it to a faith-based organization that might have prayer with a meal, but if it's the only provider in the area, or the dominant provider, then we're on different kinds of rules.

We may have some qualifying, additional questions with that, but your organization is unusual here because of the evolution of your interrelationship with the Federal Government.

Do you have anything else you want to add?

Mr. UOMOTO. Perhaps the exploration of the role of the faith community. In other words, we provide all our services to all refugees. We've had, you know, Somali Muslims, Iraqi Muslims, Burmese, Buddhists, etc. We provide them with all the same services. In terms of our staffing, though, we do try to recruit staffing for people who match our vision statement, and to have a faith component in terms of service that is a motivating factor for staff work.

We also work with a large number of church-based groups in terms of volunteers, so they volunteer with us. We have volunteer coordinators, etc. So that's where mainly the faith community comes in, in terms of the multiplication of Federal dollars, the services that they provide. We see that the number of dollars that the government gives us to do actually the work that we're mandated to do is very tight.

So in terms of extra friendships, extracurricular friendships, gifts in kind given to the refugee families, for instance, I had a family at my house a week ago. They just moved out. They're from Armenia, came through Moscow, a family of four. They moved basically to an empty apartment. A church basically furnished it, couches, tables, chairs, etc. So all that gift in kind is really the multiplier factor that we bring to the Federal Government.

Mr. SOUDER. And that's what would be helpful to have a little bit more of a sense of how much that is. If 90 percent of the basic costs come from the Federal Government, I'm trying to figure out how much of the leveraging that is. One argument could be, "Oh, well, why doesn't the Federal Government just do this if they're providing the 90 percent? What are we getting out of it? Would some people not take the pay level that you're offering? Would they not do the extracurricular with it? Would they not line up the churches to give the furniture? What exactly is the added value?" Because the argument here is, if you're not leveraging funds then you can make a pretty fair secular argument that it isn't worth, not from my point of view, but from some, that it isn't worth the dollars. So thank you. If you can provide a little bit more of that information.

Mr. Maislen, you said very openly in your testimony that we may need to go to written questions, but let me see if I understand some of the basics so we can elaborate. It was a little confusing to me, is this a school from preschool to eighth grade? Is that the thrust of it?

Mr. MAISLEN. That's correct.

Mr. SOUDER. And it is to teach Orthodox or beyond Orthodox? Is the teaching itself at the school? Would it be considered an Orthodox school?

Mr. MAISLEN. It is considered an Orthodox school, yes.

Mr. SOUDER. But you said you would have people from all backgrounds from the Jewish community, but they know their kids would be going to an Orthodox school.

Mr. MAISLEN. That is correct.

Mr. SOUDER. And when you say you have teachers who aren't Orthodox, would they presumably be teaching nonreligious courses?

Mr. MAISLEN. That is also correct, yes.

Mr. SOUDER. Because you would have, say, a math teacher wouldn't necessarily be——

Mr. MAISLEN. Right. A math teacher doesn't have to be a rabbi, for example.

Mr. SOUDER. So that's an interesting distinction as we work through. Would you say that, in other types of courses, is a fairly standard position for Orthodox schools, or would most Orthodox schools want all their staff at the school to be Orthodox?

Mr. MAISLEN. No, I think that's a pretty standard position. If you're splitting to secular and then your religious studies, let's say, you'd want the religious component to be taught by people that you feel would be strongest in that area. So for us, we would want to have a rabbi teaching the Torah, whereas in math or in general social studies it can be pretty much anybody that's certified.

Mr. SOUDER. See, that's a little bit different than very conservative Christian organizations or even very conservative Muslim organizations, who view the faith spreading wholistically through each of the studies and wouldn't necessarily have that distinction, which is an interesting question then when they come to deprive you of a grant on your school on FEMA.

Now, you're saying that when the President did his directive, which is an executive order, not a law, right? So unless we codify this in law—is there any effort to codify this?

Ms. MEYER. [Inaudible.]

Mr. SOUDER. Yes, but we don't have a law?

Ms. MEYER. Not a law from Congress, no.

Mr. SOUDER. Because if it's an executive order it doesn't have to be binding to the next administration, because the next administration can just come in with a pen and change the regulation. So we need to look at a permanent change as opposed to a temporary change that requires overturning in the House and the Senate.

Mr. MAISLEN. Right.

Mr. SOUDER. And post the executive order, then what happened? Once the president changed that, were you one of many, or the primary one that called attention to this change? Do you know?

Mr. MAISLEN. I don't understand the question.

Mr. SOUDER. In other words, when the President did his directive on September 12th, my understanding from your testimony is after that point your grant went forward and you're basically going to be able to get back into your school.

Mr. MAISLEN. That's correct. Yes.

Mr. SOUDER. And were you a primary reason they did the directive, or one of a number?

Mr. MAISLEN. The Seattle Hebrew Academy?

Mr. SOUDER. Yes.

Mr. MAISLEN. I think we were primary, yes.

Mr. SOUDER. So you were very aware that when they signed that on December 12th or December 13th you were probably aware of that, or was it something you read about 3 months later? I was trying to sort out whether you were the watershed to finalizing the thing.

Mr. MAISLEN. Yes, I believe that we were.

Mr. SOUDER. And prior to that point, did you know, they ruled you were a faith-based organization and therefore ineligible? Or a nonprofit? I was a little confused when you said are nonprofits not eligible for FEMA?

Mr. MAISLEN. That I'm not so sure about. We're classified as nonprofit.

Mr. SOUDER. Because I understood in your testimony that you implied that you weren't sure whether you were deprived because you were nonprofit.

Mr. MAISLEN. I'm not exactly certain of the exact wording of the Stafford Act, which was what I believe the original denial was based on. It said FEMA's view of the Stafford Act singled out SHA as a not for profit, to be denied assistance. So I think that was the wording in that act.

Mr. SOUDER. OK. Well, we'll get a little bit of a clarification. In today's hearing we've got a number of what I would term legislatively developing things. Most of what we've focused on around the country are more or less the traditional hiring practice questions, inter-relationships at the different types of—should you have 501(c)3's, should you go directly through the church.

Today what's real unusual about this hearing is we have a number of different ideas of where this is heading. We have a couple of organizations that are mostly governments, yours is mostly government, or high percent government funded, working through churches. World Relief is a historic Christian organization, but heavily government funded, but then leverages the dollars through churches and an international arena. We have a case over here of the theology case, which is a brand new, very disturbing trend. The California case, that they weren't able to be here, and a FEMA case that's kind of unusual.

So we wanted to get some of this into the record to say, OK, this is going to be a lot broader than the way we normally just define faith-based. I appreciate your testimony today because yours is a different variation, even in your hiring practices and your mix and your role, and yet you were still deprived.

Mr. MAISLEN. Right.

Mr. SOUDER. Which is an interesting challenge as we look at legislation. Well, thank you.

Mr. MAISLEN. Thank you.

Mr. SOUDER. Is there anything else you'd like to add for the record?

Mr. MAISLEN. No.

Mr. SOUDER. Ms. Esau, yours is very much at the core of the current debate, and I wanted to have some followup questions. I was kind of baffled in one part here of your testimony. SAMHSA's having you conduct trainings in drug abuse treatment?

Ms. ESAU. Capacity-building techniques and best practices for organizations that provide substance abuse and mental health services.

Mr. SOUDER. Would you elaborate a little more?

Ms. ESAU. Sure. What has come to light, sort of across the country, through the whole Faith-Based Initiative is that many of the programs that are doing exceptionally good work on the ground, treating the symptoms, getting to the core root of these problems of substance abuse, mental health problems, addiction, they're awfully good at serving their clients and their folks, but they have huge gaps in their infrastructure and in their business practices, record keeping, evaluation methods. Most of these organizations have very, very little funding. They have a high volume of volunteers that are doing things for them. There's a lack of consistency in their methods of operation.

And so SAMHSA has been fantastic at recognizing the need to help these organizations come up to speed so they cannot only become more efficient with their services, but that they can expand their services, be more effective by improving the way they do business every day. And so We Care Northwest and several other sort of intermediary organizations around the country now have contracts through SAMHSA to help these organizations improve the way they do their business.

Mr. SOUDER. So you're not predominantly working with them on how to do drug treatment; you're working with them on how to structure?

Ms. ESAU. SAMHSA recognizes that the organizations in the church basements, the 12-step programs, those folks are the experts. So we let them do the job that they do best, but if we can, help them develop their systems.

Mr. SOUDER. So are you teaching them how to do tracking, accountability for measurement and success stories, that type of thing?

Ms. ESAU. Yes, plus fundraising, long-range planning, and volunteer management.

Mr. SOUDER. Do you have a component that does accountability measurement, how to do tracking of their cases?

Ms. ESAU. Yes, we do. In fact, I teach a 1-day seminar on evaluation, and we go through the exercise of developing a Logic Model. Most of the small organizations have never even heard that term, and yet most, certainly, Federal grants, State contracts, today almost all private RFPs ask for an evaluation tool. These folks don't have any idea what that is.

Mr. SOUDER. If there's not, let me just make a statement here. If there's not a process of an evaluation tool, or if SAMHSA gives grants to groups that don't do that, they'll probably lose the whole program within 12 months.

So it's very important when you're out in the grassroots—we just did a hearing a few weeks ago with Charlie Curry, who is a good friend of mine and actually went to Huntington College in our district, his family's from there, and he did a lot of this in Pennsylvania when Ridge was Governor, and now heads SAMHSA. And we had him with NIH and ANAMA (phonetic), all the major groups in Washington, and then a lot of the major researchers in the country,

and I'm about to speak again to the national drug treatment people at their national conference.

And what is absolutely clear is that unless the faith-based community gets a better tracking method, this is going to end real fast. And that is one of the most important things to communicate, because it's counter-intuitive to allow the people who are helping on the street. In San Antonio we had Freddie Garcia with Victory Life Scholarship, which is indisputably the most effective, as somebody who's worked this issue for 10 years, effective organization. But they don't do drug treatment. They would say, "We change people's hearts and they become Christians and they're no longer on drugs."

But nobody can argue, including Texas, who tried to shut them down at a couple points, that they aren't the most successful team in the country. They're now down in Peru, in Central America, and around. But it isn't for everybody. That's why you have to have a voucher system, and it's unclear how we work through that mix.

Pastor Rick Warren's church, the Saddleback Church, the Purpose Driven Life people, have a huge program right now in Southern California that has a different mix. And as John Walters at ONDCP works with the drug treatment people, how we do this is going to depend upon the effectiveness of this, but there is no dispute that at least in certain cases there are dramatically different results.

At the same time, it's also true that if it isn't tracked, bottom line, we can't defend giving money to one Federal group that will require all this detail and all this paperwork, and then saying, except churches, and they don't have to have these same standards, they can go wander around, and if somebody feels good—we don't track them, and if a year later they're back over in a Federal program, telling the Federal Government that this church didn't followup, that isn't going to work.

What it will amount to is they need to understand when they touch taxpayers' dollars there's a different accountability. And those of us who have advocated this flexibility aren't going to tolerate it either.

We had a very good testimony in Charlotte, North Carolina, where a long-time developer had worked with a number of organizations in foundation fundraising and in management. It's the biggest rescue operation and turned to three other members of the panelists who were working with different missions and said, "None of you should be head of your organization," and particularly two of them. He said, "You shouldn't be head of your organization. Your heart is to help the people. You need to get somebody to head your organization who will do the legal work, who will do the fundraising and the management and the paperwork." Too often we take the people who have the heart to help, which is different than the administrative skill, and that mixing is what is causing us so many problems right now in faith-based.

So is that a lot what your intermediary organization is trying to address?

Ms. ESAU. Precisely. And if I could draw your attention to my handout. No. 9 on the list there, and I apologize that these sections are not numbered, but No. 9 once you get there is numbered, it's all the way to the back.

For the past couple of years what you were describing has been coming to me on almost a daily basis. I receive phone calls from folks not just in this State, but from all over the country, that say, My church has a great basement organization. How can we take it to the next level? How can we start making ourselves viable for some kind of government partnerships?

This has come to me so often that about a year ago I started writing the outlines for a book. This is an excerpt from my book that will be released in November of this year. It's published by Josey-Bass, and it addresses exactly what you were talking about, how to bridge that gap between the feel-good heart service that we, again, are called to administer, and yet separate out the very important business practices that need to be present in order for those programs to be successful. There isn't a tool like this that exists. There are some excellent resources that have been published by the Hudson Institute, and Dr. Amy Sherman is sort of the leader. I don't know if you're familiar with her name.

Mr. SOUDER. Yeah, she was at a hearing in March.

Ms. ESAU. Yeah, she's really the guru. Dr. Stanley Carlson-Thies has also been here in Seattle three times, in fact, right in this very building, to conduct a seminar for us where I invited State and county government officials to come in and join with faith-based leadership to discuss how we can blend our strengths. Cal was there, and several other people in this room were at the first one. That was 2 years ago now.

And SAMHSA sponsored another one of those trainings here in March, which I hosted for them at the Seattle Center, and we had more than 200 folks attend that. That was strictly grant writing. It was a 2-day seminar on grant writing, and we brought in a tremendous expert in the field, and he gave folks a lot of tools and tips to take away, a lot of good examples of what a successful grant proposal looks like, what not to do. The trainings have been very, very successful and very well attended.

And it's only through those trainings and the relationships that we're building on the grassroots level that I think we're going to see some real successes that we can point to and say, OK, Congressmen, you know, these are the examples. This is the evidence. These programs do work. They need a little help, they need some training, they need to tighten things up a little bit, but they're already doing the work.

And I'd like to also remind you, and maybe Amy Sherman spoke to you about this when she testified, but in 1999 she conducted a survey of 9 States and 204 or 205 faith-based organizations and researched the methods that they used for meeting the needs of the poor in the communities, and she found only 2 cases where—out of more than 200 organizations, 2 cases where an individual that had been receiving service from a faith-based organization had requested to be moved to a secular organization.

And that, of course, was one of the fears early on at the Federal level, was, well, if we assign clients to faith-based organizations, you know, we're going to run up against this proselytization, these—the indoctrination, you know, the prayer that is so scary to so many people. In more than 200 organizations doing service over

a year's time, there were only two individuals that asked to be moved.

Mr. SOUDER. One of the things that the Democrat ranking member of this subcommittee, Mr. Cummings, has given me lots of flexibility to do at these hearings, even when there's not a member present, and it's because I've tried to be real honest and fair, and I need to point out just for the record that's somewhat disputed. In other words, Amy is our best researcher from the perspective that I come from, but I can tell you that is factually probably not correct. In the studies that she did that may be the case, but I know in my own home area of several who have switched, even in some of the programs that I'm intimately familiar with, some people just don't like the faith component and they switch over.

She's our best researcher, but we need a lot more data, because we have very minimal data on our side compared to massive data, particularly people who are defending their current grant size, and that's why we need to have that pressure. I felt compelled to point that out. Otherwise I'm going to have objections that this is too one-sided.

Ms. ESAU. I see. I was only referring to her one study.

Mr. SOUDER. And I believe that she is starting to build a body of research that we can start to compete with, her research is not necessarily undisputed. Although I still think it's very good and argue on her behalf, so don't misstate what I just said.

What I was baffled about is you said your attorney general's office in Washington State isn't participating in the Faith-Based Initiative. In a program like SAMHSA they don't have an opt-out provision, do they?

Ms. ESAU. No.

Mr. SOUDER. So what's happening with that? In other words, if it's Federal dollars they can restrict State dollars, but they can't restrict Federal dollars.

Ms. ESAU. That's the argument that I have raised on a number of occasions. I don't get a whole lot of cooperation or callbacks when I raise that issue.

Mr. SOUDER. I think most programs do blend through, and that's what makes it difficult.

Ms. ESAU. You're right.

Mr. SOUDER. If you can keep us posted on this variable, because this could become a major stumbling block as they move into the drug treatment area. And we may have to make it clear in the clause in the law that says you do not have—in other words, we fought a Civil War over preemption. States do not have a right to preempt Federal law. We are having this battle with so-called medicinal marijuana right now, that this is a very fundamental point that we had over slavery. States cannot say, "We nullify a Federal law." There is nothing in the constitution that allows that.

Now, if it's flexible in the law then a State may be able to do that. We may need to look at the law and see if in the past did we give that decision to the local State, in which case then we have to have the debate on the Federal level whether we want to allow this to happen.

You alluded to a couple of other things, but let me make a couple of comments and then see how you react to this, because you clearly are working with a wide variety of major programs.

I don't believe we're going to be able to sustain the hiring practice clause. And I'm not sure how the Court's going to rule. We will not be able to pass most—I must pick my words carefully here.

I carried the House version of the first welfare reform faith-based, and then all the bills since then until the Faith-Based Initiative, when J.C. Watts took the Republican lead on it and then Roy Blunt. But we have been moving these bills for now probably close to 6 years. Our support has declined each time. The last time, on the president's Faith-Based Initiative, I had introduced basically Congressman Mark Green of Wisconsin—I had to go shopping on the floor to say we were going to study a local waiver if there was a sexual orientation ordinance like was referred to by Mr. Uomoto. And the president did not have the votes to pass the initiative, even in the house. So we had to do that to say we were going to stay at the conference committee, so basically killed the bill.

Because without that waiver many faith-based—I mean, you can do it now. If you don't have any unique statement of faith that impacts your hiring practices of what you do, you're currently eligible. In other words, if you don't have practices of faith you can get the government funds now. So there's no point to have a law when groups have been getting these funds for years if there's not a uniqueness.

Now, in World Relief efforts they hadn't had the same enforcement that they had on the domestic side, and they didn't have the homeless and AIDS. So we're seeing an evolution. But I believe that we're pretty much, from the legislative branch, dead. I mean, it's not even close.

So the administrative branch and the executive branch decided to implement it through executive order, because it didn't really matter which way you started because it's going in the courts. And you heard me allude to Kennedy and O'Connor, because they're undecided. I believe they're going to rule against much of what we've passed, and that they're going to define it tighter. So we've been working to define this more tightly.

So I want to encourage you, as you're working with the different groups, to be very careful how you set this up, and don't give them false promises. My personal opinion is, I've watched as many groups got involved with the Federal Government, and I've kind of moderately switched sides on some of this because I'm afraid the groups are going to be sucked into the government, the government's going to change our laws, and that what I think we should have been focused on is the tax credit side, and the tax deduction side, but I do believe there are going to be training dollars. We already have worked this out with many of the critics of the program, that there are going to be training dollars.

But what we need to look for, and as you work this through, given that I think the administration is committed to trying to expand some of the dollars, but warn your groups of the following: If they take Federal dollars it probably isn't going to hold, and they're going to have to look at hiring practice changes long-term,

so be careful about getting the Federal dollars unless they're willing to make the changes.

Second, set up firewalls from the church to the 501(c)3's and other groups, and also separate parts that are clearly overtly part of the mission versus secondary. We're going to get into these theology discussions. Is it pure theology, is it a theology course, can they set it up like his school? Because we can probably sustain FEMA legislation if they have a separation clearly in a school between theology and non-theology. For some evangelical colleges that will be impossible, or probably Muslim colleges that would be impossible, or schools, but in some areas we can do that. So depending on the type of group, they just need to know what's coming.

But one of the things we need to look for is how to better hook with foundations and how to fight this through with foundations as well, because there are lots of dollars, there's more there than there is in the Federal Government. But I wanted to give a warning to be careful with the dollars because I don't think we're going to—I think right now, from the conservative faith-based perspective we've been advancing the cause, but I think we're starting to pivot. We're going to be playing defense on some of the things we already have, like student loans and buses. We're trying to figure out some areas where we can expand, but we're going to be playing more defense because of the nature that there is some kind of false optimism out at the grassroots about where this is headed. But I'm telling you, as somebody who had to do the vote counting on the floor, that even in the Republican house we weren't close, which means that it's not likely to get more that direction long term.

Do you have any comments on that?

Ms. ESAU. Well, I appreciate your being honest and candid with us, and that's probably the most up-to-date information that any of us have, but I would like you to give us your best guess on vouchers, because as I understand it through HHS, vouchers will allow the client to choose their service provider, and then there would be none of this nonsense. Is that true or not?

Mr. SOUDER. In working through this, we are still working in a bipartisan way, which has now gotten so caught up in the Presidential race, probably nothing much is going to happen until after the next election. And it's winner take all, but even then it's, like, going to be so closely divided in the country that we'll have minimal dramatic changes to the supplemental. But should the leadership in the country change then the whole issue's dead, bottom line.

That as a practical matter, we had worked through a compromise that said that if there were choices, if the constituent had a choice of services, then a voucher could be allowed, but if there wasn't a choice it ought to be dropped. I believe, in my reading, contrary to what some people in the administration are saying, that's the way the Court's going to rule. So if there are several people who provide job training in the area, several people who provide drug treatment in the area, why couldn't an individual have a voucher to choose? But to really move to a rural area, and there's only one drug treatment program in 200 miles, you are not going to be able to sustain

in the Court that the only program there is faith-based, with any religious content. You're just not going to do that.

So I knocked it out of the first administration's faith-based bill, although we have it back in Head Start, and that is that Head Start programs, which are mostly faith-based groups—basically Title VII—that have religious rights of hiring and other things, aren't going to be able to get that in rural areas. I use this example all the time in my hometown of Fort Wayne. One of the biggest apartment complexes in this one section of town, it's half right now Burmese and half Bosnian, and if we had the nutritionsite or the Head Start site be a faith-based organization reflective of the community, it would either be Muslim or Buddhist, but in that area are a good 30 to 40 percent Christians. How would they feel if for their grandmother or mom to go to the nutritionsite or to send their kid to the Head Start site, if it was Muslim or Buddhist? That we're so used to Christianity in the faith-based community, most of them are Christian, and so used to being the majority, that there was not a thought about what happens.

In Seattle there's been a little more thought to that in some sections, but that shows you why there has to be firewalls and why there has to be choice. So I believe vouchers will be allowed in some programs. Welfare reform is our test. We're trying to move the reauthorization through, and there are choices in most areas, in job training, in different things. Drug treatment, I think we can move it. When it comes to Head Start, nutritionsite things, things where people aren't as mobile and won't go a large number of miles, in wide rural areas, I believe you're going to see much more limited applications in future laws, and the Court will definitely rule that direction.

So we're winning. There have been two recent voucher decisions narrowly defined that give flexibility. Here's the layman's way to say it. If you're paying for the computer, that's nonsectarian. If you're paying for the software, that's proselytizing.

Ms. ESAU. Sure.

Mr. SOUDER. So if you're paying for a building, it's similar to what we do, quite frankly, in Planned Parenthood. We can't fund through the Federal Government abortion services, but if Planned Parenthood has a building and on one side they have counseling for birth control that isn't abortion and another side abortion, and it's the same building, part of that rent can be paid, part of the facility, but it can't go directly to the contrary policy of the government on abortion counseling. In other words, fungible money is there in all kinds of things that we do.

And what the faith-based community needs to work through and what your responsibilities are as intermediary organizations are to figure out what those rules are in a revolving and increasingly court changed market.

But I didn't mean to get as much into that, but you all are at the cutting edge of a lot of this, and your organization particularly is one that's working with the government.

Is there anything else you'd like to add?

Ms. ESAU. Yes, three other things. I also wanted to draw you attention to HB 1464, which is Item Nos. 4 and 5, actually, and 6, in this book. This bill was introduced twice, in the most recent leg-

islative session and in the previous one. It failed both times. And what that bill is, you'll read—was designed to do was establish a liaison for faith-based and community grassroots organizations in each of the funding areas of our State social service agency, and there are seven funding areas. And it had absolutely no fiscal implications. It would be taking an existing staff person and assigning them the duty of being the liaison for the community groups and the faith-based groups who wanted to inquire about submitting proposals to the agency. That failed twice because of the hiring practices issue, which is very, very disappointing for us.

Also in the status of faith-based and community initiative in Washington State, which is No. 3, the third common response is that the order violates the anti-discrimination hiring practices. That's the most common response that we get when we try to appeal to any of our State agencies.

But No. 2 is also important, and that's that our State constitution forbids us from issuing money to religious organizations, and as you appropriately brought up, they don't seem to see that by commingling the Federal dollars that—the CDGB funds that come to the State, they are actually violating the charitable choice laws. But just try and get anyone in our State agencies to budge on that, and they shut us down.

I was also informed that our State contracts department does comply, in that they do send out the RFPs to whoever asks them, but they are not obligated to look at them, to read them. In fact, I was told by one of the lawyers in the contract department that they very often, if it's a new organization that they've never heard of, they'll just file it in the circular file because they're not interested in developing new partnerships or new contracts with outside organizations. They already have things working the way they like it, and that's the way that they're going to remain. So that's a very—we've got such a bottleneck here in this State. I know some States are a little more open, but this State has not been.

There are lots of statistics in Item 10, which talks about some of the budget problems that we've had in this State. You can look at that at your leisure. And then, well, that's about all. I don't want to give you too much.

Mr. SOUDER. Well, thank you. One thing I would encourage you, is to understand how different each of the States are and what the constitutional historic restrictions are and the difficulties of working through that. In addition to whatever you can do to try to change and follow through those laws, is to look at how they can build and supplement within that. For example, if you had faith-based coordinators not whose primary responsibility was to put the faith-based groups in competition, but look at how they might be added to it, then you have an effect.

Because part of what happened in Indiana with 16 years of Democratic Governors, who wouldn't necessarily have been the first to jump out on the faith-based, but in fact have—though I'm a Republican backing the opponent to the government—got an A+ in faith-based in one of the three top spaces in faith-based initiatives. And it's because of budget pressures. We have a constitutional provision that says you can't have a deficit, so every Governor is scrambling to figure out, what am I doing with all these probation

officers? They went from 60 kids to 600 kids. I don't have enough for mental health, I don't have enough for prisons, I don't know what to do with this and that.

So they went to the faith-based community and said, you've got to help us. Instead of looking at it as though they're competing for grants, then it's how to leverage. But the fact is, the church mission isn't just to try to get government funds. The church mission is to try to help the people, and if you can get alongside them, that may prove to be a more fruitful process than banging your head up against a constitutional provision, which now the Supreme Court has in effect upheld, at least as it applies to one category.

That suggests to me problems, as you're moving ahead with saying we want part of the grant, because now you have a precedent, one of the court cases, depending on how and where they do that, but look at it as how you do the additive. Because the goal here is to serve the poor and help the people who are hurting as part of the works manifestation of faith as Christians, and we have to figure out how to do this in different areas. And you have raised some challenges here in Washington State that I haven't seen.

If any of you want to submit anything else for the record or any other comments you can. I first appreciate your willingness to come today and your willingness to work in the area, and if you can express to the people who work with you on a daily basis that our belief, and really this is a bipartisan belief, that without the different faith communities in this country I don't know how we'd meet the social needs of our Nation.

Thank you very much. We'll take a brief recess here so that the second panel can come forward.

[Recess.]

Mr. SOUDER. The subcommittee's back in order. As you heard earlier, we swear in all our witnesses.

[Witnesses sworn.]

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

Thank you for your patience as I went through all my questions in the first panel. Go ahead and sit down. Pastor Haskins needs to sit down because I feel really small when you're standing up.

I thank you all for coming. We're going to start with Pastor Harvey Drake, executive director of the Emerald City Outreach Ministry. Is this your place we're at here?

Mr. DRAKE. Yes, that's true.

Mr. SOUDER. I look forward to hearing your testimony.

STATEMENTS OF HARVEY DRAKE, EXECUTIVE DIRECTOR, EMERALD CITY OUTREACH MINISTRY, SEATTLE, WA; PASTOR GREGG ALEX, DIRECTOR, EXECUTIVE DIRECTOR, THE MATT TALBOT CENTER, SEATTLE, WA; PASTOR DOUG WHEELER, ZION PREPARATORY ACADEMY, SEATTLE, WA; AND PASTOR AARON HASKINS, EXECUTIVE DIRECTOR, COALITION FOR COMMUNITY DEVELOPMENT AND RENEWAL, SEATTLE, WA

Mr. DRAKE. OK. Thank you. First of all, thanks for the opportunity to be here to make our voices heard relative to the issue of faith-based organizations and the provision of community services. As stated, I am Harvey Drake, founder and president of Emerald

City Outreach Ministries, and we are a non-profit community development corporation. I also serve as the senior pastor of Emerald City Bible Fellowship, both of which are located right here in Seattle's Rainier Valley.

We began ECOM, as we referred to it, in 1987, and our purpose is very simple; it was to address issues plaguing families in the core of our city. And thus our vision is a simple one, is to be a model of what Christian community development is all about and how it can be done at a given location, because one of the uniquenesses of our organization is that we encourage people to live in the community that we serve; if they are outside, to relocate into the community and thus begin to address issues based on the felt needs of this community, not on some perception that they had from the outside.

Our vision is simple, and that's building community one family at a time. We believe that the best way to build community is to build families, and so that's what we try and do. Because no one organization can effectively address the multiplicity of issues plaguing families in the Rainier Valley, we have elected to focus our attention on three primary areas: Education, leadership development and economic development.

The overriding value of that kind of governs what we do and who we are, is one that we believe that development is better than rescue. There's always a need to help people in times of crises, but we believe that long-term, lasting, genuine change happens simply by helping people develop their capacity and the skills that they need to bring about change for themselves, not just doing things for them. So that really helps us.

I've already mentioned that we are a grassroots organization and we are community based. The focus for us became the entire family a few years back, because in our early years we did a lot of work with youth, but we realized that greater change happens when moms and dads, and aunts and uncles, and grandmas and grandpas change as well. And we don't have time in this 5 minutes that I have to illustrate why that's important, but I will simply say that I've had the privilege of working with young men, particularly over the past 25 years, and what we've discovered is trying to help them gain some new insight about living, about education, about family, about fatherhood, etc., would in many cases be trumped by what they saw at home, which was very different. And so it became important to us, or obvious to us that it was necessary to really begin to look at the entire family unit, so that's how we go about our work.

So with the time allotted, let me just simply kind of outline some of the things that we've been engaged in in our brief 17-year history. If I were to take them one at a time in terms of education, one of the things that we've always tried to do is to realize that in this community, and it's a proven fact based on statistics that the Gates Foundation came up with and our local county of King here, is that 48 percent of all African American young men that enter the ninth grade don't make it to twelfth grade graduation. 40 to 70 percent of Hispanics that enter that grade don't make it.

And because of that troubling fact we have been committed to supplemental education, and so we've done academic mentoring

programs, others would call them tutoring programs, our entire existence. We've instituted, probably some 10 years ago, a summer school project that is 6 weeks in length, and addresses students who are scholars in grades K through eight, and we will probably have—with the exception of this summer because of some budget limitations, we have had in excess of 200 students in each of those summers working on academics as well as being engaged in some life enrichment projects.

Computer training has been a big part of what we've done as well, realizing that there is still a pretty huge digital divide, regardless of what some of our local radio personalities want to purport. And so it has become incumbent upon us as an organization, particularly focused on people of color, and specifically with the African American family, that we ensure that families have access to technology.

In leadership we've employed a number of high school students, starting with their sophomore year, to give them practical experience in terms of work, helping them to develop some good work ethic, and we've also, in addition to paying them a weekly stipend, given them the opportunity to earn college scholarships, although we cannot pay for kids' full tuition, but we have encouraged them to move on to education, and have thus given them the opportunity to earn money.

And so we've also had a staff person in the past, we don't have it currently, who focused solely on helping kids understand what they needed to get in and out of high school, get college applications filed and prepared, to get also grants and financial aid in order as well. Because we were committed to seeing that every family in our neighborhood or community understand that secondary education is not an option, it's a must. And so that's where we started. So we've been working with young people over that time.

There are a number of other things—does that red light mean something? I didn't get that explanation earlier.

Ms. MEYER. It shows the 5 minutes are up.

Mr. DRAKE. What?

Mr. SOUDER. But you can keep going.

Mr. DRAKE. But I can keep going.

Mr. SOUDER. We'll be pretty flexible with it.

Mr. DRAKE. I have just begun. Of course, I'll give you a copy of all this so you can enter it into the record.

But just to say, in terms of leadership, what that looks like for us in terms of the whole family is that there are kids that we're trying to help academically.

In terms of the parents, what we're saying to parents is that while you may not be able to go back to school full time, is there something that you can do to improve your capacity? Maybe it's taking a class, maybe it's going to a voc-tech school somewhere, do something that encourages you, and then helping them to understand how valuable it is for them to be engaged in their own child's education. We are trying to help them realize that they are the first level educator for their children, and that we always invite the school system in to participate in that process, not in reverse.

In terms of economic development, if you were to take a drive down this main thoroughfare, which is Rainier Avenue, you will

discover that the development has begun in the north finally in the last 5 years or so, they've started bringing some commerce in the area, but the south end where we are now is the least developed area. And so we believe as a faith-based organization that we must help lead that development and that change, and so we work hard with the community groups that exist, both faith-based and secular, to talk about ways that we can encourage businesses to come in, but even more so, looking at ways that we can bring businesses to this community as well by developing them in partnership with others.

And there's not an awful lot here for families to do outside of some of the public park department activities, and so we want to see that changed.

But the more important aspect of economic development from our vantage point is that we really help families understand money: How it works, how to make it, how to save it, how to grow it, and that's still a deficit in the lives of many families that we have opportunity to work with. And so we want to see that changed.

And one of the ideas that we have that's on the table now—our building is in the permitting stage—is to, when we build a new facility here, is to allow a number of families to become small investors in that property so that the nonprofit does not own everything in and of itself, but rather that they give families an opportunity to see how investing a small amount of money in a project could be leveraged into more. Because the biggest factor that we are trying to address now is the transferrable wealth issue in America, because in some studies they will say that the income levels are getting closer between people of color and whites. Well, that's debatable as well. But the biggest factor in determining what happens futuristically is who has what to pass on to future generations. And so from our vantage point it becomes incumbent upon us to look for ways to really address that issue.

So I guess there's more that could be said, but I think I'll halt there and let others have an opportunity to say something. I just want to leave with this statement, and that is, myself along with others here at this table and in this community are very committed to seeing the church community and the faith-based community engaged in a way that adds value to what happens, and not subtracts from that. And my biggest hope is that those in governmental agencies will begin to see us as allies and not enemies, as they have in the past. Thank you.

Mr. SOUDER. Thank you.

[The prepared statement of Mr. Drake follows:]

ECOM

"Building Our Community One Family At A Time"
Established 1987

Ministry Brief
Revised 4.04

ECOM

Emerald City Outreach Ministries
7728 Rainier Avenue South, Seattle, WA 98118 (206) 722-2052, www.ecomseattle.org

Vision	**To be the premiere model of effective Christian Community Development**
Mission	***Building Our Community One Family At A Time***
Values	1. Racial Reconciliation *(Ephesians 2:4)* 2. Development and Leadership (Our Rescue) *(2Tim 2)* 3. Relevant and effective ministry *(1Cor 10:31, Col 3:17)* 4. Teamwork and Accountability to the whole *(1Cor12:12)*
Philosophy	Whole Family Focus
Rationale	Parent Engagement = Family Development = Community Development
Areas of Focus	Education, Leadership and Economic Development
Education Outcomes	1. Pursuing post-secondary opportunities is the norm for any given person in our community 2. Post-graduate studies are more common for our college graduations
Leadership Outcomes	1. Families who move up are giving back to their community in tangible ways 2. Young people and adults become more socially engaged, taking on leadership roles on major issues that affect our community, our city, our region and our world 3. Families become politically engaged, resisting apathy and cynicism, and becoming participants (not just critics) in key civic institutions
Economic Development Outcomes	1. Increased financial growth and management skills for families 2. Community wide investment in neighborhood enterprises 3. The attraction of further economic investment to the Rainier Valley 4. Financial sustainability of ECOM via business-related revenue streams
Administration Staff	President - Harvey Drake Executive Director - Gregory Davis Staff Accountant - Molly McCormick-Huentelman Development Specialist - Helen Ono Building Supervisor - Ron McCray

ECOM

Youth For Educational Success (YES)

7728 Rainier Ave South, Seattle, WA 98118, (206) 722-2052

Goal (What success looks like)	To serve the academic needs of primarily middle school youth within Rainier Valley
Activities (How Success is to be accomplished)	1. One on one academic coaching. 2. Clubs (Enrichment) – Math, Writing, Science, Art, WASL etc. *Focus on basic skills, homework completion and subject matter mastery according to grade level standards* 3. Activities Night 4. Parent Seminars
Objectives – Qualitative (Measurement tools)	1. 80% of youth, will surpass grade level standards in subject coached (GPA) 2. 100% of youth will state an increased awareness of post-secondary education as a reality for them (Survey) 3. 90% of youth will state an enhanced sense of hope (Survey) 4. Family involvement will increase throughout the year (Contact hours) 5. School relations will be outstanding (Survey)
Objectives – Quantitative (Measurement tools)	Serve 25 middle schoolers and their families (Monthly and Annual report)
Standard Elements	1. Christ Centered 2. Sustainable 3. Impacting All Ages 4. Volunteer Oriented
Logistics	1. Hours – 7:00 p.m. – 8:30 p.m. 2. Academic support – Tuesday, Quarterly 3. Enrichment support - Thursday 4. Activity Nights - Generally once per month 5. Parent Seminars – Quarterly 6. Support services – as needed
Staff	YES Coordinator - Katrina Cathcart Americorp Volunteer - Katrina Henry
Funding Sources	ECOM General Fund

ECOM

Early Childhood Development Program (ECECDC) @ New Holly

7054 32nd Avenue South Suite 101, Seattle, WA 98118, (206) 722-8940

Goal (What success looks like)	1. To provide an educational environment while providing quality childcare that ensures kindergarten readiness 2. To enhance school progress of students and provide resources for the entire families
Activities (How success is to be accomplished)	1. All day Childcare 2. Kindergarten readiness 3. Academic Support 4. Enrichment 5. Before and After school Program (B/AS) only – Homework assistance, Tutoring 6. Parent Volunteering – Advisory Group, Classroom Support 7. Intergenerational activities
Objectives – Qualitative (Measurement tools)	1. 100% of Before and After School children will state an increased awareness of college as a reality for them (Survey) 2. 90% of Preschool children will be kindergarten ready by age 4 ½ (Assessment) 3. 100% of Toddlers will attain appropriate social skills (Assessment) 4. 100% of youth will state an enhanced sense of hope (Survey) 5. Family involvement will increase throughout the year (Contact hours) 6. Accreditation pursued
Objectives – Quantitative (Measurement tools)	Serve 60 children ages 13 months to 12 years old and their families (Monthly and Annual report)
Standard Elements	1. Christ Centered 2. Sustainable 3. Impacting All Ages 4. Volunteer Oriented
Logistics	1. Center Hours – 6am –6pm 2. Academic support - daily 3. Enrichment – 1/week. 4. Parent Meetings – Once per month 5. Support services – as needed 6. Publications: Parent Handbook, annual
Staff	Administrative Supervisor - Juanita Arfi, Teachers - Asha Jama, Tsehay Tedla, Samara West, Halimo Halane, Dao Ngoc, Ruby Wilson, Brian Buchanan Cook - Miyon Richardson
Funding Sources	Social Venture Partners, State of Washington DSHS and OSPI, City of Seattle DHS, Private Pay Families

ECOM

Servant Leadership Associate Program (SLAP)

7728 Rainier Ave South, Seattle, WA 98118, (206) 722-2052

Goal (What success looks like)	To foster interest and skills in leadership through youth and community building projects
Activities (How Success is to be accomplished)	1.Heart and Soul Productions (HSP) – bible based, all teen performing arts group; 2. Internships – Supporting elementary/middle school youth in academic and enrichment endeavors via Summer Academy
Objectives – Qualitative (Measurement tools)	1. 80% of youth, will connect with and develop long term (healthy and nurturing relationships with adult mentors and a positive peer community) 2. 100% of youth will state an increased awareness of post-secondary education as a reality for them (Survey) 3. 90% of youth will state an enhanced sense of hope (Survey) 4. Family involvement will increase throughout the year (Contact hours) 5. School relations will be outstanding (Survey)
Objectives – Quantitative (Measurement tools)	Serve 30 teens (14-19 years of age) and their families (Monthly and Annual report)
Standard Elements	1. Christ Centered 2. Sustainable 3. Impacting All Ages 4. Volunteer Oriented
Logistics	1. Hours: HSP- Rehearsals Saturdays 12:00 – 3:00 , Productions as scheduled; PFL- Winter, Spring, Fall; Summer Academy-June-August
Staff	Volunteer HSP Producer - Michelle Lang, HSP Assistant - Jermiral Jackson, Summer Academy Director -Tracy Wells,
Funding Sources	HSP: Seattle Presbytery Internships: Various grants, individual donors and churches

ECOM

StairStep Technology Center

7728 Rainier Avenue South, Seattle, WA 98118, (206) 722.2052

Goal (What success looks like)	To equip Rainier Valley residents of all ages with the technology skill they need to succeed academically and professionally in an increasingly technology driven world.
Activities (How success is to be accomplished)	1. Computer Training: email, Word, Excel, Internet, etc. 2. Technology Awareness Advocacy: Family Technology Day, CTC.Net Leadership Development Institute 3. Intergenerational activities
Objectives – Qualitative (Measurement tools)	1. Maximize use of the compute lab by making it available for drop-in use through daily and weekly classes on an ongoing basis, Monday – Saturday, 60 hours per week. 2. Target low-income and special populations – specifically school age children/youth, parents parents of these children/youth, individuals recovering from substance abuse and ESL populations. 3. Maintain and support computer lab with full time person and a pool of well trained volunteers. 4. 100% of participants will state an enhanced sense of hope.
Objectives – Quantitative (Measurement tools)	Serve 100 individuals per year (Monthly and Annual report)
Standard Elements	1. Christ Centered 2. Sustainable 3. Impacting All Ages 4. Volunteer Oriented
Logistics	1. M, W: 1-3:30 pm; T, Th: 6-8:30 p.m.
Staff	Information Tech Supervisor - Katrina Cathcart
Funding Sources	ECOM General Fund – Individual donors and churches

Bridges Counseling Center

7728 Rainier Avenue South, Seattle, WA 98118, (206) 722.2052

Goal (What success looks like)	To relieve the suffering experienced through life's difficulties and enhance the quality of life and relationships for individuals, couples and families.
Activities (How success is to be accomplished)	1. Psychological Services through a whole person perspective and Christian world-view: -Couples Therapy, Family Therapy, ADHD Testing, Parenting issues, Relationship issues etc.
Objectives – Qualitative (Measurement tools)	1. Serve the diverse community of the Rainier Valley 2. Provide access to quality mental health care 3. 100% of participants will state an enhanced sense of hope.
Objectives – Quantitative (Measurement tools)	Serves 100 individuals per year (Monthly and Annual report)
Standard Elements	1. Christ Centered 2. Sustainable 3. Impacting All Ages 4. Volunteer Oriented
Logistics	1. M, W: 1-3:30 pm; T, Th: 6-8:30 p.m.
Staff	Anchor Therapist - Dr. Roland Hairston, Seattle Pacific University Therapist in Training - Graduate Level Psychology Students
Funding Sources	Private Pay Families via sliding fee scale, In-kind contributions of facilities via ECOM

ECOM

Summer Academy

7728 Rainier Avenue South, Seattle, WA 98118, (206) 722.2052

Historical Locations: African American Academy, Emerson Elementary School

Goal (What success looks like)	Developing community based leadership through academic enhancement and enrichment activities
Activities (How Success is to be accomplished)	1. Morning academic instruction with Certified Teachers 2. Afternoon social skill building and recreational activities 3. A one week spiritual camp experience for Middle School participants 4. USDA approved breakfast, lunch and snack 5. Family Life Seminars for parents and older
Objectives – Qualitative (Measurement tools)	1. 80% of youth will increase their interest and ability in academic subjects (GPA) 2. 100% of youth will state an increased awareness of college as a reality for them (Survey) 3. 90% of youth will state an enhanced sense of hope (Survey)
Objectives – Quantitative (Measurement tools)	Serve 120 Scholars, K-8 grade, 60 adults (Monthly and Annual report)
Standard Elements	1. Christ Centered 2. Sustainable 3. Impacting All Ages 4. Voluntee Oriented
Logistics	1. Hours – 8pm to 3pm, M-Thu 2. Academic support - daily 3. Enrichment – daily.
Staff	Site Director - Tracie Wells Program Assistant - Carlene Danner
Funding Sources	Individual Donors, various grants, Churches, Private Pay Families, City of Seattle Summer Sack Lunch program

ECOM

African American Academy Unity Learning Center
8311 Beacon Avenue South, Seattle, WA 98118, (206) 252-6655

Goal (What success looks like)	**Students and families with a strong foundation for sustainable self-esteem and interest (enthusiasm and confidence) in Education that supports improvement, achievement and advancement**
Activities (How success is to be accomplished)	1. Academic Support – Homework assistance 2. Enrichment – Math, Writing, Science, Art, Watoto Guild, Home and Family Life, Older sibling and Adult offerings 3. Village Meeting 4. Harambee Assembly 5. Family Meal 6. Family Night 7. Publications 8. Support Services - Tutoring, counseling, community resources, Parent Seminars etc.
Objectives- Qualitative (Measurement tools)	1. 80% of youth, through club interaction, will increase their interest and ability in respective subjects the club is focusing on (GPA) 2. 100% of youth will state an increased awareness of college as a reality for them (Survey) 3. 90% of youth will state an enhanced sense of hope (Survey) 4. 100% of you in need of support services will receive them (Case notes)
Objectives – Quantitative (Measurement tools)	Enrollment capacity TBD (Monthly and Annual report)
Standard Elements	1. Biblical/Scriptural Foundation 2. Family Enrichment and Involvement 3. Cultural/Historical Reinforcement (Rite of Passage Framework) 4. Technology utilization as a means to an end 5. Connect activity to real life experiences 6. Accreditation pursued
Logistics	1. Center Hours – 3pm to 6pm, M-Th. 2. Special Events 6pm-8: 30pm e.g., Parent Workshops, Adult Seminars, 4. Academic support - daily 5. Enrichment – 2/week. Youth rotate through them on a quarterly basis. Demonstrations are Quarterly
Stakeholders	Principal – Medger Wells Building Personnel – Dr. Williams, A. Drake, B. Butler Seattle Public Schools – Sara Tenny-Espinosa COS – Jerry DeGrieck PTA, Community Providers, FOAAA

1. Organizational Description

Emerald City Outreach Ministries (ECOM) is a non-profit, community development organization located in Seattle's Rainier Valley. The Reverend Harvey Drake Jr., a highly respected African-American pastor and community leader, is the Founder and President of ECOM and has provided visionary leadership since the organization's inception in June of 1987.

ECOM is governed by a community oriented Board of Directors, meaning that the majority of ECOM's Board members are residents of the local community and are invested in the well-being of their neighbors. This provides a unique perspective on the organization's mission and lends authenticity and integrity to the meaning of "community based" organization. Most of the professional staff members are also local residents and therefore uniquely committed to the south-end community and their neighbors who live there. ECOM's mission is to "connect families to hope" to help the people of our lesser-advantaged communities to take hold of the power in their lives to move forward with purpose and to pursue a future with hope. Over the past 15 years of the organization's existence ECOM has served thousands of children, youth and families through the provision of multiple services designed to address the diverse and complex challenges of inner-city life. Fifteen years ago ECOM's start-up operating budget was approximately $62,000. Today ECOM is a $1.2 million social enterprise corporation. Over eighty percent of ECOM's resources are dedicated to direct services in our neighborhoods. That's a substantial investment in our community.

We believe that we are effectively engaged in issues and efforts that are important to the broader community. The onset of Welfare Reform has placed growing stress on the existing supportive structures of our community. As demand for our interventions continue to grow, we believe that we will need to broaden the types and sources of investment in order to more adequately carry on the work.

Tag Line
Growing Hope, Building Dreams

Agency Vision
To be the premiere model of effective Christian community development

Agency Mission
Building Our Community One Family At A Time

We believe that all people should have the power in their lives to move forward with purpose and pursue a future with hope. Therefore, Emerald City Outreach Ministries is engaged in the spiritual, social, and economic development of the Rainier Valley community with specific focus on serving the African American family through; effective outreach, developing indigenous servant leadership, promoting excellence in education, and creating sustainable economic opportunities.

Values
Relevance and effectiveness of ministry
Development and leadership "not rescue"
Teamwork and accountability to the whole
3 R's - Racial Reconciliation, Relocation and Redistribution

Philosophy
Whole family focus with emphasis on Education, Economic Development and Leadership and with services initiated through a school base

Goals
Educational program goal is to equip students and families with a strong foundation for sustainable self-esteem and interest (enthusiasm and confidence) in education that supports improvement, achievement and advancement. Overall outcomes include post-secondary opportunities as the norm, post-graduate studies as more common and an enhanced sense of hope.

Economic Development program goal is to equip students and families with a strong foundation for sustainable self-esteem and interest (enthusiasm and confidence) in economic development that supports improvement, achievement and advancement. Overall outcomes include increased financial growth and management skills for families, community wide investment in neighborhood enterprises, attracting further economic investment to the Rainier Valley and financial sustainability of ECOM via business related revenue streams.

Leadership program goals are to equip students and families with a strong foundation for sustainable self-esteem and interest (enthusiasm and confidence) in leadership that supports improvement, achievement and advancement. Leadership outcomes include helping families who "move up" give back to their community in tangible ways; young people and adults become more socially engage, taking leadership roles on major issues that affect our community, our city, our region and our world; families become more politically engaged, resisting apathy or cynicism, and becoming participants (not just critics) in key civic institutions.

Agency Objectives
1. Effective outreach — establish a strategic presence and provide high quality life-centered programs which assist children, youth arid their families to discover the authenticity and relevance of Jesus Christ and the local Christian church.
2. Developing community leadership — motivate and equip individuals for a life of leadership through service, providing the inspiration and training that encourages their presence and their sustained personal investment in the welfare of the community.

3. Promoting excellence in education — mobilize effective educational resources and address the individual and institutional barriers to educational achievement.
4. Creating sustainable economic opportunity — provide assistance and direction in acquiring gainful employment, foster entrepreneurism, and create/facilitate opportunities for capital accumulation.

Education Programming
Emerald City Early Childhood Development Center (ECECDC) at New Holly Campus of Learners. ECECDC serves two to five years olds with a goal to have the children kindergarten ready by age 41/2. There is also a School Age program serving youth five to twelve years old with a goal of equipping them to meet or exceed standards on State of Washington Assessment Tests. Direct services for school age youth include academic support such as homework and tutoring. All ages receive enrichment support including math, reading, writing, science, art, health, nutrition, music and recreation. Family support is provided to all including counseling and basic needs. 60 families are served annually.

Umoja Learning Center at African American Academy. The Umoja Learning Center is an after school program which works in partnership with the teachers, administrators, parents and Friends of AAA to provide academic support in the form of homework group and tutoring. Weekly family meal/community gathering time, parent workshops and quarterly Family Nights are also provided. Adult seminars are offered that focus on education and financial management topics. Over 250 families are served through the school year.

Youth For Educational Success (YES) is a one on one academic coaching program serving middle school youth. The focus is on basic skills, homework completion and subject matter mastery according to grade level standards. 25 youth and volunteers are served through the school year.

Summer Academy is an academic retention summer camp serving grades 1-8. High School and college students work as interns in support of 1-8-grade students. Certified Teachers are hired to provide instructions in math and writing in the morning. The interns lead recreation, life enrichment and field trip activities in the afternoon. 160 families are served through the summer.

Economic Development

A Property Development Program which is a three-acre, four phased project we call "Building the Dream". The dream refers not to ECOM's dream of building buildings, but to our mission of equipping families in the Rainier Valley to see their hopes and dreams come true. The campus includes the Community Impact Center, which opened in the Fall of 1999. This 15,000 square foot building houses ECOM's programs and administrative offices, as well as our StairStep Technology Center and Bridges Counseling office. The upstairs auditorium is home to Emerald City Bible Fellow Church and a gathering place for community events. Phase II is a 3 story - 19,000 square foot Enterprise Center. The bottom floor will be designed for retail and the second and third floors for office space. A unique element of this phase is that it will serve as a vehicle for community wide investment. Neighborhood families will participate as small investors. This is a strategy to finance 20% of the Center's capital cost. Phase III of the Dream is a Family Recreation Center which will house a roller skating rink, pro shop, café and main stage. Phase IV was formally planned to be an education facility. It is now being looked at as an assisted living facility that will provide affordable housing for seniors. Monthly fees for the 97 units include daily meals, bathing and dressing assistance, weekly housing keeping and linens, spa and exercise equipment usage.

Financial Management Seminars and classes are offered to families in age appropriate fashion. Activities include investment clubs, entrepreneur clubs and economic 101 clubs. Advocacy seminars are offered in home ownership, debt reduction and cooperative investments. 50 families are targeted for these services

StairStep Technology Center is a testament to the truth that personal development through learning is a life-long endeavor. ECOM's StairStep Technology Center is a 14-station computer lab that is networked and Internet connected. It provides access to the world of computers through a wide array of computer training courses for adults and children. It has been noted that in the emerging economy a person's access to and acquired abilities on the computer will be the singular defining characteristic determining the person's economic well being. Our community must not be left behind, therefore ECOM's StairStep Technology Center is an important instrument in promoting family welfare both personally and economically.

Community Impact Center (CIC) is one of the strategies ECOM is utilizing to create financial sustainability via business related revenue streams. The 15,000 square foot building is available for rental by neighborhood residents as well as the private, public and community based sector. CIC's 415 person capacity auditorium is flexible enough to stage performing art productions, wedding anniversaries and conferences. The auditorium has the ability to be set up into 5 smaller breakout rooms. A full service kitchen also supports it. The first floor has 3 meeting rooms and a computer lab available for rental.

Mr. SOUDER. Next, Pastor Gregg Alex, executive director of the Matt Talbot Center.

Pastor ALEX. Good morning, sir. My name is Gregg Alex, and I am the Founder and the Director of the Matt Talbot Center.

We are a free comprehensive clinical State standard treatment program in downtown Seattle, started 19 years ago. We're in our 20th year. We're totally private funded. We have been totally funded. We provide clinical services for going on 20 years with total private funding. We have just completed housing that was built with State—with Federal tax credit, State housing trust funds, etc., but a separate issue as such, but I'm speaking more in line with our treatment program, and that's part of it, that's part of the comprehensive service we're able to provide.

What our desire was, was to provide a seamless garment, a from womb to tomb, from the time they walk in the door, treatment on demand. In the clinical field it's pretty well been established that the real answer is one that is not either politically expedient or affordable, which is treatment on demand, to—instead of a 2, 4, 6 weeks pre-entry process for a person to get into treatment, where we lose a lot of people who by definition of the disease cannot be compliant, never make it to the point of receiving the service. And when they walk in our door it's free. It is immediate. The process begins.

We utilize some other services, such as from the State, detox, which we don't run a clinical operation. We access detox. We also try and equip other churches and organizations with what we've learned in these now 19 years, and we just we put on an annual addictions conference.

I sit on some committees and do some committee work for SAMHSA in D.C., and am engaged in writing some of the handbooks with them on the trends. As you know, the personal physical health costs of flying back and forth to the east coast to do this, but we're trying to spread that information and do some training with other folks about this.

What we understood is that an addict, a homeless person, a person who has mental illness, these issues are so intricately bound and wound together, woven together, that as part of the fabric of addressing this dysfunction you've got to address all three levels of that.

I also need to go on record and say that the very system that's asking us to now solve the problem was part of creating the problem, meaning the elimination of SROs, the thousands of units in the city of Seattle, and mirrored throughout the country, low income housing that was privately owned, unsubsidized, it was eliminated to make way for condominiums, business developments in downtown areas, literally eliminated, and created homelessness by its development. The lack of adequate sufficient replacement for that housing drove people to the streets, who at least had a place to stay.

Then to self-medicate they began what had been perhaps a substance use and a substance abuse problem became a chemical dependency problem because they were self-medicating their depression, their homelessness, their inability to cope with living in shelters, which suddenly we were all in the business of. We saw the

Federal Government fund excessively, not a solution, but a Band-Aid to homelessness, which was the shelters. And believe me, there's a need for it in this system, but the ultimate goal cannot be people being warehoused for 5, 10, 15, 20 years. To sleep night after night, and year after year, and in some cases even decade after decade next to people who are mental—who are now beginning to be depressed secondary to the substance they use, if not just the living conditions, or the circumstances that drove them to the streets.

This is what we're trying to deal with. There's only one answer. There's only one answer to this, and I say this as a professional opinion. I'm both a chemical dependency counselor—you know, this isn't just from theology study, but this is from—that demands that we meet the need of a person. But the chemical dependency understanding makes it very clear to me that we've got to offer treatment on demand. Anything short of that is a Band-Aid.

Not only did we eliminate in this area, in this city, the SRO's, but we also eliminated numerous beds in treatment. We wiped out over 200 beds in what's known as Cedar Hills in this State, and the tradeoffs become the issues of public safety. So now in the interest of public safety we cut budgets to enhance police services, but we've created a greater need for police service on the local streets because we've now not given people a place to go to get well, when they're interested in getting well.

You know, I'm sorry there's not enough time to talk about this. But this is what we're faced with, this is what I see walk into my door day after day. I have churches that refer people to us. We're trying to equip churches so they can do this work. In this community, right here in this building, I know that Pastor Drake has people that walk in all the time that are looking for help. They walk in the doors of our churches.

In the African American community the church has been always the source of the answer. People have trusted the church. They've walked in, the families that have been hit with the devastation. There's been nothing we've ever seen that has hit this community quite like crack cocaine when it hit the streets, and now we're starting to see a residual effect in the AIDS epidemic, which we haven't even begun to see the full face of yet. And yet we're seeing this on the streets. We're not looking for Federal funds. We'll continue to do what we do, at least as of now, our ministry downtown.

But if that funding is not increased so that those people can get the help on demand, not through some system, when they're clinically incapable of being compliant with appointments 2, 3, 4 weeks out, when they don't even have a place to lay their head, they don't have a way to keep record and track. They're only trying to get the pain that they're suffering off of them. And we're saying, enter the system, come back in 2 weeks, we'll make an appointment for you. In 2 days they don't know where they're going to live. In 2 hours they don't know where their belongings are going to be kept. You know, they're subject to lose everything if they're arrested and picked up, and so whatever records they had about where they're supposed to be 2 weeks out, there's just an innate incapacity to be compliant with those things.

The need is for response on demand. We have this with law enforcement because it's a public safety issue. We have it with other items in society because someone's determined it's that critical. 85 percent of the people incarcerated, they're in pursuit of, are under the use of, or secondary to engagement with some substance. Every major dysfunction, whether it's the issues around child abuse, divorce, sexual abuse, pornography, all these issues, you'll find time and time again that the percentage of people engaged are involved with some substance, at least 50 percent or greater.

At some point we've got to wake up and say that if we really want to diminish the dysfunction in our society we need to address the issue of the substance that's at the core of at least half of the dysfunction identified as a means of people anesthetizing their conscience, their moral responsibility, and their ability to make the right choice.

Mr. SOUDER. Thank you.

[The information referred to follows:]

What We Offer

- A safe, supportive, relational environment where personal growth can occur
- Relapse Prevention Classes
- Life Skills Classes (Parenting, Moral Decision Making, Family & Relationship, Employment, Stress Management, Anger Management/Conflict Resolution, Financial Management, Goal Setting, Journaling)
- Crisis Intervention, Referral Services, Protective Payee Service, Assistance Obtaining Shelter & Clothing
- Daily lunch and snack for members
- Women's-Specific Program
- Afternoon Fellowship and Weekly Outings (Weight room, poetry group, hikes, recreational & cultural outings)

What We Expect

- Commitment to living clean and sober
- Personal responsibility towards your individual recovery process
- Full attendance and active participation in all aspects of the program

Matt Talbot Center

Our Mission

The Matt Talbot Center is a ministry of presence, for the purpose of healing and restoration of individuals and families in the Greater Seattle area. The Center's fundamental purpose is to provide individuals and families with the opportunities to overcome obstacles and disabilities hindering self-sufficiency. The Matt Talbot Center exists to meet the essential needs in spirit, mind, and body of those that come seeking assistance.

Our History

The Matt Talbot Center was founded in 1985 by a small group of businessmen with a vision for solutions to homelessness in Seattle. Over the years, MTC has evolved into a place for those who are serious about living drug and alcohol free lives. Members are provided with the tools and opportunities to restore productivity and self-sufficiency to their lives and to re-establish relationships with their families. We now minister to the members through counseling, drug and alcohol treatment services, Bible study and prayer, housing and employment assistance, and literacy training.

2313 Third Ave. (Near 3rd & Bell)
Seattle, WA 98121
Phone: (206) 256-9865
Fax: (206) 256-9866
www.matttalbotcenter.org

Matt Talbot Center

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About Our Program

The Matt Talbot Center is an intensive, out-patient, faith-based, addiction recovery center serving people in the greater Seattle area. We welcome people who are committed to becoming clean and sober to join our program free of charge. Members attend classes aimed at understanding and addressing issues associated with their addiction. These classes are combined with individual counseling and group fellowship.

We offer more than a warm place and a meal - we help individuals overcome the obstacles to self-sufficiency. We offer people the opportunity to regain their dignity and start their life anew. It takes the ability to see beyond an individual's present circumstances, and to see what she or he can become. We work with those who want to improve their lives and who are willing to take responsibility for their future. There are three phases to our program:

PHASE I – 3 Month Minimum

Treatment Elements:

- Daily attendance, M – F, 8 am – 2 pm
- Individual sessions with case manager once a week
- 90 meetings/90 days or minimum 3-4 AA/NA meetings per week (with signed attendance slips)
- Get a sponsor within first 30 days
- Length of Phase I to be determined by case manager

This is a full-time job and requires a full-time commitment! During Phase I, a member begins to heal from the physical effects of chemical dependency, or Post Acute Withdrawal Symptoms (PAWS), and must learn to recognize and avoid his or her "triggers". The twelve steps provide progressive healing, and members work through relational issues individually with a qualified counselor and in-group sessions with other members. Education on the physiological, psychological and spiritual dimensions of chemical dependency is also critical at this stage. The Matt Talbot Center offers four hours of classes per day, plus daily check-in and in-depth process groups. Full completion of Phase I is required before part-time employment is an option.

PHASE II – 3 Months

Treatment Elements:

- Weekly attendance (number of days and/or classes) to be determined with counselor
- Individual sessions with case manager once a week
- 3-4 AA/NA meetings per week
- Discharge Plan developed

In Phase II, a member works with a case manager to individualize his or her program to meet specific recovery needs and to further develop recovery/life skills. By this time, employment, future goals and housing begin to play a larger role in the member's life.

Our staff comprises committed, dedicated professionals who are trained to work with people as individuals, not as cases. And they bring the kind of personal care and ministry that you'd want for a neighbor, relative or friend.

PHASE III

Treatment Elements:

- Individual sessions with case manager once a month
- 2-4 AA/NA meetings per week

The need for support continues after Phase II. Ongoing group sessions are provided where relapse prevention methods, 12-step progression and goal setting are explored at a deeper level. Individual sessions are available by appointment to members in phase three on an as needed basis. Phase III addresses the needs of members as they make the transition to a full life in recovery.

Join Us!

Stop by our office to talk to our intake staff and begin your recovery today.

Mr. SOUDER. Next we have Pastor Doug Wheeler of Zion Preparatory Academy in Seattle.

Pastor WHEELER. Good afternoon. I basically just want to spend a short time explaining something that I've learned through the years as one of the founders of Zion Preparatory Academy, and that is that we found that being a faith-based organization, we needed to find creative ways for inclusion and exclusion, meaning finding a community base of support of non-faith-based donors. That meant that we had to set up a structure for Zion Prep to have them feel welcome and comfortable enough to support a ministry in which we wanted to educate children from the inner city.

Zion Prep literally started with $13.64 in the bank, and we weren't too sure of that because it was a check that still had not come through yet, so we really weren't sure of that. We went down to the Seattle Public School warehouse where they had a loading dock, where they threw out computer paper and spiral notebooks and textbooks that the binders were torn, and we climbed inside the dumpsters and retrieved material to start our school. We started with six children, and we put them in uniforms.

The goal was to provide a choice for the inner city community, affordable choice. So we started our tuition at $35 per month. We knew that was going to be a struggle, but we also knew that we had to make it affordable to the single mom in an entry level job or parent that says, I want a choice and I'm going to—I can afford it.

Well, our school grew because we became very successful with our children, because we had this one drive: If we taught character, integrity, and values first, then we would educate the child. A lot of educators looked at us and kind of laughed or said that wouldn't work, it's all about test scores and your curriculum. And I said, Yes, it is, but not until you have an individual that can receive what we're teaching.

So we made all our meals free, we provided door-to-door transportation, and we spent the first month, month and a half teaching values, character, and integrity. And like we knew, kids started learning. They published our test scores. People were amazed, and then donors started calling us. And we knew then, how do we include the donor base that wants to support us and still stay faith-based?

Well, here's what we did. We brought in the family, the leadership of the school, our strong Christian people who knew the vision. But our hiring practices, which I heard you talk about, was to hire anybody that was willing to follow the Christian leadership. That means to show kindness, lovingness, love, gentleness, long-suffering, patience, and the leadership that was Christian-based. And when they said yes to that, we found that we found some incredible teachers that can function under that banner.

Our school grew from those six children to over 400. Our donor base kept growing and growing because not only did they feel welcome, because we didn't pound our faith in them, what we believed, and are swinging our Bibles, but we began to show them that they can believe in us, our "yea" was yea and our "nay" was nay, how we loved our children, how the family began to look at that as a center of the community to come and meet and talk and discuss.

Politicians would come up and want to visit. We had people from all over the country coming to see what we were doing.

And out of that we ended up with a $10 million brand new facility on 7.3 acres that is paid for. And this was done by business community leaders, including Starbucks and Costco and Weyerhaeuser. All these people came together and said, "Listen, we will build you a facility because we like what you're doing, OK? It will be in your name, but we'll pay for it."

We have a $2.5 million endowment, and we have to raise—because we charge now $350 per month per family, we know they can't all afford it, so we need a scholarship, and we also need to raise $1.2 million every year to make the budget work. We've been in existence since 1982. By the grace of God we've made it each year.

Zion Prep is a unique school because it looks for a way to include everybody. That's why any child that comes to that door, regardless of background, why you're at our door, whether you're suspended, kicked out, had issues at the public school, no matter what they were, you are accepted if there's a spot. No pretesting, nothing. And because of that, that's what made people say, "Hey, we can support this type of ministry or school."

One of the other things that I did is I said, well, if—people asked, "Well, can't you duplicate what you're doing?" Well, trying to keep Zion afloat was not something I could duplicate all around, but I began to counsel other people that wanted to start schools and the other people who were running schools. And out of that we came together early last year, and they said, Listen, we want to start a district called ACUA, Association of Christian Urban Academies.

And these six schools came underneath ACUA to begin to replicate and to expand what we're doing, in Spokane, Everett, Tacoma, and in Seattle. We're also working with World Vision—partnership with World Vision, a partnership with community development and renewal, and with our partners here, who are all part of that, learning centers.

Because we are finding that kids are being suspended and kicked out and expelled for long periods of time, who need it less. They need to be in school. So we decided to set up learning centers where these kids can come and receive the education and the personal relationship, and still have that Christian-based foundation that I talked about. So when they're not in school they're in a place where their parent knows they're getting nurtured, they're being challenged educationally and academically, and that we can measure and evaluate our success. That's the key component.

Now, I was listening to you. One of the three things that I've learned from some great businessmen who came around the school is, one, get great leadership. Well, I have the vision, and I have a dream, and I'm passionate about it, but I needed that business component. So I hired the best director of finances and COO I could afford, and I raised funds to afford even more to get the best, the best development directors, and people to surround me to keep this vision on a solid foundation.

I learned that audits are very important, so I do a full audit every year to make sure everything is clear and in line and every-

one knows it. Because I want the credibility of the school to stand with what we do with the ability of our children.

So through ACUA, Association of Christian Urban Academies, and the learning centers, the faith-based community is making a big stand, I believe, in Seattle and the State on education. And now we're sitting together in partnership looking in September to launch the first inner city faith-based high school, with the same drive of accepting the children that the schools say are the worst ones. We literally are going to knock on the doors and say, give us the children that are causing the biggest problem. We will pre-test them and we will measure, and you'll be able to see clearly, through your standards, how successful we are with these kids. And we hope to grow that to 200 students.

So in many ways I'm seeing that the faith-based community can be very creative on keeping your faith-based, but providing services to the overall community.

Charter schools are another issue on the table, so we have meetings being set up now to figure out how to take advantage of that. And create an educational facility that can be a charter. But again, figuring out creatively how the faith-based community can play a role in that. So that's the history of Zion Prep, ACUA, and the learning centers.

Mr. SOUDER. Thank you.

[The information referred to follows:]

WHO WE ARE

The Coalition for Community Development and Renewal (CCDR) is a coalition of faith-based organizations, who seek to empower the local church to bring transformation to the urban communities of greater Seattle. We do this by operating relationally through the eyes of our core values.

Because we place a high value on relationships, CCDR provides bi-monthly fellowship, prayer, and network opportunities to its membership. We respect the sovereignty of each local church. Our goal is to promote unity, collaboration, and reciprocity among individuals, pastors, churches, and organizations. We realize that we can do more together than apart – completing one another rather than competing with one another.

Engaging Transformation

CCDR's strategy for identifying, mobilizing, and equipping local churches as catalysts for transformation is executed within a relational context addressing churches at two primary stages of development:

Stage I – Churches in need of capacity building support to deliver and/or sustain ministry programming that has been proven to be significant to the community transformation process.

Stage 2 - Churches who have demonstrated significant success in ministry and desire to be a part of a community-wide transformation effort in one or more of CCDR's geographical focus areas.

Partners in transformation (pastors, supporting organizations, and individuals) assist in capacity development and/or transformational strategy implementation in a spirit of unity, "*...it is there God commands the blessing,*" (Ps. 133).

3405 South Alaska
P.O. Box 28475
Seattle, Washington 98118
Ph. 206.832.2400–Fax 206.832.2433

CCDR

COALITION

for Community Development and Renewal

"Mobilizing & equipping the church

to bring transformation and wholeness

to the Urban Core of Seattle"

3405 South Alaska P.O. Box 28475 Seattle, Washington 98118
Ph. 206.832.2400 Fax 206.832.2433

MISSION

"CCDR is a coalition of faith-based organizations which seeks to empower the local church to bring

transformation to the urban communities

of greater Seattle."

VISION

"Healthy vibrant churches bringing wholeness

to the urban community."

Healthy Pastors & Leaders...

Healthy Congregational Life...

Healthy & Effective Outreach Ministries...

Churches Collaborating Across Denominational,

and Racial Lines

FOCUS AREAS

CCDR accomplishes its mission by formulating networks and encouraging partnerships in three key areas. Our goal is to facilitate enhancement and/or sustainability of the ministry capacity of the local church and advocate for solutions to quality of life issues. These three key areas include:

Church - CCDR comes along side the local church, supporting its efforts to fulfill its vision by providing capacity building assistance in programs, resources and Leadership Development.

Children, Youth, and Families— CCDR seeks to ensure long-term transformation efforts in the urban community by facilitating programming that strengthen youth and their families.

Community - CCDR seeks to demonstrate God's love for urban communities by advocating issues that threaten community wholeness.

CCDR INITATIVES

Church Capacity Building

- CEO and Leaders Workshops provides ongoing leadership training for pastors, ministry directors, and church and ministry leadership.
- Seattle Vision Youth Pastoral Development Program provides leadership and capacity building training for pastors participating in and desiring to develop effective youth ministries.
- InterUrban Pastor Program (IUPP) increases the capacity of bi-vocational pastors in the urban community to perform effective ministry through education, training, and supplemental support.
- Bi-weekly Prayer & Fellowships provides times of encouragement as well as relationship building and network opportunities among churches, faith-based, community, and business organizations
- CCDR comes along-side indigenous leadership to enhance ministry efforts to bring wholeness to the urban core by facilitating the acquisition of intellectual, material, and fiscal resources.

Children, Youth, and Families

- Seattle Vision Youth enables pastors in the urban core to staff full-time youth workers to develop and conduct youth ministry programming to reach at-risk and high-risk youth.
- Association of Christian Urban Academies (ACUA) - A group of Christian urban academies and learning centers serving at-risk and high-risk youth, pre school—12. These children are in very difficult circumstance and require specialized education in a loving environment.
- Learning Centers empower churches in the Rainier Beach and White Center areas to address the academic challenges of youth in their community. These learning centers provide culturally sensitive educational assistance to poor performing children/youth resulting in their achieving or exceeding existing grade requirement as stated in the WASL, ELARS, and the No Child Left Behind initiative. World Vision is a partner in this effort.

Community

- Pathways to Participation is a urban ministry involvement ministry that links those living outside the urban core with opportunities to participate in urban transformational efforts. Participation opportunities include:

Research and Strategy Development

Professional Advisors (i.e. legal)

Teachers, Instructors and Facilitators

Project Management

Office administration assistance

Mentors/coaches for men, women, youth

Family Support Volunteers

Employment training and opportunities

Facility Maintenance/Remodel/building

Information Systems Support

Gifts In Kind

Financial Support

For more information on how you can partner with CCDR in what God is doing **in the** urban core contact:

Cheryl Haskins at Cheryl@ccdrseattle.org or call (206)8342423
or
Elaine Hayes at elaine@ccdrseattle.org or call (206) 832-2417
Send Donations (make checks payable) to
CCDR
3405 S. Alaska Street
Seattle, WA 98118

Mr. SOUDER. And we'll now close this panel with Pastor Aaron Haskins, executive director of the Coalition for Community Development and Renewal in Seattle.

Pastor HASKINS. Thank you very much, Mr. Chairman. I'm honored to speak with you. I must say in my comments that you have just heard from three of the leaders in our urban community here in Seattle. They are my heroes, and it's a privilege to serve with them.

I have been the Executive Director for the Coalition, as we like to refer to ourselves, for now almost 7 years, and it's been an honor and a privilege.

Our goal is to mobilize and equip the church to bring wholeness and transformation to the urban core of Seattle. The coalition started—and I might add that Pastor Gregg Alex and Pastor Doug Wheeler here are the founders of the coalition—started in 1989 with a group of six African American pastors who came together really to pray together and to support one another, and then found in that they could do some things in their community.

Now, in 2004, the coalition has grown to over 123 churches and organizations, and we service—our focus areas are in White Center, West Seattle, Renton and Kent, Central Seattle and Rainier Valley. Our goal is really to simply come alongside the church, and what we believe has already been stated today, that the urban church is one of the greatest assets and most underutilized assets within the urban core. Our goal and mandate is simply to come alongside that church and strengthen her so that she can become effective in the community.

We do this in several different ways. We've got three focus areas: Of course, the church, the children, and then the community. I'll give you one example of some things that we've done. In this very room—we meet twice a month, and the fourth Thursday is here in this very room. And we'll have a great diversity of pastors that will come together to fellowship and to talk about different issues, and also to pray and so forth. Of those hundred or so organizations you have Baptist, Lutheran, Methodist, Presbyterian, Church of God in Christ, independent, small, large, Hispanic, Samoan, Asian, white, black churches as well as you have suburban churches that also come. And the fellowship time becomes a convenient place for us to get together, to network, and to talk with one another about the concerns that we are facing our community. Right where you're standing, on Thursday we had Mary Diggs come and talk to us about the AIDS crisis, and many of the pastors then decided to join her in that effort.

So the coalition has a set of values that we operate by, and of core values that we operate by, but the purpose of the coalition is to function as a catalyst, and that by functioning as a catalyst it allows us to bring together parts that are functioning independently, begin to look at things in a corporate way. So ACUA, which Pastor Wheeler referred to, is an initiative of the coalition.

Last month we had a CEO leaders workshop, where over 300 pastors convened and ministry leaders convened for practical leadership-based training that many of them had not been exposed to. And so we function on capacity building as well.

We had an initiative that we started a number of years ago called Vision Youth. In the urban community upwards to 80 percent of the pastors are bivocational, and at this time we found out that there were a number of pastors that did not have full-time staff, did not have full-time youth outreach workers, and with all the youth crime and issues that were going on, thought that it would be good to come together. And it was actually Pastor Tony Morris and a gentleman called J.D. Ward, who is now on our board, and also a businessman, Jack McMillan, who is the former CEO of Nordstrom, got together and formed what is now called Vision Youth, which simply provided $30,000 a year stipends to churches to hire youth outreach workers, of which we would provide up to 800 hours a year of training for them to go out into the community, spend 80 percent of their time in the community counseling, supporting and mentoring youth that are in some of the most difficult areas.

Today we have over 15 churches that are receiving Vision Youth grants here in Seattle. We have now partnered with World Vision, and World Vision now has taken this program across the country into nine different communities. And we are now providing the capacity building, the pastoral training, leadership development training. We have hired a Ph.D. person in organizational development, Dr. Elaine Hayes. We have an administrator who is an MBA, and our goal is to come alongside these churches and to provide that leadership training that they need and capacity building that they need.

I want to also say that we are also partnering with various suburban churches. We have found that—because we receive no Federal money at this time. It's all privately funded. We have a staff of about seven people that serve the pastors and the community. And what we've found is, is that there are many, many resources that exist within the church community, and so through building effective partnerships we can leverage some of those resources. We are currently under a collaborative fund-raising campaign that would allow us to present to the faith community and family foundations and secular foundations a vision of raising nearly $14 million a year. We're going to do that by—in getting church investment first.

So we are now currently in the process of identifying up to 10 suburban churches who will commit to $200,000 a year over 5 years, and getting that money, which will be $2 million, matched by business and family foundations. And then we're looking also to go to the Federal Government based on what we're doing there, to leverage that money, so we would have the $14 million.

One of the things that we are seeing here in this community is that without collaboration you're not going to have the kind of effect and impact that you want. And what the coalition represents is a collaborative group of individuals in churches and nonprofit organizations who have come together to complete one another and not to compete with one another. And so the gentlemen that you've just heard testimony from earlier have all made that commitment, and we're now replicating that in a deeper way.

So my last comment will be that I am also a board member of We Care Northwest, with Ms. Jill Esau on that team, and associate

pastor out at the City Church, which is one of the leading suburban churches in this community. And what we are trying to do is simply, as Pastor Harvey said, to bring transformation, and we are not interested in simply making the community better, but we want to see the community changed, and we believe that a healthy church, with healthy leaders, with healthy congregation, will help in that effort. Thank you.

[The information referred to follows:]

Investing in the Future

With your help, we can significantly impact the lives of Zion Prep students

I would like to make a pledge of $ _____

Please bill me in
(monthly/quarterly) installments of $_____ to begin (date) _____

I would like to make a one time donation of $_____ to support Zion Prep and its students.

Name _____ Home Phone _____

Address _____

City _____ State _____ Zip _____

Work Phone _____ Fax _____

Email _____

Please make checks payable to: **Zion Preparatory Academy**
Mail to: **4730 32nd Avenue South, Seattle, WA 98118.**
For more information, call **206/721-1584.**

A Community Working Together - Get Involved!

DONATE

Because tuition does not cover all of the costs of educating a Zion Prep student, your generous individual or corporate gift is greatly appreciated.

SERVE

Provide a network of support and oversight to the school by becoming a "Friend of Zion."

VOLUNTEER

Contribute your time to Zion Prep. Classroom, facility, administrative and medical help is needed.

By getting involved with Zion Prep, you can serve as a building block for the future of a child.

What Makes Zion Preparatory Academy Special

Over the past 20 years, Zion Preparatory Academy has built a nurturing, educational environment to serve the children of Rainier Valley and the Greater Seattle area. We offer a unique opportunity for our African-American youth to grow and learn to their potential in a family environment with a Christian emphasis. Our student/teacher ratio of 13 to 1 gives our faculty the opportunity to work one-on-one with each child, understanding any educational and environmental factors that may affect their learning experience. Our faculty values the relationships they build with students and feels that this is the most rewarding aspect of their jobs.

ZION PREPARATORY ACADEMY

PREPARATORY ZION ACADEMY

• 4730 32nd Avenue South, Seattle, WA 98118 •

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Shaping Children's Futures

While teaching his weekly Sunday school classes, Seattle Pastor Eugene Drayton noticed that the children in his church could barely read their lessons. Pastor Drayton dreamed of creating an affordable private school alternative where Seattle's children would benefit from smaller classes and one-on-one attention in a safe, nuturing, and Christian environment.

Zion Preparatory Academy was founded in 1982 under the leadership of Pastor Drayton and Elizabeth Wheeler, assisted by Doug Wheeler. With just $13.64, six students, and one teacher, the school of Pastor's dreams became a reality.

Today, Zion Preparatory Academy is a private school dedicated to helping Seattle's children develop the respect, personal responsibility, and academic skills needed for learning and life success. The school has grown to assist 400 children annually whose lives have been dramatically enhanced by their Zion Prep foundation.

A Solid Academic Foundation

Zion Prep's certified preschool provides an academic environment challenging children to read before starting kindergarten.

Teachers instruct students on the fundamentals of reading and math – equipping students with skills in writing, reasoning, and strategic thinking. These basics are also integrated with science, social studies, art, music and life skills application.

Open from 6:00 am to 6:00 pm, Zion Prep's daycare offers a safe and nurturing environment for children at a cost well below that of other area daycare centers.

Zion Prep believes that giving students a solid foundation of knowledge and fostering the desire to learn are the keys to helping them achieve their goals throughout life. The school offers excellent educational opportunities starting at the toddler level and continuing on into the 8th grade.

Enhancing Life Skills

Zion Preparatory Academy bases its educational philosophy on the belief that each child can only reach his or her full potential as a knowledgeable, rational and moral member of society through an education that addresses the "whole self." In addition to academics, Zion Prep enhances the students' educational experience through the following programs:

- **Academic Tutoring**
- **Band**
- **Chess Club**
- **Counseling**
- **Science Fair**
- **Homework Club**
- **Gospel Choir**
- **Art Corps**
- **Rowing Program**
- **Intramural Soccer, Track, and Basketball**
- **Gear-Up, a college preparatory group**

Zion Preparatory Academy - History of Achievement

1982	Enrollment is 170 students	**1985**	The Friends of Zion Board is established by John Meisenbach. Zion Prep holds its 1st Annual Breakfast.	**1995**	Zion Prep's Governance Board is established.	**2000**	Zion Prep Academy celebrates its 20th anniversary.
Pastor Eugene Drayton, his daughter, Elizabeth, and Doug Wheeler found Zion Preparatory Academy with just six students and one teacher.	**1984**	Doug Wheeler is hired as Zion Prep's principal full time.	**1992**	With the leadership of the Friends of Zion Board, Zion Prep moves to a new facility in Rainier Valley.	**1997**	Victoria Romero joins Zion as its principal. 60% of the graduating class goes on to other private high schools.	**2002**

Mr. SOUDER. Thank you.

I think what I first want to do is clarify a couple things just related to a few of the ministries for the record. Then I've got a couple policy questions.

Let me first ask Pastor Alex of the Matt—it's Gregg Alex——

Pastor ALEX. It's Gregg Alex. It's the Matt Talbot Center.

Mr. SOUDER. Now, it's what.

Pastor ALEX. It's the Matt Talbot Center.

Mr. SOUDER. The Matt Talbot Center. Now, are you a pastor?

Pastor ALEX. And the Matt Talbot Center is not a church. It's a drug and alcohol, clinical treatment center.

Mr. SOUDER. Yes, I understand.

Pastor ALEX. It's a clinical treatment program, and we also have 50 units of housing built over the top of our facility.

Mr. SOUDER. You said you've not received government funding?

Pastor ALEX. No, no.

Mr. SOUDER. Did you for the housing?

Pastor ALEX. For the housing we did, yes. And through a separate——

Mr. SOUDER. How many staff do you have?

Pastor ALEX. In the treatment program?

Mr. SOUDER. Yes.

Pastor ALEX. In the treatment program we've got eight staff, and we've got a number of—we consider them staff, even though they're volunteers, we've got a retired mortgage banker or investment banker who walked in 1 day and has been there for 2 years, teaches money classes.

Mr. SOUDER. Do you get foundation money? How do you——

Pastor ALEX. We're totally private funded. We get grants, we take donor designated, but not United Way grants, if you understand what I mean. We take donor designated grants. But through individual donations, through fundraisers, we have an annual dinner, we have a golf tournament, but mostly writing letters and inviting people—our newsletter inviting people to be partners—not just partners, investors.

Mr. SOUDER. Does your program have a Bible study component?

Pastor ALEX. We do. We do. And we have had—good question. We have spiritual services. No one is required to take those to get the treatment. It's a 6-month treatment program. So they can opt not to sit in that Bible study. We don't require that of a person. We've had people who have come in through our doors who have been Buddhist, who have been atheist, who have been agnostic, who have even been—one gentleman was a Satanist, openly avowed, and didn't want anything to do with what we were doing. He wanted the treatment, though. It was free, it was on demand, it was clinical State standard.

You know, people want what we have. Our reputation on the streets is flawless because we treat people with dignity, we accept them. We may not choose to accept some of their behaviors. And they're not required to sit in the spiritual services we hold. But we find that most folks at some point want to know why we're doing what we do. But they're not required, and it's clearly stated as such.

I think like others here at this table will tell you, for a lot of the foundations we go to, one of their stipulations, we're clearly aware of that, but we're outcome-based, and they know that. Every member of the coalition, the programs that we run, what we've done is held each other accountable over the years for what we all do. And we've basically tried to encourage, you know, better accounting practices, better accountability practices over the years, I don't know, it's been some 10 years, 12 years that we've all been engaged with one common purpose, and that's excellence and excellent provision of excellent services for those that walk through our doors.

Mr. SOUDER. I'm sure you get a range of degrees of how messed up an individual's life is. Do you steer them toward a church? Do you provide that yourself? How does it function? Let's say that I've been through a treatment program before, as many have, and I come in at that point I really want to make a change in my life. I don't have a job. I don't have a place to stay. I've been physically abused, pick a couple things.

Pastor ALEX. Right.

Mr. SOUDER. Now what do you do.

Pastor ALEX. No. 1, we do a triage, front end. What's your need, what's your most presenting problem? For most folks we encounter they're homeless because their addiction has driven them to the streets, or the calls I'll get from Doug or from Harvey or from any of the others, they've got somebody who has had to leave their home, or is on the streets, has walked in the church and needs a place to stay. They need treatment, but you've got to stabilize their living.

We've got collaborative relationships with the CRC, a transitional house, that we're involved with but we also do such with Union Gospel Mission's inpatient program. If a person is so extreme that's what they have to do, we oversee, run a shelter for Emmanuel Lutheran Church, we operate their shelter for men, so we're able to provide quasi inpatient treatment on demand when they walk in.

We work with the shelters to find out a couple of the missions so we can at least find out their commitment. If you can stay here for a week, and you can stay clean and sober for a week, and come to treatment every day we'll support you with whatever you need.

Mr. SOUDER. Do you do drug testing?

Pastor ALEX. Oh, yeah. Providence Hospital lab does our UA's for us. Because we do work for the drug courts. Even though we're not a State licensed program, we're State standard, and so the drug court and some of the superior court judges directly refer people to us.

But we'll end up with a, let's say a mother who's got children, and we've had to have some of those kids go to the school, where Doug is—we've had to get them in school, or we've referred them to some services after they're up the ladder for retraining, other things here at ECOM. So we'll work out collaboratively. Our job is to not let that person walk out the door without knowing where they're going to get what they need, but treatment on demand. It starts the moment they walk in the door. For many of them it's to go to detox first.

Mr. SOUDER. Do you have a tracking of what's happened to these people long term?

Pastor ALEX. Yes, yes. Yeah. We followup with them. And many of them, so many of our folks will complete, even though our intensive outpatient program is 6 months long, many of them will complete a year with us, so they'll continue to do after care, so phase three and phase four with us.

Mr. SOUDER. How long do you track?

Pastor ALEX. Well, we'll track them usually up to about a year, and many of them will continue to be engaged with us as such, but a lot of them at that point we start to refer to other services. So I track them in one way by walking up to Zion school, because many of their kids are in that school.

Mr. SOUDER. Are you in close proximity?

Pastor WHEELER. Yeah, just a bus ride away.

Pastor ALEX. Yeah, it's a bus ride. I mean, we're logistically accessible to each other.

Then they'll need some training. Well, then they'll wind up here with Pastor Drake, with Harvey Drake in Emerald City, you know, with various groups, and we start to collaborate to make sure that what we create is a seamless garment, so that from womb to tomb, when they walk in the door until the time they finish.

You know, Doug was in graduation the other day for one of our folks who we've worked with. He and his wife have closely worked with that person, they're in their church, you know, and we will follow them through pastors. Because oftentimes a pastor will refer someone. We don't want to steal their sheep. We want them to go back, we want them to stay connected to their family and that stable point in the community where they're going to have continuing care. So we in that sense refer them back to them, and they continue to do the care for them.

You know, our church as such is for street folks. So we've got about 150 folks on Sunday morning, but most of them are off the streets. And we serve breakfast to them, we talk to them about their addiction. We give them what they need at that point. We talk about, again, I'm a clinician, so we talk, my wife was a director of nursing at King County detox for almost 20 years. We have a clinical approach to what we're doing, but we also make sure they understand it's about making choices, you know, moral choices. It's not about good or bad because if that's what it is, it's easy to choose the bad, but it's about right or wrong.

And we follow them through chaplaincy, to jail, to Western State Mental Hospital. So if they go into the prisons, they know, the biggest issue in all of this is it starts with us as a group, but it's the only thing that gets anybody out of their dysfunctions in society. Pastor Drake will tell you about the people he works with because he knows them. It's about their families. It's about relationship. Relationship is about accountability, and accountability is about goal setting and using your talents and making you accountable to fulfill the word that you've said about what it is you're supposed to do with your life and your talents and your gifts.

Mr. SOUDER. Pastor Drake, first let me ask, are you part of the Christian Community Development Association with Reverend John Perkins.

Mr. DRAKE. Yes, I am. That's correct, yes.

Mr. SOUDER. Do you have any type of a CDC or economic development part of your mission, or are you looking at how to locate jobs to put people in? I mean, a portion of this, is it actual community development?

Mr. DRAKE. Right. ECOM, Emerald City Outreach Ministries, is a separate 501(c)3 organization. We started that actually before we started the church that I currently serve. It's through that entity, the separate nonprofit entity, that we've had the job training and small business development, and we do computer training and all of our family services. We have a counseling center that we run in partnership with Seattle Pacific University's psychology department, so all of their doctoral candidates become clinicians for us here through our counseling service that serves families.

So all the practical hands-on things that we are able to do are done through the separate 501(c)3, and it's a strategic decision because we realized the level that we wanted to operate on necessitated that we get funds from other sources besides our church. And so we have a plethora of individuals and churches and foundations, and some small corporate donations to help us operate that separate CDC, Community Development Corp.

Mr. SOUDER. Does the Small Business Administration or the minority business community work with you closely? We've got all these microenterprise grants. Are you set up to try to help develop capital in this area, and do they work with you as a faith-based organization smoothly, or how do you interact?

Mr. DRAKE. Well, up to this point we've not utilized any of those services, principally because of what we would consider the inherent intrusion on the part of the government in terms of what we want to do in terms of addressing the issues of character, integrity and values as a part of what we do. So we've not done that. So everything we've done has been privately funded.

We've worked with a good cadre of businesses who understood who we were, what we were about, and made referrals to us and vice versa, but we've not had any involvement or support from the SBA, minority business departments at all.

Mr. SOUDER. Working with the Federal Government can sometimes be like hugging a porcupine.

Mr. DRAKE. Oh, yeah.

Mr. SOUDER. And I appreciate your concerns. Interestingly, the microenterprise-type loans are vouchers, and you would think that would be something that when you see organizations like yours developing, because one of the problems, particularly with so many African American males coming out of the prison system, it's very hard to find them jobs, as you talked about capital development in minority areas and how the capital flows out. Even if your income would start to catch up, you wouldn't have the capital here.

So, we have been doing these type of minority loans for years, but interestingly in Bangladesh, these are microenterprise mini loans, because often when you're starting a firm, you don't need $50,000 or $100,000 because you're not starting at that level. You might need $500, or $13.94, or was that 64 cents? The question is how to get started in a new business. I'm fascinated with this concept of Christian community development and how to do it in a lot

of the hard hit, abandoned brown field areas first, to get them up and running. And then everybody will notice that we can get an old company back that employs 1,500 people again, or 10,000 people. Those days are probably going to be very difficult, but occasionally you get lucky.

Mr. DRAKE. That's right.

Mr. SOUDER. But the key thing is how to get somebody who starts with two, basically your school story.

Mr. DRAKE. Sure.

Mr. SOUDER [continuing]. In the manufacturing end. Because ultimately if you don't have the capital in the community you're always going to just be a place they drain out of, and then people who are left behind stay there.

Mr. DRAKE. Exactly right.

Mr. SOUDER. And often what's fascinating to listen to, and one of the things that's different, is that in the African American community the church is often the last social institution left standing.

Mr. DRAKE. That's right. That's exactly right.

Mr. SOUDER. And how to build on that and how to work with that was the original whole idea out of the faith-based.

Mr. DRAKE. That's exactly right.

Mr. SOUDER. What Bob Woodson, my friend, used to call the zip code test, that got sidetracked; is the money going in to those people who live in that zip code, and how can we reposition that and target it for those who are highest risk?

Now, can you give me a little bit more of an idea then, what is in this building we're in today and what is the evolution of what you're doing here?

Mr. DRAKE. Well, the building that we're in today basically is our world headquarters. And basically most of what we did prior to this building all happened outside, because we were moving from place to place trying to find adequate facilities as we were trying to build a funding base. We still as a value have most of what we do outside of this building.

For instance, our community learning center is operated out of a public school just a mile and a half from us. Our before and after school program was operating out of another school facility about 3 or 4 miles away from us. Our early childhood development center operates in the new Holly, which is being redeveloped, which was an old government housing project, which has been converted, and most of the folks that used to be there are gone.

But yet, still in this particular building what you will find here is we run a jobs program out of this, a small business development component out of this, our technology center is housed here. The college prep program that we did was operated out of this facility as well. Then it housed all of the staff that we have. Well, we're down right now to about 16 full-time staff and about five part-time. In the past we were up at around 35. So we've been trying to weather this economic storm quite a bit. And then this building is utilized by this community.

Mr. SOUDER. Is your building paid for?

Mr. DRAKE. The building is not paid for. This building is actually owned and operated by the church, but we designed it with all of our community development stuff in mind, which is why it doesn't

look necessarily like a church, per se. But we have a wide variety of community meetings that happen here constantly. Today is an example of what happens. Health fairs, technology fairs, you name it, addiction conferences, you name it. It has become kind of a community asset, if you will.

Pastor HASKINS. Yes.

Mr. DRAKE. Which is why we are glad that we're here. So we're still trying to get this puppy paid for, and there are other things that we long to do, as I mentioned earlier, in an effort to lead some of the change that needs to happen on the southern end of Rainier Valley, that we are out and out trying to raise funds for.

Mr. SOUDER. I'm not sure who this is best directed to, whether it's Pastor Haskins or Pastor Drake or either of the others, but have any of the churches here worked with homelessness? Probably where the faith-based program has been most active for the longest is in the homeless, but increasingly in HUD it was farther along when they initiated this to make sure that in the high risk areas where a lot of the public housing was, that it was done in conjunction with the churches doing it. Have you developed any housing with any of the churches or in the shelters?

Pastor ALEX. You know, one of the first initiatives we had, I think the one that probably forced us to go from being an organism to an organization, formally structuring and incorporating, was the development of housing. So we've developed housing. We've developed housing, affordable housing, to the point that the first few houses we developed we literally gave to the folks.

Pastor HASKINS. That's right.

Pastor ALEX. And we're talking about homes that are worth probably about $250,000, but we gave them——

PASTOR HASKINS. Or more.

PASTOR ALEX. Or more, yeah. And we've developed, let's see. We had a three-acre site. That was our last major event at developing, and our problem became there was we ended up with a community and the city negotiating with us not to build more than the one test house on it because they were—a lot of community issues going on, you know, just—from greenbelt issues to the new public transportation that was going to go through the community.

And then some folks who directly did not want a faith-based group developing housing in their neighborhood, simply because they were afraid, following some of these various things that happened, that we were developing some cult, and they never looked into what we had done. We literally gave the houses to people. Sweat equity in the Habitat style of development. And our intention was simply to create housing.

You know, following that we moved our primary initiatives to the youth work because, you know, once we realized that there was going to be this political issue, we were not going to spend our time hiring a lawyer and putting our money into that when we could be putting that into children. So the housing issues are not done, but they're on the shelf at the moment because we have some more pressing issues. So we did housing, I think about—I could stand corrected, but about eight or—about eight units, and a couple of multifamily buildings that we were involved with as well.

Mr. DRAKE. Probably the powerful thing about what he just described is that it was done without any HUD money. It was all private donations that it was done. Aaron and I recently—and Doug, actually, had a meeting with a HUD representative particularly connected to kind of the Faith-Based Initiative stuff, to look into what we could do to expand some of our goals of bringing affordable housing to this community. And we're hoping that with the changing tide and some of the practical things that we do that we'll be able to attract some of those dollars to make some things happen here because as we engage ourselves in some of the community meetings—I think Dr. Hayes is still here, she can attest to this, is that one of the No. 1 issues here is affordable housing.

A second issue is having a friendlier or better business environment here, getting new office space and businesses, etc. And so we're hoping that we can move to another level and begin to attract some of the dollars that are available through those entities.

Pastor ALEX. Can I just add one other point? You know, our ministry, next to—in property, separate 501(c), we just built 50 units of clean and sober housing, $6½ million through, again, a separate corporation to do such, but collaboratively working with the—it's part of what we do. And 50 units of housing, five floors, it's called Traugott Terrace in downtown Seattle. We also have the four units of four-plex, which is transition, which houses eight people, which is a transitional housing, clean and sober. That's kind of where our housing direction went in this interim period as we looked to it for other ways to engage.

And we're trying to equip other churches who own property with this knowledge of how that system works, of trying to change a mindset within churches and pastors who have small congregations, who don't have the cash-flow capacity, who haven't been perhaps as successful, seeing the measurable success, publicly acclaimed kind of success that I think many of the ministries involved in our core have, to show them how they can leverage that property and begin to move into doing ministry with the homeless, with the addicted, by creating housing on that land, but it's going to change their mindset.

In our community the church has really been the trustee of the well-being historically, and that's why to this day if the church is not operating, and I think you've seen this in your travels throughout the country. If the church is not operating at a level, that community's not operating at a level. I think the success or the recovery of the community within the black community is based often on the engaging of the black church.

Mr. DRAKE. Just two practical things I want to mention in terms of projects that are kind of on the drawing board. We have been in dialog with a group called Covenant Retirement Communities, which is based in Chicago, and have about 16 pretty swank retirement communities that they've developed throughout the country. The nearest one to us is on Mercer Island, which is a pretty upscale neighborhood. But we've been talking with them about doing things that are tied to Medicare so that families in the lower and the middle income areas would have decent housing to progress to when they got to that age.

And then a second thing that we've been working on is looking into a transitional multiunit facility for women and children, women particularly who are struggling with alcoholism as well. And those are a couple things that are on the drawing board. So that's why we're hoping that we can pursue this dialog with HUD and a few others to try and get some resources to make this happen.

Mr. SOUDER. I want to ask this is on subject but a little different, but I've got all of you here, it's an opportunity to float something out. One of the problems we have in housing is that a big subsector is senior housing, which is often in the big high-rise housing, like the Robert Taylor homes in Chicago, a lot of these things just being terrorized by these thug gangs. And so you have the seniors who want to have a safe place, safety is a big concern.

Mr. DRAKE. That's right.

Mr. SOUDER. Then you have women and children in transitional housing. You have homeless, where I appreciate your comment that, you know, here's a flophouse, how do we not have a person get permanently into that? Then you referred to clean and sober, in other words, we're trying to get people who have a drug or alcohol problem, get them clean and sober, you do drug testing, you kick them out if they misbehave.

One of the things that we've tried to do in some of the public housing was, if we put a standard in, OK, we're going to kick out these drug dealers and people who are in gangs. Then the question is, where do they go? Danny Davis, who is a member of this committee, Congressman Davis from Chicago, has a bill on prisoner housing that I'm on. I'm the lead Republican sponsor.

But one of the dilemmas here is that if we put a standard that you need to be clean and sober, or, say, not carrying a gun or terrorizing a person, or if you've been picked up two times in the last week for terrorizing somebody you're out of here, to make it so that people stay there. What do we do with those people? I mean, is it like a drunk and messy house? What do we do, because if you put them on the street then you certainly aren't going to help them. Then, the displaced housing person, when you do kind of the yuppie upgrading of communities that you're talking about, on the one hand you're eliminating the crime in one sense, but you've moved it.

What do you suggest we do with the people who won't get clean and sober, or who are in prison? Because they've been inside, at least to some degree, and now they're coming back out in the community, where do we put them, because there's so much resistance of where to go?

Could you define that problem, which to me seems to be one of our core problems. It's highlighted in young to 35-year-old black males in particular.

Pastor WHEELER. I would just give one point a bit. The transitional houses that I've developed, and I have one that Gregg just mentioned, it's a four-plex, I have another four-plex, and basically right now we haven't even opened yet because we don't have the funds to do it, but we own the property. It's for people who have had the worst record. Now, sexual offenses and levels one and two,

my insurance won't do me justice there. But all the rest, I have a guy that just got out of prison after 26 years for murder, OK?

Working with these young men, and working with these men who are all African American, OK, I have certain rules. My key rule that they understand is if you make a mistake, but want to get up and clean off and move ahead, I'm still with you. One of the criteria I also use is that you have a 30-day separation, OK? In some cases you have 30 days, but you can get back in if you accomplish this, this, and this.

All people want to know, as far as the ones I'm working with, is that if I make a mistake how do I correct it, and what do I have to do to get back to where I need to go? When you say, That's it, you're out, you're gone, then that is a period, OK, and they start a whole new paragraph over again. But if you put a comma after what you do, they have this sense of hope. And I tell you, they stay in contact with you. Sometimes it may take 2 months or 3 months, but they come back because they know they can. And that's the way I operate our house. And sometimes people go like, man, you're just being used. That's OK as long as they keep coming back.

Mr. DRAKE. I think for me that's the biggest disparity in the entire process, is that government tends to look at it more from a programmatic perspective versus a relational perspective. And the fact that they keep moving, they keep trying to address issues that they have dubbed "social," which are really spiritual issues. And that's what we can't quite figure out, and I'll explain that a little better.

Because what we would say in those cases is that there's a deeper need besides maybe the alcoholism or what caused them to offend, so let's address that, whereas secular groups don't do that, they ignore that. So if they then don't comply with what the rules are, then they get the boot somewhere.

And so, when you talk about, what do you do with those individuals, for us, we would tend to say, how do we then begin to address the deeper issue that caused the problem from the very beginning? And I can sense that you probably identify with some of that. But when you look at it from purely a secular vantage point, I think that's a really hard question to answer, because when you deal with a negative element and you shift—and literally that's all we're doing, is shifting them from one spot to the next spot. You say, so what do you do?

If you want to make housing for seniors safe, clean and sober housing for folks who are really trying to get it together, and you have this problem element, what do you do with it? Well, that's worth a study in itself.

Pastor ALEX. I——

Mr. SOUDER. They go visit you?

Pastor ALEX. Well, they do, and they end up in my church for a season, and hopefully I get them back where they belong.

But let me say this, that the gentlemen—we put on this annual addiction conference. We had folks come up from the Bay Area for the conference this last year, Oregon and the surrounding region. We deem it the theo-therapeutic or the theo-clinical, where we start to end this dualism and thought of the spiritual and the clinical, the moral and the clinical, that we never give up on anybody

that walks into our doors. We give them some conditions by which they have to stay in the door, OK? If they're not ready yet, fine. When you're ready the door's open to you. We never say no.

But it's interesting that when you relapse in a private setting or a government-supported treatment setting, for profit or a publicly supported program, you're put out. Well, you've just proven how bad you need the treatment. I mean, I guess I have a real hard time that people don't understand that. They're saying, Yeah, but they blew it, they're out. Well, no. That's when you need to sit down and restructure the program, because whatever you're doing for that person, one size does not fit all, because no one's problem is the same as someone else's problem. But the loss, the cost of losing that person's gift and talent is immeasurable. We have no idea what we've lost.

And the fact that a father missing from the home is the common denominator for most people that are incarcerated, and not—we deal with men and women, but that we don't realize that we're now affecting the next generation, and if we won't invest in the restoration in this generation we can just prepare to build more prisons, more treatment facilities, increase the number of treatment beds, increase services and support for homelessness and mental illness.

Because what we did was the greatest prescription for seeing the children end up being successful and outside of the welfare system and all the related systems, is to see that father is in the home, and to treat that father when he comes in not on an MPO basis, not management by—did you meet this objective? No. Fine—or you didn't, you're out, we're done with you, we've succeeded.

Success isn't measured that way. Success is measured by restoration, sustained recovery, and re-establishing solid relationships that are going to hold people accountable. That's why I say about our treatment program, other ones I've talked to in the country, others that I've had contact with, other ministries that sit around this table, the reason these work is because we hold people accountable, which is what they want to do. I don't believe that it's fair to the person to say to them, you know, or to a group of people that they can't do this. And so they're not restorable.

From a theological standpoint for us that means we deny the power of the resurrection. I can't do that. That's fundamentally what I believe. It doesn't mean that someone else has to believe that, but I have to believe that to go to work here every day. And so when I see people walk in our door I have to be absolutely convinced that this person walking in can be restored, and if I don't believe that then I might as well close my doors.

Pastor WHEELER. And if we didn't believe that I wouldn't be sitting here today.

Mr. DRAKE. That makes two of us.

Mr. SOUDER. There's a huge challenge in your comment, and this is the big debate in accountability, which every parent goes through with their kids. If you don't have firm standards of accountability is there ever a point where you cutoff, so that they understand that they can't just keep coming back? At what point does it become a hustle?

Pastor ALEX. Well, you hold them accountable, without question, but you define for them the conditions. But they also have to have

hope. Why should I stay clean and sober? To be unemployed? I mean, it's why we're looking at the kids we've got in our community that know they can make money by selling some drugs, and they have nothing, not even the hope of holding a job with any upward mobility at McDonald's anymore because if you walk into most McDonald's you'll see that immigrant populations have recognized an opportunity. So our kids are now not as hirable even in those circumstances, and they're saying, why should I stay clean and sober? Why shouldn't I be involved in drugs? We've got to create opportunities for them.

That's why we figured together we could do more than we could do alone, which is why we stand and support each other. And I believe that what happens here at ECOM and what happens at Zion and what happens at these other places works because we can't do this by ourselves.

But they've got to know when you tell them, to stay clean and sober, and they say, why? Why should I? Give me a reason. And we can give them all the ethereal reasons, all the great academic intellectual ones, but something tangible that relates to—we tell folks, if the gospel we preach doesn't change the condition of their living, then what use is it? And that's where the kids are at. Show me why I shouldn't go out and do this. Give me something tangible, you know. Doesn't work, I'm not going to do it. We've got to give them another opportunity. We've got to show them and stick with them until they find a job, show them that the family can be restored, that this will work.

Pastor WHEELER. I just want to say when he talks about the family restored, one of the key things that I do when I bring my men in is I look at the areas of child support, I look at the areas of reconciling with their children, either by letter, by a card or by a phone call, and if there's an ex-wife, even a girlfriend that has their child, make a phone call. I restore driver's license.

And because unions are very liberal about hiring workers and laborers and ironworkers and so forth, I work with the unions, contractors. W.B. Clark is one, for example. And if my guy's come in and I've had him for a long enough period of time I then call them, if they have openings they put them in trainings, they put them in a job. And their check comes to me, and I manage their budgets and how to do it, but the key thing is supporting your children.

When they hear that, when they send the first check there's a pride that comes, you see? There's a feeling like, I'm making it all right. When they write that letter, that little card, "I'm sorry, please forgive me," because they can't make contact, those are the kind of things that make a man feel like a man, and once you plant that seed it's very easy to water.

Mr. SOUDER. Anything else any of you want to add?

Pastor ALEX. If there's a passion, if you sense a passion amongst us, it's one fueled by all of us believing in what we all see can be done together, seeing the passion that each has for what they're doing, and the fact that virtually all of us started with nothing. None of us in this group, and the rest of the core of the coalition, really had anything when we started, and it was very easy for us to trust each other because we knew we believed in what we were

doing, and we didn't have anything to do it with except what we could come up with, and we never gave up.

Mr. SOUDER. Do you all pretty much live in the same neighborhoods.

Pastor WHEELER. We've been together since seventh grade, and helped raise our kids together. And I'm recovered, 1980. There wouldn't be a Zion Prep if people like Gregg and people hadn't stuck with me and worked with me when I made my mistakes, and hung with me, and 2 years after becoming clean and sober we started a school. Those kind of things. That's why I have a lot of faith and belief in the men that come through that door because I know how I came through and what they can do.

Mr. SOUDER. How much is your personal faith involved in this?

Mr. DRAKE. I think Mr. Alex said it appropriately, in that our personal faith is what motivates us and drives us and gives us hope. Each of us probably have a story, and I—acid, mescaline, opium, hashish, heroin, the whole nine. Mom died at age 39 as a heroin addict, two-time heroin addict. And my faith is what brought me to a place to realize that there was something else in life besides what I was engaged in, and because of the transformation that I experienced back in 1974, that I then translate that to what can happen with people today, which is why I'm also a firm believer that I don't give up as easily.

Now, don't misconstrue our desire to really welcome people, as saying that we don't hold people accountable. We can give you stories of folks we just had to say, enough is enough, this is the line, you know, we're done. But our faith gives us the capacity to hang in there with people a little longer than most would want us to at times. But it also shows us what can really happen. I mean, we're talking about change and transformation.

Pastor HASKINS. That's right.

Mr. DRAKE. That's why we believe in development and not just rescuing people and helping people. We want to see people become assets versus being a liability, and that's critical to us, and it comes out of our faith, it comes out of our desire, our own experience in seeing others radically transformed. It can happen, we know it can happen, and we keep pushing for it, and so that's how my faith element impacts me.

Mr. SOUDER. Well, I appreciate all your passion.

Pastor HASKINS. Yes. I'll just say this: That in all the debate on faith-based issues and funding and that kind of thing, and proselytizing and that kind of thing, and so on and so forth, regardless of what the Congress or you decide to do in terms of funding, there is much work that is happening, you've just heard a portion of it here, and will continue to happen. Do we need help? Absolutely. But we don't need help that will tie our hands and that will not allow us to help people like they need to be helped.

Seattle is different than many other major metropolises that you're attending to and visiting, in that Seattle is very, very diverse. The African American community here is not the predominant ethnic group. You have many different nationalities here. And I believe that's why we believe that it can become a model for the rest of the country. Because in many of the other cities, which I've been a part of, Chicago and New York and Philly and so forth, the

ethnic groups themselves don't talk to one another. And that's where the coalition has come in to help facilitate that, and we're modeling that, believing, as has already been said, that we can do more together than we can apart.

If the government is going to play a role in coming alongside then it must understand and it must respect the church. It must understand it and it must respect the church. And it should come alongside it, not try to redefine it and try to neuter it, if you will. Excuse me for being so direct there.

And there is much opportunity, and one of the things that I want to enter into the record is many of these pastors and leaders, because all of these pastors and most of the coalition, the core, have a church and they have their own separate 501(c)3, but many of them have made bricks without straw. What they are doing, many of the people on the outside of the community that look in and see what they're doing, could never do it. And they do that because of their passion and their commitment to see the community changed.

And if the government is going to play a role and wants the church to play a role more actively, then it will have to respect and honor how the church does business. And one of the comments that I heard earlier, in earlier testimony, was the issue of accountability. The church does not run from accountability. The coalition doesn't run from accountability. But we're also looking at a system that will allow us to do what we've been called to do the way that we've been called to do it, with the accountability and the outcome.

And in this very room on May 15th we'll have a faith-based conference, and we're looking to collaborate and partner with different ones. Someone from, let me see, the office here, is going to come and speak to us, Theresa Chappelle, who is a political appointee of faith-based liaison with the southeast region, she'll be here. And we'll have that conference, and we're trying to do those things.

But I can tell you, you asked the question, are there any churches that are partnering effectively in this region with the government? And the answer's no. I mean, the answer is no. I know of one organization that has received a sizable grant as an intermediary, and that would be Families Northwest, which is working on the marriage component, which we are excited about. But there are none. And the reason is because there is a concern that if we get in partnership with the government that our hands will be tied and we will not be able to serve the people the way that we need to serve them.

This is the last thing that I will say. The answer to the urban core resides within the urban core. These are, and they're being very humble in how they're sharing with you today, but if you have the time to go and see what they're doing to change the lives of people, what we're doing to change the lives of people, it is very courageous. It is absolutely amazing.

So if the government is going to play a part it must come in correct, recognizing that. And what we are finding is there are businesses, there are family foundations, there are corporations that are understanding that.

On May 11th here in this city Doug Wheeler will be the keynote speaker at a breakfast, of which most of the elected officials, business community, etc., will be at, and he will be speaking. Last year

he was nominated as the Entrepreneur of the Year by Ernst & Young. And so these men have dedicated their lives, as have others, have dedicated their lives, and as the kids would say on the street, they have the juice. The question will be, will the government respect them and then follow their lead? If they do that, I think together there can be a partnership and change can happen. If they don't do that, then I think the government will be looking on the outside, saying, Boy, aren't you guys doing a great job.

Mr. SOUDER. Well, thank you. I'd like to make a couple of concluding comments. This is likely to be our last faith-based field hearing. It has been really informative. Let me pick up on a couple of things that you've said and put them into the record.

A little bit of how some of this process started. I'm old. I'm going to be 54 shortly, and I've been in Congress since 1994, but I was a staffer since 1985, with a break in there when I went back home and then decided to run for Congress. But when I first went to Washington I worked with the Children, Youth and Family Committee. That was a select committee, and I was Republican staff director under Dan Coats.

And when we looked at the problems of children, every week or every couple weeks we did a hearing, and it just was overwhelming. Then I'd go home and go to a soccer game and I'd think, I wonder how many people here are beating their kids; I wonder how many do this with their wife; I wonder how many, you know, have a drug problem. Or when you drive on the road Saturday night you think, man, half these people are whacked out. You don't feel safe, and you can become so depressed about what's going on and say, how do you tackle this? And do you know Bob Woodson with the National Center for Neighborhood Enterprise.

Mr. DRAKE. Oh, yeah.

Mr. SOUDER. Well, he told me when I went to see him. He said, "Don't be a typical white guy who sits on your duff and pronounces what's wrong. Go out and meet some of these people. In every community there's a rose that's blooming no matter what the state of the problem is." He said, "Go out there and meet them." I said, "OK. You introduce me and I'll go out." So I used a lot of my breaks to go out and visit.

And then Bob himself, and his son Rob worked for me, who was unfortunately killed in an automobile wreck just a few years ago, but that Bob was not particularly religious, or particularly Republican. He was actually more of a Socialist, a Democrat who thought the Democrats abandoned him in the grassroots, and kind of got used to working with some of us who were kind of these evangelical Republican types, and talked to us.

But one of the things that happened that was a big critical standpoint that led to the first faith-based legislation in the late 1980's and early 1990's, was Bob had a conference, and he hauled in a bunch of foundations and a bunch of Federal officials, at that time under the Reagan administration. And Freddie Garcia, who I mentioned from Victory Life Temple, was there. And he told how he was a cocaine addict, and heroin, and how he met Jesus Christ and how it changed his life. And now he formed this place, and had all these people who were drug addicts.

And I read his book, and I didn't believe him. So I went down and looked at it. I've been down three times. I keep thinking it's going to fall apart, you know, but it keeps growing, keeps spreading. And he said the key was changing people's lives.

Then they moved over to Charles Ballard from Cleveland with the National Fatherhood stuff, and he said he worked with 1,000 people, getting back with their families, much of what you talked about. And then he said the only way it sticks is if they change their personal life and make a commitment to Jesus Christ, they change their life, and they go back to their families. Because unless they change their life it's tough to get it to stick because it will come and go.

And about this time there were a couple of foundation guys sitting next to me, at that time I was a staffer, and they were sliding under the table. Nobody's supposed to be this overt about it.

And then I think, I'm blanking on his name. The guy who put the treaty together for the Bloods and the Crips.

Mr. DRAKE. Rivers?

Mr. SOUDER. No, Eugene Rivers is in Boston. This guy's from Los Angeles. He's a big heavy guy.

Mr. DRAKE. Rosie? Rosie Greer?

Mr. SOUDER. No, not Rosie Greer. This is a big heavy guy, not as well known, but he's actually the guy that negotiated any treaty that's ever been there. And he said, I've told my story about Quake, and I've told my story about these guys to all the media. But the truth was Quake became a Christian, and it changed his life, and then he started to talk to the other guys.

And Bob Woodson, who hadn't really heard this overt himself, but was kind of introducing it to the foundations. Digger Phelps was there from the, at that time, the Drug Control Policy Office and Reagan administration and others. And he said that we've got a problem here. Everybody we're bringing in from the street is telling us this, and yet you guys don't want them to talk about what's working on the street.

And that was the first kind of grappling with AIDS and homelessness. And as we moved we said, how can we tap into the people who are living in the neighborhoods that are very faith-based, with realizing that character change is part of then facilitating? Now, it's true, if you have character change and you don't have housing and you don't have jobs and so on, I believe the most important thing, by the way, personally, is eternal life, and that it's not just here, it's the much longer after life. But that said, that part of faith is works, and that we need to show that there is a reaction, and we have an obligation as Christians to try to reach out and to try to help people who are hurting, which is clearly the passion that you all have. In addition to having been hurting and watched the impact on your lives, you want to reach others that way.

But as we plunged into this, I was working for Dan Coats, who did the Project for American Renewal. And the staffer that wrote that, Mike Gerson, now the president's chief speech writer, who at that time was with Prison Fellowship that led to the Sugarland Project in Texas, that helped get Governor Bush involved, and he hired Mike Gerson to write this stuff.

I am not convinced that this is going to work the way we thought it was going to work, and that some of what we're trying to work through, you've heard some today, and we're going to try to see with this report, how far we can work together with the two sides. Because on the Democratic side of my subcommittee there's been some concerns about this, but most of the Democratic members of the subcommittee are minority, in the sense of African American and Hispanic. On the Republican side we have another set of concerns because they've been mostly representing suburban and rural areas, and they haven't looked at urban problems as much.

And neither of them are overly enthusiastic about this project. The Republicans are wondering whether the funds are going to go into the Democratic areas, and the Democratics are concerned it's going to go to the faith-based groups rather than the secular organizations that are their anchor. And it's kind of an odd thing we're trying to work through.

Now, in that mix, I believe that we can work out some of the things that you're working with. In other words, I believe that as you set up degrees of parts of your organizations that don't require as much of a religious message, like you did with your housing, which is one area we should be able to work with. If we can get vouchers on narcotics, if we can try to figure out what do we do inside the Prisons with Wings if it's voluntary, with education, with people coming out. Reentry programs are ones that we're really looking at, because this is a huge problem if we're really going to tackle crime long term, and drugs and alcohol, are the reentry programs and how we transition that. And the president raised that in the State of Union, and that is one that looks like a very promising thing.

I think that another challenge is because, almost all the talk is over in the more traditional social, moral areas that deal with families and abuse questions as opposed to the economic development side. And that's why I wanted to get that on the record today, because we need to be looking at how we can get more people educated, like your school, which takes the highest risk on demand, to the degree you have an opening. This is to be commended beyond any other school that plunges into the educational arena, period. If you're willing to take the hardest risk and then walk in there, and you'll work with them, you deserve the highest level of accommodation.

It is incredibly frustrating to many of us who favor faith-based, but who can't figure out how to get the dollars into organizations like yours. That's why the whole faith-based effort started. But as I've watched this, you know what? If we put the dollars in, some of it will kill your passion. You've said yourself that you don't want everything to become overly bureaucratic. You hire the people around it, and you needed to supplement, but all of a sudden if you get too big you've got this big monster. And it's your passion, your personal relationship, and it's how we can develop other people with that, how do you plant that, how do you interact with your communities? And I don't want to see the government kill the good that's there, yet it's so frustrating to figure out how to get the resources there.

How can we do this from the foundations? How can we get a system around the country? There's at least two to three times as much money in the private sector as there is in the public sector. How do we alert them?

And what is the responsibility of the suburban churches where the assets are? I was just in Fort Wayne, my hometown, where one ministry provides food and housing to people just on demand, like what you talked about, but he said, it isn't a matter just of getting the suburban churches to give to his ministry. Every one ought to have their own. In addition to that, in other words, it isn't, oh, we gave a few dollars here to make us feel less guilty.

The question is, how do we get it integrated as a whole in the philosophy of the Christian church, which is the majority of America, that they have responsibility toward those in their church, but also in the areas that don't have the assets, and how to match that up? And to do that we need strong intermediary organizations, and I'm not clear we need government, if we are all doing our side and getting into the churches.

And then we can figure out where we match up with the government. And we're trying to figure this out. Keith Phillips down in Los Angeles gave us some new suggestions of how we can get where there's a military base, and use some of their equipment on weekends to transport kids to youth camps? We do that internationally with some of the organizations. Can we do that? Are there other things we can do at the edges, without direct funding to the program, some cooperation with the faith-based?

If you have any thoughts of things where you can see government entities in your area that can match up and tap in, I want to get those into the record. Because what we want to do is get a laundry list and work through it, because with Bobby Scott and some of the others who have been very resistant to the direct government funding, I think we can come up with some creative subparts that we can build on, and maybe not have the direct head-on with where you're able to get lots of direct funding, but supplementary things.

But I do want to make sure we explore this small business side with the community development association, and try to figure out how to work with that organization to do that. I've known and had this tremendous respect for John Perkins for many years.

Pastor HASKINS. One of the things that we are looking at, there's several enterprise zones here in this area, and we need to look at business incubators, we need to look at job training, we need to look at all of those kind of things.

And I think the other role that the government can play is the role of a convener. I totally agree with you in terms of the impact of your intrusion on the church and that type of thing. I've often made this statement, that there are more resources locked up within the churches, particularly within the broader church, than there ever will be in the government. It doesn't mean we don't need government for certain things, because we do, but the government can also be a facilitator in that. At this local level, We Care Northwest is trying to play that role, to convene, but we need to also show a picture, because let's just be very clear about this, the urban leaders of this community are in many cases making bricks without

straw, and they're doing the best that they can, and they need investment, period, OK?

It is a shame for Pastor Harvey Drake, who does all the things that he does, Pastor Doug Wheeler, to do all the things that they do, and change the people's lives that they do, that every day they have to worry about operations. It's a shame, OK? Zion Prep Academy you have 300 kids plus, and he has to go every year and raise that $1.3 million, and if he doesn't raise it he's got to stop serving some of those kids. It's a shame.

And I think part of the thing that I want to say on a very positive note is that the current administration has at least begun to try to recognize the value of the faith community, which is wonderful. Now, I think you can also begin to talk to some of these conservative people that are aligned with you, that have said a lot of different things, but they have been the Levite and the priest in the story of the Good Samaritan. They've watched and described the urban community's calamities, but they themselves have not engaged in it. And I think that the current administration can help facilitate meetings and dialog with those that have, that are outside of the community, that go around the community, that talk about all the issues, but don't necessarily engage, and can help facilitate that. Now, here in Seattle we've already done some of that, and we are very, very excited about that, but I think that's one of the roles that you can play.

The other thing is this: You have the role of what happens when a person goes wrong, goes bad, the prison piece. Then there's also the other part of prevention. Let's start at the beginning. Let's do some prevention to stop what's happening so we're not always reacting. And that's why I'm very, very excited about what some of the ministries and the coalition are doing on the prevention end, not just at the end when they get in prison and get in trouble. Let's stop them before they get off the waterfall. And that's where we can understand the value of the urban church.

And understand this: I think it was John DiIulio who talked about the assets of the urban church. But the urban church is not like the suburban church. It is already a community development outreach organization. It has to be that. The problem is that it is still anemic. How can you build a thriving church in the Rainier Beach community, which is just south of here, and you have an average family household income of $19,000 a year? It's almost impossible to do that.

So what can the government do? Government can recognize the church, and government can begin to facilitate those resources that are currently outside of the community to partner with us as we begin to change our own community. So a preventative strategy is also necessary, not just on the other end. We spend a lot of time with people that have fallen off the waterfall, but we need to go all the way back up to the front before they fall off, and that's where the education piece fits, these learning centers, etc.

Let me say this to you: What would happen if next to every school, because in some close proximity there is a church next to these schools, and what if you had these learning centers that Pastor Doug Wheeler talked about in all of these schools? Let's say in Seattle you had 30 of them that took the worst kids, the top 15 per-

cent. They say that 15 percent of the kids are responsible for 60 percent of the problems. What if the church stood up and said, OK, we want those kids. We're going to put them in a learning center. We'll take care of them. I think you can see some change. We can do it, but we've got to do things out of the box.

Mr. SOUDER. I thank you all for your testimony, and anything else you want to add and submit for the record we'd appreciate very much, and thank you all for your work in the community.

With that the subcommittee stands adjourned.

[Whereupon, at 1:55 p.m., the subcommittee was adjourned.]

[Additional information submitted for the hearing record follows:]

Briefing for
House Subcommittee on Criminal Justice,
Drug Policy and Human Services

Rick Mockler
Executive Director
Catholic Charities of California

April 23, 2004

On March 1, 2004, the California Supreme Court ruled against Catholic Charities, in a case where Catholic Charities of Sacramento had attempted to enjoin implementation of a State law redefining "religious employers." The law in question consists of two 1999 statutes known collectively as the Women's Contraceptive Equity Act (WCEA).

The WCEA places a mandate on insurers to include contraceptives in prescription drug plans, unless the employer who purchases the coverage qualifies as a "religious organization" as defined by the California Legislature. That definition is so narrowly crafted as to exclude institutional Catholic health care, higher education, and social services, i.e. a religious employer is an entity for which each of the following is true:

- The inculcation of religious values is the purpose of the entity.
- The entity primarily employs persons who share the religious tenets of the entity.
- The entity serves primarily persons who share the religious tenets of the entity.
- The entity is a nonprofit organization as described in Section 6033(a)(2)(A)i or iii, of the Internal Revenue Code of 1986, as amended (organizations meeting this standard do not fill a 990 with the IRS)

This law compromises the religious liberty rights guaranteed in the California and the U.S. constitutions. The only ways to avoid violating Catholic Church teaching regarding contraception would be to eliminate all pharmaceutical coverage in employees' health benefits or to adjust our organization and operate to accommodate the four criteria. Catholic institutions resist cutting employee health benefits because it would conflict with our commitment to healthcare and just treatment of our employees.

This law places us in an untenable situation. On the one hand, the State solicits our partnership in offering state services, with the caveat that we not proselytize or discriminate in our services or employment. In partnering with us, communities benefit from a generous contribution from the faith community in donations and volunteers. On the other hand, the State tells us that if we comply with their funding requirements, then we are no longer a religious employer.

The new definition of religious employer, which is now being adopted in other states, has perhaps its most severe impact on faith based charities. Essentially, the new legal definition of religious employer has the effect of no longer recognizing most faith based charities, because most faith based charities do not meet the legal definition – they typically serve people outside of their faith and often do not meet the other standards in the State law.

At this point, Catholic Charities of California has not yet determined whether to appeal the case to the U.S. Supreme Court, and we are assisting our local agencies in sorting out their options.

The New York Times, March 13

Beliefs; Religious organizations have long had a role in providing social services to the needy. Does a new California law threaten it?

By Peter Steinfels

If it ain't broke, why fix it?" That was one widespread reaction to the Bush administration's proposal for financing an enlarged variety of religion-based programs addressing public problems.

The government, critics said, had already worked out satisfactory ways, quite in accord with the Constitution's guarantees of freedom of religion and church-state separation, to accommodate or in some instances even finance religiously sponsored organizations providing services like health care, social work, emergency food and shelter, higher education and charities of all kinds.

Typically these religious organizations did not hire only members of the sponsoring faith, did not limit their services to those sharing their beliefs, did not proselytize and incorporated themselves separately from their worshiping or preaching communities.

A new California statute that the state's highest court upheld last week may indicate that this familiar model is far more vulnerable to secularizing pressures than assumed and that if it is to survive, either the model or the current legal environment may need some serious fixing.

The advantages of a strong religious component in the provision of social welfare are not mysterious. First, religious dedication and religious resources are harnessed for public services. Religious groups have been notably successful in placing and acclimating new immigrants, for example, and mission outposts have proved invaluable for the distribution of American famine relief overseas.

By injecting a diversity of values and beliefs into the provision of social welfare, religious organizations also strengthen pluralism and in addition offset the danger of a monopoly by government bureaucracy.

Finally, experience in helping those in need can make religious groups independent, knowledgeable and credible participants in discussions about public policies. It is logical that governments with totalitarian aspirations usually move quickly to limit religious groups' ability to provide charitable services.

All this seems pretty distant from a California statute that simply requires any employer offering prescription drug benefits in its employees' health plans to include coverage for prescription contraceptives.

That poses a problem, of course, for organizations operating directly under Roman Catholic auspices. The church officially holds that using such contraception violates the integrity of sexual intercourse and is gravely wrong.

Religion has never been free of government regulation. Naturally church buildings must conform to local safety codes, and parochial schools and Bible camps must abide by labor laws. But when that regulation conflicts with religious tenets, government has sometimes had to show a compelling reason for its requirements or, in practice, has granted a religious exemption or "conscience clause" to accommodate believers.

In fact, that is what the California Legislature did, exempting "religious employers" from the contraceptive insurance requirement. But the Legislature defined religious employers in such a way as

to include parishes, for example, while excluding what the court decision upholding the Legislature's action called "ancillary" religious organizations like **Catholic Charities** as well as many Catholic hospitals and schools.

As an article carried by The Associated Press put it bluntly, "The high court said **Catholic Charities** is not different from other businesses in California." Frankly, when it comes to including contraception in prescription drug plans, that makes sense to many Americans, indeed to many Catholics, who reject their church's teaching.

But Ned Dolejsi, executive director of the California Catholic Conference, protested: "This case was never about contraception. It was never about insurance. It was about our ability to practice our religion -- providing food, clothing and shelter to the neediest among us -- as a religious organization which is part of the Catholic Church."

In other words, did the Legislature's criteria for deciding what activities or institutions deserve a religious exemption constitute a state intrusion into religious matters that was prohibited by the First Amendment?

The California court ruled no, by 6 to 1. Yet it is noteworthy that the criteria that disqualified **Catholic Charities** in California from a religious exemption are precisely the ones regularly hailed by those who felt that the existing relationship between government and religious organizations was satisfactory and did not need the White House's religion-based initiative.

Catholic Charities did not limit to Catholics either its hiring or its social services. It did not proselytize. And it was organized as a type of nonprofit corporation distinct from the church. This was the kind of well-tested model that critics of the religion-based initiative urged on churches that wanted to qualify for government aid to expand their activities on behalf of the needy. Is the cost of that model, as the California statute indicates, a loss of religious organizations' ability to be guided by their own beliefs, especially in regard to dealing with employees?

This is no small matter. Twenty states besides California have passed such laws on providing contraception coverage, and a case like the California one is in New York courts. More important, there is no reason to think that the underlying principles cannot apply to state requirements, religious exemptions or "conscience clauses" in areas that, for many religious groups, loom much larger than contraception -- areas like abortion, euthanasia or sexual relationships. Nor do those principles apply only to religious organizations receiving government funds.

Gay marriage may raise a whole set of similar issues. Groups that object to it on religious grounds may find that they cannot uphold their tenets even within their own organizations. Catholic adoption agencies in Massachusetts are already wondering whether they will soon have to stop operating rather than violate church teaching about marriage.

There are two ironies here. One is that the administration's effort to make government funds available to new kinds of religion-based groups created a backlash affecting even the more traditional religious charities. Objections in Congress to the Bush initiative focused not so much on the obvious danger -- using public funds for proselytism -- as on the question of discrimination in employment policies. The California statute is in accord with a climate of opinion increasingly critical of any religious charity's insistence that employees abide by the organization's religious tenets.

The other irony is that in ruling against **Catholic Charities**, the California court relied heavily on a United States Supreme Court decision written by Justice Antonin Scalia, who has been very public about his conservative Catholicism. That 1995 decision, Employment Division v. Smith, concerning

peyote use for religious purposes by American Indian drug counselors in an Oregon state program, lowered the level of scrutiny that a statute intruding on religion like California's must withstand.

Readers of the California decision who are not constitutional lawyers will find plausible, nuanced arguments on both sides as well as a welter of cited precedents that make the eyes glaze over. But the larger question is whether religious organizations with distinctive values can continue to share the provision of social services alongside government.

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Next constitutional challenge -- Keeping government out of religion

Katherine Dowling
Sunday, March 28, 2004
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URL: sfgate.com/cgi-bin/article.cgi?file=/chronicle/archive/2004/03/28/EDG305HE491.DTL

A young Indian physician, when asked at an interview why she had gone into medicine, told an intriguing story. It seems that she lived in a moderate-sized city to which Mother Teresa's Sisters of Charity had come, only to be greeted initially with suspicion and hostility. No one in the community had any desire to be proselytized in return for care. But to the town's surprise, the nuns never attempted to convert anyone. So gradually, they became accepted. The young woman ended up working with them, was profoundly influenced by their work and became motivated to apply to medical school, all the while retaining her Hindu beliefs.

These missionaries were a powerful influence in the life of one young girl, yet according to an interpretation of California law made earlier this month by the California Supreme Court, their activities in India and elsewhere would not qualify them as a religious organization. A law entitled the Women's Contraceptive Equity Act, intended to provide unfettered access to contraceptives through employee health plans, was passed in California in 1999 amid opposition from church groups. Though the law excludes "contraceptive methods that are contrary to the religious employer's religious tenets," this exclusion is a pyrrhic one based on the law's definition of a religious employer. To be so defined, "the inculcation of religious values (must be) the purpose of the entity" -- which would immediately disqualify Mother Teresa and her followers, who care for the poorest of the poor, no questions asked. In fact, most religions would not pass the WCEA test, since caring for the needy without regard to their beliefs is a tenet of most of the world's spiritual organizations.

But the law sputters on. The religious entity must "primarily employ persons who share the religious tenets of the entity." That disqualifies the young Hindu physician. Further, the religious "entity (must) serve persons who share the religious tenets of the entity." Mother Teresa never asked dying beggars on the streets of Calcutta for their baptismal certificates.

This legislation, as written, was bound to clash eventually with a religious organization or two, and Catholic Charities has predictably become its first casualty. Catholic Charities offers health insurance, including prescription drug coverage, to nearly 2,000 full-time employees statewide through group health plans, but excludes prescription contraceptives in accordance with the teachings of the Roman Catholic Church. It petitioned for a religious exemption to the provisions of the act, claiming that this law violated the U.S. and California constitutions, the latter of which guarantees "free exercise and enjoyment of religion without discrimination or preference. " The California Supreme Court disallowed their petition, citing the definition of a religious entity put forth in the law.

Catholic Charities has the distinct disadvantage of serving a "significant majority" of needy who are not Catholics. It also offers secular services such as counseling and low-income housing without directly teaching Catholic values. Furthermore, many employees are of differing religions.

At a time when the state's social services are being strained beyond repair, a religious organization that does not meet the ridiculous definitions contained in a law whose intentions appear to border on social engineering is therefore put in the position of violating the tenets of its faith or of abandoning the poor it serves because they are not professed Catholics. Though Catholics were the first to feel the wrath of this law, the precedents it has established with its pencil-thin definition of a religious entity have fearful implications for religion in general. Missionary work is eliminated, because missionaries don't minister to persons who share their religious tenets. And forget about charity toward all.

Though the truncated definition of religious employer contained in the law was intended for the narrow purpose of forcing contraceptives to be provided by all employers, it, like all precedent-setting laws, allows application in other, perhaps unintended, circumstances. Its definition of religious employer has already been blessed by California Supreme Court Justice Kathryn Werdegar in her majority opinion, and thus enters into the body of legal precedent, to be quoted in other cases.

One can readily see where conflicts regarding belief issues far removed from reproduction would be determined by the misguided contents of the law. As one young lawyer so aptly stated, we have spent 200 years trying to keep religion out of government. Now the problem has become keeping government out of religion.

There is a real need to expunge this law from the books, either through a higher court's overturning of the decision or by a grassroots legislative action. The contributions of religious organizations to the general welfare and the consequent savings to taxpayers cannot be denied, even by those who do not espouse any religious beliefs.

Katherine Dowling is an emeritus associate professor of family medicine at the University of Southern California School of Medicine.

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