Jean Kim’s

“End Homelessness”
Jubilee Manual

7 Steps and 77 Ways

A Report Presented by
the Rev. Jean Kim
to the Women’s Ministries Program Area, National Ministries Division,
and
the Presbyterian Hunger Program, World Ministries Division,
Presbyterian Church (U.S.A.)

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I Dedicate This Book To

All Homeless Women, Men and Children

In the United States and In the World
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Thanks to members of the Church of Mary Magdalene, homeless or formerly homeless women, for teaching me so much about homelessness and allowing me to serve them.

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Thanks to Daniel Kim, my spouse, for his patience and support. He was left alone most of the time in his poor health condition while I was on frequent speaking tours. Thanks to my family members for their support.
A Note About This Manual

Jean Kim’s “End Homelessness” Jubilee Manual reflects a lifetime of experience, reflection, and analysis, and two years of travel across the United States visiting homelessness programs. We are pleased to make it available to the broader church as a tool for study, research, and inspiration. Because homelessness is intrinsically related to many issues of poverty and social justice faced by our society, Jean’s reflections often touch on these issues. The manual is not intended, however, to be an interpretation or explanation of General Assembly social policy. The opinions and analysis are those of the writer and not necessarily the General Assembly, the Women’s Ministry Program Area, or the Presbyterian Hunger Program.

The “Programs Models” section should be read as Jean’s field notes from her hundreds of program visits. Inclusion of a particular program is not necessarily an endorsement of the particular organization, its program model or its analysis of social issues. Similarly, the absence of a particular program is in no way a rejection of its work. The Presbyterian Hunger Program funds many hunger and homelessness ministries, not included in this manual, which provide excellent services to and advocacy on behalf of homeless persons.

For information on PC(USA) policy statements regarding issues of social justice, please contact the Corporate Witness Office of the National Ministries Division or the Advisory Committee on Social Witness Policy. Both can be reached at 100 Witherspoon Street, Louisville, KY 40202, or by phoning 888-728-7228. Information is also available through the PC(USA) web page at www.pcusa.org. For information on other ways that the church is addressing homelessness, please contact the Presbyterian Hunger Program at the same address and phone number or visit its web page at www.pcusa.org/hunger.
Foreword

I remember seeing, as a child, old newsreel images of breadlines and soup kitchens – realities that I was comfortably assured belonged in the long-past Great Depression. It is one of my greatest disappointments in life (and in my country) that my children have now grown to adulthood thinking of soup kitchens and homeless shelters as a normal part of American life.

In a time of unprecedented economic strength, it should not be this way, but there is a growing segment of our population to whom the benefits of prosperity have never trickled down. The rising economic tide that was to "float all ships," has left many of our sisters and brothers swamped in poverty, hunger, and homelessness.

How the church responds to this situation says much about our true commitment to the Christ who identified directly with the poor and the marginalized. Do we look the other way? Do we cast a disapproving glance? Do we exempt ourselves from concern because of our busy-ness or because the problems are "too complicated?" Or do we find ways to join Jesus in reaching out to the "untouchables" of our society?

Jean Kim has chosen to follow Jesus. And in two years of traveling across the United States, she has found many Presbyterian congregations who have chosen that route as well. Drawing from her many years of experience and the inspiring stories of programs she has visited, Jean shares her learnings and her commitments in this Jubilee Manual which the Presbyterian Hunger Program is pleased to make available to the church.

One note of warning, however: don't read any further if you expect to sleep comfortably tonight. Like the Jesus she follows, Jean calls for decision and commitment. And there is no escaping her 77 ways that your congregation can respond. . . not because your church is too small, or too poor, or too suburban, or too busy. There is something you can do, and Jean Kim's words will haunt you until you find it.

As Jean points out, provision of services to homeless people, no matter how lovingly they are provided, is only part of the needed response to homelessness. We also need to ask "why?" “Why are so many people left out or left behind in this era of prosperity?” “Why are so many people with jobs numbered among the homeless?” “Why has our government passed laws that exacerbate the problems and at the same time discontinued programs that help prevent or remedy homelessness?” I invite you to join the Presbyterian Hunger Program and many Christians across the country in seeking answers to these questions – and an alternative public response that begins to put an end to homelessness.

It is my prayer that my children's children will grow up in a world where widespread soup kitchens and homeless shelters are once again relics of the past. Until that day, I give thanks for the efforts of faithful Christians who reach out in the name of Jesus to provide shelter, food, and hope to those in need.

Gary R. Cook
Associate for National Hunger Concerns
Presbyterian Hunger Program
World Ministries Division
Presbyterian Church (U.S.A.)
Foreword

"Do you know where to find Jesus?", asks the small, five foot tall pastor, The Rev. Jean Kim. After a pause, she boldly states, "Jesus is on the streets. Jesus is homeless. If you go to the streets, there, you will find Jesus!"

My dear friend, Jean Kim, knows where to find Jesus. Finding Jesus so often in the bruised face of a homeless woman, perhaps the victim of years of domestic violence; or in the eyes of a young mother who turned to selling her body as a way to provide food for her young children, Jean Kim discovered a basic search within us all for a home. Jean Kim learned that we seek that place of belonging and being loved as a valuable child of God, emotionally, spiritually, but also, physically. God's dream that we all live "at home", was the call to Rev. Kim to begin a church for homeless women in Seattle. This church, The Church of Mary Magdalene, has become a spiritual home for hundreds of women and from this faith based center, emotional and physical needs have been met for thousands of homeless women over the past thirteen years.

In 1997, I had the privilege as the Associate Director for Women's Ministries to present Jean Kim with one of the three annual "Woman of Faith" awards at the General Assembly in Syracuse, New York. While this award is known as a great honor in the Presbyterian Church (U.S.A.), and recipients often come to the celebration breakfast in their finest attire, Rev. Kim received her award in her daily uniform of purple running pants and a purple sweat shirt that reads, "End Homelessness for All Women". Rev. Kim lives her commitment to ending homelessness every day, all day, and even her clothing is a witness to the call she received from God.

It was also during the 1997 General Assembly that the Presbyterian Church accepted an Overture that we would seek as a denomination to "End Homelessness for All Women and Children". At the time, I wondered, what does accepting such an enormous challenge really mean for our denomination.

Several months after the "Woman of Faith" award ceremony, I had the opportunity to attend a workshop Rev. Kim led on "Ending Homelessness". During this workshop Jean mentioned that she was resigning after ten years as pastor of the Church of Mary Magdalene. She said that she felt God was calling her beyond the Seattle streets to spread the urgent word that people of faith much respond to this national disgrace. She also said that while she has no idea what she would be doing next, and even though she was in her 60's and not able or ready to retire, she was confident that God would show her where this new call would lead her.

As the new Associate Director of Women's Ministries, I had been considering for several months what direction God might be suggesting for the women's ministries program area. During the night after attending Jean Kim's workshop, I had a dream. It was such a powerful dream that it awakened me. I sat up in bed and rehearsed the dream in my mind. Then it became clear to me, in some mysterious way, I felt that I must talk with Jean Kim to see if it might be possible that her call to challenge the church in concrete ways to end homelessness might be a program from women's ministries. Feminist theology, could be put into action in an important way as we served the often voiceless and marginalized among us. The following day Jean Kim and I talked and it was clear to both of us that her sense of call to the larger faith community and my sense of God's direction for women's ministries could be realized in her joining our staff with this mission before us.

Over the past two and a half years, Jean Kim traveled endlessly, visiting churches, shelters, homeless programs, and soup kitchens. From coast to coast Rev. Kim took her message of ending homelessness and
offered concrete ways every Presbyterian Church could participate by offering one room in each church to be used for child care, job training, health assistance, shelter, etc. Her proposal was simple, "Every church, One Room". As she preached from church to church she would look out at the congregation and ask, "How many rooms are in your church buildings?". When it was obvious no one knew, she would encourage this thought, "If you do not even know how many rooms you have, surely one could be put to use to end homelessness!"

Many churches, presbyteries, and women's groups and individuals have heard Rev. Kim's challenge and have responded in creative ways. Jean has visited many of these new initiatives to end homelessness as well as the many existing programs she visited on her travels these past few years. This book is the result of her call to accept God's dream that there are ways to end homelessness. We are people of hope and God has given us the abilities to work creatively in communities of faith to offer a home for every one of God's children.

As you read this book and discover the many incredible ways Presbyterians are responding to this urgent need of our time, I invite you to participate not merely as a detached reader, but to allow Jean's experience to work within you. I believe Jean is right, that if our churches go into the streets, we will find Jesus.

I conclude this forward with deep gratitude for the inspiring and hope-filled ministry of my colleague and friend, The Rev. Jean Kim.

Barbara E. Dua
Former Associate Director
Women's Ministries Program Area
Foreword

The Reverend Jean Kim's experience working with homeless people and the issues of homelessness has resulted in an essay of theological insight presenting models of action that reveal the ultimate in understanding of the responsibility of being a Christian in today's world. The entire study is set in the context of biblical concepts and basic Christian theological understandings. We are never at a loss as to the motivating dynamic which moves Jean Kim in mission.

Jean Kim's own personal experience of homelessness occurred when as a young girl she and her family escaped from North Korea, working their way down to South Korea, walking many nights through conflict zones. She became a refugee in South Korea moving from room to room for 4 years until the Korean war broke out. During the Korean war her family became homeless in exile, escaping from the war zone. Arriving in Pusan, they slept on the train station parking lot for the first few nights until an old man offered his yard. Six members of her family stayed in a 10x10 makeshift shack on the yard patched by sheets, ration boxes and a few pieces of panels for 3 years until the war was over.

In her later life, her training as a social worker, as well as a theologian, has prepared her well for the pioneering work she has done with the homeless community. An important part of this book is her analysis of the many ways a congregation and concerned individuals can use the resources available to them to alleviate homelessness in their community. No one can say after reading this book, "What can I do about homelessness?"

Her actual case studies in the last portion of the book are an essential resource. She not only describes the ministry in detail, but she gives you references to call with telephone numbers and mailing addresses. She artfully combines the theological and biblical mandate with concrete action steps. Every church should have this Manual in their library as well as all theological libraries in seminaries training our future religious leaders.

The Rev. Dr. William B. Cate,
President Director Emeritus,
Church Council of Greater Seattle
Dr. Janice P. Cate, Feminist and social activist
Introduction

The Presbyterian General Assembly adopted “ending homelessness for women and children” as a denominational policy at its 209th and 210th General Assemblies (1997 and 1998). The Women’s Ministries Program Area of the General Assembly moved this policy into action. I felt very humble and grateful to be chosen as the one to motivate Presbyterians and others to do something to end homelessness in the United States.

During my speaking tour, I sensed some thirst among Presbyterians and others for a challenge to move their faith into action. Some have done a great deal already toward ending poverty and homelessness. Many, however, haven’t done much yet for not knowing where to start. Many have worked on charity, but haven’t worked on social justice.

I started the mission of “ending homelessness” before my early retirement from the Church of Mary Magdalene. When the overture was brought to the Seattle Presbytery, I insisted we needed to state the goal of ending homelessness. I feel strongly about ending it, not perpetuating or maintaining it, which we have been doing for decades. Ending homelessness is an almost impossible task in our current political and economic system. However, Christian churches and other faith traditions must begin even to cry about it, otherwise nothing will ever happen.

I was getting early retirement from a minister’s position serving at a homeless women’s congregation to write something about ending homelessness. God instead placed me on a two-year speaking tour through Barbara Dua of the Women’s Ministries Program Area of National Ministries Division of Presbyterian Church (U.S.A.).

While I was talking to 180 different groups in the nation, I sensed that people needed a manual as a guide in order for them to move their concern into concrete action. So I began to write handouts, and finally it turned into a book.

Speaking and visiting many model programs in the nation was a wonderful learning experience for me. I can write a much better Jubilee Manual now than the one I could have written two years ago without this experience. I appreciate that God commanded Barbara Dua to send me out to speak.

What I am presenting here, however, is by no means a completed product. I present what I have now with the intention of continuing to revise it. I hope people can bear with it as they did with my daring, bold speaking. It will be a useful tool for people to start with—not because of my knowledge or perceptions, which are limited—but because it contains 128 model programs throughout the nation.

This Jubilee Manual is neither an academic nor a research product. It is rather my own faith confession on who Jesus is, what it means to be his follower and his church, and what we must do in such an unbearable reality of poverty and homelessness in the midst of a prospering economy and growing wealth in the United States.

I present this Jubilee Manual with the daring hope that other denominations, faith traditions or non-faith groups carry out the same mission of ending homelessness for all God's people. Many are already doing it. When all God’s people do something, some good that God is intending will happen.

I also dare to suggest that people in other faith traditions bear with my fanaticism about Jesus because he is the root of my faith and the reason I serve homeless people. I see Jesus in the face of people who are poor, marginalized and homeless. I couldn’t help but serve them as if I were serving Jesus.

I dare to suggest that this Jubilee Manual be used as a resource for worship, bible study, adult education, Sunday school and for starting or expanding homeless projects. I dare to suggest that this Jubilee Manual be a textbook for Mission/Outreach/Peace & Justice/Social Concern/Hunger committees of every church. I dare to hope that this Manual will stand side by side with other materials on every library shelf in the church. I dare to hope that this Jubilee Manual will be used as often as possible on the pulpit by preachers.
It is called a “Jubilee Manual” because I hope that this material can become instrumental in bringing jubilation, freedom and home to all homeless people and because it is written in the year 2000, the year of Jubilee. Personally, it has been a deeply moving experience to complete this Jubilee Manual in the Lenten season, especially in the Holy Week of 2000. Jesus has been in my mind the whole time because I strongly believe what I am presenting here is what Jesus would do. I strongly sensed his presence and guidance in the whole process of writing this Jubilee Manual. Finally, I hope this Jubilee Manual won't be useful any longer soon because we will have no more homeless persons in this country.

This hands-on-how-to-do Jubilee Manual contains 7 steps to end homelessness:

Step 1 - Understand the Reality of Homelessness in the U.S.
Without knowing the reality, or being in denial, very few people will touch the issue and nothing will happen. Knowing the reality will disturb and move us to the next step.

Step 2 - Understand the Root Causes of Homelessness in the U.S.
Lack of understanding of the root causes of homelessness will lead us to blame the victims--poor and homeless people--for their situation. Few people will be motivated to do anything. Knowing the root causes of poverty and homelessness in this country will lead us to share ownership of the root causes and motivate us to take action.

Step 3 - Develop a Theological Ground to End Homelessness.
Christians and those who believe in God must find reasons in God and the Bible for doing something to end homelessness. What we do must be rooted in a biblical and theological ground; for Christians, Jesus must be the root of our value, perception and action. Having Jesus Christ, who shared his life with us, as the ground of our action will guide us to model after him, so we too share our lives with those who are marginalized. In this section, I present many related Bible verses simply for our reflection, study and prayer.

Step 4 - Every Church Open One Room.
This section will bring us to the realization that we are blessed with many rooms in our church but we don’t own any of them. I present 77 ways a church or one room can be used. I used to make people laugh by saying that if any church cannot do any one of the 77, they should go to see a psychiatrist. Any church can do one, or some of the 77. I have seen many churches that are already working on many of the 77 ideas before my time in the United States.

One of the 77 (#77) ways is developing a just public policy. Many people interpret speaking the truth as too political. I want us to realize that we are making political decisions every day whether we like it or not. I also urge us to urge our government to develop a just public policy to benefit every citizen--including poor or homeless people--in the United States.

Step 5 - Wear the Homeless Shirts and Speak the Truth.
Step 5 will deal with the matter of wearing homeless purple shirts and speaking the truth about the issue of homelessness. Wearing the homeless shirts is a heck of way of spreading the message that we have too many homeless people in this country, and homelessness must stop. Our vision is to have one million people wear the shirts and one billion read the message.

Step 6 - Urge the Government To Do More.
Churches alone cannot end homelessness. After all, it is the government’s responsibility to care for the poor with our tax money. Churches can, however, work with the government. Many of us believe that our
government has neither the political will nor the policies needed to end poverty and homelessness in this country. In Step 6 many suggestions are made on what government must do, in consultation with homeless people and their advocates.

**Step 7 – Promote Collaboration Among Churches, Government and Local Social Service Agencies.** Some people have reservations about the Church and government working together. What is wrong with the two working together to end poverty and homelessness, to do justice for people? I have seen good models in which the government, social service agencies and churches work together very successfully, although some boundaries need to be set among them. All three need each other.

**The Appendices** include 127 programs I visited in the nation. It was an awesome experience to see that most projects I visited were either started by a church, or started at a church, or started by individual Christians. Many are still supported by churches and faith traditions. While I was writing about them, I felt like I was seeing the righteous people God is looking for to save this nation. They are really at the heart of God.

I hope that by reading the program models people not only learn what programs exist and how to do programs, but also that they become moved by the unselfish commitment that freed program developers and program staff to overcome the greed most of us cling to and become able to model after them.

**The Worship aids, litanies and prayers** were written while I was serving the Church of Mary Magdalene. I noticed that I wrote Litany of Homelessness and Litany of Death in the beginning phase of the ministry to express what homeless women experience. I then wrote a Statement of Affirmation to help homeless women confess and affirm who God is and who they are in the eyes of God. I began to write assertive, affirmative and positive litanies such as “Rising, Thanksgiving, Hope, Jubilee and Woman” to encourage homeless women to replace them with all of their negative, destructive self-images imposed on them by abuse, neglect, alienation and abandonment.

**The Articles and poem** will enhance our understanding and motivation to do something about homelessness.

I also included the experience of other people who developed shelters to answer a frequently raised question as to how can we start a program or a shelter.

**Church of Mary Magdalene:** I also gave myself the privilege of adding my story on the process of developing the Church of Mary Magdalene, the worshiping congregation of homeless women in Seattle. I hope that people are motivated to develop similar ministries.

**What motivated me to serve homeless people:** Finally, after the requests of many people, I added my personal story.

**Lists of local and state Coalitions for the Homeless or Housing** are included to help those who seek resources or contact information.

**The Reading Resources** will enhance our understanding on the issue of poverty and homelessness and equip us to serve the Lord better by serving homeless people.

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**STEP 1: Understand the Reality of Homelessness**

Jean Kim’s “End Homelessness” Jubilee Manual
Definition of Homelessness

For many people the term "homelessness" means lack of physical residence or housing. But it is more than that; homeless people sometimes have no job, no function, no role within the community; they generally have little if any social support. They are jobless, penniless, functionless, and supportless as well as homeless (A Nation in Denial, p.11).

Homeless people in rural areas are not on the streets or in shelters, because there are few shelters. But they live in cars, or move around to over-crowded friend's or relative's couches. These people are not counted. Most of them are not visible and sleeping on a friend's couch is not defined as "homeless."

There is also emotional homelessness: many people are so abused, hurt, broken, or angry that they are emotionally homeless. Some have lost their meaning and purpose, and feel deserted by their families, friends and even by God. Some have walked into a destructive lifestyle and are spiritually homeless. Even those who have wealth, jobs, families, pride, dignity and hopes can be spiritually homeless if they do not live according to God's will to care for their needy neighbors as themselves.

Therefore, homelessness is everyone's possibility. I am saying this to help us to be humble before homeless people because homed people are not special people. We are all human beings who can turn out in a similar way if we are in similar situations.

History of Homelessness in the United States

Many people in the United States say, "we didn't have homelessness when I was young." But there has always been homelessness in this country imigrant workers, railroad workers, Hoovervilles during the Depression. Homelessness just has a different face in the late 20th century, especially with increased homelessness among women and children.

In A Nation in Denial, Alice Baum and Donald Burnes describe the rise of homelessness in the late 20th century: "There is another group of the homeless, one that is large and perhaps the fastest growing. This is the generation of young adults, born in large numbers during the baby boom. Between 1946 and 1964, almost 76 million babies were born in the United States. These baby boomers crowded maternity wards, nurseries, schools, scout troops, colleges and universities, job markets, hospitals, jails, prisons, and housing. These growing numbers of people needed to be housed, fed, clothed, employed, ministered to by health and mental health systems, dealt with by the criminal justice system, and for those in poverty, assisted by the social safety net.

Then, as their older baby boom siblings began to exhaust the available housing supply and job openings, the younger boomers realized they would have to compete with their seniors, as well as their peers, for opportunities that were becoming less and less plentiful. The younger baby boomers have to face disappointment, disillusionment, cynicism, frustration, and fierce competition.

On the one hand, conformity, competition, and crowding led to feelings of alienation - from parents, from society, from helping systems, and from the political process.

On the other hand, baby boomers raised in the affluent 1950s and 1960s had developed a sense that they were entitled to a good life - food education, good jobs, good housing, and protection from want and need.
They developed ‘the psychology of entitlement.’ Born into an atmosphere of optimism conveyed by their parents, the baby boomers were confronted by the reality of war, deceit, shortage, competition, racial unrest, violence, and fear. They questioned the values and life-styles of their parents; they rejected existing institutions.

The baby boomers of the 1960s created a culture that affected all aspects of society, even for those who did not directly participate. Their counterculture was in full swing, and drugs were an important part of its new ethic. Drug use symbolized rejection of their parents’ use of alcohol as a social medium, open defiance of society's law, and the hedonism expressed in the new credo: 'If it feels good, do it.' By the end of the 1960s, an estimated 8 million young people were using marijuana, and by 1977, more than two-thirds of all college students were getting high.

Then, in the late 1970s and the early 1980s, the baby boomers started turning thirty. For most, their 'prolonged adolescence' ended and they began to marry, get jobs, settle down, and start families. As the counterculture began to disappear, however, not all of its members were able to let go of their alternative life-styles, their drugs, and their wanderings; these are among today's homeless. The most disillusioned, most troubled, most traumatized, and most mentally and emotionally disturbed of the baby boomers gradually found themselves exposed, no longer able to hide among their peers.

The homeless of the 1980s are younger and better educated than those of decades past and include more women and minorities. These additions to the ranks of the homeless include two identifiable groups. First, many are baby boomers who "lost their inner maps" or who are mentally ill, often dually diagnosed as showing symptoms of mental illness and alcohol and drug abuse. Second, many are members of the impoverished underclass single men and women as well as single-parent families (A Nation in Denial, p. 30-39)."

**Who are Homeless People?**

Not all homeless people are bums. Not all homeless people are healthy and employable but lazy. Not all homeless people are mentally ill or drug addicts. Not all homeless people are African-Americans. Not all homeless people are in inner cities. Not all homeless people choose to be homeless.

The homeless community includes single men, single women, and families. Homeless people are white, African-American, Hispanic, Asian, and Native American. They are refugees and aliens, parolees, runaway youth and children, Vietnam veterans and other traumatized individuals, a few elderly people, and former hippies and flower children. They live in cities, suburbs, and rural areas (A Nation in Denial, p. 12). Nowadays, homeless experts include working poor people in the homeless population.

Today's homeless people are younger than the stereotypical white male "Skid Row bum." The average age of homeless people is low- to mid-thirties. Approximately 5% are elderly.

The actual racial composition of the homeless population in any one place reflects local and regional population trends. Major metropolitan areas on the East Coast have high proportions of homeless African-Americans; Minneapolis has many homeless Native Americans; in Southwestern cities, such as Los Angeles and Phoenix, there are greater concentrations of Hispanics among the homeless; and in the Northwest, some cities report that most homeless people are whites. Homelessness occurs in rural and suburban areas, but the rate of homelessness is substantially greater in the cities (A Nation in Denial, p. 13)

The U.S. Department of Agriculture reports that homelessness in rural areas is much more likely to be among whites. Homelessness among Native Americans and migrant workers is also largely a rural phenomenon.
More than half of all homeless adults have never been married, and an additional third are separated, widowed, or divorced. Furthermore, homeless people tend to have little contact with the families and friends they do have. A study in Chicago reports that more than three-quarters of homeless single mothers would not choose to return to their families, and most of these women believe that their families would not want them back. The study also shows that even though more than half of the adults in the study have children, 91 percent do not have their children with them (*A Nation in Denial, p 16-17*).

**I have seen three groups of homeless people:**

The first group is **restorable homeless people**, who became homeless very temporarily for different reasons (refer to root causes) but are able to resume normal lives because they have an education, job skills and experience. One of the many homeless people I worked with was a white woman who had to come to the YWCA shelter in Seattle after being repeatedly abused by her lover. She went back to her job quickly, as she was an educated, job-skilled, experienced and emotionally stable person.

The second group is **trainable homeless people**. It will take a little more time for them to acquire an education, the necessary job training and skills and to find jobs. Many of them can have full-time employment, but some can only take a part-time stress level. I have seen some homeless women maintain part-time or full-time jobs that did not require much skill. I have also seen homeless women who acquired bank teller’s or nurse’s aide jobs. This group of people needs enough time to go to school to get the necessary education and job skills. This usually won’t happen in a 3-6 month period.

The third group is the **chronically homeless with chronic problems** such as mental illness or drug or alcohol addictions. These people might need support all their lives. They cannot hold gainful employment and support themselves. They need intensive and long-term, on-going treatment with case management services and housing. These supports can bring them up and maintain them at their base line. Society must care for these people instead of leaving them on the streets.

**Why End Homelessness for Women and Children First?**

Most cities report that homelessness for women and children is growing rapidly. Most homeless families are headed by women. One out of four homeless people is a child. Children experience double trauma: they lose their homes, school and friends and often they also lose their parents by being taken into foster care. Many homeless women would identify their homelessness with a "death" of their identity, dreams, pride, dignity, hopes, relationships, and future.

Homelessness for women and children often means assault, robbery, rape and even murder. Homelessness for women and children is a crisis and emergency just like hurricanes, tornadoes, fires, and floods. One elderly woman who slept in an alley in downtown Seattle was run over by a garbage truck and lost both of her legs. She was finally given a room in a nursing home. She had to lose her legs to find a place to live.

Homelessness for women and children is a place of horror; it is a place for the dead, not for the living. Even the dead have a little space to lay their bodies down.
Homelessness for mothers means homelessness for their children because most women take their children with them into homelessness. Homelessness for children today means homelessness for our future generation.

Homelessness is a violence to the image of God and to the temple of God's Spirit (Gen. 1:26-28; I Cor. 3:16-17).

However, there are still more shelters and programs for homeless men than for homeless women and children. This is the reason why the Women's Ministries Program Area of the Presbyterian Church (U.S.A.) focuses on ending homelessness for women and children first, although we support ending homelessness for everyone.

**Several Realities We Are Living In**

**The FIRST Reality** is that the United States is the most affluent country in the whole world, owning 59% of the world's wealth. The United States is a nation of power, prosperity, opportunity and success. Many of us have places to live, jobs, families, wealth, and dreams and hopes. For many of us, the U.S. is a wonderful place to live where one can own many things and feel good about oneself. Some of us can sing the theology of blessing.

**The SECOND Reality** is that, for many others, it is a nation that marginalizes, alienates, discriminates, and divides. These people cannot sing the theology of blessing because they are excluded. 20% of U.S. households own 85% of the national wealth. The split between the first and third world exists on our own streets. This ever-widening gap between the rich and the poor has resulted in nearly 40 million people living in poverty, 40% of whom are children. In the U.S., by conservative estimates, 3-7 million suffer from homelessness every year.

This big gap also exists in the international arena. If we could shrink the earth's population to a village of precisely 100 people, with all existing human ratios remaining the same, it would look like this: There would be 57 Asians, 21 Europeans from the Western Hemisphere (N. and S. America) and 8 Africans. 70 would be non-white; 30 white. 70 would be non-Christian; 30 Christian. 50% of the world's wealth would be in the hands of only 6 people, and all 6 would be citizens of the United States. 70 would be unable to read. 50 would suffer from malnutrition. 80 would live in substandard housing. Only one would have a college education. (Internet: fpodensk@hooked.net)

During my speaking tour in 24 different states, I have seen homelessness in very corner of the nation. Homelessness is rising and spreading like a contagious disease throughout the nation.

Most disturbing is growing homelessness for single parent families with children, most of whom are headed by women. More and more working poor are already among the homeless or at risk of becoming homeless.

A 1997 survey of 29 cities by the U.S. Conference of Mayors found that families are the fastest growing segment of the homeless population, accounting for 36% of the total nationwide. The vast majority were single women with children. In 1998, 72% of cities surveyed by the U.S. Conference of Mayors also reported an increase in requests for emergency shelter and emergency food.

Among those who became homeless in 1999, 36% were families; 26% were children; 27% were disabled; 80% had neither public nor private health insurance; 36-45% were employed; 32% of families requesting shelter had to be turned away for lack of room (National Coalition for the Homeless flyer).

Homelessness is a devastating experience for families. It disrupts virtually every aspect of family life, damaging the physical and emotional health of family members, interfering with the children's education and development, and frequently resulting in the separation of family members (Fact Sheet #12, Homeless Families with Children,
National Coalition for the Homeless, June, 1999). I observed the same effect of homelessness on single women also; healthy women will become ill in the lifestyle of homelessness and those who were sick will worsen.

**The THIRD Reality** is the prison reality. The United States has more people incarcerated, in numbers and per capita, than any country in the world. This costs $60,000 per prisoner per year, more than a Harvard education. Jails and prisons have become substitutes for shelters. Homeless experts say that our government spends more dollars on building prisons than on low-income housing.

It is reported that more black youth go to prison than to college. Justice Department statistics report that the number of African-American adults behind bars increased eightfold from 133,226 three decades ago to one million. By the year 2000 roughly one in ten African-American men will be in prison. At least 1 in 7 African-Americans will have lost the right to vote. 30-40% of the next generation of African-American men will permanently lose the right to vote if current trends continue.

Why do African-Americans constitute about half of all prison inmates when they are only 13% of the U.S. population. Some specialists blame poverty or the lack of opportunity. Some others say that the police concentrate on poor urban areas because street crimes are more visible there and that the crime policy has become the substitute for public policy.

Another study reports that homeless people are frequently arrested, often for misdemeanors related to their homeless status, such as stealing food and sleeping in vacant buildings, etc.

Studies have shown that while homeless men have a higher overall arrest rate, their rate of arrest for crimes against people was actually lower than that of the housed population.

This study suggests that the greater frequency of arrests of homeless men, and particularly those who are mentally ill, is partly attributable to process of criminalization and stigmatization (Criminality and Homeless Men, David Snow, Susan Baker & Leon Anderson).

The *LA Times* (1998) reported that someone is going to open a private prison for profit. We can easily guess that this trend is going to motivate some people to send more people to prison and keep them there longer to increase their profit.

*Prison costs $60,000 per prisoner per year in New York, more than a Harvard education.*
According to Jim Wallis in *The Soul of Politics*, "the violence of young people is a symptom of what is going on in our society. We are facing a crisis today. The most painful and dangerous sign of the crisis is what is happening to our children; they are our most at-risk population; the recipients of our worst values, drugs, and sickness; our most armed and dangerous criminals; the chief victims and perpetrators of escalating violence; an object of our fears more than our hopes. When children talk about their favorite kinds of caskets instead of their bikes, and plan their funerals more than their futures, they are signs of our crisis."

The **FOURTH Reality** is population changes and discrimination and hate crimes against racial minorities. Some demographers predict that if the current trends continue, a majority of the nation's population may well be people of color by the middle of the twenty-first century. In some areas in California, more and more racial ethnic people are filling up urban and inner city neighborhoods. This is already happening in New York City.

### How many homeless people are there?

The National Coalition for the Homeless would say that asking how many homeless people there are is a misleading question. In most cases, homelessness is a temporary circumstance and not a permanent condition. A more appropriate measure of the magnitude of homelessness is, therefore, the number of people who experience homelessness over time, not the number of "homeless people."

By its very nature, homelessness is impossible to measure with 100% accuracy. The Coalition further states that most studies are limited to counting people who are literally homeless, that is, in shelters, on the streets, in soup kitchens and are easy to locate. This can result in underestimates of homelessness. The count also excludes the people who could not get into shelter systems due to lack of space (called unsheltered). The count also excludes the invisible homeless people not only in cities, but also in rural areas who move around from overcrowded floors to floors, couches to couches at friends or relatives or sleep in the woods, campgrounds, tents, caves, boxcars, or in cars where researchers can't easily get to. Therefore, an actual count of the homeless population will be much higher than the statistics I gathered. According to some people, for every homeless person counted, there is one and half or double the number of homeless people out there.

The National Coalition for the Homeless presents the following four widely used national estimates of homelessness. For all of the reasons discussed above, none of these estimates represents "how many people are homeless."

- **500,000-600,000** (1988) is the most widely cited example of a point-in-time estimate of people who were found in shelters, soup kitchens, or on the streets during one week in 1988. (Burt and Cohen, 1989)

- **700,000+** each night: 2 million/year (1999) (National Law Center on Homelessness and Poverty, 1999).

- **7 million** (1985-1990): The Clinton Administration's Federal Plan to Break the Cycle of Homelessness uses this data, corrected to include children, to estimate that between 4.95 million to 9.32 million people (with a mid-point of 7 million) experienced homelessness in the latter half of the 1980s.

- **12 million** (1989-1994): A second study undertaken in 1994 found that 6.5% (12 million adults nationwide) of the respondents had been literally homeless at some point in their lives, and that 3.6% (6.6 million adults nationwide) of the respondents had experienced homelessness (literal or doubled up) between 1989-1994 (Link et al., 1995). It appears that 12 million of the adult residents of the U.S. have been literally homeless at some point in their lives. (Fact Sheet #2 - National Coalition for the Homeless)
However, 94% of the 2.5 million Presbyterian Church members are white. We have 350 Native American According to Jim Wallis in *The Soul of Politics*, "the violence of young people is a symptom of what is going on in our society. We are facing a crisis today. The most painful and dangerous sign of the crisis is what is happening to our children; they are our most at-risk population; the recipients of our worst values, drugs, and sickness; our most armed and dangerous criminals; the chief victims and perpetrators of escalating violence; an object of our fears more than our hopes. When children talk about their favorite kinds of caskets instead of their bikes, and plan their funerals more than their futures, they are signs of our crisis." tribes in this country, but only 8 synods with Native American churches, only 112 Native American churches and only 32 Native American ministers. More than 140 African-American Presbyterian Churches are without pastors. I have heard that many African-American churches in New York are without pastors.

**There is diverse reaction to the population change.** The white supremacist reaction is killing racial minorities. James Byrd Jr. was a Texas man who was forcibly tied to the back of a pickup truck and then dragged for several miles until his body was dismembered. There are 127 active Klan groups operating in 32 states. This is a 74% increase in one year.

Another reaction is flight to the suburbs to get away from people of color, leaving the city in the hands of economically underprivileged and marginalized people of color.

Another reaction is that of staying in place, but isolating ourselves from the rest of society. Some churches would rather maintain homogenous white congregations. Some claim that "we are not a neighborhood church" and that "those people are not helpful to our church." Many small inner city churches are maintained by 15-20 white folks. These churches are slowly declining and dying.

Yet another reaction is that of staying and welcoming the racial ethnic/people of color as members, and try to grow as multi-cultural and multi-racial churches. These minority whites see the people of color as children of God and are willing to live with them (Refer to Multi-Cultural Church in Step 3).

But then, the reaction from some racial minorities is also exclusive. First generation immigrants do this due to language barriers. Some others do this for cultural reasons. The reaction of some well-off racial minorities is like the whites. They want to become whites. They run to suburbs, the white neighborhoods. They avoid their own poor people.

Many ethnic people, including Otis Turner, would point out that institutional racism exists within the Presbyterian church. We can say that in our existing system, racial ethnic people, refugees, new immigrants, illegal residents and especially people of color have certainly been at the margin in this culture.

This whole attitude also has to do with how we treat poor and homeless people in our society. We avoid them instead of learning to live with them.

**Criminalizing Homeless People**

The *Daily News of the Virgin Islands*, on August 28, 1998 stated that "more and more states have implemented laws to arrest homeless people found sleeping or living in public places and panhandling, criminalizing the homeless." Many cities bulldoze camps of the homeless or drive them out of sight to other counties or cities. Many city governments in the country want to dump, sweep away or throw away homeless people just like we throw away trash instead of solving the problem of homelessness.
Tucson, Arizona, has made it unlawful to be at a bus stop for more than 30 minutes. Police in Seattle, Washington, have been instructed to fine or arrest people who are homeless for sitting on the sidewalk. In Beverly Hills, California, it is a crime punishable by a fine or jail time to set baggage down on sidewalks. In Georgetown, (Washington, DC area) an archaic part of the District Code is being applied to fine or arrest people for storing property (including people themselves) in doorways. Despite the acknowledgment of insufficient housing options, the city of Dallas, Texas, and many other cities across this country (including Phoenix, Jacksonville, Columbus, Boston, Austin, New Orleans, Long Beach, Virginia Beach, Atlanta, Sacramento, Tulsa, Miami, and Buffalo) have made it illegal to camp or sleep in a park. These laws and cities are unjust because they seek to punish people for being poor. People who are forced by poverty to live on the streets don't have options; if they did they wouldn't be there. (National Homeless Civil Rights Organizing Project (NHCROP) Newsletter, April 2000)

Who would enjoy sitting on a cold sidewalk or sleeping in the park IF THEY HAD A PLACE TO SIT OR SLEEP? City governments need to develop HOUSING before making such unjust laws. Why does the law come prior to providing the most basic human necessities: housing, food and clothing? Being poor or homeless is not a crime. It is a collective sin of the whole society.
I gathered most of the following statistics on poverty, housing and homelessness through local, state or national coalitions for the homeless or housing and other sources. Although they are subject to change from day to day, they will give us some idea about the reality of homelessness in the United States.

In Alabama, 40.7% of female-headed households live below the poverty line. 72% of elderly Alabama women live in poverty.

In Los Angeles, California, the rate of women seeking shelter beds with children has increased by 228% for the past few years according to The Los Angeles Times of July 28, 1998. According to the LA Coalition To End Homelessness, there are an estimated 50,000-80,000 homeless people on any given night in Los Angeles, 30% of whom are children. However, there are only about 10,000 shelter beds in the entire system. In Orange County, there are estimated 13,000 homeless. About 30% of the homeless in LA are women and children. In 1997, the national level of poverty was 13.3% of the total population and 16.6% of the population in California lived below the federal poverty level. 41.5% of those were working poor. 40% of the people who become homeless are families with children.

In San Francisco, California, there are 16,000 homeless people. In 1998, 157 homeless people died of cold, hunger and illness in San Francisco.

In Colorado, nearly 400,000 people, or 10% of the state's population lived in poverty in 1997. There was a 60% increase in requests for emergency housing assistance in the 2 years (1998-1999).

The Colorado Coalition for the Homeless stated that the homeless in rural America today are all but invisible, inadequately understood, ignored, under-counted, and under-served. The Coalition estimated 30% of the homeless people in Colorado live in rural communities. Often there are no emergency shelters in rural communities. Consequently, homeless people in rural areas sleep in their cars, camp, use the couches of friends or relatives, or live in shabby buildings.

Migrant agricultural workers are vital to the economy of many Colorado communities including Alamosa, Bent, Montrose, Morgan, Otero, Pueblo, and Weld counties, but many of them suffer from poverty and homelessness.

In Georgia, in 1995, 1 million people lived below the poverty line, 180,000 people were homeless. In the same year, in urban Georgia, 650,000 persons were living below the poverty level and 140,000 were homeless. In the same year, in rural Georgia, 350,000 persons were living below the poverty level and 40,000 people were homeless.

There were 40,000 homeless people in Metro-Atlanta during 1998. Families comprised 40% of that number. The Task Force for the Homeless reports that of the 8,178 new requests for shelter in Metro-Atlanta in 1998, 50% of them came from families. Of those families, single mothers headed 53%.

Illinois served 150,000 homeless people in 1998. 47,000 of these were in suburban Cook and collar counties. 60,000 were members of families. 50,000 were children. 12,000 were unaccompanied

In Missouri there were 32,500 homeless people on any given day in 1997. 27,500 were sheltered, 7,000 unsheltered, and 14,000 living in over-crowded and/or doubled-up living.

In Florida, there are an estimated 55,000 homeless people on any given day. This does not include those who are hidden in crowded homes, cars and woods. 35% of Florida's total homeless population are families. 68% of all homeless people are considered newly homeless. 73% are reported to be Florida state residents. 27% are from out-of-state or another county. 41% are believed to be suffering from alcoholism and/or drug abuse problems. 23% are reported to be mentally ill. 43% of all homeless people coming to the attention of local agencies have health problems. 9% suffer from AIDS or the HIV virus. 13% are disabled. 36% are employed, most of them periodically or on a part-time basis. Homeless veterans make up about 24% of the total group. 8% are elderly. 7% are farm workers. In terms of racial composition, 53% are reported to be Caucasian, 33% African-American, and 11% Hispanic (Florida Housing Coalition and Florida Impact).

In Washoe County, Nevada, which includes the cities of Reno and Sparks as well as outlying rural areas, there were 4,016 homeless people according to the 1998 survey conducted by the
Families comprise 64% of New York's homeless population and are the fastest growing segment of the homeless population. From 1980 to 1995, the number of homeless families in New York City increased over 500%. Over 60% of homeless families previously resided in one of the city's four poorest neighborhoods (South Bronx, Harlem, Bedford-Stuyvesant and East New York). In the 1990s, one in four public assistance recipients in New York State has required publicly assisted shelter. Approximately 90% of homeless New Yorkers are African-American or Latino.

In New York, women are dramatically over-represented among heads-of-household at 98%, as are African-Americans (66% compared to 29% in the general population). Latinos in New York also are over-represented among the homeless at 31%, versus 24% in general population. Children in shelters are much younger than in the general population - 62% under age 5, compared to 30% in the general population (Ten Cities: A Snapshot of Family Homelessness Across America, 1997-1998, P. 17).

Emergency shelters have been phased out of the family shelter system in New York, which now includes 3 assessment centers, 79 transitional shelters, 4 supportive housing facilities, 15 commercial hotels and 4 domestic violence shelters serving families.

In Ohio, in 1998, 39,319 homeless persons were served through shelters in Columbus and Franklin county alone. There were 22,530 homeless children, of whom 16,254 attend school.

In South Carolina, there are approximately 30,000 homeless people. Upstate, approximately 1,900 people experience homelessness at any given point, of whom nearly 50% are families.

In Virginia, in one year (1998), 78,230 people requested shelter and over a third were turned away due to lack of space. Over one third of the homeless population in VA are children. Homeless providers predict homelessness to increase.

In Washington, DC, in 1998, there were 7,500 homeless people on any given day, and an estimated 12,500 persons in the District were homeless at some point, meaning that 2.3% of the District's population of 530,000 persons became homeless, more than twice the rate of other large cities in the United States.

In the State of Washington, in 1998, 38,063 households or 55,080 persons were sheltered in 161 shelter programs located in 39 Washington counties. 15,100 were children. In King County alone, 16,113 household were sheltered and 59,051 households were turned away. 22,043 individuals were served and 101,604 individuals were turned away. 14,009 incidents of homeless families with children were turned away. 5,635 single males and 31,924 single females were turned away, which clearly shows the shortage of shelters for women and children.

Twenty years ago in King County there were a few hundred homeless people on any given night, almost all of them single men. Today, there are an estimated 5,500 people homeless on any given night, with an increasing number of homeless women and families.

The Seattle/King County Coalition for the Homeless annual shelter survey reported that a little over a thousand turn-aways from
STEP 2: Understand the Root Causes of Homelessness

Most people blame homeless people for their homelessness, accusing them of being lazy and not wanting to work. If we don't understand the root causes of homelessness accurately, very few people will be motivated to end homelessness.

Many of us who have been working with homeless people would like to say that homelessness is caused by poverty, which is created by the nation's economic, welfare, housing and health care policies; the nation's lack of will and policy to end poverty and homelessness; lack of sufficient income for the poor to afford housing; lack of affordable housing for low-income people; lack of jobs for people with low job skill and education; low minimum wage; lack of affordable child care for poor mothers to go to work; lack of affordable legal service to prevent eviction and collect unpaid child support; cutting funding for housing and social welfare programs; welfare reform; domestic violence; divorce; chronic mental illness and other serious medical problems; substance addiction; de-institutionalization; illiteracy; personal crisis or disaster; layoff or injury on the job; no place to go upon being released from hospital or jail and many more. Now I am going to elaborate on some of these causes in depth to enhance our understanding.

The Economic System/Poverty

Our economic system, poverty and homelessness are inextricably linked. One economist said, "Our economic system is one that benefits the rich with many privileges, who then don't have to take any responsibility for the poor. Thus, the unequal distribution of wealth creates the ever-widening gap between the rich and poor in the United States."

In 1996, the top 5% of income earners in the U.S. claimed nearly half (49%) of all earnings. The 1990 census shows that the top 1% of households own 39% of the national wealth; the next 19% of households own 46% of the national wealth (20% own 85% of the nation's wealth).

Less than 15% of all America's wealth is shared by 80% of the population. At least 39 million U.S. citizens are without health insurance. 85% of these individuals are in working families. While many of us are rejoicing for the national economic growth and benefit from it, many others are lamenting for their poverty.

David Korten, a former Harvard Business School professor, explains very well about the growth of the big gap between the rich and poor. "Twenty years ago, the average CEO of a major U.S. corporation made 40 times more than the average worker in his company; but today it is 187 times more" (Church Women United). In 1995, the average CEOs' pay was increased by 499% compared to 1980.

According to New Yorker, between January 1996 and July 1998, the net worth of the average household in the U.S. increased by $25,000 for the higher ends of the economic ladder, but the people near the bottom have been left where they were.

Feminization of Poverty

The United Nations reports that 70% of the estimated 1.3 billion people living in poverty are women. Females are the most rapidly growing group among the impoverished. Most of the estimated 100 million homeless people around the world are women and children. Women make up half the world population and contribute 66% of the hours worked each day, earn only 10% of the world's income and own just 1% of its wealth. As many as 600
million women and children live in inadequate, unhealthy shelters. Every day, some 5000 people, mostly women and children die because of poor shelter, polluted water, and bad sanitation.

Women have few avenues to get out of poverty. Though they represent the majority of the world's food producers and contribute significantly to economic life everywhere, women are largely excluded from economic decisions. In most societies, they lack equal access to, and control over, various means of production, including land, capital and technology. (World Vision magazine, April/May 1997).

The feminization of poverty is a world trend, and the United States is no exception. Over the last 3 decades, women have been paid roughly 1/3 less in salary, wages and benefits than men. They are engaged in temporary, low-paid, part-time employment and not eligible for insurance and pension benefits, or the social security program; women are employed for 70% of these jobs. Therefore, jobs available for them are inadequate as an economic base for raising a family (Pamela Couture).

The biggest losers in the low-wage bidding game in the United States are women, and women of color. For example, each year from 1979-1992, an average of 41,000 apparel workers in the U.S. lost their jobs. Three-quarters of U.S. apparel workers are women, over a third of whom are minorities.

Before losing their homes, 82% of homeless women with children lived below the poverty line (Milburn and D'Ercole, 1991). They were already at risk of becoming homeless.

Some research reports and predicts that homelessness for women with children is and will be growing in the United States. More than half of the homeless people are women and children, 70-90% of homeless families are headed by women.

Single women find it difficult to obtain shelter and services. Most programs designed to serve women are for families. Often the needs of single women are overlooked.

Quite often women are discriminated against because they have children with them. In some states, there are not enough shelters for families or women with children.

Therefore, the feminization of poverty and discrimination against women are leading causes of homelessness among women.

**Lack of Affordable Housing**

In 1970, there were 300,000 more low-cost rental units in the U.S. than the number of low-income renters. Twenty-nine years later, by 1999, there were 5.3 million fewer low-cost rental units than low-income renters. The coin has flipped and homelessness has grown. The gap between the number of affordable housing units and the number of people needing them has created a housing crisis for poor people.

In 1998, the National Coalition for the Homeless reports that 22,000 units of distressed housing have been demolished and the Administration plans on destroying 78,000 more. The new low-wage economy has partnered with housing demolition associated with urban renewal, and gentrification, to increase sharply the demands for affordable housing and concurrently reduce its supply. Consequently, while 15 million households qualify for federal housing assistance by virtue of their low incomes and family status, age or disability, only 4.3 million were actually receiving that assistance as of July 1996 (Waxman and Hinderliter 1996).
Quite often, conversion of low-cost properties to higher-rent housing resulted in the eviction of impoverished people into homelessness. For instance, in Chicago in 1998, 14,000 such units were demolished and 40,000 persons lost their residency. The cost of housing has skyrocketed in the last 2 decades. Low-income families cannot afford this rising cost.

Rev. David Bloom, formerly staff at the Church Council of Greater Seattle, reported that in the mid-1970s, we could buy a single-family house in Seattle for $30,000. Today, that same house sells for $300,000 - an increase of 1000% in just 20 years. In the mid-1970s, we could rent a decent 2-bedroom apartment in King County for less than $200 per month. Today, two-bedroom apartments rent for $600, $700, $800 and more.

Another housing trend with a particularly severe impact on homelessness is the loss of single room occupancy (SRO) housing. In the past, SRO housing served to house many poor individuals, including poor persons suffering from mental illnesses or substance abuse. From 1970 to the mid-1980, an estimated one million SRO units were demolished (Dolbeare, 1996). The demolition of SRO housing was most notable in large cities. Between 1970-1982, New York City lost 87% of its $200 per month or less SRO stock. Chicago experienced the total elimination of cubicle hotels; by 1985, Los Angeles had lost more than half of its downtown SRO housing (Koegel, et al, 1996). From 1975 to 1988, San Francisco lost 43% of its stock of low-cost residential hotels; from 1970 to 1986, Portland, Oregon lost 59% of its residential hotels; and from 1971 to 1981, Denver lost 64% of its SRO hotels (Wright and Rubin, 1997). Thus the destruction of SRO housing is a major factor in the growth of homelessness in many cities.

The National Coalition for the Homeless points out another cause of the increasing homelessness is the federal housing policy; the largest federal housing assistance program is the entitlement to deduct mortgage interest from income for tax purposes. In fact, for every one dollar spent on low-income housing programs, the federal treasury loses four dollars to housing-related tax expenditures, 75% of which benefit households in the top 5th of the income distribution (Dolbeare, 1996). Moreover, in 1994, the top 5th of households received 61% of all federal housing benefits (tax and direct), while the bottom 5th received only 18%. Thus, the federal housing policy has not responded to the needs of low-income households, but disproportionately benefits the wealthiest Americans (Fact Sheet #1, Why Are People Homeless, National Coalition for the Homeless).

Section 8 Crisis: Section 8 is public housing designed to provide housing for the poorest Americans. The difference between the rent charged and the person's ability to pay is subsidized by the Federal government. Section 8 housing is owned by private landlords. Section 8 contracts used to be for 10, 15, or 20 year terms. Congress recently made them available only for one-year terms. This makes landlords free to renew or not to renew. There might be many landlords who do not want to renew the contracts so they can charge higher rents to the public. Thus, Section 8 apartment units are threatened to go to the market rate.

In the State of Washington, Section 8 and public housing that were exclusively available for low-income people are now available to people who make up to 80% of the median income ($38,000 x 80% = $30,000). Forty percent of Section 8 or public housing must be rented to people who make up to 30% of the median income ($38,000 x 30% = $11,400). The rest of the units (60%) don't have to be rented to them. It is known that the same practice is taking place in other states and in Washington, DC.

With low wages, rising rents, the Section 8 policy changes and the rising number of eligible Section 8 recipients, there is much higher competition to get low-income housing. Building owners will more likely rent units to higher earners. More apartments will go to the public market rate; as rents go up, the difference between the actual rent and the ability to pay goes up and the Federal government won't pay the full difference. Often, voucher recipients do not have the first- and last-month rents and deposit money and are more likely to lose their chance at an apartment. The waiting list for low-income housing is getting longer (5-8 years).
increasing frequency, the voucher for Section 8 housing is nothing but a piece of paper. This situation will perpetuate the cycle of homelessness and create more homelessness.

The crux of homelessness is the disconnection between income and rents. For the past 19 years, rent in King County, WA, rose at more than triple the national inflation rate. People with low wages face rent increases of 40% - 100%.

As of April 1998, in King County, Washington, the average monthly rent for a studio apartment was $535 and rising. The average monthly SSI entitlement payment is $460. GAU (General Assistance Unemployable, given to those who are temporarily unemployable due to their disabling conditions) payments are $339 per month. These entitlement checks won't pay for a studio apartment. And some state legislatures are considering terminating GAU --and some states already have, which has increased homelessness. In the 1970s, a family on public assistance could afford to rent an apartment in King County. Today, they cannot.

In 39 States, 40% or more of renters cannot afford a 2-bedroom apartment at fair market rate (HUD). In Virginia, 53%; New York, 52%; Rhode Island, 51%; and Vermont, 50% cannot afford a 2-bedroom apartment. In 315 of the nation's 399 metropolitan areas, 40% or more of renters cannot afford 2-bedroom apartments at the fair market rate.

Women face overt discrimination in the housing market. They are discriminated against on the basis of sex, race, marital status, income source (i.e. public assistance), and very often the presence of children.

**Domestic Violence/Sexual Assault**

While people in the United States grieve and are rightly enraged over the loss of 58,000 lives of U.S. soldiers in the Vietnam War, few of us grieve and are enraged over the loss of 54,000 women's lives in the United States by violence in that same time period.

Research confirms that multigenerational domestic violence is a primary characteristic of homeless families; parents who have suffered abuse during their own

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<th><strong>Domestic Violence Facts</strong></th>
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<tr>
<td>In the United States:</td>
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<td>a woman is beaten every 18 seconds and is raped every 6 minutes.</td>
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<td>28% of female murder victims are slain by husbands or boyfriends or intimate partners.</td>
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<td>when only spouse abuse is considered, divorced or separated men committed 75% of the violence. Husbands committed 25% of the violence.</td>
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<td>a total of 4-6 million incidents of rape or domestic violence are reported each year.</td>
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<tr>
<td>95% of the domestic violence victims are women.</td>
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<td>domestic violence is the leading cause of women visiting hospital emergency rooms.</td>
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<td>the leading cause of homicide among women is domestic violence.</td>
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<td>more women are injured by domestic violence than by car accidents.</td>
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<td>more than 30% of battered women are assaulted again within 6 months.</td>
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<td>more than 35% of battered women attempt suicide.</td>
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<td>25% of American women are raped in their lifetimes.</td>
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<td>50% of the homeless women in America have been raped.</td>
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<td>between 3.3 million and 10 million children in the U.S. are at risk of witnessing the abuse of women.</td>
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<td>Witnessing or experiencing violence increases the likelihood of being arrested as a juvenile by 53%, as an adult by 38%.</td>
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<tr>
<td>90% of incarcerated men have a family history of domestic violence.</td>
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<td>70-80% of women engaged in prostitution have a family history of domestic violence.</td>
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<td>of all the juvenile and adult criminals, 80% lived in domestic violence environments.</td>
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<td>Parents who grew up with abuse may abuse their own children because they are not aware of alternative parenting techniques or they think abusive parenting is normal.</td>
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<td>76% of elder abusers are family members.</td>
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| 1/3 of police officers' time is directed toward

**STEP 2: Understand the Root Causes of Homelessness**
childhood tend to repeat familiar parenting styles, thus perpetuating the cycle of substance abuse and sexual and physical violence that often leads to homelessness, including homelessness among youth (*A Nation in Denial*, p. 15).

Women are particularly vulnerable to violence -- both in the streets and at home. Studies have shown that while men tend to report that their homelessness is caused by unemployment, alcohol/drug dependency, or imprisonment, women more frequently become homeless because of eviction or domestic violence. Domestic violence is reported to be one of the leading causes of homelessness among women in this country. When a woman leaves an abusive relationship, she often has nowhere to go. Many women and children choose the streets, which they feel is a better choice than unbearably abusive homes.

A Ford Foundation study (Elizabeth Schneider, 1990) found that 50% of homeless women and children in this country are fleeing abuse. 46% of cities surveyed by the U.S. Conference of Mayors also identified domestic violence as a primary cause of homelessness (US Conference of Mayors, 1998).

**Divorce**

Since World War II, widowhood, divorce and separation have become more frequent. The divorce and separation rate among blacks rose from 29.1% to 71.3%, and among whites from 27.3% to 36.8%. Divorce and separation have become more common and have increased the most among poor blacks. Recently, female heads-of-households have increased due to out-of-wedlock pregnancies.

Poor black women are more likely to create female-headed households due to higher rates of out-of-wedlock pregnancy, separation and divorce in the inner city community. Many black women are separated without court-ordered support rights. They are less likely to remarry (Pamela Couture, *Blessed are the Poor*, Abingdon Press: Nashville, 1991).

Women who are divorced with no financial savings or resources cannot afford the legal services to fight for custody or financial support. When men abandon women, they usually abandon children also, and therefore, women end up raising children alone. In cases of divorce, many women and children lose financial security and easily become homeless.

Divorce, particularly no-fault divorce, impoverishes female-headed families, true in both white and black populations. At the time of divorce, women's lack of education, job training, and skills throw women into poverty. Billions of dollars in child support remain unpaid. Women are pulled toward the workforce by financial need and they are pulled away from child-care responsibilities. These circumstances frequently create the need for female-headed households to rely on public aid (Pamela Couture).

**Minimum Wage**

There are currently 9.8 million minimum wage workers nationwide. Many minimum wage workers are either among the homeless or are at risk. The majority of minimum wage workers are not teenagers. Sixty-nine percent are aged 20 or older, and nearly half are over 25. Thirty-nine percent are the sole breadwinners in their families (Shapiro 1995, quoted by the National Coalition for the Homeless, Dec. ’96 report).

Although Congress raised the hourly minimum wage from $4.25 to $5.15, this amount is still less than the poverty threshold for a family of three supported by a single breadwinner.
On average, a person in the U.S. must earn $10.73 per hour to afford the average 2-bedroom apartment. That $10.73 is more than twice the national minimum wage. A person needs to work 90 hours a week at minimum wage to afford a two-bedroom apartment.

In New York State, people must earn $15.74 per hour, which is 306% of federal minimum wage, or must work 122 hours per week to afford a 2-bedroom apartment.

In New York City, people must earn $16.59 per hour, which is 322% of federal minimum wage or must work 129 hours per week to afford a 2-bedroom apartment.

In Orange County, California, people must work 127 hours a week under the current minimum wage to afford a 2-bedroom apartment.

In Arizona, people must earn $11.73 per hour, which is 228% of federal minimum wage, or have to work 91 hours per week to afford a 2-bedroom apartment.

In the 1970s, people with limited skills and education could get a good-paying manufacturing job, and afford a house and afford to raise a family. Today, minimum wage jobs in the service sector do not pay enough to buy a house or raise a family.

Most minimum wage workers are women. The minimum wage has not kept up with the increase in the cost of living. Women earning minimum wage and working full or part-time are unable to afford their housing.

Women earn $.71 for every dollar earned by men. More than half of all women workers are employed in occupations that are more than 70% female.

Without labor market reform, emerging welfare policies may fail to move families out of poverty. Nowhere in the United States is the minimum wage adequate to afford a 2-bedroom apartment. Homelessness happens to lower wage workers whose full-time incomes are not enough to afford housing for their family, or to those who are laid off and in between jobs, or are only given part-time work, or get injured on the job. As mentioned earlier, a larger percentage than before of those living in shelters are employed workers: 36% in Wisconsin, 45% in cities in Texas. Yet, the only job training program specifically for homeless people was totally eliminated by Congress, despite its success. (September 1998 newsletter of the National Law Center on Homelessness and Poverty).

Ironically, when the economy booms overall, improving the financial conditions of the majority of Americans, it inflicts even greater hardship on those with the lowest incomes, primarily because of the increased cost of housing during strong economic times. The income of low-wage workers increases little, or not at all, while the cost of housing, inflated or not, soars. Consequently, the lowest income Americans typically pay 50 to 60% of their income for housing until they are unable to afford it any more (National Coalition for the Homeless).

The wealth explosion has been predicated on keeping wages low. When unemployment drops low, competition for jobs increases, which causes wages to rise and prices for goods to go up. This is the reason our economic system must continue to have poor, unemployed and homeless people in order to keep wages low. Our economic system sacrifices low-wage workers and constantly keeps them in poverty. This places them at risk of homelessness.

Those of us who are making it or are wealthy are living off those who are poor. Individually and as a church we must repent for such a system that we are benefitting from and respond to the poor and homeless.

**STEP 2: Understand the Root Causes of Homelessness**
**Mental Illness**

A 1990 study of mental illness in the United States estimated that some 22 percent of the population would suffer from some form of mental illnesses, excluding alcohol and drug abuse, during their lifetime.

Experts define the term *mental illness* as a "phenomenon whereby mental illness extends in time beyond the acute stage into a long-term stage that is marked by persistent impairment of functioning. This decrease in functioning pervades the person's abilities to perform in all, or nearly all, aspects of daily living. Skill deficits range from an inability to prepare meals to an inability to cope with everyday stressors" (Peggy Miller and Anne Cowley Herzog).

Untreated, their disorders fog thoughts, sap motivation, and can turn emotions into engines of terror, rage, or despair. Severe mental illnesses and their attendant disabilities may be life-long and recurring, with symptoms waxing and waning. They affect virtually every aspect of life, including self-care, money management, schooling, work, family, and social relations. But most of the disturbing and debilitating symptoms associated with severe mental illnesses can be managed through ongoing treatment and rehabilitation in the community.

Eighty percent of the women living in Baltimore shelters or jails are found to have at least one DSM III diagnosis (Diagnostic Statistical Manual); 17% met diagnostic criteria for schizophrenia; 24% had a major affective disorder; and 44% had phobic, panic or anxiety disorders. Furthermore, almost half (45%) of the women were found to meet the criteria for a personality disorder (Breakey et al. 1989 as found in John C. Buckner and Ellen Bassuk and Bonnie T. Zima).

Another statistic reports that one-third of homeless people are suffering from severe mental illnesses such as schizophrenia or manic depressive disorder.

Many mentally ill and chemically addicted people could afford a place to live 25 years ago because there were plenty of cheap residential hotels (SROs) at low costs, and wages were higher than they are today. David Bloom of Seattle reports that in the 1970s, persons with serious mental illnesses were often housed in large state mental institutions, where they received shelter, food and some semblance of care. Today, following de-institutionalization, many mentally ill people populate our streets and our shelters.

Outreach and treatment efforts for homeless members of racial and ethnic minority groups are often hampered by cultural and language barriers. In addition, many mentally ill individuals, once housed, often lack adequate supports to sustain community living and prevent another episode of homelessness (Seattle-King County Coalition for the Homeless).

Experts state that the "chronicity" of mental illness tends to go hand in hand with social and economic disadvantage (Chafetz 1988 as found in Peggy Miller and Anne Cowley Herzog). Peggy Miller and Anne Cowley Herzog further state that "the chronically mentally ill population is at risk for multiple physical, emotional, and social problems, and homelessness is all too often the final result."

Many are chronically mentally ill from being abused physically, emotionally and or sexually in their early lives by their parental figures. They carry diagnoses of mental illnesses and many of them can not maintain their independent living. They move around from city to city, state to state, and move from shelter to shelter; some of them are barred from existing shelters or housing systems due to their behavior problems and find no alternatives except to sleep on or walk the streets.
There are at least twice as many seriously mentally ill persons living on the streets and in shelters as there are in the public mental hospitals.

There are increasing numbers of seriously mentally ill persons in the nation's jails and prisons.

Seriously mentally ill persons are regularly released from hospitals with little or no provision for aftercare or follow-up treatment.

The majority of mentally ill persons discharged from hospitals have been officially "lost."

Violent acts perpetrated by untreated mentally ill persons are increasing.

Housing and living conditions for mentally ill persons in the community are grossly inadequate.

Community mental health centers, originally funded to provide community care for mentally ill people so they would no longer have to go state mental hospitals, are almost complete failures. Laws designed to protect the rights of seriously mentally ill people primarily protect their rights to remain mentally ill (From Torrey E.F: Nowhere To Go: The Tragic Odyssey of the Homeless Mentally Ill, New York, Harper & Row, 1988 as found in Kay Peterson, The Homeless Mentally Ill).

Some mentally ill homeless people live at shelters permanently. Some of them have settled down at group homes, but prefer not to stay there because the SSI check they receive is taken to pay for room and board and they are given a small token ($35-$45) for their own spending. For many mentally ill people, living in a group home means losing the last thing they own. They will not consider the 24-hour care and support there, because they see it as an invasion of their privacy and the erosion of their self-determination.

Most research findings agree that the homeless mentally ill people account for a third of the homeless population, and that half of the total homeless population demonstrates symptoms of depression.

**De-institutionalization**

De-institutionalization began as a positive process in support of mental patients' civil rights. The negative effects of de-institutionalization come not from its intentions, but rather from the absence of community support, fragmentation of services, and the lack of housing alternatives in the community (Kay Peterson: Elliot Liebow).

Issues for the mentally ill that have come to the forefront include the right to receive treatment, the right to refuse treatment, and the right to be treated in the least restrictive environment. De-institutionalization has affected about 2 million seriously mentally ill persons in the United States (Kay Peterson: The Homeless Mentally Ill).

Ideally, clients discharged from state hospitals would live within a family support system. However, by the late 1960s, clients were discharged to nursing homes, single-room occupancy dwellings, hotels, boarding houses, and low income-housing units. By the end of the 60s, these de-institutionalized persons were among the ranks of the homeless (Kay Peterson: Elliot Liebow).

De-institutionalization was based on the principle that patients can receive more humane and therapeutic care in the community than in institutions (Lamb 1984 as found in Miller and Herzog), but it threw them into homelessness.

The homeless mentally ill population includes not only clients who have been discharged from psychiatric institutions, but also those who cannot be admitted because of changes in the commitment laws.

De-institutionalization has affected about 2 million seriously mentally ill persons in the United States. (Kay Peterson). The de-institutionalization policy put many mentally ill persons out in the streets.
However, the National Coalition for the Homeless states that despite the disproportionate number of severely mentally ill people among the homeless population, increases in homelessness are not attributable to the release of severely mentally ill people from institutions. Most patients were released from mental hospitals in the 1950s and 1960s, yet vast increases in homelessness did not occur until the 1980s, when incomes and housing options for those living on the margins began to diminish rapidly. According to the Federal Task Force on Homelessness and Severe Mental Illness, only 5-7% of homeless persons with mental illnesses need to be institutionalized; most can live in the community with appropriate supportive housing options.

Sadly, many mentally ill homeless people are unable to obtain access to supportive housing and/or other treatment services. The mental health support services most needed include case management, housing and treatment. I can witness to this effect.

I experienced this group of people while I was working as a Mental Health Practitioner/Case Manager for the Community Support Intensive Treatment Program at Harborview Community Mental Health Center in the 1980s. A team of a psychiatric nurse and social worker offered 24-hour care and support in the community to those chronically mentally ill, extremely non-compliant people whom their families were unable to handle. They themselves could not maintain their independent life and constantly walked in and out of homelessness, emergency rooms and expensive hospitalizations. We had 10 such teams of case managers with one psychiatrist and one supervisor. Each case manager had 12 patients in our caseload. We worked with 120 psychiatric patients in total. We achieved an 85% success rate in keeping clients out of inpatient hospitalization and maintaining them in the community with ongoing psychiatric treatment, medication, housing, and case management, including crisis intervention, mentoring and love. It was an expensive program, but it was a very effective one. Later I heard that the government cut funding, and that the kind and the level of intensive and longer-term supportive treatment we used to offer is no longer available under the current managed care system.

**Chemical Dependency**

The relationship between addiction and homelessness is complex and controversial. While rates of alcohol and drug abuse are disproportionately high among the homeless population, the increase in homelessness over the past two decades cannot be explained by addiction alone. Many people who are addicted to alcohol and drugs never become homeless, but people who are poor and addicted are clearly at increased risk of homelessness.

Addiction does increase the risk of displacement for precariously housed people; in the absence of appropriate treatment, it may doom one's chances of getting housing once on the streets. Homeless people often face high barriers to obtaining health care, including addictive disorder treatment services and recovery support. Some of the obstacles to treatment for homeless persons are: lack of health insurance; lack of documentation; waiting list; scheduling difficulties; daily contact requirements; lack of transportation; ineffective treatment methods; lack of supportive services; and cultural insensitivity (National Coalition for the Homeless).

The Baltimore Homeless Study suggests that approximately 32% of homeless women had an alcohol use disorder and 17% had problems with drugs (Breakey et al. 1989, as found in John C. Buckner and Ellen Bassuk and Bonnie T. Zima).

One study reports that 41% of the women had major mental illnesses, such as schizophrenia or mood disorders, and that another 44% of the same group demonstrated severe anxiety disorders. These women have a high rate of alcoholism or substance abuse coexisting with personality disorders or other mental disorders. They may maintain a solitary existence living in fear of assault and rape. The older homeless women with chronic mental illnesses are disaffiliated. These women tend to be the "bag ladies" who carry their personal possessions in plastic bags or grocery carts (Scholler-Jaquish).
A Nation in Denial asserts that "the traditional, old Skid Row alcoholics have been joined, not replaced, by newer arrivals to the ranks of the homeless."

Most recent research shows that homeless people suffer from alcoholism at rates six to seven times that of the American population in general; up to two-thirds of the homeless suffer from alcoholism. The general consensus is that about 40% of homeless adults have significant alcohol problems.

It has been suggested that substance abuse is a form of self-medication for chronic mental illness. There is an indication that those with mood disorders are more likely to abuse cocaine, those with schizophrenia are more likely to use alcohol for symptom relief, and those with conduct disorders are more likely to abuse heroin and other drugs. Many of those with chronic mental illnesses are poly-substance abusers (Caton et al, 1989, as found in Scholler-Jaquish).

There is agreement that up to 20% of homeless people are addicted to drugs. Others report that half of all homeless adults suffer from drug disorders. Some abuse both alcohol and drugs and also suffer from mental illnesses (are dually diagnosed).

Treatment offered by most mental health systems was not adequate to deal with both problems. Most mental health systems screened out the substance addicted from the mentally ill and referred them to alcohol treatment facilities. But this method is not working and there has been a recent effort to offer a comprehensive and coordinated approach of treatment for those who are dually diagnosed.

Alcohol and drug abuse frequently contributes to eviction and homelessness. It also precipitates violence. It also perpetuates homelessness and dysfunction, which keeps people from being able to work.

David Newcomer, who worked for years with the Downtown Human Services Council in Seattle, states that "until the 1970s, in most places drunks were picked up and put in the drunk tank and held for awhile. There was no sense that this was treatment, but it was a social control mechanism. Furthermore, there was low-income housing. Now what we've done is push the drunks - who were in their own apartments - out on the street, and they're drinking in public again. It wasn't that there was suddenly more alcoholics, but that they had lost the little Skid Road taverns and apartments, and they had no place else to go. We destroyed that subculture that basically hid them and we pushed them out into the public. There was a system to contain it, and that system fell apart. And as happened with community mental health, we took the containment system away, but the treatment system was never really built."

In 1970s, an alcoholic could find an occasional job and rent a room in a single room occupancy (SRO) hotel. Today, there are few day-labor jobs, and the SRO hotels are mostly gone. We see them on the streets.

**Lack of Health Care and Homelessness**

Poverty is a chronic disease that few people can overcome easily. Sustained homelessness and poverty have the potential for doing a great deal of damage to the human spirit and to society as well.

For families and individuals struggling to pay the rent, a serious illness or disability can start a downward spiral into homelessness, beginning with a job loss, the depletion of savings to pay for care, and eventual eviction. In 1997, approximately 43.4 million Americans had no health care insurance (U.S. Bureau of Census, 1998b).
In a 1992 analysis of the Census Survey, the Employee Benefit Research Institute in Washington, DC, found that 9.8 million children were without Medicaid coverage in 1992; 400,000 more than the year before. About 27% of people aged 18-29 did not have insurance, while 16% of those aged 30-54 had none. Another 13% of people aged 55-64 (2.7 million) had no insurance.

The National Coalition for the Homeless and the National Health Care for the Homeless Council look at the relationship between health and homelessness: Poor health is closely associated with homelessness, and homeless people are overwhelmingly uninsured and often lack access to the most basic health care services. For homeless people, health care reform can be literally a matter of life and death. Establishing universal coverage and health care as a right will correct a fundamental social problem that has contributed to increasing homelessness and will help prevent future episodes of homelessness (Life and Death on the Street: Health Care Reform and Homelessness, Dec '93, issued by National Coalition for the Homeless).

The rates of both chronic and acute health problems are extremely high among the homeless population. For example, frostbite, leg ulcers, and upper respiratory infections are frequent, often the direct result of homelessness. Homeless people, especially women, are at the greatest risk of trauma resulting from muggings, beatings, and rape. Hypertension afflicts homeless people at rates 2-4 times higher than the general population. Homeless people are 2-3 times more likely to suffer from gastro-intestinal disorders, ranging from hernias, colitis, and ulcers to diarrhea, gastritis, and other acute problems. Based on screenings at selected clinics and shelters, the prevalence of clinically active tuberculosis ranges from 1.6% to 6.8%, and the prevalence of latent TB infection ranges from 18%-51% (Public Health Service, Center for Disease Control, April, 1992, Atlanta).

A recent survey of the Health Care for the Homeless Program reported that HIV/AIDS is increasing among the homeless population. 36% of people with AIDS have been homeless. Many homeless adolescents find that exchanging sex for food, clothing, and shelter is their only chance of survival on the streets. In turn, homeless youth are at a greater risk of contracting AIDS or HIV-related illness (O'Connell, J., Lozier, J., and Gingles, K., 1997).

A recent study of homeless and low-income housed families found that both groups experienced higher rates of depressive disorders than the overall female population, and that one-third of homeless mothers (compared to one-fourth of poor housed mothers) had made at least one suicide attempt (Bassuk et al, 1996). In both groups, over one-third of the sample had a chronic health condition.

Homelessness precludes good nutrition, good personal hygiene, and basic first aid, adding to the complex health needs of homeless people. In addition, some homeless people suffering from mental illnesses may use drugs or alcohol to self-medicate, and those with addiction disorders are also often at risk of HIV and other communicable disease.

I observed that pre-existing health problems contribute to homelessness for many women: personality disorders, chronic physical or mental illnesses, injury on the job, substance addiction, diabetes, etc. prevent them from holding gainful employment and maintaining their independent lifestyle. Often insurance is denied for these pre-existing health problems. Homeless people often need care for these chronic conditions.

Pre-existing problems will be worsened in homelessness because people then cannot adequately tend to their pressing health needs. The homeless life-style - poor hygiene, poor nutrition, poor sleep and fear of living in an unfamiliar environment - makes people sick physically and emotionally, and perpetuates their illness and homelessness as well.
The diagram of brain function, below, shows how the stress of homelessness can damage human function.

The use of mind/mood altering drugs or the presence of chronic negative stressors results in the suppression of brain function from the "top" down. Cortical function is initially impacted (thinking, judgment, reason). The continued use of substances or the presence of stress will disrupt and alter the ability to perceive or "feel" those states produced within the limbic areas (flat affect). The ability to "feel" remorse or to sense a concern for the well-being of others cannot be stimulated. As brain dysfunction/suppression continues the individual responds entirely to lower brain survival needs.

Just as brain function is suppressed from the cerebral cortex "downward" from the effects of mind/mood altering chemicals or negative stressors, RECOVERY from these effects must take place from the "bottom" up. As survival needs are addressed the higher portion of brain will begin to be available to function. Only when these areas are "on," functioning, can an individual begin to experience emotions and begin to think and reason to modulate survival instinct and interact appropriately (Seattle-King County Coalition for the Homeless)

**Impact of Welfare Reform/Decline in Public Assistance**

*What is Welfare Reform?* The "Personal Responsibility and Work Opportunity Reconciliation Act of 1996" replaces the AFDC (Aid to Families with Dependent Children) program with state-designed and state-run programs called Temporary Aid to Needy Families (TANF). *(Editor’s note: The following analysis reflects the implementation of this act in the state of Washington. Because the federal legislation provided much latitude to state legislatures, programs and regulations vary from state to state.)*

While less than a fifth of federal entitlement and tax breaks go to the poor, more than 80% of recent budget cuts come from programs serving the most vulnerable (Archdiocesan Housing Authority of Catholic Community Service of Western Washington '97). These include aid to AFDC, food stamps, affordable housing programs, weatherization programs, homelessness prevention programs, and housing rehabilitation programs for the elderly and the disabled.

*What is Workfirst?* The biggest changes all arise from the welfare-to-work aspects of the Workfirst Program. Everyone will be required to engage in a job search for an indeterminate period up front before there is any assessment or any referral to other work activities with a one-time exception for the parent of a child under 12 months of age. There is also an exemption for a parent caring for a child under age six, or a disabled family member, if day care is not available. Sanctions for not complying are quick and may include termination of the entire family from their entitlement. To receive their full block grant, states must meet work participation rules, which specify minimum hours of work (20 hours weekly), creditable work activities, and the minimum percentage of work participants.

The new law imposes a maximum five-year lifetime limit for financial assistance; the five-year clock started to run on August 1, 1997. Exemptions from the five-year life time limit are allowed in cases of "hardship" and for "battered" persons, but not to exceed 20% of the state's total caseload.
Who Are Welfare Recipients? Poverty is the biggest reason women are on welfare. Of 14 million AFDC recipients, only 4.5 million are adults, 90% of whom are women with young children. Client profiles presented by the Washington Association of Churches are as follows:

- Of all the public assistance recipients who are of working age, one-third receive medical assistance and one-half receive AFDC.
- The racial/ethnic profile of AFDC recipients corresponds to that for the State as a whole in that the great majority of both residents and recipients is Caucasian: 85.7%.
- Of parents receiving AFDC assistance, 40% are without a high school diploma or a G.E.D., and only 9% have post-secondary education.
- The typical parent receiving AFDC is a single woman in her mid- or late 20s with one or two children to

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<th>Welfare Myths and Facts</th>
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<td><strong>Myth:</strong> Welfare is a huge part of our national budget.</td>
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<td><strong>Fact:</strong> The truth is that welfare ($24 billion) is just over 1% of the federal budget. The state’s share is 3.4% of the average state budget. The cost of AFDC can be compared to the $300 billion in tax dollars received by the Department of Defense. U.S. citizens spend more funds for food and care for house pets than for human welfare funds. More dollars are going into prison construction than into low-income housing.</td>
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| **Myth:** Women on welfare have large families and want to have more babies in order to get more money. |
| **Fact:** A typical welfare family is a mother and two children, slightly less than the size of the average family in the United States. 42% of AFDC families have only one child, 30% have two. AFDC families, like other families in the U.S. are getting smaller. In Washington, for example, half of all AFDC recipients have only one child. Thirty percent have two children, and only 4% have four or more. |

| **Myth:** Welfare mothers live "high on the hog." |
| **Fact:** The average welfare benefit for a family of 3 was $367 a month in 1993 or $4,400 a year. This is almost 6,900 less than the $11,600 federal poverty line for a family of three. |

| **Myth:** Welfare recipients are lazy and do not want to work. |
| **Fact:** Two-thirds of the people served by AFDC (Aid to Families with Dependent Children) are children. According to a study done by the Institute for Women's Policy Research, half of all single mothers who spend any time on welfare during a two-year period also work during that period. Their jobs pay an average of $4.92 per hour, and few of their employers (only 28%) provide health insurance coverage. They are most likely to work as maids, ashiers, nursing aids, child-care workers, and waitresses. Almost half require welfare to supplement their incomes between jobs. If work paid enough, fewer people would need welfare. |

| **Myth:** Most welfare recipients are minorities and immigrants. |
| **Fact:** While people of color are disproportionately poor, the majority (three-fourths) of public assistance recipients in Washington State is Caucasian. Only 2.3% of the welfare population are legal immigrants. (Illegal immigrants are not eligible for welfare.) |

| **Myth:** Most welfare recipients are teen-aged mothers. |
| **Fact:** Unmarried mothers compose a small portion of welfare mothers - only 8% are under 20 years of age and only 1% are under age 18. The average age of a mother receiving AFDC is 29. |
support, whose need for assistance is associated with a recent divorce or separation.

- 27% of women on AFDC have had an overnight stay at a hospital during the last 12 months.
- The majority of AFDC parents leave assistance within 12 months.
- Most AFDC parents who leave assistance do not return.

A female single parent on AFDC is more likely to find employment and leave public assistance, if she has recent work experience; has a post-secondary degree; lives in a household with other adults independent of marital status; and is divorced rather than separated or never married.

A female single parent on AFDC is more likely to remain on public assistance the longer she receives public assistance; if public assistance comprises a large share of her income; if she is caring for a child less than 12 months old; and if she became a mother before age 18.

Despite the numbers of women joining the labor force over the past decades, the percent of households headed by women with incomes below the Federal Poverty Guidelines also increased during the period (1980-1990) from 35-40%.

19-26% of parents who receive AFDC assistance during a 3-month period also work at some point during that time period. Most AFDC parents who work are employed in industries which pay median wages of between $4 and $8 a hour.

At any one time, up to 40% of the women on public assistance may be new parents or experiencing health problems which reduce options for employment.

41% of women on AFDC work some time during the year.


Children: Children must have a "medically determinable physical or mental impairment which results in marked and severe functional limitations." The new law eliminates the individual assessment process for children with disabilities receiving benefits under the SSI (Supplemental Security Income) program.

One million children currently receive SSI benefits. It is estimated that as many as 200,000 of these children will lose their SSI benefits due to welfare reform. Among these children who are likely to lose their benefits are those with mental retardation, TB, diabetes, organic mental disorders, autism, multiple sclerosis, cerebral palsy, epilepsy, brain injuries and burns. These children with disabilities losing their SSI benefits might also lose eligibility for Medicaid. 1.1 million children will be pushed into poverty. With the new welfare bill, states will have the option of ending emergency assistance to families with children that used to help families pay their rent.

Medicaid Benefits: Newly-arrived legal immigrants are specifically excluded from receiving non-emergency Medicaid benefits.

Advocates argue that two reforms could greatly help low-income working families:

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**STEP 2: Understand the Root Causes of Homelessness**
• An increase in the minimum wage. Although Congress raised the minimum wage from $4.25 to $5.15 last year, this amount is still less than the poverty threshold for a family of three supported by a single breadwinner.

• Adopt pay equity nationally. Women earn $.71 for every dollar earned by men. More than half of all women workers are employed in occupations that are more than 70% female. Without labor market reform, emerging welfare policies may fail to move families out of poverty.

In order to maintain the Federal Contribution to the new welfare block grant, states will be encouraged to move people off the welfare rolls.

The change in the Food Stamp Programs will reduce eligibility and benefit levels to thousands of people. In many cases, families will have to choose between housing and food.

Law changes in SSI eligibility for disabled children and legal immigrants are cutting off needed resources for individuals and families who may be unable to work. There is no more entitlement for cash assistance. AFDC, Job Opportunities and Basic Skills (JOBS) and Emergency Assistance (EA) programs are eliminated under this legislature, to be replaced by state programs funded under a new TANF block grant.

Children's SSI programs will be cut by $8.2 billion over the next 6 years. 315,000 low-income children over the next 6 years will lose or be denied access to benefits. 15% of these losers will also lose Medicaid. Funding for the Child and Adult Care nutrition program is significantly cut.

The projected total food loss due to food stamp cuts in Washington State (1997-2002) is 15,789 miles of army convoy trucks carrying 5,000 lbs. of food each, at 8 trucks per mile.

Other losses include the lack of day care and increased daycare cost, and there will be a much longer wait for subsidized housing. Nationally only 1/4 of those eligible receive subsidized housing at this time.

There is a growing concern that efforts to move women from welfare into the labor market will not necessarily move women out of poverty, because the wages they are likely to earn are so low. States will be penalized if a rising percentage of its total caseload is not engaged in work-related activities. The required percentage began in 1997 with 25% and rises 5 percent each year to a maximum of 50% in 2002.

Without increased resources for jobs that pay livable wages, affordable housing, health care, education and child care, this reform will prove to be the most effective at moving people from welfare into deeper poverty and homelessness.

The National Coalition for the Homeless, in *Welfare Repeal: Moving America Off Welfare into Homelessness--The Impact of H.R. 3734 on Homelessness in America*, a 1996 newsletter, states that "The legislature will destroy the federal safety net and dramatically contribute to homelessness in the U.S.

The goal of the Workfirst design should be reducing poverty by helping people get and keep jobs, sustaining independence by helping people get and keep jobs, and protecting children and other vulnerable residents."

Welfare reform may actually increase homelessness for the following reasons: The Welfare Reform bill will push 2.6 million into poverty. Women who are forced to go to work may have to settle for a lower paying job that does not provide enough income to pay rent without assistance. They may also have to give up the pursuit of an education and may not have adequate training, and therefore fail to meet the new work requirements, resulting in loss of benefits and possibly homelessness.

*Jean Kim’s “End Homelessness” Jubilee Manual*
The Washington Association of Churches states that (Overview of WA. State's Workfirst Program Design): "The proposed ‘Workfirst’ design does little to aim persons at a family wage level or to lead to financial stability. The plan envisions that the goal is to get a job, not necessarily to earn enough to get off of welfare or to stay off of welfare."

The proposed program design does much less to help people get necessary job skills than the options available under state and federal welfare law. There is no significant effort at job retention. The Workfirst design envisions that people on welfare should get a job first, and then, as a low-wage worker rather than a welfare recipient, get training to move up the career ladder later. It may not be realistic for a single mother to work and go to school and raise her children.

Moreover, the proposed plan does not deliver on this workforce development promise. For example, there is no child care assistance provided for going to school as a low-wage worker. Inadequate child care rates and insufficient staffing may limit access of participants to child care. The proposed Workfirst design fails to protect vulnerable populations. Time clocks are running and work requirements are imposed on persons for whom the Workfirst approach is not appropriate, such as those that are incapacitated. The current welfare reform is trying to limit the length of time a client can be on the program rather than empowering the recipient.

Instead of helping poor women and children, AFDC keeps mother-only families living in poverty. The new law hits legal immigrants the harshest. It prohibits most legal immigrants from receiving SSI, Medicaid and food stamps. States have the option to discontinue Medicaid (non-emergency), TANF and Title XX benefits to those legal immigrants residing in the United States on August 22, 1996."

**Rural Homelessness**

Most people think there is no homelessness in the rural areas in the United States. I learned that homelessness is not just an inner city/urban issue; it is also a rural issue. According to 1990 census data, at least 1 of 6 (17%) homeless persons in the U.S. live in rural areas. The U.S. Department of Agriculture witnesses that homeless people in rural areas are much more likely to be white.

There are far fewer shelters in rural areas; therefore, people experiencing homelessness are less likely to live on the street or in a shelter, and more likely to live in a car or camper, or with relatives in overcrowded or substandard housing. Studies comparing urban and rural homeless populations have shown that homeless people in rural areas are more likely to be white, female, married, currently working, homeless for the first time, and homeless for a shorter period of time (U.S. Dept. of Agriculture, 1996).

Other research indicates that families, single mothers, and children make up the largest group of people who are homeless in rural areas (Vissing, 1996). Homelessness among Native Americans and migrant workers is also largely a rural phenomenon. Findings also include higher rates of domestic violence and lower rates of alcohol and substance abuse among those who are homeless in rural areas.

Rural homelessness, like urban homelessness, is the result of poverty and a lack of affordable housing. In 1997, the non-metropolitan poverty rate was higher than the rate inside metropolitan areas (15.9% and 12.6% respectively); it was also higher than the national poverty rate (13.3%) (U.S. Bureau of the Census, 1998).

Rural homelessness is most pronounced in the rural regions that are primarily agricultural; regions whose economies are based on declining extractive industries such as mining, timber, or fishing; and regions experiencing economic growth - for example, areas with industrial plants that attract more workers than jobs.
available, and areas near urban centers that attract new businesses and higher income residents, thereby driving up taxes and living expenses (Aron and Fitchen, 1996).

A lack of decent affordable housing underlies both rural and urban homelessness. While housing costs are lower in rural areas, so are rural incomes, leading to similarly high rent burdens. Problems of housing quality also contribute to rural homelessness. In rural areas, 23% of poor homeowners’ households and 27% of poor renters’ households live in inadequate housing, compared to 17% and 22% in urban areas (Aron and Fitchen, 1996).

Rural residential histories reveal that homelessness is often precipitated by a structural or physical housing problem jeopardizing health or safety. When families relocate to safer housing, the rent is often too much to manage and they experience homelessness again while searching for housing that is both safe and affordable. Other trends affecting rural homelessness include the distance between low-cost housing and employment opportunities; lack of transportation; decline in homeownership; restrictive land use regulations and housing codes; rising rent burdens; and insecure tenancy resulting from changes in the local real estate market (for example, the displacement of trailer park residents) (Fitchen, 1992).

**Homeless Youth**

Homeless youth are individuals under age 18 who lack parental, foster, or institutional care. These young people are sometimes referred to as "unaccompanied youth."

Some researchers would estimate 5 million youth run away from their homes in the U.S. every year, and 2.3 million of them are arrested every year. The National Coalition for the Homeless estimates that the total number of homeless youth nationwide varies from 100,000 to 2 million on any given night. In 1995, the Institute for Health Policy Studies, estimated 300,000 homeless young people each year. According to the Research Triangle Institute, an estimated 2.8 million youth living in U.S. households reported a runaway experience during the prior year (U.S. Department of Health and Human Services (a), 1995). According to the U.S. Conference of Mayors, unaccompanied youth account for 3% of the urban homeless population (U.S. Conference of Mayors, 1998). The U.S. Conference of Mayor’s survey of 1997 in 29 cities revealed that children under age 18 accounted for 25% of the urban homeless population.

The National Coalition for the Homeless presents three causes for youth to run away:

- **Family Problems:** Many homeless youth leave home after years of physical and sexual abuse, strained relationships, addiction of a family member, and parental neglect. Disruptive family conditions are the principal reason that young people leave home. In one study, more than half of the youths interviewed during shelter stays reported that their parents either told them to leave or knew they were leaving and did not care (U.S. Department of Health and Human Services (a), 1995). In another study, 46% of runaway and homeless youths had been physically abused and 17% had been forced into unwanted sexual activity by a family or household member (U.S. Department of Health and Human Services (c), 1997). One study reports that 96% of rape cases of children under age 12 are by family members or relatives. Girls are 4 times more likely to be abused than boys. Some are "throwaways" whose parents tell them to leave home, or won't allow them to return once they leave. Some homeless children say that the street is better than abusive and violent homes. Even in their parents' home they were already homeless.

- **Financial Crisis:** Some youths may become homeless when their families suffer financial crises resulting from the lack of affordable housing, limited employment opportunities, insufficient wages, no medical insurance,
or inadequate welfare benefits. These youths become homeless with their families, but are later separated from them by shelter, transitional housing, or child welfare policies (Shin and Weitzman, 1996).

- Residential Instability also contributes to homelessness among youths. A history of foster care has been found to be correlated with becoming homeless at an earlier age and remaining homeless for longer period of time (Roman and Wolfe, 1995). Some youths living in residential or institutional placements become homeless upon discharge - they are too old for foster care but are discharged with no housing or income support (Robertson, 1996). One national study reported that more than one in five youths who arrived at shelters came directly from foster care, and that more than one in four had been in foster care in the previous year (National Association of Social Workers, 1992) (National Coalition for the Homeless, Fact Sheet #13, Homeless Youth).

In New York City, 60% of residents in shelters for single adults had children who were not with them; in Maryland, only 43% of parents living in shelters had children with them; and in Chicago, 54% of the combined street and shelter homeless sample were parents, but 91% did not have children with them (Shinn and Weitzman, 1996).

_A Nation in Denial_ stresses that "homeless youths often find homelessness and the violence of the streets a better alternative than their own home situations. They are running away: away from neglect, away from physical and sexual abuse, away from rigid or unstable families. Once on the streets, homeless youths turn to prostitution and crime to support themselves, and the vast majority abuse drugs and alcohol. Without help, these youngsters are likely to become the next generation of homeless adults" (p. 15).

An expert who is working with homeless youths in Arizona said that 50% of the boys and 75% of the girls, within 2-3 days after running away from their homes, turn to prostitution for their survival. To cover up their devastating guilt, and also for survival, they end up drinking alcohol or taking or selling drugs.

A study conducted by the Washington Association Concerned with School Aged Parents discovered that two-thirds of the teenagers who have given birth have been victims of sexual abuse or incest, and 50% have reported being abused by a member of the household.

Homelessness severely impacts the health and well-being of all family members. Compared with housed poor children, homeless children experience worse health; more developmental delays; more anxiety, depression and behavioral problems; and lower educational achievement (Shinn and Weitzman, 1996). In addition, homeless children face barriers to enrolling and attending school, including transportation problems, residency requirements, inability to obtain previous records, and the lack of clothing and school supplies.

The National Coalition for the Homeless points out two subpopulations of children who face increased policy barriers to education are the unaccompanied homeless youths and homeless pre-schoolers. Homeless youths are often prevented from enrolling in and attending school by curfew laws, liability concerns, and legal guardianship requirements (Anderson et al., 1995). Homeless pre-schoolers also face difficulties accessing public preschool educations.

According to a 1997 survey conducted by the National Law Center on Homelessness and Poverty, 30% of state coordinators estimated that few or no homeless children were enrolled in preschool. In addition, 70% of all respondents (state coordinators and service providers) reported that funding was inadequate to meet the preschool needs of homeless children, and 80% of all respondents indicated that public preschool programs have waiting lists from less than 30 days to more than 12 months (National Law Center on Homelessness and Poverty, 1997).
When mothers become homeless, their children become homeless with them. Children's homelessness today means the homelessness of our future generation. The homelessness of our future generations means the hopelessness of our nation. This nation must end this cycle.

The National Coalition to Abolish the Death Penalty reported that more than 70 persons sit on death row for crimes they committed as children.

Many children sent to death row have suffered emotional, physical, or sexual abuse. Others have been proven incapable of understanding their crimes or the cruel fate awaiting them. In the 1990s, the United States has executed more persons for childhood offenses than any other country. Every major human rights treaty bars the use of the death penalty against children.

Poverty creates hunger, pain, and anger and makes young people feel alienated, neglected, and abandoned. Many young people in the United States live in rage and it only takes a spark to escalate to violence. Therefore, the violence of young people is a symptom of what is going on in our society today.

World Vision reports that in the world's poorest places 35,000 children die every day for lack of basic human needs like clean drinking water and basic nutrition. This figure is equal to filling 100 jumbo jets with 350 children each and then watching one crash every 14 minutes. In the meantime, a small elite group travels the world in first class.

**Homelessness Among Elderly Persons**

There is a growing consensus that persons aged 50 and over should be included in the "older homeless" category. Homeless persons aged 50-65 frequently fall between the cracks: they are not old enough to receive Medicare, but their physical health, aggravated by poor nutrition and severe living conditions, may resemble that of a 70-year-old.

Of 12.5 million persons in households identified by the U.S. HUD as having worst case housing needs, 1.5 million are elderly persons (US Department of Housing and Urban Development - HUD 1998). Of these, 71% of older single female renters, 71% of older Hispanic renters, and 69% of older African-American renters spend more than 30% of their income for housing (Gaberlavage and Citro, 1997).

Homelessness for the elderly population is growing, and more and more elderly people are at risk of homelessness. Vera Falu, director of the Herbert Grigg Home for the Elderly said in *The Daily News of the Virgin Islands* that "more and more families are abandoning elders with diseases like Alzheimers. They are even being left in the emergency room."

Increased homelessness and an increased risk of homelessness among elderly persons are largely the result of the declining availability of affordable housing and increased poverty among certain segments of the aging population.

It is predicted that persons over 60 years of age will be the next group hit hard by homelessness. A single medical emergency or tragic incident could place many older persons living near poverty level at risk of homelessness (Miller and Herzog).

**Homelessness Among Veterans**

Research indicates that 40% of homeless men have served in the armed forces, as compared to 34% of the general adult male population (Rosenheck et.al, 1996). In 1998, the U.S. Conference of Mayor's survey of 30 American
cities found that 22% of the urban homeless population were veterans (U.S. Conference of Mayors, 1998). On any
given night, 271,000 veterans are homeless.

Despite the widespread perception that Vietnam-era veterans constitute the majority of homeless veterans,
research indicates that the veterans who are at greatest risk of homelessness are those who served during the late
Vietnam and post-Vietnam era (Rosenheck, 1996). These veterans had little exposure to combat, but appear to
have increased rates of mental illnesses and addiction disorders, possibly due to recruitment patterns. Faced with
a lack of affordable housing, declining job opportunities, and stagnating wages, people with these disabilities are
more vulnerable to homelessness.

Homeless veterans are more likely to be white, better educated, and previously or currently married than homeless
non-veterans (Rosenheck, 1996). Female homeless veterans represent an estimated 1.6% of homeless veterans.

The U.S. Department of Veterans Affairs (VA) administers two special programs for homeless veterans: The
Domiciliary Care for Homeless Veterans program (DCHV) and the Health Care for Homeless Veterans program
(HCHV). Both programs provide outreach, psychosocial assessments, referrals, residential treatments, and
follow-up case management to homeless veterans. Recent evaluations have found that these programs
significantly improve homeless veterans' housing, psychiatric status, employment, and access to health services
(Friesman et al, 1996; U.S. Department of Veterans Affairs, 1995). In 1995, the VA conducted a national survey of VA homeless programs and community organizations to identify
the needs of homeless veterans. The survey found that long-term permanent housing, dental care, eye care, child
care were the greatest unmet needs of homeless veterans (U.S. Department of Veterans Affairs, 1995). In general,
the needs of homeless veterans do not differ from those of other homeless people.
STEP 3: Develop a Theological Ground to End Homelessness
(See an extensive Biblical Study on Homeless issues in website: www.jeankimhome.com)

The Bible doesn't use the term "homelessness," but refers to hundreds of conditions of homelessness. In their seminary days, Rev. Jim Wallis (Executive Director for the Sojourner’s Community in Washington, DC) and his classmates searched through the Bible and discovered that "those who are poor, marginalized and mistreated on the bottom of society kept appearing in the Bible as a central concern. The Bible was full of poor people. God is portrayed throughout the Bible as the deliverer of the oppressed" (The Soul of Politics).

He further states that "in the New Testament, one out of every sixteen verses is about the poor; in the Gospels, one out of every ten verses; in Luke’s Gospel, one of every seven; and in the book of James one of every five."

One seminarian took the old Bible and a pair of scissors and cut out every single reference to the poor. When the seminarian was finished, that old Bible wouldn't hold together; it fell apart. It was a Bible full of holes. When we don’t respond to the poor, we cut the poor out of the Bible.

I present the following Scripture texts as the grounds for us to do something to end the homelessness of God’s people. I present these texts (some of many) as references for Bible study, theological reflection and prayer in pursuing the will and intention of God to end homelessness for our sisters, brothers and children.

If God is not in our life, why do we bother to do anything? We Christians must find the root of our action in the Scripture and the teachings of God and Jesus.

God And Homeless People in The Old Testament

Gen. 1:1 - 2:4a:
*God created people and the world as their home on earth.* God shaped, molded and poured the chaotic and confused universe into a world that was filled with beauty and living creatures in good and perfect harmony. God placed human beings, who are part of the created world, into the world (home) with blessings to multiply and power to protect, nurture and steward the world. God’s intention was creating all human beings in God’s own image and creating the world as a home for them. The world today is a home for many, but it is not for many others.

Gen. 2:22-24:
*God created and ordained man and woman to be a loving family (a home).* "The rib the Lord God had taken from the man he made into a woman and brought her to the man. Then the man said, this at last is bone of my bones and flesh of my flesh; this one shall be called woman. And therefore, a man leaves his father and his mother and clings to his wife and they become one flesh." But many of God's people today are homeless because there is no peace in many families; many husbands abuse and evict their wives from their homes. Domestic violence has been one of the major reasons many women become homeless. Many parents do the same to their children. Violence on children drives them out of many homes into the streets. Their dignity and life had never been honored, so they don't honor others. Children killing children has become the daily practice in our society.

Gen. 12:1-2:
*God promised a new home to Abraham and Sarah.* "Go from your country and your kindred and your father’s house to the land that I will show you. I will make you a great nation, and I will bless you, and make your name great."

Gen. 15:13-16:
*God promised to end homelessness for Israel and give them a new home.* "Your offspring shall be aliens in a land that is not theirs, and shall be slaves there and they shall be oppressed f
or four hundred years; but I will bring judgment on the nation that they serve and afterwards they shall come out with great possessions... And they shall come back here (to the land of Canaan).

Gen. 12:3b:
The homed must bring others home.
"In you all the families of the earth shall be blessed." Blessing comes with a purpose, to bless others. We who are blessed with homes must bless others with a home and end homelessness for those who have no homes.

Gen. 21:8-20:
God ended homelessness for Hagar.
"Sarah said to her husband Abraham, ‘Cast out this slave woman with her son: for the son of this slave woman shall not inherit along with my son Isaac.’ So Abraham...along with the child, and sent her away. And she departed, and wandered about in the wilderness of Beer-Sheba. When the water in the skin was gone, she cast the child under one of the bushes... and said, ‘do not let me look on the death of the child’...she lifted up her voice and wept... and God heard the voice of the boy; and the angel of God called to Hagar from heaven, and said to her, ‘what troubles you, Hagar? Do not be afraid; for God has heard the voice of the boy. Come lift up the boy and hold him fast with your hand, for I will make a great nation of him.’ God was with the boy and he grew up..." Our greed to keep blessings and wealth for ourselves is not any different from Sarah’s. We constantly evict people to keep benefits for ourselves. But God hears the cries of those whom we evicted and guides them to new homes.

Ex. 2:23-25:
God hears the outcry of the destitute homeless.
"Out of the slavery (in Egypt for 430 years) their cry for help rose up to God. God heard their groaning, and God remembered his covenant with Abraham. God looked upon the Israelites, and God took notice of them."

Ex. 3:7-8:
God had to do something to end the homelessness of the Israelites and give them a new home.
"I have heard their cry. Indeed I know their sufferings, and I have come down to deliver them from the Egyptians, and to bring them out of that land to a good and broad land, a land flowing with milk and honey, to the country of the Canaanites." God couldn’t sit still in heaven hearing the pain of the Israelites. God had to come down and do something. God is not a distant God who rests in heaven. God is an active God. Ending Israel’s homelessness in Egypt is the best liberation story in human history.

Ex. 3:9-12a:
God commissions us to go to end other’s homelessness. God goes with us.
"The cry of the Israelites has now come to me; so come, I will send you (Moses) to Pharaoh to bring my people, the Israelites, out of Egypt. I will be with you." God works through people. God sends people to end homelessness. God goes with us. God calls us to go. God cries out, "let my people go." Can we respond, "Here I am Lord, send me."

Robert McAfee Brown would say about this Exodus God as follows: "A God siding with the oppressor would be a God of malevolence. A God siding with no one would be a God of indifference and also would be a God of malevolence, giving support to the tyrants by not opposing them. Only a God siding with the oppressed would be a God of justice, a God worthy of the name."

Someone asked where was God when so many Jews were killed in Nazi Germany and the answer was "There were no people there." God works through people. When there are no people of justice, no presence of God is experienced.

Lev. 19:9-10:
God calls for caring for the poor and alien.
God urges "When you reap the harvest of your land, you shall not reap to the very edges of your fields. You shall leave them (grapes) for the poor and the alien. What a compassionate command to care for the hungry and aliens who are wandering homeless in those days! We need to let go of some of our possessions and blessings to share with the poor.

Lev. 19:33-34:
God urges Israel to care for aliens (homeless wanderers).
"When an alien resides with you... The alien... shall be to you as the citizen among you; you shall love the alien as yourself, for you were aliens in the land of Egypt." This verse is a challenge to us who discriminate against the homeless constantly separating "them" from "us." The lesson is to love them as ourselves, because God loves them.

Deut. 6:10-14:
God commands Israel to remember God when they come into the new home.
In the land of Canaan, "When the Lord your God has brought you into the land with fine, large cities that you did not build, houses filled with all sorts of goods that you did not fill, hews cisterns that you did not hew, vineyards and olive groves that you did not plant and when you have eaten your fill, take care that you do not forget the Lord who brought you out of the house of slavery." Remembering God means remembering their old days when they were oppressed and homeless under the Egyptian bondage.

Deut. 15:7-11:
God commands Israel to care for the poor and homeless in their new home.
"If there is among you anyone in need, do not be hard-hearted or tight-fisted toward your needy neighbor. You shall rather open your hand, willingly lending enough to meet the need... if you give nothing, your neighbor might cry to the Lord against you, and you would incur guilt. Open your hand to the poor and needy neighbor in your land." Remembering God in a new home means to remember the goodness of God who ended their homelessness under Egyptian bondage. The blessing of a new home in a new land also means caring for poor and homeless neighbors. If we refuse to share our blessings, our needy neighbor will cry to the Lord and we would be guilty before God.

Deut. 24:14-15:
Prevention of homelessness means paying just wages to workers.
"You shall not withhold the wages of poor and needy laborers... you shall pay them their wages daily before sunset, because they are poor and their livelihood depends on them; otherwise they might cry to the Lord against you, and you would incur guilt... You shall not deprive a resident alien or an orphan of justice; you shall not take a widow's garment in pledge."

This text talks about paying in time what the worker deserves. In those days and in our old days in the 60s-70s, people were able to support families with even meager jobs because wages were decent and had a purchasing power. Today, our minimum wage is so low, it is not a livable wage. The cost of living is so high that even employed people become homeless or at risk of homelessness. If we do what this Scripture says, we would prevent homelessness.

Lev. 25:8-15:
Ending homelessness is Jubilee.
"You shall hallow the 50th year and proclaim liberty throughout the land to all its inhabitants. It shall be jubilee for you: you shall return, every one of you, to your property and every one of you to your family. If any of your kin fall into difficulty and become dependent on you, you shall support them, they shall live with you as through resident aliens."
The jubilee concept is ending homelessness for the poor who lost their land, and forgiving debts. In biblical times there was a tendency to polarize the wealthy and poor. The primary support for families in those days came from farming. In case of a famine they had little collateral to offer other than their animals, their land, their children or themselves. In those days, land for the Hebrews meant their home, job, livelihood, turf, wealth, identity, pride, hope and life itself. Therefore, losing the land meant loss of their livelihood itself.

Jubilee law was set for economic justice in Jewish society to prevent creating a permanent class of the poor. Jubilee was celebrated every 50th year with the cancellation of all debts. Land sold to cover debts was returned to original owners; slaves who sold themselves for survival came home.

Jubilee law was based on the belief that the land belongs to God, and that the people on it were guests who were brought out of Egyptian bondage and given the land to use responsibly. Because it was seen as God's land, the landholders had responsibilities to the land, to wild creatures, to the poor, and to widows and orphans. But they soon forgot about the fact that God liberated them out of Egyptian slavery and gave the land as a free gift and they started to claim their own ownership of the land and exploited the poor and weak.

Jubilee for the Hebrews was God's justice for the poor. Jubilee was a sacred gift from God. It was God's fair economic policy for all. According to Walter Brueggemann, Old Testament scholar, doing JUSTICE means sorting out what belongs to whom and returning it to them. (Refer to Litany of Jubilee in the Appendix).

The Jubilee concept is best described by Rev. Gordon Cosby, founding minister of The Church of The Savior in Washington, DC. He has summed up the Jubilee vision in these words: "Jubilee, in its original Biblical meaning, focused on the outsider – the weak, the defenseless, the outcast. It was a social ideal designed to prevent the creation of a permanent class of poor people. Land lost because of economic misfortune was returned every 50 years – the Year of Jubilee. Thus ones outside could start again. They were given the tools for a comeback."

"A society ultimately is judged by its attention to its weakest members, those outside with their potential unused and lost forever to the common life. The goal of Jubilee is to bring the poor inside. This is different from crisis charity. It means building a holistic, supporting community in which the poor persons can grow and gradually move out from dependency to relative stability and then to a disciplined, full life. The Jubilee Vision is made real in that great moment when one outsider comes inside and is forever at home." (The cries of the poor are the voice of God by Dom Helder Camara).

I have seen many people who are doing Jubilee Ministry throughout the nation. (Refer to Model Programs - Jubilee Ministry in Washington, DC)

**Is. 61:1-3:**

*Receiving the Spirit of the Lord means ending homelessness.*

"The Spirit of the Lord is upon me, to bring good news to the oppressed, to bind up the brokenhearted, to proclaim liberty to the captives, and release to the prisoners." For biblical people receiving God’s Spirit wasn’t just a spiritual event, but included concrete action for the poor, broken people, the homeless. We contemporary people tend to limit receiving God’s Spirit as just a spiritual experience without connection to the world affairs like helping the poor and ending homelessness.

**Is.1:15-17:**

*Prayer has to do with ending homelessness.*

God wanted to end the homelessness of the oppressed, orphan and widow: "When you stretch out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen… Learn to do good; seek justice, rescue the oppressed, defend the orphan, plead for the widow." Widows and orphans in biblical times represent the most marginalized class of people. This text challenges people who considered their religious ritual as on
ly a spiritual experience. Many Christians pray a lot. We must be responsible for what we pray for. Prayer is not just spiritual communication with God but includes doing justice. Justice is not just an emotional or spiritual term but includes a concept of action. The text is saying that unless we help the weakest, poorest and most marginalized in our society, God will not hear our prayers, even the earnest prayer done with wide open arms.

**Is. 58:6-9:**

**Fasting has to do with ending homelessness.**

Religious rituals, such as fasting, have to do with ending homelessness: "Is not this fast that I choose; to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke? Is it not to share your bread with the hungry, and bring the homeless into your house; when you see the naked, to cover them."

This is a challenge in those days and today for people who do fasting for themselves or their own spiritual growth and intimate relationship with God. The ritual of fasting, therefore, must be related to our concrete action of doing justice, breaking the yoke of hunger, poverty, illness, addictions, abuse, and homelessness.

**Jer. 23:3-4:**

**God's vision to end homelessness for the Israelites from the Babylonian exile of 70 years.**

God said: "I myself will gather the remnant of my flock out of all the lands where I have driven them, and I will bring them back to their fold, and they shall be fruitful and multiply. I will raise up shepherds over them who will shepherd them, and they shall not fear any longer nor shall they be missing." The Israelite’s life in Babylonian exile was the life of homelessness, with anxiety, fear, despair, separation, loss. They had no identity, no God, no hope. I experienced 3 years of exile while the war was going on in Korea. It was a long lonely homeless exile. Returning home from 70 long years of exile in Babylon was surely God’s work of ending homelessness for Israel. "Fold" is a home where Israel could come back to from exile. Many homeless people live in exile even within their own hometown or nation, and in physical and emotional exile from loved ones. Often many city governments dump homeless people way outside the city limit, which is an exile. Exile is a place where one is forced to go and stay with no rights, no home, no friends, no support, but only discrimination, loneliness and alienation. Mother Theresa said, "The worst poverty is loneliness." We have to bring those homeless people in exile back home.

**Ezk. 37:1-14:**

**God promised to end homelessness for Israel in the Babylonian exile.**

"Mortal, these bones are the whole house of Israel. They say, ‘our bones are dried up, and our hope is lost; we are cut off completely. ’ I am going to open up your graves, O my people; and I will bring you back to the land of Israel… I will put my Spirit within you and you shall live and I will place you on your soil." This statement is exactly how the homeless feel about themselves: dried, dead, cut off, lying in a grave, no life in them (Ref. Litany of Homelessness. Litany of Death in Worship Resources in Appendix).

By liberating ourselves from the captivity of the power of materialism, politics, militarism, superiority, consumerism, and greed, we can liberate others from the captivity of poverty, powerlessness and homelessness; bring back dead bones to life. Isn’t this the major mission of the church?

**Jer. 7:5-7:**

**God clearly told Israel what was causing them homelessness from God.**

"For if you truly amend your ways and your doings, if you truly act justly one with another, if you do not oppress the alien, the orphan, and the widow, or shed innocent blood in this place, and if you do not go after other gods to your own hurt, then I will dwell with you in this place, in the land that I gave of old to your ancestors forever and ever."

**Jer. 7: 13-15:**
**What causes our homelessness?**

"I spoke to you persistently, you did not listen, and when I called you, you did not answer, therefore, I will cast you out of my sight..." The same message can be applied to us; we are following many other gods and hurting ourselves and chasing Yahweh God out of our life. My workshop participants named these as our gods today: political/military power, money/wealth, house, job/career, education/degree, sports, car, sex, computer, alcohol, drugs, and many more. Modern people have no time to act justly to one another or for the poor because they spend all their time and energy pursuing so many gods. God in this text threatens to cast us out of God’s sight because we do not help the most weak in our society and do not answer when God calls us.

**Jer. 8:18:**

**God mourns for the homelessness of many people.**

"My joy is gone, grief is upon me, my heart is sick... the cry of my people from far and wide in the land... for the hurt of my poor people I am hurt, I mourn." Prophet Jeremiah mourns for his people who became homeless by abandoning God and causing destruction upon themselves. The contemporary church must hear God’s mourning and crying voice for the poverty and pain that we have created for the weakest members of our society. We must begin to repent, cry with God and do something to correct ourselves.

**Jer. 8:22-9:1:**

**Health care and homelessness are intrinsically related.**

"Is there no balm in Gilead? Is there no physician there? Why then has the health of my people not been restored? My eyes a fountain of tears... I might weep day and night." Health problems are closely related to poverty and homelessness (refer to Health Care and Homelessness in Step. 1).

**Amos 2:6-7, 5:22 – 25:**

**Ending homelessness has to do with worship, offering, songs.**

Amos is equally harsh for the rich who exploits the poor by saying that "they sell the righteous for silver, and the needy for a pair of shoes... that they might trample the head of the poor into the dust of the earth, and turn aside the way of the afflicted (ex. deny them access to courts of law)... even though you offer me your burnt offerings and cereal offerings, I will not accept them... to the melody of your harps I will not listen, but let justice roll down like waters, and righteousness like an ever-flowing stream."

God urges us to do justice for the needy, otherwise God will not accept our worship, offering and songs; our worship will be self-serving, our prayer and songs will hit the ceiling of the church without reaching the heart of God because we are not doing justice for the poor. Very few people are aware that we become wealthy by exploiting others, for example, taking wages (not paying the right wages). We pay cheap prices for crops, exploiting the wages of migrant farm workers; exploit opportunities (not giving a chance to the poor people of color); take manufacturing companies overseas to exploit cheap wages. Many men travel to overseas to exploit young girls of poverty sexually. There are many more ways we live at the cost of others. God is saying unless we repent and correct these wrongdoings, God has nothing to do with our worship service.

**Micah. 6:6-8:**

**Ending homelessness is what the Lord requires us to do.**

By doing justice, and loving kindness, we walk humbly with our God. Micah is asking, "With what shall we come before the Lord, with burnt offerings? With calves a year old? Thousands of rams? With ten thousand of rivers of oil? With first born?" This passage tells us that there is no other way to please and praise God except by doing justice and loving one another and walking with God in the path God walks, which is following God’s intention to free the poor from poverty and homelessness.

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**STEP 3: Develop a Theological Ground to End Homelessness**
Is. 11:6-9a: 
Ending homelessness is shalom-making.
"The wolf shall live with the lamb, the leopard shall lie down with the kid, the calf and the lion and the fatling together, and a little child shall lead them. The cow and the bear shall graze, their young shall lie down together… the nursing child shall play over the hole of the asp… they will not hurt or destroy on all my holy mountain; for the earth will be as full of the knowledge of the Lord as the waters cover the sea." The two kinds of animals described in the text, the strong and weak, can live together in peace and harmony only when the strong party gives up his power and cares for the weak instead of eating them for food. True shalom among people will come in the same way only when the powerful give up and share their power with the weak and powerless.
The word "peace" comes from the Jewish greeting "shalom." Shalom is not an absence of a war or personal emotional tranquility. Shalom is well-being, health, dignity, wealth, balance, security. Shalom is not just for a few selected people but for everyone, men and women, young and old, rich and poor, the strong and weak. In this shalom, no one is hungry and homeless.

According to Walter Brueggemann, "The prophetic vision of shalom stands against all private arrangements, all separate peace, all ghettos, that pretend the others are not there. Religious legitimacy in the service of self-deceiving well-being is a form of chaos. Shalom is never the private property of the few… Another way of abusing God's will for shalom is to credit certain props as the source of life - for example, to idolize political or religious furniture and pretend it is the power of God" (Living Toward Vision).
All living things, including human beings, are threatened to lose their God-given-homes on earth when the peace and harmony among themselves are broken.

Homelessness profoundly hurts and damages people physically, emotionally and spiritually. Homelessness causes hunger, despair, depression, hopelessness and rage. Deadly hunger can ignite people into violence. There is no peace for anyone as long as there are the hungry or homeless people around us.

Jesus And Homelessness in The New Testament

John 3:16: 
Jesus affirms that God opened the door for everyone to come home.
"For God so loved the world (us) that he gave his only son, so that everyone who believes in him may not perish but may have eternal life (coming home)." God created human beings, placed them on earth. God loved people and the world so much that God longs to bring everyone home.

Matt. 22:34-40: 
The whole Bible can be summarized in the two verses.
The Pharisees asked Jesus "which commandment in the law is the greatest?" He said to them, "You shall love the Lord your God with all your heart, with all your soul, and with all your mind. This is the greatest and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets."

The Synoptic Gospels present a loving God and loving our neighbor as the central themes in Jesus' life and teaching. To love God must be expressed in loving our neighbors in a concrete action. Most of us love God spiritually very well, but find it difficult to love our neighbor as ourselves. Many people also think loving our neighbor is optional because it is the second commandment. But the Scripture says "on these TWO commandments hang ALL the law and the prophets." There are many Scripture texts below telling us what happens when we do not keep the commandment to love our neighbors.
Luke 2:7:
Jesus was born homeless.
"She gave birth to her firstborn son and wrapped him in bands of clothes, and laid him in a manager, because there was no place for them in the inn." On the day the baby Jesus was born, no one offered Mary a little corner space in a room to deliver her baby. Although the city was crowded with people who came to register their census, it is unbelievable that no one offered a little space for Mary's emergency to deliver her child. Jesus was born homeless. Are we different than those people in those days? I often think that we are no different when we lock up the church building empty and let God’s people sleep outside. But I have seen many courageous and generous churches that open rooms for the homeless.

Matt. 2:13-15:
Jesus was in homelessness (in exile).
"An angel of the Lord appeared to Joseph in a dream and said, ‘get up, take the child and his mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the child, to destroy him.’ Then Joseph got up, took the child and his mother by night, and went to Egypt, and remained there until the death of Herod. After Herod died, according to the instruction by the angel to go back to the land of Israel, Joseph brought Mary and Jesus to Nazareth in the district of Galilee." This story reminds me of many homeless children, fleeing with their mothers from abusive fathers and living in exile as aliens in their own countries.

Matt. 8:19-20:
Jesus lived homeless while he was doing ministry.
When a Scribe wanted to follow Jesus, Jesus described his life: "Foxes have holes, and birds in the air have nests; but the Son of Man has nowhere to lay his head." Jesus never owned anything for himself. His life was for others. A scribe said to him, "Teacher, I will follow you wherever you go." Jesus’ response was "I am homeless. Are you ready to live like me in the homeless life, not owning anything? My life is to die for others. Are you ready to die with me for others?" Here is a man who did it: the Rev. Dr. Kyung Chik Han ministered with the Young Nak Presbyterian Church of 50,000 members in Korea all his life. His salary package could have been very attractive from this giant congregation. He passed away in April, 2000. But it is known that he didn’t own anything except a few old clothes. No need to explain that he shared most of his attractive earnings with the poor and the mission. While we live in a culture that worships wealth, there are people and churches that live like Jesus did, by emptying their resources and opening up the whole sanctuary for homeless people.

Mark 15:34:
Jesus died homeless.
On the cross, Jesus exclaimed, "My God, my God, why have you forsaken me?" It was the moment that Jesus could have felt abandoned by all of his disciples and also by his God. It could have been the most homeless moment for Jesus, feeling that even God had forsaken him. But Jesus, by accepting God's will, death, was lifted out of death and resurrected to an eternal life - eternal home. His rising from death promises our coming home. So we can say that Jesus was born, raised, lived and died homeless. Jesus, not only understands what it means to be poor and homeless, but he also identifies with the poor, abandoned, sick, imprisoned, homeless people and strangers because he had been there himself.

Luke 4:14, 18-19:
Good News to the poor is ending poverty and homelessness.
"Then Jesus, filled with the power of the Spirit, returned to Galilee. (Matt. 4:12: When Jesus heard that John had been arrested, he withdrew to Galilee.) Jesus said, "the Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives, and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord’s favor."
Galilee plays a symbolic and theological role in the ministry of Jesus: Jesus grew up and settled later in the region.

STEP 3: Develop a Theological Ground to End Homelessness
n of Galilee. Most of his disciples were also Galileans. After his resurrection, Jesus told Mary Magdalene to go and tell his disciples to meet him in Galilee. The population of Galilee was racially mixed, and the Jews despised them calling them "Gentiles." Galilee was recorded as "Gentiles who sat in darkness and the shadow of death." Galilee must have been so corrupted that Jesus compared the region of Galilee with Sodom (11:20-24). Sodom was well-known and frequently quoted as a city in the Bible that was so corrupted that God had to destroy it by fire (Gen.19:12-29). Some scholars claim that Galileans were people who were underprivileged and marginalized in those days. The cities in the Galilee region were full of beggars, orphans, widows, lepers and the sick.

The Lukan text is known as his first sermon. Jesus had deep compassion toward these Galileans and took them for his first mission. The major goal of Jesus’ ministry was ending homelessness; bringing good news to the poor; ending hunger, poverty and homelessness by restoring what people had lost; ending blindness for those who could never see any light or hope in their life; releasing the captives; ending captivity in poverty, illness, hopelessness; bringing freedom to the oppressed; ending economic, political and cultural oppression for women, children, widows, the sick, the poor, the aliens and homeless. Jesus came to end homelessness for all marginalized people in his days. Jesus is making a jubilee announcement (Ref. Lev. 25: Jubilee in the text).

**Matt. 4:12-17:**
**Jesus came to end homelessness for the Galileans.**

Jesus came as the incarnate of this compassionate Exodus God. Jesus came to this world as a Galilean, a marginalized person from a multi-cultural area. God could not do God's work from the center, but had to enter from the margin. The population of Galilee was racially mixed and they were treated as outcasts. The Galilee region was full of beggars, orphans, widows, lepers and the sick. Galilee was like some of today's inner and urban cities. The major goal of Jesus’ ministry was bringing "light to the people who sat in darkness, and for those who sat in the shadow of death, in the Galilee of Gentiles" (end homelessness). His first mission field was the district of Galilee and the first people of his mission were Galileans, who were discriminated against and despised by the Jews and economically underprivileged and excluded. Luke 4:18-19 and Matt. 4:12-16 both witness that Jesus came to Galilee to end homelessness for the poor outcasts of his day. Jesus is calling for our repentance and for us to carry out the mission he left for us.

**Feeding is ending homelessness. Hunger and homelessness are twin children of poverty.**

"He saw a great crowd; and he had compassion for them and cured their sick (Mark 6: 34: because they were like sheep without a shepherd). When it was evening, the disciples came to him and said, 'This is a deserted place, and the hour is now late; send the crowds away so that they may go into the villages and buy food for themselves.' Jesus said to them, 'They need not go away; you give them something to eat.' They replied, 'We have nothing here but five loaves and two fish.' And he said, 'Bring them here to me.' ... He looked up to heaven, and blessed and broke the loaves and gave them to disciples, and the disciples gave them to the crowd. And all ate and were filled: and they took up what was left over of the broken pieces, twelve baskets full. And those who ate were about five thousand men, besides women and children."

Jesus felt compassion for them and the Gospel of Mark adds, "because they looked like sheep without a shepherd." They looked like homeless people in a deserted place.

According to Professor Marcus Borg, a scholar of Jesus in Hebrew as well as in Aramaic, the word usually translated as "compassion" is the plural of a noun that in its singular form means "womb." In the Hebrew Bible, compassion is both a feeling and a way of being that flows out of that feeling. A woman feels compassion for the child of her own womb. A man feels compassion for his brother, who comes from the same womb.

Compassion means feeling the feelings of somebody else at a level somewhere below the level of the head. Most commonly, compassion is associated with feeling the suffering of somebody else and being moved by that
suffering to do something. Compassion is a central quality of God. Like a womb, God is the one who gives birth to us as a mother gives birth to us. As a mother loves and feels for the children of her womb, so God loves and feels for us. In its sense of "like a womb," compassion has nuances of giving life, nourishing, caring, perhaps embracing and encompassing.

Jesus' compassion stood in contrast to the rigid social boundaries of the Jewish social world; boundaries between righteous and outcast, men and women, rich and poor, Jew and Gentile. Professor Borg also suggests that to advocate for compassion as a value, we must stand against hatred, abuse, brutality, injustice, indifference, selfishness, self-righteousness, hardness of heart, racism, sexism, classism, and militant nationalism. It is to feel as God feels and to act as God acts; in a life-giving and nourishing way. Jesus felt this compassion toward the crowd and this compassion led him to heal and feed the multitude.

Remembering Jesus' compassion means we too have the same compassion toward the homeless crowd of our day. As in that multitude Jesus felt compassion, we must see our crowd who has no place to sleep tonight with their young children.

Sharing two loaves of bread and fish: Eating together or "table fellowship" was one of the central characteristics of Jesus' ministry and is common in the biblical tradition. Jesus was criticized often for sitting and eating with sinners, tax collectors and outcasts. Jews did not want to eat with these people because they were considered unclean. For Jesus to sit and eat with them meant unconditional acceptance of them.

Bread and fish are more than a physical food. John presents Jesus as the true bread of the world and life for the world. In John, Jesus said "eat my flesh and drink my blood," and if not, you have nothing to do with me (6:48, 53-56). When we eat his flesh and drink his blood we become like Jesus, think like him, act like him and serve others like he did, have his values and his way of living.

For us today, Jesus' food and drink represents, life, shelter, health, pride, dignity, family, job, unconditional love and home. Can we, the church, offer the bread and life for the world, especially those who are poor, naked, hungry and homeless?

**Can we, the church, offer the bread and life for the world, especially those who are poor, naked, hungry and homeless?**

**Jesus' Abundance Principle; Disciple’s Scarcity Principle:**

When Jesus' disciples were faced with the crowd's hunger issue, they immediately responded from their Scarcity Principle, according to which nobody ever has enough. Their pockets and their funds or what they had were too little for the large crowd. So they suggest sending them away to solve their own hunger problem. Avoidance, or letting the problem-owners handle their own problems is the problem-solving way of the Scarcity Principle. It is the same as saying, "Why can't all homeless people go to work and solve their own problems?"

The Abundance Principle tries to own the problem instead of passing the buck to someone else. Jesus told the disciples, "You give them something to eat." To their response, "We don't have anything," Jesus demanded, "Bring me what you have." In the Abundance Principle, our job is to bring what we have and the rest God will take care of. Jesus had deep trust in God's abundance. What they brought was five loaves of bread and two fish, not from the bag of a wealthy person, but from a pocket of a little boy.

**STEP 3: Develop a Theological Ground to End Homelessness**
According to the Scarcity Principle, people always discuss with their small pockets. According to the Abundance Principle, you discuss with God, whose pocket is always huge. When the young boy emptied his lunch sack which was only good enough for himself, the miracle happened. Everyone ate something and there was food left over. Whenever we bring all we have, miracles happen. All we have doesn't necessarily mean money. All we have can be our time, energy, talents, skill, love, compassion, willingness, service, knowledge, and wisdom. Under the Scarcity Principle, we tightly hang onto what we have and greed accumulates only greed. Col. 3:5 says greed is idolatry. The little boy who owned very little let go of all he had, and a miracle - feeding 5,000 men plus women and children - occurred.

**John 10:14-16:**
The good shepherd brings lost sheep home.

"I am the good shepherd... I lay down my life for the sheep. I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice. So there will be one flock, one shepherd."

References to sheep in the Bible occur more than five hundred times, if one includes also allusions to the lamb and the ram. Shepherding was one of the major occupations in Palestine. In biblical times, sheep represented the chief wealth and the total livelihood of pastoral people, and an important part of the Palestinian economy. Sheep also served as a medium of exchange and were used in the sacrificial system, being offered for offerings. But the two most extended biblical allegories of the sheep and shepherd are in Ezek. 34 and John 10. Both texts strongly focus on the images of God and Jesus as good shepherds.

This image of a loving, caring, rescuing and risking shepherd reminds us of the shepherd who leaves 99 intact sheep and goes everywhere, including dangerous cliffs, to seek one lost sheep.

The nature of the sheep was affectionate, un-aggressive, and relatively defenseless. Therefore, they were obedient. This sheep metaphor was used about Jesus also in Acts: "Like a sheep he was led to the slaughter, and like a lamb silent before its shearer." Due to such an unaggressive and defenseless nature, sheep easily strayed or were harmed by wild animals. They were in need of constant care and supervision. These sheep in the fold are Israelite believers. They are well fed with good, rich pasture, on the mountains, by the water courses, and could lie down in good gazing land. In our contemporary context, sheep in the fold can be the privileged majority white population. According to Otis Turner, white people, due to their color, automatically become the privileged class in the United States. It is a culturally given status.

Jesus said, "I have other sheep that do not belong to this fold. I must bring them also, and they will listen to my voice." The other sheep meant Gentiles. They were not only despised like dogs, but also alienated, excluded, underprivileged, marginalized and treated as the unclean and ungodly. Jesus' other sheep are a reminder that God's grace is never subject to the limitations and boundaries of any nation, church, group, or race. The "other sheep" in the American context are the Native Americans who were here earlier than any other, but have been treated like outsiders and are alienated and keep being destroyed; African-Americans who were sold and enslaved to this country many generations ago, earlier than any other immigrants, and are used, abused and exploited with little privileges and are confined in ghettos. Once the ghettorization has been established, it is almost impossible to get out. It is like falling into a deep ditch and you cannot get out on your own. *American Apartheid* quotes Kenneth Clark, who argued that "the dark ghetto's invisible walls have been erected by the white society, by those who have power, both to confine those who have no power and to perpetuate their powerlessness. White institutions created the ghetto, white institutions maintain it, and white society condones it. The dark ghettos are social, political, educational, and above all, economic colonies."

The "other sheep" also can be other racial minorities; refugees, legal or undocumented immigrants, those who seek asylum; 40 million people who are poor; 4 million women who are battered or raped each year; 5 million youth who run away from homes seeking streets as an alternative; 9.8 million minimum wage workers in this country struggling to make ends meet with young children; 35 million Americans who are suffering from mental illness...
ses and live the most lonely lives; those who are captive with substance addiction; the elderly who struggle to make it with small social security checks; AIDS patients who are excluded, unclean sinners and Gentiles in their own society and church, and those who are homeless in their own native country.

As Jesus lived out God's plan to include the other sheep, Christ's church too must live out the image of true shepherd and welcome the other sheep into the church. Jesus said: "I will seek out my lost sheep." Most homeless people are suffering from the lack of motivation to do anything or to live better because they have never experienced anything that worked. The bottom line is to bring them to our Lord, Jesus Christ. This means God and Jesus are offering the lost homeless sheep a home. Jesus said, "I lay down my life for the sheep." Can the church lay down her life for these lost sheep? It means that the church must offer them help more than charity. Although charity is good, charity doesn’t solve the problem. Each church must empty a good portion of their buildings and share it with homeless people. Jesus would be happier with a dirty but open and welcoming church than a clean, intact and locked up church. Jesus would be happier with the church that is outspoken about existing injustice than the silent church. One flock, one shepherd is Jesus’ vision. Jesus would say a big and loud NO to our exclusion and segregation (Ref: Ezekiel 34: 11-16).

**Matt. 19:16-21:**
**Salvation has to do with ending homelessness for the poor.**
What we have done with our wealth will determine our salvation. "Teacher, what good deed must I do to have eternal life?" Jesus said, "Go, sell your possessions, and give the money to the poor, and you will have treasure in heaven; then come, follow me." We know that our deeds will never be good enough to bring us salvation. But this Scripture says that salvation must be followed by action. According to Jesus, the one who experiences salvation must be able to let go of our material possessions and our greed to own them. Following Jesus means letting go of earthly things. Otherwise, the salvation doesn’t mean much. Jesus did not blame those who owned wealth, but taught them what to do with it. What we do with it either leads us to salvation or eternal destruction. The right way of using it according to the will of the giver will result in ending our own homelessness and also others' (Ref. James 2: 14-26).

**Luke 19:5-10:**
**Ending homelessness came to Zacchaeus.**
When he was determined to share his wealth with the poor, "Zacchaeus stood there and said to the Lord, ‘look, half of my possessions, Lord, I will give to the poor; and if I have defrauded anyone of anything, I will pay back four times as much.’ Then Jesus said to him, ‘Today salvation has come to this house, because he too is a son of Abraham. For the Son of Man came to seek out and to save the lost.’" To bring the lost home it costs our sharing of what we own. To bring us home it cost Jesus his own life.

**Matt. 25:42-45:**
**We must see Jesus in the face of the homeless.**
Jesus identified with homeless people by saying, "I was hungry and you gave me no food, I was thirsty and you gave me nothing to drink. I was a stranger and you did not welcome me; naked and you did not give me clothing; sick and in prison and you did not visit me. Truly I tell you, just as you did not do it to one of the least of these, you did not do it to me." What we have done for them is what we have done for Jesus himself, or what we haven’t done for the poor meant we didn’t do it for him. Therefore, we must see Jesus in the face of poor and homeless people. When we open the church for homeless people, it means we welcome Jesus into the church. When we lock homeless people out of the church, it means we lock Jesus out of his own church. Our weekly worship service is an empty one without Jesus’ presence.

**Matt. 25:46:**
We will end our own homelessness.
Or we will enter eternal homelessness depending on what we have done to the least. "And these will go away into eternal punishment, but the righteous into eternal life." This text raises a serious question where our salvation without deeds leads us and is it really true salvation or are we living in delusion that we are saved by faith alone? The question is what happened to our salvation that we achieved by our faith alone?

Luke 12:33-34:
Jesus suggests a way of ending homelessness.
"Make purses for yourselves that do not wear out, an unfailing treasure in heaven, where no thief comes near and no moth destroys. For where your treasure is, there your heart will be also." God always fills up our purse when we are willing to empty it for the poor. Our purse is filled to give, not to keep. God’s abundant gifts are given to us for God’s intentions and we are not to keep them in a safety box or savings account. We need to rely on God’s purse, which never wears out and keeps pouring into ours whenever ours is emptied out for God’s purpose. When we keep the treasure in the bank, our heart will be at the bank and not with God. I have seen many churches treat church buildings as treasures and lock them up as if God loves to dwell in clean church buildings. I think God enjoys dwelling in clean, generous, merciful and compassionate hearts, rather than in empty buildings. If we are so empty in love and sharing just like our locked up empty buildings, God might not want to come in either place.

Luke 10:7:
Jesus ended homelessness by paying a livable wage.
Jesus made the point clearly, saying, "The laborer deserves his wages." Full employment is not enough. Slavery can be full employment. There is something dramatically wrong with employment and compensation systems that allow some persons to earn millions while others work full-time, year-round, and are still in poverty (God's Work in Our Hands, 1995). I want to remind us that 35-40% of homeless people are the working poor. If they were paid livable wages, they wouldn’t be homeless (Ref: Deut. 24:14-15).

John 4:9-26:
Jesus ended homelessness for the Samaritan woman.
Jesus crossed cultural, gender and racial barriers. "The Samaritan woman said to him, ‘How is it that you, a Jew, ask a drink of me, a woman of Samaria?’ (Jews do not share things in common with Samaritans.) Jesus answered her, ‘If you knew the gift of God, and who it is that is saying to you, ‘Give me a drink,’ you would have asked him, and he would have given you living water.’ … the woman said to him, ‘I know that the Messiah is coming.’ … Jesus said to her, ‘I am he, the one who is speaking to you.’" Ending homelessness doesn’t come without overcoming our cultural, racial and gender barriers and accepting homeless people as our sisters and brothers in Christ.

John 8:1-11:
Jesus ended the homelessness of the woman caught in adultery.
"The Scribes and Pharisees brought a woman who had been caught in adultery; and making her stand before all of them … ‘in the law Moses commanded us to stone such women. Now what do you say?’ … Jesus said to the man, ‘Let anyone among you who is without sin be the first to throw a stone at her.’… they went away, one by one, beginning with the elders; Jesus said, ‘woman, where are they? Has no one condemned you? Neither do I condemn you. Go your way, and from now on do not sin again.’"

We all can be homeless before God. We are not special people. Anyone can be like one of the homeless when we are in their situations. Accepting where they are is the first step in working with homeless people.
Luke 8:40-48:
Jesus ended the homelessness of a woman with hemorrhage problems.
"Now there was a woman who had been suffering from hemorrhages for twelve years; ... she came up behind Jesus and touched the fringe of his clothes, and immediately her hemorrhage stopped ... Jesus said, 'Daughter, your faith has made you well; go in peace.'"

Luke 13: 10-17:
Jesus ended the homelessness of a bent-over woman through healing.
"Now he was teaching in one of the synagogues on the Sabbath. And just then there appeared a woman with a spirit that had crippled her for eighteen years. She was bent over and was quite unable to stand up straight. When Jesus saw her, he called her over and said, 'Woman, you are set free from your ailment.' When he laid his hands on her, immediately she stood up straight and began praising God."

Mark 16:9-11 (John 20: 18):
Jesus ended the homelessness of Mary Magdalene.
He freed her from seven demons and commissioned her as the first eye witness to spread his resurrection news to the whole world. "Now after he rose early on the first day of the week, he appeared first to Mary Magdalene, from whom he had cast out seven demons. She went out and told those who had been with him, while they were mourning and weeping, 'I have seen the Lord.'"

The Synoptic Gospels are full of Jesus’ healing stories. For people to be sick in those days meant condemnation as sinners, demon-possessed, unclean, and outcasts of society and being treated like homeless people in our modern day. Therefore, Jesus’ healing them from diseases was ending their homelessness.

In a culture where it was taboo for men to associate with women, especially with sick or sinned women, Jesus accepted them, acknowledged their dignity as persons and commended their faith highly. Regardless of their physical or emotional problems, these women had rights to be somebody, but they were despised and judged as "sinn ers." Jesus restored their dignity and rights as persons by forgiving and removing their life-long burdens of ailments.

Today, when women lose their health, they are often thrown into homelessness. In the street life, their already-disturbed health can be worsened. Therefore, ending homelessness for them often means they receive the right kind of treatment, experience healing and restoration of health, have good health insurance and they have restored dignity as God-created persons.

Luke 16:27-31:
What happens to the wealthy when they do not care for the poor (ending homelessness).
There is the story of poor homeless Lazarus and the rich man. "He said, 'Father, I beg you to send him to my father's house – for I have five brothers – that he may warn them, so that they will not also come into this place of torment'. Abraham replied, 'They have Moses, and the prophets; they should listen to them. ... If they do not listen to Moses and the prophets, neither will they be convinced, even if someone rises from the dead.'"
Once Martin Luther said, "The wealth that I own is not for me but for the poor; the knowledge that I own is not for me but for the ignorant; the wisdom I own is not for me but for the foolish; the freedom I own is not for me but for the oppressed." Therefore, the blessing for us is to share with those who lack them.

Luke 10:29-37:
Jesus defines whose neighbor we are.
Instead of who is my neighbor, Jesus asked, "Which of these three, do you think, was a neighbor to the man who
fell into the hands of the robbers?" He said, "the one who showed him mercy." Jesus said to him, "Go and do likewise." This is a story of the Good Samaritan who acted as a neighbor for the wounded. Rev. Martin Luther King Jr. would point out that, "We usually focus on ourselves asking what would happen to ME if I stopped to help. But the Samaritan man turned this I question into a THOU question, "What will happen to him if I don’t stop to help him?" The Samaritan’s answer was "He will die if I don’t help him." This answer caused him to get down from his donkey to help the wounded man.

We remember the part of the greatest commandment that is to love our neighbor as ourselves. Jesus defines the neighbor we must love as those who are hurting, injured, helpless, weak, poor and homeless. Loving them as ourselves is the greatest thing God commands us to do. Homeless people are our neighbors whom we must love as ourselves.

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**Jesus defines the neighbor we must love as those who are hurting, injured, helpless, weak, poor and homeless.**

**Loving them as ourselves is the greatest thing God commands us to do.**

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**Matt. 23:37-39:**

Jesus’ lament over Jerusalem and our cities today.

"Jerusalem, the city that kills the prophets and stones those who are sent to it. How often have I desired to gather your children together as a hen gathers her brood under her wings, and you were not willing."

- Jesus laments over cities for having so many poor and homeless in this affluent country;
- Jesus laments over abandoning our children on the streets and letting them kill one another;
- Jesus laments over cutting funds for the poor to benefit the rich;
- Jesus laments over our public policies that ignore the poor and benefit the rich;
- Jesus laments over our abandoning cities to the hands of the poor and hiding in the suburbs;
- Jesus laments over evicting the poor from low-income apartments in the name of "renovation" and never allowing them to come back by raising the rent;
- Jesus laments over keeping church buildings locked up and letting God's children sleep outside;
- Jesus laments over our loss of the essence of Jesus Christ in our personal and church life;

**Matt. 28:18-20:**

Jesus commissions us to end homelessness through evangelism.

"Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you."

Evangelism is spreading the Gospel of Jesus Christ and inviting people to accept Jesus as their Savior. It means we share the life of Jesus Christ with others by the way we live him in our own life.

According to Walter Brueggemann, "Evangelism means inviting people to these stories (promise, deliverance from slavery and gift of the land) as the definitional story of our life, and thereby authorizing people to give up, abandon, and renounce other stories that have shaped in false or distorting ways… Evangelism as entry into "three stories" invites us to re-experience and relive our lives according to the promise to the ancestors, the liberation of slaves, and the gift of land to displaced peasants."

"Sorting out what belongs to whom and returning it to them" (Walter Brueggemann) is an action of ending homelessness for the poor and rich and, therefore, is an evangelism for those in need and for those of us who own too much by freeing ourselves from our old values and entering into new life together. Evangelism is not only for the well-offs but also for the poor, not just by preaching but eating together, sharing with one another and even crying together.

Dr. Douglas Oldenburg, former moderator elected at the Presbyterian 210th General Assembly of 1998, calls this era "post-Christian culture." He said that the great challenge of the church today is to relate an ancient gospel to
a new world, to be faithful disciples of Jesus Christ in our new cultural context with its increasing pluralism.

He further states that God calls the church to be an advocate of racial, economic, and environmental justice. His vision for our church in the 21st century is an inclusive community of love where all are valued, where every gift is affirmed, and every voice is heard (Network News of the Witherspoon Society, Spring 1998).

I dare to challenge our church to be free from its homogenous racial make-up and expand evangelism by opening the whole church for the whole community and embracing all the diverse people. Our church must be a home for everyone, a home that is full of love, life, hope, grace, compassion, justice, equality, colors, warmth, honor, abundance of bread, water, and rooms. (Refer to the Litany of Home in Appendix).

In his lecture on "An alternative future for the Presbyterian Church," James Hudnut-Beumler, Columbia Theological Seminary, stated that we have to get over the Fifties, Sixties and Seventies when we are coming into the 21st century.

Douglas John Hall, professor of Christian Theology at McGill University, Montreal, suggests that "we have to relinquish the old to which we are stubbornly clinging… We have to intentionally relinquish the social status that belongs to our past; the comfortable relationship with governments and ruling classes; the continuous confirmation of accepted social values and mores by means of which we sustain those relationships; the espousal of ‘charities’ that ease our guilty consciences while allowing us to maintain neutrality with respect to the social structures that make such ‘charities’ necessary; the silent acceptance of racial, sexual, gender and economic injustices, or their trivialization through tokenism."

He introduces two voices, one of which assumes that First World, white middle-class societies are by definition irredeemable; that they are driven by an irreversible logic of oppression, injustice, and racial exclusivity; that our only salvation as Christians is to dissociate ourselves from our WASPish past and to align ourselves instead with those whom we oppress. He asserts that we must disengage ourselves from our society if we are going to reengage our society at the level of truth, justice, and love. He also states that Christianity has arrived at the end of its sojourn as the official, or established, religion of the Western world… but endings also can be beginnings.

He urges us to examine our present day lives; our obsession with sex, violence, our addictive dependence on drugs, entertainment, our impatience with anything that limits our sovereign freedom of choice, especially with the constraints of marital and familial ties; our preference for non-binding commitments; our third rate educational system; our third rate morality; our refusal to draw a distinction between right and wrong; our reluctance to judge or be judged; our indifference to the needs of future generations.

His conclusion is that North American Christians must liberate themselves by disengaging from the dominant culture, not to abandon that culture, but to be faithful as Christians and to be salt, yeast, and light as the people of the cross within that world and culture (The End of Christendom and the Future of Christianity).

I dare to suggest we apply the Confession of 1967 as the principle for our evangelism: "Because Jesus identified himself with the needy and exploited, the cause of the world's poor is the cause of his disciples. The church cannot condone poverty, whether it is the product of unjust social structures, exploitation of the defenseless, lack of national resources, absence of technological understanding, or rapid expansion of populations. The church calls every man to use his abilities, his possessions, and the fruits of technology as gifts entrusted to him by God for the maintenance of his family and the advancement of the common welfare. It encourages those forces in human society that raise men's hopes for better conditions and provide them with opportunity for a decent living. A church that is indifferent to poverty, or evades responsibility in economic affairs, or is open to one social class only, or expects gratitude for its beneficence makes a mockery of reconciliation and offer
I dare to challenge us, the church, to face the new 21st century with the development of a new model of evangelism by walking into the streets where people of color, poor and hungry, sick, and abandoned people are groaning and moaning. We have to join our Lord, Jesus Christ, who is among them and in them. We cannot say this is the job of the Mission Department. Our love, care, sharing, support, and healing of those needy people is another way of bringing them to the Gospel of Jesus Christ. When the sick, poor, hungry, homeless people fall into our wide-open arms, Jesus too falls into our arms and we fall into Jesus’ arms. What better way to bring Jesus Christ to them and also guide them to our Lord, Jesus Christ?

In order to achieve this goal I dare to suggest we apply some of the 77 ways of opening up our churches for the suffering crowd, and encourage church growth in a new, different shape and image. Isn't this our way of disengaging from our old ways and re-engaging in a new Jubilee era? (Ref: to 77 ways of Opening One Room)

**First Century Churches And The Poor**

*Acts 3:6-7:*

Peter and John end the homelessness of the crippled man.

"One day, Peter and John were going up to the temple at the hour of prayer. A man lame from birth was being carried in. He asked Peter and John for alms. Peter looked intensely at him, as did John, and said 'look at us.' ‘I have no silver or gold, but what I have I give you; in the name of Jesus Christ of Nazareth, stand up and walk.’ And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. Jumping up, he stood and began to walk., and entered the temple with them, walking and leaping and praising God.”

Peter and John, good devout Jews, were on the way to the temple to pray. They were confronted by a reality of human misery brought by a man who had been lame since birth. Peter and John showed compassion for this lame man and were motivated to do something about the situation. The crippled man represents people who have to depend on the crumbs that are dropped from the tables of the wealthy. The crippled man didn't know how to get up when Peter told him to rise up and walk until Peter reached out and took him by the right hand and lifted him up. The lame man asked for a few pennies but he received a healing, permanent solution.

Temporary charitable handouts are not what this community was about. Here is a community which does not simply offer suffering people kind words of empathy. This community has the name of Jesus, whose compassion and power offered to the world brings healing, restoration of what they had lost, health, dignity, and an end to their homelessness. Jesus’ name was not just for spiritual dimension but included very concrete physical restoration. The Church must respond to all the lame (homeless people) in today’s world with concrete answers as the first century church did. In the name of Jesus, together we can reach out and lift up the marginalized. In this name, we have to preach good news to the poor.

In his name, we have to bring sight to those who need to see hope. In this name, we have to raise up the lame to walk. In this name, we must feed the hungry and house the homeless. This name we must be ready to die for. We can rise and walk because we have the name of Jesus. We can raise up others because we have the name of Jesus.

*Acts 4:32-35:*

The first century churches end homelessness.

"There was not a needy person" in the early church because all shared what they had. For the first century Christians to receive the witness of Jesus' resurrection and to experience his grace meant their willingness to give up their private possessions to share with others. Thus, they didn't need social welfare agencies for the poor. People themselves were social service agencies. They lived the gospel values better than we are living them today.
James 2:14-26:

Ending poverty and homelessness takes action and cannot be done by confession alone.

The Apostle James asked, "What good is it, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, 'Go in peace; keep warm and eat your fill,' and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works is dead. But someone will say, 'You have faith and I have works.' Show me your faith apart from your works, and I by my works will show you my faith... was not our ancestor Abraham justified by works when he offered his son Isaac on the altar? Faith was active along with his works, and faith was brought to completion by works... for just as the body without the spirit is dead, so faith without works is dead."

To explain what the dead faith can do for us I would like to use an analogy of a pregnant woman carrying a dead baby in her womb. If she does this too long, she loses her life also because the dead baby becomes a poison for its mother’s health. Likewise, faith without action is dead. Dead faith is not only unable to save us, but also it will become a poison to our souls just like a dead baby is to its mother. Eventually dead faith will kill our souls. There is no salvation in dead faith. It sounds as though we must keep working for good and justice if we want to keep our faith alive to save us. Does it say again that the experience of spiritual salvation must be followed by good deeds?

I Cor. 3:16-17:

St. Paul honored people as God's temple.

"Do you not know that you are God's temple and that God's Spirit dwells in you. If anyone destroys God's temple, God will destroy that person. For God's temple is holy, and you are that temple." When many people, especially women and children, are abandoned on the streets, it is a violence of God’s temple. Homelessness is an assault to the image of God. A homeless woman said, "I was homeless in my parents' home because there was always tormenting and I was homeless in my husband’s house because he was so abusive and owned everything. At both places I was a stranger, did not belong and therefore, I have been homeless all my life." (Ref: to Litany of Violence in the Worship Resources, in Appendix)

The Bible presents many texts that tell us to love and help the poor, weak and homeless members of society. I wonder if the Bible is talking about anything else?

We are the ones who have faith in God. We are the Scripture readers. However, we misused, broke and destroyed many gifts from God and created our own spiritual bankruptcy that brought us homelessness. We alienated, discriminated, abandoned others and brought them physical, emotional and spiritual homelessness.

Through sermons from the pulpit, Bible study, adult education, Lent, Sunday school, seminary education, and conferences/forums/consultations of presbyteries, synods, and congregations and Presbyterian women's events, "God's vision to end homelessness" must be studied and stressed. While we do this, we will be motivated to apply our understanding of God's will to our reality.

Now, isn’t it clear that the churches’ mission must be blessing people with homes? Many modern churches are already doing this but many others are still indifferent. (Refer to Model Programs) Thank God for blessing us abundantly and now we ask God to lead us to share that blessing to bless others with homes. This is where the wealthy and powerful stand as a partner to Jesus Christ.

**Conclusion**

Is. 6:8: “Then I heard the voice of the Lord saying, ‘Whom shall I send, and who will go for us?’ And I said, ‘Here I am; send me!’” Can we give the same answer Isaiah gave when God was looking for some to send? "HERE I
AM, LORD, SEND ME. I will go to end homelessness for your people."
STEP 4: Every Church Open One Room

I want to start by telling a short story I heard in Florida: A homeless woman was sitting outside a church crying. One day Jesus was passing through the area, saw the woman and asked, "Why are you crying sister?" She replied, "This church locked up the door and wouldn't let me in because I am dirty, smelly, and homeless." Jesus replied, "Sister, don't worry, they don't let ME in either."

No one should be homeless. Having a place called "home" is the most basic human right God granted from the time of creation. This right was also declared in Article 25 of the United Nations Human Rights Declaration: "Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control."

Regardless of the reasons people became homeless, the common factors among all homeless people are that all are in an emergency situation, desperate, stressed out and need help. They end up on the streets hunting for shelter. There are not enough beds for everyone. Women and children are the most vulnerable.

If Jesus asks us to sell all we have, give it to the poor and follow him, (Matt.19:16-30) we will say NO. But if he begs us to open just ONE ROOM for him to work with homeless women and children, how can we still say NO to him? Jesus wants us to find him in homeless, hungry and sick people. He wants us to give him a room by giving a room to homeless women and children. Christ's church must be a physical, emotional and spiritual sanctuary for homeless people, especially women and children who are forgotten by most of us.

I suggest churches consider going beyond what we have been doing because what we have been doing is not enough to bring an end to poverty and homelessness. I am presenting 77 Ways, 77 opportunities for a church to do something.

Churches are blessed with many rooms. Very few people can remember how many rooms one's church owns because there are too many rooms to count. Every church is encouraged to open ONE ROOM. If many churches in cities, rural areas and even suburbs open just ONE ROOM or one floor, the impact will be immense because no one will have to sleep outside again. It will be a great beginning toward ending the homelessness of God's people.

The list of 77 is not an exclusive one. Anyone can add and modify the ideas I present. These are simply recommendations and suggestions. Some of the 77 Ways involve emergency intervention; others are more long-term prevention; yet others are programs that can bring permanent solutions and some are advocacy.

If one church cannot handle these alone, invite others to help! Join with churches which are willing and able to work. If this doesn't work out, then offer one room for others to come in.

For those churches that are doing some projects already, be encouraged to add some more, move one step beyond. For those declining churches held up by a small number of members, consider opening up the whole church for the community, and fill it up with people. For those small town or rural churches living in denial of having homeless people, open a shelter at the church, and you may be surprised how many homeless people are hiding in the rural community. For those suburban churches that claim to have no homeless people in their neighborhoods, transport women and children to the suburbs to do some of the programs, or join other groups as partners. Every church or any church can do something!
All churches are encouraged to add an advocacy (public policy) program to go along with their current programs.

It doesn't take a crowd to start a program. It could be just one person who has a vision and is burning to serve the Lord. Her or his fire will spread to others, and soon there will be help. Have faith in God who will be with you and show you the way. If God is working with you, the Holy Spirit will carry you faster than we would like to run.

Start the program in a small way and grow. Most of the model programs I present here started small and expanded as time, needs and resources expanded.

Publicize what each church is doing, by registering your program with the crisis line in each city, or let the major shelter program in your area include you in their resource list.

Helping homeless women is not without difficulty or cost. The salvation work of Jesus was so risky that it cost Him his own life. For us to serve the Lord by serving homeless women will involve our money, time, energy, talents, faith, prayer, love, faithfulness, patience, and commitment. But it doesn't cost us our life as it did for Jesus.

Funding can be worked out within an individual church, several churches together, within a denomination, ecumenical churches/denominations or with public or privately funded foundations or even government resources.

Networking with different churches, faith traditions and social service providers will be very helpful.

Frequently, people express fear in dealing with homeless women and men, and easily avoid them. Keeping the following points in mind might be helpful:

- Homeless people are ordinary and basically good people just like you and I. They just have had rougher times than we have. Their rough life experiences might have created fear and paranoia for some of them. Some might be very angry, which led them into depression.
- Take your guard off and relax.
- Casually dress yourself so they can easily relate to you.
- Don't ask too many questions before a trusting relationship is developed.
- Be friendly and generous.
- Respect and honor them as people of God whom God respects and honors.
- Trust and love them in all circumstances, as God does.
- Be compassionate toward their unbearable hardship.
- Humble yourself at their height. Don't stand big and tall.
- Be empathetic: Place yourself in their shoes and know that most of us would have turned out the same way, if we had gone through the same life journey.
- Become a model or mentor for them by being consistent, keeping time and promises, opening communication, expressing frustration/anger and by talking with them honestly.
- Limit-setting or keeping a certain boundary is healthy.
- Build trust by frequent contact, sharing meals and doing simple tasks together.
- Lower your expectation of them changing fast just because you helped them. Remember that it took years to bring them where they are today. Expect it to take years for them to get back to the right place.
- Don't be disappointed when things don't happen as you expected.
- Regress and move forward with them at their pace, not at yours. Offer lots of positive strokes for moving forward. Do not be disappointed or criticize them for regressing, as we must take this as part of a necessary process for them to make progress.
- Be careful in handing out cash, which can be used effectively or misused. At times, it can develop dependency. Tough love and tough discipline are needed.
I group the 77 ways into four areas:

- Emergency Intervention
- Prevention
- Permanent Solutions
- Public Policy

Some of them are needed in every stage of project development. I will treat Public Policy extensively to make the point.

Because examples related to the 77 ways are included in the section of Model Programs, I am going to briefly indicate points on the 77 ways. Most of the programs suggested focus on helping homeless women. The same program ideas can be applied to homeless men, women, the elderly, and children.
EVERY CHURCH OPEN ONE ROOM
77 WAYS

Emergency Intervention Programs

1. Assessment and Referral Center
2. Housing Search Center
3. Emergency Shelter
4. Emergency Respite Bed
5. Emergency Home Sharing
6. Emergency Shelter For Youth (aged 17 and under)
7. Emergency Shelter For Youth (ages 18-21)
8. Tent City - Open a parking lot
9. Emergency Detoxification Center
10. Emergency Meal Program
11. Emergency Food Bank
12. Emergency Kitchen/Diet Facility
13. Emergency Clothing Bank
14. Emergency Hygiene Center/Public Restroom/Shower
15. Emergency Laundry Facility
16. Emergency Day Care Center For Children
17. Emergency Day Center For Women
18. Emergency Storage Program
19. Emergency Transportation Program
20. Emergency Mail Box Program
21. Emergency Phone Service
22. Protective Payee
23. Spirituality Program - prayer, singing, worship, Bible study
24. Music and Singing: (Emotional Externalization)
25. Dancing/Exercise/Sports
26. Art Therapy - drawing, painting, woodwork
27. Massage Program
28. Field Trips/Picnic
29. Special Events - Birthdays, New Years Day, Easter, Mother's Day, Thanksgiving, Christmas
30. Beauty Shop
31. Check Cashing Service
32. Self-Defense Class
33. Outreach Program

Prevention Programs

34. AA and NA Group
35. After-Care Program - Case Management/Mentor
36. After-School Program/Tutoring Program for Children
37. Anger Management Class
38. Counseling - Individual
39. Counseling - Group
40. Eviction Prevention Program
41. Housing - Transitional
42. Housing For AIDS Patients
43. Housing For Farm Workers
44. Housing For Mentally Ill Persons - Short-/Long-Term
45. Housing For Older Women
46. Housing For Pregnant Women
47. Housing For Victims of Domestic Violence
48. Legal Service
49. Library Program
50. Life Skill Training
51. Literacy Program
52. Money Management Class
53. Parenting Class
54. Resource/Education Center
55. Share House

**Long-Term Solutions Programs**

56. Housing - Permanent
57. Housing For Women With A Criminal History
58. Housing For Women With Substance Addiction
59. Housing For Mentally Ill Persons - Cluster Model
60. Housing For Mentally Ill Persons - Group Home Model
61. Housing For Victims of Prostitution
62. Housing for Families (Women With Children)
63. Career Counseling
64. Education - GED Class
65. ESL Program
66. Job Training: Computer Program
67. Job Training: Cooking Class
68. Job Training: Gardening/Farming/Landscaping/Carpentry
69. Job Training: Housekeeping Training Program
70. Job Training: Sewing/Crocheting/Knitting Program
71. Job Search Center/Job Bank
72. Health Care/Dental Care Program
73. Income Generating: Bazaar Program
74. Thrift Shop
75. Inclusive - Multi-Cultural Church
76. Partnership/Sponsorship Church

**Public Policy Advocacy**

77. Christian Faith and Public Policy Advocacy
Emergency Intervention Programs

1. Assessment and Referral Center

NEED:
Quite often we hear that many needy homeless people visit church offices, but churches do not know how to handle homeless people. Volunteers and church staff experience some sort of fear of not knowing how to assess the needs that are brought to them. It takes some knowledge and understanding about homelessness and some previous experience in dealing with them. Some homeless people might experience mental illnesses or substance abuse. Some of them, out of their desperate needs, visit every church in the area on a regular basis. Questions arise on how much, who to help and what kind of help should be offered. The church staff must make instant decisions on these issues and often they are not able to do so. Innocent and inappropriate help can harm more than help someone. Besides, churches cannot meet every need that people bring. Often churches need to refer them to other agencies. With an accurate assessment we can offer the right kind of help and referral service.

MISSION:
Several area churches on an ecumenical or interfaith level can form a coalition and put their funds together.

Place a volunteer (with some stipend) who is knowledgeable about the client population at one location to assess each case on behalf of the Coalition and offer appropriate help. This assessing person may refer clients to other sources according to their needs.

Keep intake and assistance records for all recipients and refer to the records whenever they return. The Coalition might set its own limit of assistance - only once, twice or three times a year, etc. and $50, $75 or $100 each time for rental assistance, etc.

2. Housing Search Center

NEED:
As soon as women become homeless, single or with children, their housing search begins right away. They need to find a place to sleep on the first night. After getting into an emergency shelter, their search for transitional housing or permanent housing also starts right away. It is the sooner the better if women put in applications for low-income public housing because there are long waiting lists. Is the public aware that it takes five to eight years for the Section 8 Housing Program for families to kick in and six months to over a year for a single room occupancy (SRO) apartment with shared rest room, shower and kitchen to be available? There is yet longer waiting for better apartments with a private bath or kitchen.

 Usually women are not aware of the existing housing resources. It is not only their poor knowledge of resources and the shortage of housing, but also their low motivation/depression that make women waste time, thus they sleep at shelters or on the streets for prolonged periods.

MISSION:
Churches may keep resource lists and applications for emergency shelters, transitional and permanent housing (low-income apartments and SROs) and also inexpensive motels in their neighborhood or in the city. Churches may help people fill out application forms, because many homeless people are not able to concentrate and finish filling them out. Churches can also help mail them (leaving a copy to refer back to later). Many homeless people are forgetful and sometimes applications never leave their pockets. A church can function as their reference since they usually do not have good references.
3. Emergency Shelter

NEED:
National statistics and most shelters throughout the nation report that they see more and more people becoming homeless, especially women with children (Ref: Step 1: Reality). It takes a long time to find a bed in transitional housing and a low-income apartment. Usually people need some place to sleep "tonight," but often it is hard, especially for women with children, to find a place to sleep. In 1996, 50% of the requests for emergency shelter in Nashville and 41% in Phoenix were not met. This is a national trend. The urgent need for more emergency shelters is great.

Emergency shelter is usually a short-term crisis-oriented housing service, offering little attention to the long-term needs of the individual. Many emergency shelters limit stays to 30 days. In many cases the structure of emergency shelters makes it difficult, if not impossible, for residents to work toward stabilization, since sheltering is for a short time and support services are minimal. However, some emergency services do more than crisis housing.

MISSION:
In many cities, quite a few churches are offering emergency shelters in church buildings either on an ongoing or rotating basis - in the basement, social hall, Sunday School rooms, whole top floor, or even in the sanctuary - for homeless individuals or families with children.

If one church cannot operate an emergency shelter alone, then invite other churches to join. Some churches take turns on a weekly basis. The church that does not run a shelter can provide volunteers and food that week, or these tasks may also be shared among different churches. This way, there is a shelter somewhere every night, and every church experiences running a shelter and comes into direct contact with homeless people, learning more about them and knowing them better.

Some social service agencies work with churches to operate "overflow shelters" for those who don't find beds in emergency shelters.

While homeless people are at the church, the shelter program can add any one or more of these 77 ways.

As soon as shelter space is offered, the church needs to help the homeless person/family to find transitional housing or permanent housing so that emergency shelters at churches are only short term and temporary.

4. Emergency Respite Bed

NEED:
Women who are mentally or physically ill, injured, or being discharged from hospitals have no place to lie down to rest and recuperate. Often hospitals discharge homeless patients into the streets or to shelters if they can find a bed.

Many homeless women get sick in the winter while basically living on the streets. They are exposed to cold weather and to the sicknesses of other people in crowded drop-in-centers or shelters. Their poor nutrition and personal hygiene also contribute to their illnesses. Walking daily on the cold streets, they get worse. Homelessness is bad enough, and being sick and having no place to rest is the worse thing that any human being can experience.
They also feel depressed about the conditions they are in. It is depressing to sleep with 40 other women or to live outside. It is depressing to have no choice in what to eat, what to wear and where to sleep. It is depressing to have lost everything they owned, including their own identity. It is depressing to become a nobody from being somebody. It is depressing to be victims of poverty in an affluent nation. Many of them experience hopelessness. It is scary to live on the street. Many of them quickly develop fear around people.

Most shelters insist that women leave early in the morning and return in the evening. During the daytime those who are sick have to walk around the streets because the few existing respite beds are not enough to accommodate all those who are sick.

MISSION:
Churches can set up a few beds in one room for ill women. Volunteers can look after them with good food and care. Church volunteers can take them to doctors or clinics to be examined and treated. If the congregation has doctors and nurses, they can offer help. Those with broken bones will take longer care than those with only a simple cold.

When I could not find respite beds, I used to put sick homeless women in motel rooms with some food. I frequently visited them. When needed, as the last resort, I assigned another homeless woman to stay with and care for the sick person.

5. Emergency Home Sharing

NEED:
While I was working with homeless women, the most frustrating experience was the lack of emergency shelters for immediate needs as well as permanent housing. Whenever I called shelters, especially for women with children, they were always full. Being homeless with children on rainy or freezing cold winter days is an emergency, and I ended up placing them in motel rooms. I wished I had known some people who could share rooms with these women even for few days while they were looking for shelters.

MISSION:
If for any reason a church cannot open one room for homeless people, here is another way to help. I have heard that a member of a Presbyterian Church in Seattle was keeping homeless women, with or without children, at her house for a while until she finds some other resources for them. There is another family I met in Fresno, CA, who shares a room with homeless individuals until they find a room.

Churches can make an announcement to the congregation for room sharing. Churches should keep lists of those members who are able and willing to share rooms. When a request comes, then the church can intervene. Churches with this resource must let the existing shelters know the availability of rooms.

Another room-sharing program could involve homeless women exchanging their labors for a room. Women who need a room can help the elderly with cooking or household chores in order to receive free room and board. For this program, references of the helper must be good, especially in dealing with the elderly. Many homeless women, who move around so much, might not have good stable references or have some emotional problems. But some are capable of doing this job.

Emergency Shelter For Youth (Aged 17 and under)

NEED:
These days many youth are running away from their homes. There is very little chance for this age group (17 and younger) to finding a place to sleep because agencies are not allowed to keep them without parental approval, as they are minors. Often they don't want to contact their parents for approval. If they don't get help, they can be further hurt and exploited by older homeless youth in street life. Especially young girls of this age group who are pregnant have a worse time finding a place to go. Homelessness for this age group becomes a serious and urgent problem.

MISSION:
Accepting and caring for these young vulnerable people must be above the law. According to God's law, Christ's church must offer these youngsters a place to sleep. And then, the church needs to work things out in a collaborative effort with social service agencies, such as Family and Children's Services. On the other hand, church volunteers must work with this age group and guide them to a positive solution. Some may go back home or some young mothers may put babies up for adoption.

7. Emergency Shelter For Youth (Ages 18-21)

NEED:
After leaving home for many different reasons, many homeless adolescents find that exchanging sex for food, clothing and shelter is their only chance of survival on the streets. Without help, these youngsters are likely to become the next generation of homeless adults. Although shelters are allowed to accept this age group, they too are vulnerable to being abused by older homeless adults. And there are not enough shelters or programs for this age group. Therefore, they need to be in a shelter with their age group and a supportive program.

MISSION:
Churches can offer them a place to stay, including food and basic services, so that they don't fall into prostitution.

Many youngsters have a trust problem with adults due to their past abuse by parental figures. They won't come to an agency to receive help. Outreach can be a good way to reach them. Church volunteers can reach out to them with the basic daily necessities, such as food, clothes and hygiene kits, without asking too many questions. Just provide love and care for awhile until the youngsters open up and trust you.

After meeting immediate needs first, churches must offer opportunities for these youth to continue with their education (GED or college) and to receive assistance in locating job training and employment, transitional living programs, permanent housing and health care.

8. Tent City - Open a Parking Lot

NEED:
Every city is experiencing increasing homelessness but has a shortage of housing/shelters. Most existing shelters can't provide beds even for half of the homeless people population. Some homeless people cannot survive in a shelter environment due to shelter restrictions, fear of crowds, or for other reasons. These people have no choice but to sleep outside somewhere.

Most cities have created ordinances that prohibit sleeping in the parks, and want them to go away to somewhere else. Most residents don't want them to be around either. They can neither evaporate like steam into the sky nor sink deep into the earth like raindrops. After all, they too are human beings God created and blessed to have homes on earth. Without a place to sleep, most of them are residents of the city and county where you and I reside.
Where can't they go? Do you blame them for hating their own existence and experiencing abandonment from God as we forsake them?

MISSION:
To help and to meet this urgent need, there must be a Tent City, which is a very temporary living arrangement where they sleep together in a tent just like many war refugees did in the different war zones. To have a tent city possible, some churches must open up their parking lots, if not for a long period or permanently, then temporarily for a week, two weeks, a month, and so on. Churches can urge their members to donate an empty lot. Some churches can donate portable restrooms. Some churches can donate food. Some others can donate bedding.

Another mission could be to come up with a brilliant idea about where else these people can go. Churches should list all the reasons why they must open up parking lots rather than listing all the reasons why they cannot do it. Usually city governments place ordinances, rules and regulations, and building codes above the human welfare of homeless people. Usually churches place their own convenience and comfort above the welfare of homeless people. Reversing these priorities in itself will be a good mission; churches can call for a meeting with other churches and other faith traditions and city officials and discuss where their priorities should be and what they must do to solve together this problem of homelessness in their city or county.

9. Emergency Detoxification Center

NEED:
Many homeless women have alcohol and drug abuse problems. Usually drunk or stoned women are not accepted into shelters. Then, they have no place to go. Many of them end up sleeping on the street where they are often robbed or raped. For an intoxicated person to sleep outside is very dangerous. I have seen many Native American women sleeping outside because of alcohol. They need a place to sleep and sober up. In case of severe intoxication, a detox van usually picks them up.

MISSION:
A church can open one room as a sobering-up-room for women who were denied space by shelters or were not severe enough to be picked up by a detox van. A church does not need to have medical doctors for this. I have seen a residential program that is offering this service without using medication.

The church needs to have a few volunteers to be with them during the night. The following morning, the church may prepare soup for them as these people experience hang-overs or discomfort in their stomachs. The church might build a relationship with them and guide them to treatment. While awaiting a bed for treatment, the church continues to be a support. The church also guides these individuals to job training and educational opportunities.

10. Emergency Meal Program

NEED:
Many homeless people experience cold and hunger, not only from the temperature of the weather and physical hunger, but also from the cold treatment by people and society. They are always hungry for affection, respect and acceptance.

Feeding will serve not only for physical nourishment, but also emotional satisfaction. Spiritually they also taste the warm, sweet love and care of God through the hot meals and care from volunteers. While they eat together, a sense of community can be developed. Jesus ate with people quite often, and even fed people, not only to meet their physical needs, but to accept outcasts to his table and to develop community with and among them.
MISSION:
Churches can cook meals on a daily, weekly, bi-monthly basis depending on the availability of food resources and volunteers. Homeless as well as poor neighbors can be invited to church meal programs. If members provide groceries, it will not cost much. It will take volunteers to cook. Churches can hire homeless women to help cook and clean up afterwards. Some of them will enjoy volunteering also.

Thirty-five churches or non-church groups take turns cooking one day a week for homeless women who come to worship at the Church of Mary Magdalene. We fed them a major holiday meal, which is usually the meal of the week for them because quite often they live mostly on sandwiches. We treated them as we treat Jesus at our table. They feel like somebody very important on that day.

11. Emergency Food Pantry

NEED:
Homeless people usually have no money. Their SSI checks or welfare checks will only last a week if they stay in a motel room to rest, clean up and buy food. Many homeless women neither receive SSI nor public assistance. For welfare families as well, funds are scarce since the cash assistance is far below poverty level. After they pay rent, not much money is left. Therefore, hungry people turn to the food pantry. Food pantries are helpful not only for homeless people, but also for the low-income families and the elderly population who live on SSI or fixed low income.

MISSION:
One room can be used as a food pantry. This emergency food pantry must open for every emergency, not twice a week when volunteers want to help. Someone is starving and food must be given. It is an emergency.

The church can ask the congregation to bring food items on a regular basis, which is happening at many churches already. Usually the congregation finds it satisfying to bring food items for the hungry. They might also prepare bags of specific kind of groceries for those with special health problems. The church may hire homeless women to help at the food pantry. Some expanded ecumenical food pantries even receive and distribute USDA commodities. They function as an umbrella food bank for many small food pantries.

12. Emergency Kitchen/Diet Facility

NEED:
Homeless people usually eat whatever food is available at shelters, or anywhere else. Those who suffer from diabetes, high blood pressure, high cholesterol, obesity, heart problems and blood clot problems need a special diet. However, for homeless people, having a special diet is an impossible task.

Only when they get food from a food pantry or buy food with food stamps, do they have some choice over what to eat and how to cook. However, they often have no place to cook. Very few soup kitchens cook special diet foods for those who have particular health problems.

MISSION:
Churches can open a kitchen for those I described with special needs. A church can provide food for these women or the women can bring their raw groceries. Let them stop by as often as they want to. The church can cook for them or train them to prepare their own food. A church can also make non-perishable and low-fat food packages available for women to keep in their bags and eat as needed as emergency food. A church can prepare special diet dishes and deliver them to where the women gather, such as the drop-in-centers or women's shelters.
13. Emergency Clothing Bank

NEED:
All homeless women and even poorly housed women cannot afford the cost of clothes. For a homeless woman to go to a job interview, go to work, go to a doctor's office, or even to go to a bank, she needs to wear appropriate clothes. Homeless women want to look decent and invisible to save themselves from abuse in the street life. Homeless women do not have the right kind of clothes for the right season at the time they need them, although there are shelters that do keep some clothing.

An especially important item is underwear. Anybody can wear used clothes, but wearing used unfitting underwear can contribute to lowering their self-esteem and pride. Offering clean, new underwear in the right sizes, means so much for the self-esteem and pride of the women.

MISSION:
In one room, a church can operate a clothing bank. This clothing bank must be open for emergency needs and on an ongoing basis also. It won't be hard at all to collect clothes because people usually have too many clothes. They find it easy to give clothing away. Those who want to give clothes away must wash or dry clean them and press them before giving them away. The church will need volunteers to sort the clothes by sizes and organize a way of distributing them.

The Church of Mary Magdalene in Seattle, Washington, has been giving a new pair of lingerie to homeless women on a quarterly basis. Older women do not like to wear high-cut panties. Obese women do not like bras with wire in them. Women from the community and lingerie departments of large department stores will respond very favorably in supplying new underwear for homeless women. Volunteers need to keep an inventory list by sizes and kinds.

Emergency Hygiene Center and/or Public Restroom/Shower

NEED:
The need for restrooms is an emergency need not just for homeless people but for everyone. Human biological needs are the God-given order of nature. Those needs can turn into an emergency situation, especially for women. Some states and cities do not allow the installation of portable public restrooms on the streets. And many businesses, including department stores and churches, do not allow homeless people to come in and use their restroom. Many women have bladder problems. For them and for anyone, poor or rich, the need to use a restroom is an emergency. Restrooms are as important as meals and often more urgently needed than food. Where do the homeless people go?

Many shelters and some drop-in centers provide showers. Even then, they often have to be on a waiting list to take showers. Many overflow shelters don't have showers. It would be wonderful if homeless people could find a shower easily. This would solve lots of health problems.

Hygiene is a major health issue with homeless women since it is difficult for them to clean themselves or change clothes on a regular basis. Poor hygiene affects their physical as well as their emotional well-being. Hygiene affects how they feel about themselves and about life in general. Quite a few older homeless women suffer from incontinence. People do not want to be around them.

In order for homeless women to look for jobs, or go for interviews or go to work, they need to be clean and look professional. When they are clean and dressed up, they are attractive people.
MISSION:
Churches can open their existing restrooms to homeless persons or can build an additional restroom in one of their rooms. The church can hire a few homeless persons to clean the restroom.

When a church opens its restroom to the public there should be volunteers who monitor the use of the restroom to see that they are cleaned properly. The church administrative assistant cannot and should not handle this project alone.

Churches can install showers/washers/dryers in the one room to help women and their children maintain their hygiene while they wait for low-income housing or look for a job or help maintain their jobs. The church needs to keep a stock of large size diapers for older women, sanitary napkins for younger women, and new lingerie in different sizes for all homeless women.

The church also needs to keep bath towels, bathrobes and some clothes they can change into after taking a shower. Also needed are toiletry items, not only for homeless people to use when they take showers, but also to carry in their bags. The items have to be the small traveler's sizes. Several churches can do this together, sharing volunteers and resources.

Members also can talk to city policy makers to convince them how important the restroom is, not only for homeless people themselves, but also for the healthy environment of the whole city. Homeless people have no choice but to urinate on the streets, if there are no public restrooms. Policy makers would have to do the same if restrooms were not accessible to them. Some cities, such as Seattle, WA, have changed their policies and placed portable restrooms in various spots in the city.

15. Emergency Laundry Facility

NEED:
Some shelters and some drop-in-centers provide laundry facilities, but homeless people have to be on a waiting list to wash their clothes. Homeless people cannot wash clothes when they need to wash. Most overflow shelters do not have laundry facilities.

Those who sleep in their cars, abandoned buildings, bus terminals and on the streets need to clean themselves and wash their clothes, but often they do not have money to do so. Wearing the same clothes over and over again without changing or washing for some time can encourage lice and other health problems. Most people are self-conscious about how they look and don't feel like going anywhere or doing anything if they don't feel good about themselves. This is not only a physical need, but also an emotional and spiritual need. They do not feel right going into the church if they are dirty and shabby where everyone looks clean and well or decently dressed.

MISSION:
The church can use one room to install a washer and dryer. It will not take many volunteers to operate it. The church can train and hire homeless women to operate them and clean them. Shelters that offer a washer and dryer usually keep soap, bathrobes and some clothes available.

16. Emergency Day Care Center For Children

NEED:
Each day, an estimated 13 million children younger than six, including six million toddlers, spend some or all of their day being cared for by someone other than their parents. There is a serious shortage of care for infants and
toddlers. Often the care provided is of such poor quality that the child's health, safety, and development is jeopardized.

According to Dr. Bruce D. Perry, MD., Ph.D. of the CIVITAS Initiative, "The experiences of childhood act as primary architects of the brain's capabilities throughout the rest of life. These organizing childhood experiences can be consistent, nurturing, structured and enriched - resulting in flexible, responsible, empathic, and intelligent contributors to society. Or, all too often, childhood experiences can be neglectful, chaotic, violent and abusive - resulting in impulsive, aggressive, remorseless, and intellectually-impoverished members of society. One set of experiences will produce tax-payers and one set of experiences will produce tax-consumers."

Current welfare reform is expected to put many more children than before in full-time care outside their homes. Millions of school-age children whose parents work also need care before and/or after school.

Many women have their children with them when they become homeless; when they run from abusive situations, when they are evicted, or when they are deserted by their spouses or lovers. Women alone end up taking their children with them. Many welfare mothers are pushed to go to work by welfare reform. Mothers need to look for jobs, attend job training classes, go to school, or go to work, but they cannot do these things with children. They cannot afford regular child care services. They are often offered week-end or evening jobs. Very few child care services are available on week-ends or evenings.

Many mothers choose their children over their jobs. When they do, the welfare office drops these mothers from the welfare roll because it is interpreted that they have failed to comply with the new WorkFirst welfare law. The child care service that the state subsidizes never has enough space to accommodate all the homeless children. Lack of affordable child care services becomes a nightmare for many mothers with young children who are threatened to be dropped from the welfare roll if they don't go to work. Welfare, which is their only income, is below the poverty level. Child care is a desperately needed service for these women.

MISSION:
One room in a church could provide a life-saving-service to these homeless or welfare mothers and children by having free or sliding scale child care until mothers earn enough to afford child care or find space in state-subsidized child care services.

Under the supervision of church volunteers, homeless women themselves can take turns doing child care for each other. This can be a chance to teach parenting skills to homeless women. In this case, there should be a qualified church volunteer with them because child care by homeless mothers can turn into abusive situations. Churches can add many of the 77 programs for children and mothers.

Child care shouldn't simply be baby-sitting. These children who had no parental role models with appropriate discipline can experience role models from church volunteers. They can also gain a taste of the love of God which they may never had experienced before.

Emergency Day Center/Drop-In-Center for Women

NEED:
When a woman becomes homeless, she finds no place to sit down. She walks around or rides a bus most of the day, if she has bus fare. She uses the rest rooms of department stores. This, however, is not allowed in some cities. In many cities there are day centers and/or drop-in-centers, but there are not nearly enough for the number of homeless women. A crowded day center is not healthy. Many women become stressed out.
While waiting to get into evening shelters, having a place to sit is very crucial. A day center serves not only as a physical drop-in, but also provides emotional comfort and rest. Those who are sick can find a space on a couch and lie there. However, exposing their sicknesses to many other women is not healthy either. Some shelters have a dark room in which a small number of women can take a nap.

Women living alone in low-income housing often experience loneliness. Mingling with the wrong crowd for friendship can happen easily. An evening drop-in-center under friendly supportive supervision with healthy activities is urgently needed.

MISSION:
A church can open a room for homeless women to drop in during the day or in the evening to sit and rest with a cup of coffee. Churches can offer a simple snack, lunch, or even a hot supper.

Churches can solicit volunteers within their own congregations or through other churches. Gradually the church can add a variety of healthy activities described in the 77 Ways. Churches can coordinate this project with local social service agencies.

I used to be a mental health practitioner assigned to Angeline's Day Center in Seattle. In between counseling and therapy sessions, I used to cook a hot meal for the women who came to the Center. A Day Center is a place that has great potential for creating programs for homeless women.

**18. Emergency Storage Program**

**NEED:**
While people are homeless, there is no place for them to store their belongings. It is extremely difficult for homeless women to carry heavy bags since they walk a lot or use public transportation. When they leave their bags at drop-in-centers, they are often stolen. To rent storage space costs money. When they don't have an address, they cannot rent storage anyway.

When homeless people come into town they can't go anywhere or do anything with their luggage. Often they end up storing luggage at the Greyhound Bus terminal. Then storage fees go up on a daily basis. Pretty soon, the fee amounts to an unaffordable figure. They end up losing their bags because of delinquent payments.

Many women end up carrying many bags. Numerous homeless women have back pains, or shoulder pains or pains in the knees, which are very likely developed by carrying too heavy bags. For homeless women their luggage or bags become unbearable burdens on top of the stress of being homeless.

**MISSION:**
I have seen some churches that build storage bins in one room; or place wooden storage boxes in one room; or stand an old-fashioned trunk with a lock by each bed. The church can install storage boxes in any of the above styles. Each woman locks up her own valuables and keeps her own keys. The risk for the church will be keeping bags occupying the space for an undesignated time period because some women might disappear and never come back to claim their belongings. Professional storage businesses have strict rules on discarding items when women do not show up or do not pay in a certain time period. They sell items to pay for the delinquency.
19. Emergency Transportation Program

NEED:
Transportation is not only a problem for homeless people, but also for housed poor women who need to go to work, visit a doctor's office, go for an interview, or move to their residence. Many women are able to use public transportation, but quite often they do not have bus fare. According to the government's WorkFirst welfare reform law, women found jobs, but often they could not go to work for they had no bus fare. Bus fare is very costly.

A welfare mother was hired for a job that required her to report to work by 6:00 a.m. The first bus available took her to work at 6:15 a.m., which was not acceptable to her employer. She was finally fired and dropped by the welfare system because she did not comply with the WorkFirst welfare reform law. She was blamed and punished for not having transportation.

MISSION:
A church may offer a ride under certain circumstances and at the availability of volunteers with cars. Vans or even small sedans are useful for that purpose. The church can transport employed women until they save up money and rent an apartment near their employment. A church also can offer a monthly bus pass or tokens for those who work or visit a doctor's office on a regular basis.

Churches can also purchase several bicycles and loan them to needy women if they can utilize them to go to work, shopping or to a doctor's office, etc. Giving cash is not recommended. Two volunteers going together would be helpful when they transport people whom they do not know.

I used to transport homeless women and their luggage in my station wagon for 4 years and in my van for another 3 years. I used to take them to events and to go shopping. I could help them move to new apartments. Without transportation the ministry would have been impossible.

20. Emergency Mailbox Program

NEED:
Many homeless women have no address because they constantly move around. Often their mail is returned to the sender. When mail from the welfare, housing or the employment office is returned, it often causes termination of benefits or at least a delay in their housing.

Homeless women cannot rent storage space because they have no address. Employers will not hire them without an address. Banks will not open an account for them when they do not have an address. They cannot vote when they don't have an address. Having an address is like having personal identity. Having no address means no existence. A church can do a great service for homeless people by being their address.

MISSION:
The church can allow them to use the church address for mailing. The church can receive mail for them. It is a good way of keeping in contact with homeless women.

In one room, the church could build little mail boxes or have many large envelopes in one big box with the women's names on them. Homeless women need to be advised to keep in touch with the church because housing may come up in the near future or their benefit checks might arrive soon.

One risk is that the church ends up keeping all the mail when homeless women move around, do not check in, or pick the mail up. In Seattle, the Lutheran Compass Center receives mail for homeless people, (206) 461-7835.
21. Emergency Phone Service

NEED:
Quite often homeless women need to communicate with service agencies, counselors, doctors or case managers by phone because they cannot get around freely without a means of transportation. Often they have no quarters to make calls. Some drop-in-centers provide phones and take messages for them. When agencies call them there, most of the time the line is busy and they cannot get through and give up.

Especially in holiday seasons, homeless women and children need to contact their family members. Children need to call their fathers or grandparents. Very few agencies allow them to make long distance calls.

MISSION:
*Phone room:* The church can set up a phone service in one room, allowing homeless people to use the phones and to take messages for them. The church might install two phones; one phone restricting long-distance and the other phone with privilege for long distance calls under supervision by the staff or volunteers. Or at special occasions, such as someone's birthday, Christmas, Thanksgiving, etc., allow women to call long distance to talk to their loved ones.

*Voice mail:* The church also can help homeless people who try to get a job by providing a voice mail service. The church pays for the voice mail until the homeless people find jobs and begin to earn. The church also can give out prepaid phone cards for homeless women to use.

22. Protective Payee Program

NEED:
Many homeless women have money management problems. Money management problems often cause eviction. Social Security Offices or Welfare Offices often require the recipients to have protective payees, if a money management problem is known to them. For many women who have money management problems, having protective payees is a good way of preventing recurring homelessness.

MISSION:
The church that decides to be a protective payee for someone may let the Social Security and welfare offices know about its availability and follow their instructions. A protective payee receives checks for homeless women. The protective payee takes the responsibility of handling funds such as rent, utilities, and any other payments for the check recipients, and allows them to have a weekly allowance.

The protective payee might open a checking account. Each time the protective payee gives an allowance to the client, the client should sign a receipt. This will avoid accusations from the client about the misuse of funds. The protective payees can also teach the woman money management skills. The protective payee and the homeless woman can make payments together, although checks will be signed by the protective payee. The protective payee can teach the homeless person/woman to write and keep an expense record.

Spirituality Program (Prayer, Worship, Bible Study)

NEED:
Human beings are spiritual beings. Spirituality for homeless people is very important as homelessness often raises serious spiritual questions as to who they are, what is the purpose of their life, and where God stands in all of their
struggles. Many homeless women have faith in some god, including the Christian God. While some are hostile toward the Christian church, some express their need to cry out to God for help. Some women carry little Bibles in their bags.

Many homeless people are victims of our traditional church by being condemned, blamed, alienated and avoided. Many of them are turned off by the church rather than being welcomed. From the abuse of their parents/parental figures, many of them also experienced God as scary, a judging and condemning God. Many homeless women shared that their parents abused them sexually in the name of God.

Christian churches must undo the damage done to homeless people by helping them experience a positive, loving and forgiving God rather than a judging, condemning and punishing God. And thus they can come home physically, emotionally and spiritually. They can experience this God through our actions and behaviors.

MISSION:
In one room, a church can create an atmosphere to welcome homeless people in a loving and caring spirit. Christian churches can create an environment for homeless people to sit quietly, meditate, pray, read the Bible, talk about God, sing or worship God. Keep hymnals and Bibles in the room. It is crucial for the church volunteers to offer them the option, but not impose any religious activities on them. The church may consider offering a small pocket-sized Bible for them to take with them. In our Bible study we used to relate every Scripture text to their homeless situations and they found some encouragement, hopes and solutions.

Churches can also develop a worshipping congregation of homeless women, such as the Church of Mary Magdalene in Seattle, WA.

24. Music (Singing) Program

NEED:
Most homeless women are victims of violence in some way, physically, emotionally and sexually. They live with the everlasting effect of deep wounds and have had little chance to resolve them, and end up carrying hidden resentment, anger and hatred. It would not take much for them to blow up and lose control which can be hurtful for self and others.

Singing is emotional externalization; singing has been extremely effective in healing. Singing is a very physical, spiritual as well as emotional activity. Homeless people/women I served sang out all of their pain, frustrations, problems, grief, anger and hatred. We sang with our bodies and souls by shaking scarves, musical instruments, and dancing.

Shaking our scarves, we shake away our pains and troubles. Shaking musical instruments, we wake up our souls toward the presence of God, new joy and a new possibility of life. Singing for a whole hour we have found has been extremely therapeutic and spiritual and brought healing to those who are wounded deeply. Our members confessed that they could not sing and be angry at the same time, and that in singing they experience joy, energy, solidarity, and satisfaction with one another, becoming one community among themselves. More than anything, they experienced the presence of God in their midst and became ready to move into the worship service.

MISSION:
One advantage of the church is the fact that every church has a piano and often there are volunteers with musical talents. It doesn't matter where the church is located. A church could be within walking distance from where homeless women hang out or distant from them. Any interested church can let women's shelters or drop-in-centers know that you offer singing and food. Go down to pick them up. It will be fun!
Leading by a song leader with a singing voice was helpful. Musical instruments were very useful tools to add sounds and noise when homeless people have low voices to sing. I heard that mental health hospitals in China use singing, exercise and acupuncture as their treatment methods. Churches are not able to do acupuncture but can offer singing and exercise. There must be good food whatever you do.

25. **Dancing/Exercise/Sports**

**NEED:**
Most homeless women seldom have an opportunity to enjoy themselves. Many homeless women suffer from health problems. Emotionally they don't feel good and are even angry and hostile, but there is no outlet to express these emotions.

Often their bodies ache. Although they seem to walk a lot on the streets, it is not a regular, energetic and joyful exercise. It is a rather painful and tiresome walk.

Some women suffer from obesity because they sit for long periods at a day center for they have no place to go and not much to do. Often their weight problems can produce cardiovascular problems.

Some women enjoy dancing. Exercise or dance can be very therapeutic and healing, emotionally as well as physically. Exercise can be a good way of stress management for homeless women who experience the constant daily stress and frustration of being homeless. They appear to do better with structured planned exercise as they rarely motivate themselves.

**MISSION:**
Most churches have a family center or gym. It won't cost any extra to open up the large space which is already there. A church might open a large or small room, depending on the size of the group, for women to come in to do planned exercise under a leader.

Women might not take a bus to come to do exercises. Therefore, the exercise program must be coordinated with other programs, such as skill training or a meal program. While they are there for something else they are interested in, they can be invited into the exercise class. With an energetic leader and lively music, exercise and dancing will be enjoyed by many homeless women.

Most churches have someone or people who are interested in exercise, sports or dance. Get volunteers to carry out this program. Find someone in the homeless population also.

Let the existing shelters know what you plan to do and get their help to get clients. Your church volunteers may transport them to your church if you are not within walking distance from where homeless women hang out.

It is important to have food ready after dancing or exercise. It would be ideal to have a shower available after the exercise or dancing.

**Art Therapy--Drawing, Painting, Ceramics, Woodworking**

**NEED:**
Many homeless women and children experience frequent frustration, disappointment, hostility and even rage, but there is no way of venting these emotions. It is possible for them to take it out on their children, themselves or on others in unhealthy ways.
Many homeless women and children have God-given talents in drawing, painting and woodwork. These people also have tremendous needs for self-esteem. Usually people gain self-esteem through what they achieve, if they didn't get it from their parents and parental figures in their early life. Producing an art product, they can feel good about themselves. Through artwork, they also can express their emotions, sadness, happiness and rage in a positive way and it can be very therapeutic and healing.

MISSION:
Churches can designate one room for artwork; drawing, painting, ceramic work, woodwork and anything people can make. A Homeless Art Gallery can be developed.

Churches can provide materials for this project. Church volunteers can utilize homeless people to run this project together. A homeless people's Art Gallery could be open to the public, including the congregation where the Gallery is located. Art products can be marketable and generate some funds for homeless people. This project can serve as a job training program also.

27. Massage Program

NEED:
Homeless people often come from experiences of past abuse, and they still suffer from long-lasting effects of their past hurt. Many of them carry double and triple layers of stress, resentment, hatred and anger, which then develops into depression. Some express themselves in exploded anger or violence. The stresses and angers they experience in present day homelessness are eating their minds and souls away. This is often expressed in mental anguish and physical pain. I have already mentioned gym/exercise. However, there is another way of dealing with this pain.

MISSION:
A church can set up massage treatment in one room. Massage can be very therapeutic not only physically, but also emotionally for stress-stricken homeless women. It can release or loosen up physical as well as emotional up-tightness and pain. Local massage schools may provide volunteer massagers. Or in congregations, there might be someone who would like to do volunteering.

28. Field Trips - Picnics

NEED:
Most homeless women have no support systems. Many are single, have either never been married or are divorced. Many left their families or are abandoned by them. Many do not maintain contact with their families. They are very lonely people. Once Mother Teresa said that, "The worst poverty is loneliness." Many homeless women are unwanted by families, friends and even by society. Very few people ever invite them. There aren't many places they can go because of costs. Even to go to a coffee shop, restaurant, or movie theatre, they need to pay. Many are excluded and alienated by our existing social system.

In the beginning of the Church of Mary Magdalene, our congregation was invited to a picnic by Rolling Bay Presbyterian Church, which is located on Bainbridge Island, Washington. The picnic day fell on one of the Saturdays in June. Rain was pouring and it was extremely cold. But we did not cancel the picnic because we were so happy to go somewhere. I got 32 homeless women on a ferry and got to the picnic site. We had the picnic under the pavilion in a park. The BBQ lunch tasted so good, the music was so good, and the women were so happy to be out as guests of the church that no one saw the rain or felt cold on that day! I will never forget the happy faces of these women.

MISSION:
Churches can invite a group of homeless women and their children to a picnic in the summer.

Churches can coordinate with shelters or low-income housing in your area for publicity. Prepare flyers indicating the month, date, time and the place of the picnic and also a gathering place for a ride. Indicate how long it will take and what are the programs involved in the outing. Rules must be specified, such as no violence, no substance use, no straying from the group, etc.

Any kind of field trip can be arranged. Rides must be provided from where they are and to bring them back. Several volunteers must accompany the group. Invite the staff from social service agencies to join you.

I had planned 4 picnics on four different islands every summer under the sponsorship of four island churches. Nothing, including rain and cold, stopped us from going. We never canceled these outings because homeless women have few places to go and they enjoy ferry rides so much.

Special Events (Birthdays, New Year's Day, Easter, Mother's Day, Thanksgiving, Christmas)

NEED:
Homelessness is a life of loneliness. Homeless people experience more loneliness on their birthdays and special occasions, such as New Year's Day, Easter, Mother's Day, Thanksgiving and Christmas, because the majority of them do not maintain or have lost contact with their significant others (families). Many do not have families.

These are days of depression and guilt because many were rejected and abandoned by their loved ones and many lost their children through the State's Child Protective Service either because they could not emotionally care for them or just because they are homeless.

MISSION:
Churches could have a Birthday party for homeless women and children. Include homeless people in your special church events on the dates indicated above. Some of them might not want to mingle with "clean and wealthy people" and it might be a good idea to prepare a party just for them. Let the shelters and day centers know about your plans and ask for help. Transport them to and from your church.

For gifts, discuss the needs with the shelter or day center staff so that you would not get things they cannot use or what they get too often, such as toiletry bags, socks etc.

30. Beauty Shop

NEED:
Homeless women can never afford to fix their hair unless some volunteers come into a shelter or day center and offer a free hair cut or perm. This is why they often look so disheveled. Some of them cannot wash their hair as often as they need to, and have lice in their hair. A hairdo is crucial for women to feel good about themselves. Their appearance makes an impression on others, especially at job interviews. If they are very obese, some homeless women cannot cut their own toenails or wash their feet. A pedicure/foot washing can be a wonderful preventive service for their feet problems. Women's beauty care can increase their self-esteem.

MISSION:
A church can open one room and have a sink for women to wash their hair if the church does not have shower facilities. A volunteer hairdresser can come in and help cut their hair or a volunteer manicurist or pedicurist could give their services.
A church may contact a neighborhood beauty shop and ask if they can offer free service once a week or once a month for homeless women. Some will do it. Beauty supply companies might give some free supplies.

31. Check Cashing Service

NEED:
There are a number of women who receive Social Security Supplemental (SSI) checks or General Assistance Unemployable (GAU) or welfare checks (TANF-Temporary Assistance for Needy Families). Often they find it difficult to open a checking account because they don't have an ID card, address, or credit. They cash these checks at a check cashing mart with high fees. I have heard numerous reports that many women were robbed of the money they had.cashed because they have to carry the money in their purses or pockets. This robbery throws women into homelessness and emotional devastation.

MISSION:
If churches offer a service to cash their checks without an extra fee or even keep their money for them, it would be a great service. Of course, volunteers need to teach them money management skills, which many homeless people lack. Churches can guide them to open bank accounts and let welfare checks come into their account directly.

While it is a very needed service, it is not without danger or risk and an invitation for robberies.

32. Self-Defense Class

NEED:
Sometimes women are attacked at night or even in the daylight, pushed into a car, taken to an unknown place and raped. Sometimes they are knocked down on the street and robbed of their belongings. Self-defense skills are desperately needed and wanted by homeless women. Women are not safe and are vulnerable for hurt in the homeless life. This gets worse around check time or the holiday seasons.

MISSION:
One room in a church can be used for self-defense training. There might not be people who are equipped with self-defense skills. Call the local CSO (Community Service Organization), a police station, a Martial Arts school, or a Karate school in the community and invite instructors to teach homeless women. If they understand the purpose of the class and for whom, they might offer their services for free.

33. Outreach Program

NEED:
My experience has been that most homeless women lack the motivation to improve themselves unless they gain something materially. This is because many of them come from abusive backgrounds, were deprived of blessings and opportunities and have never been encouraged to dream or hope. They have given that up a long time ago because their dreams have never come true.

Many homeless women will have difficulty trusting you right away because they have been "ripped off," used, abused, and exploited all their lives by their so-called "loved ones" and society in general. The wish to be "wanted" or "invited" is not only in the hearts of homeless people but also in people in the wider community. "Outreach" can be the crucial starting point as well as a sustaining source for the church operation in general and the homeless program in particular.
MISSION:
As a first step, you may call one of the drop-in-centers or women's shelters in your town. Make an appointment with the director of the agency. Go in, sit and share what the intention of your church is. Obtain the support of that person for what you are trying to do at your church. She or he can become an excellent resource person for you.

Before you relate to homeless women, learn from the director what are some of the things that you must not do when you talk to homeless women. Then get permission to come in to that particular setting to visit homeless women. Go as often as you are allowed or are able.

Visit with homeless women. Introduce yourself first and let them know why you are there. Be friendly, polite and positive. Some might be cold or unfriendly or even give you an angry response because you are a church person. Don't take it personally as she responds from her own past experience. If some of them will not want to talk to you, respect that and move on to another person. Don't ever impose your ideas or faith on them because you will lose more than you will gain by doing so. Be aware of the fact that many of them are coming from other or no-faith traditions, or may even be hostile towards the Christian church.

Before you invite them to the program at your church, it is crucial that you get to know them. Get to know a few very well. They can be your publicity persons. When you relate to them at the agency or at your church, don't fear them. They are good and lovable God's people just as we are. President Roosevelt said "do not fear. The only fear we have to fear is our own fear." Decide to love them unconditionally and then your fear will go away.

Agency staff might be able to bring homeless women to your church or come with them if you provide transportation. Your church group should invite staff from agencies of the area closely related to the program you are doing to learn more about the field. When you visit the agencies they might invite you to be their supporters in any way you can. I would suggest you find a way to work together with the existing programs.

Homeless women are likely to ask you to lend them some money. This can be the most important issue you will discuss with the staff of the agency you are visiting. Most agencies will warn you not to get into cash handling, which can create problems.
**Homeless Prevention Programs**

AA or NA Group (Alcoholics Anonymous or Narcotics Anonymous)

**NEED:**
Statistics report that 30-40% of homeless women have alcohol or drug problems. Many homeless women have difficulty maintaining sobriety on their own.

AA is a well-known support group in most communities. Women with alcohol problems seem to enjoy attending AA on a regular basis as they feel accepted there and function as a support system. Attending AA/NA will be quite helpful in the long run even though they might keep relapsing while they attend the support group.

I have seen many homeless women become able to maintain sobriety for years with consistent support from AA and NA.

Attending AA and NA also provides homeless women something to do and somewhere to go as well as gaining ongoing support. AA or NA can be a preventive program against relapsing.

**MISSION:**
Many churches are already allowing for the community AA group to use church space without much direct relationship with them. I suggest churches get involved with them.

It usually takes a person who had an experience in alcohol or drug abuse and recovery to run the AA/NA support group as the group members build trust with an experienced leader/facilitator. If a church doesn't have any experienced persons to facilitate the group, the area AA Association could provide a facilitator.

AA group members, even more than some other groups, drink a lot of liquids. A church may prepare coffee or soft drinks or juice. Decaffeinated coffee would be helpful because they often drink too much caffeine. Incentives, such as a bottle of juice to take home for each one who comes to the AA/NA meeting, will reinforce attendance.

Churches may begin to embrace AA meeting participants into the church community by inviting them to church services and activities.

**After-Care/Case Management/Mentoring Program**

**NEED:**
Providing a place to live for many homeless persons means ending physical homelessness, but the rest of the problems remain, such as money management, substance abuse, and poor social and living skills, and housekeeping. Eviction due to these issues is also frequent.

Research reports that people in general who have a support system live longer. Homelessness is a lonely place to be. Even after they settle down in low-income housing, their loneliness continues. For some, they are more lonely when they move into an apartment alone. Some end up hearing more voices and leave apartments to be with people.

Therefore, providing after-care/case management services at every low-income site will achieve three goals. One is mentoring women and children in the areas in which they need help. The second is the prevention of eviction and recurring homelessness. The third is helping to sustain their healthy and independent living.
MISSION:
This can be like our old model of receiving refugee families into our church family life. Congregations can function as a support system to whom homeless women can pour out their griefs and frustrations and consult with, on an ongoing basis. A few church members might form a mentor group with those who are interested in helping these women and children and regularly make themselves available.

The one room can be a meeting place for mentors and needy women. Many homeless people have rarely experienced healthy role models in their early lives because many of them were abused, neglected or raised in broken families.

Many have left their families, having been rejected by them, or perhaps the nature of their problems and transient lifestyles prevent them from building long-lasting and stable relationships or support systems.

They can do things together, playing cards, eating, talking. By taking homeless women shopping, church volunteers teach them how to do economic shopping. Volunteers can also visit them at their residences after they build some trust. Mentors can invite the needy women to their own homes when they are ready and comfortable. When you meet at the church, some of the 77 Ways can be done.

36. After School Program/Tutoring Program For Children

NEED:
Police officers say that the most dangerous time of day for kids is not late at night. It is from 2 p.m. to 8 p.m. This can be a crime time, and a prime time to get them on the right path. Juvenile crime has been found to peak during the after school hours when many children are unsupervised. This is the case with many millions of children whose mothers are low wage earners who are trying to move from welfare to independent living.

A study of the long-term impact of a good early childhood program for low-income children found that after 27 years, each $1.00 invested saved over $7.00 by increasing the likelihood that children would be literate, employed and enrolled in post secondary education. It makes them less likely to be school dropouts, dependent on welfare, or arrested for criminal activity or delinquency. Therefore, a safe and constructive places for kids to stay until parents pick them up is a crucial issue facing millions of parents today. After-school-care programs will produce healthier and productive future citizens of this nation and also can be a preventive of the future homelessness of our children.

MISSION:
Can churches use one room to care for these children? Many churches have an abundance of talented retired school teachers who could supervise an after-school program with a variety of activities. Even youth group or college group students can be involved in serving in after school programs. They can teach them praise songs and help them experience Christian love.

Tutoring can include disciplining as well as teaching classroom tasks, especially for homeless children who are not enrolled in school. If churches cannot handle it alone, they might collaborate with the school system by utilizing classrooms and providing volunteers. Most school authorities will be more than happy to work with churches for such programs.

37. Anger Management Class

NEED:
Many homeless women who come from abusive backgrounds learned to handle anger in an explosive and violent way. They use verbal or physical threat to express anger and get what they need. I have heard a story of a woman who was so angry about her past abuse and also at someone who abused her children, that she killed him. She had to go to prison for that. Often the way they handle their anger causes them an eviction or a bar from residential environments or group situations, or causes dismissal from employment. Therefore, anger management is very crucial.

MISSION:
A church can open one room for an anger management class for homeless women and low-income women who are in a low-income apartment environment. It will take an experienced volunteer to do this. It will also take a facilitator who has some knowledge of mental illnesses and substance abuse. The church might have them in the congregation. The church might provide food when this class is given.

38. Counseling (Individual)

NEED:
Most of homeless women have long-lasting stress, anger and resentment toward their parental figures, spouses, lovers and society at large due to physical, emotional or sexual abuse. They also carry resentment about the unfairness of their life of poverty. They also experience current stress in their life of homelessness. However, they often are not motivated to talk to another person and few people are available to listen to their problems. Staff at residential settings or shelters seldom have enough time to listen to each woman. Some women will not talk in a group setting. Therefore, having someone to talk to individually in private would be very effective.

MISSION:
A church can open one room for homeless women to come, talk and cry on the shoulders of church volunteers. All the volunteers have to bring is good listening ears, empathetic and non-judgmental attitudes and some understanding of homelessness. This is a good place for volunteers to offer homeless women an option to cry out to God in prayer.

39. Counseling (Group)

NEED:
Many homeless women have a common experience of poverty, abuse, illness (physical or emotional), eviction, a wrong marriage, anger management problems, arrest, incarceration, prostitution, homelessness, alcohol and drug abuse, unemployment, loss of family/children and even rape.

When a group of homeless women sits down together they can easily share their common experiences with each other, although there are some women who don't want to share their private experiences in a group setting. However, there are many who are willing to talk and often they can listen to each other's advice better as well. Therefore, having women in a group saves cost and time on the part of the volunteers as well as being more effective in giving and listening to peer-advice.

MISSION:
A church can open one room for a group of homeless women to come, sit, have a snack and talk to each other. A church can set a certain hour of a particular day of the week for this activity. Put publicity out through the nearby shelters. The group counseling session can be set up with common themes, such as one with substance issues and another with the prostitution issue, etc.
Food is always important, not only to meet their physical need of hunger, but also it motivates people to come together and helps overcome barriers between them and it helps to build community.

There are some people within the church community who have group facilitating skills. They might be willing to help. You may also contact social service agencies, such as a women's shelter and get their help in obtaining a group facilitator or help to run the program together.

40. Eviction Prevention Program

NEED:
Most of the women who live on welfare, Security Supplemental Income (SSI), or General Assistance experience a severe shortage of funds. A regular apartment costs more than their checks total, and there is a severe shortage of subsidized low-income housing. Out of desperation from being homeless for so long, they often rent an apartment which will take all of their money. Quite often in the second month they cannot afford the high rent. Also, women are suddenly laid off from work, as most of their jobs are temporary, and then they cannot pay the rent. Sometimes they are injured on the job, and there are no extra savings that they can fall back on. The result is eviction. In the second month of rent delinquency, the poor tenants are usually evicted unless they are represented by legal services.

Sometimes an eviction is caused by behavioral problems associated with substance abuse or anger management problems. Eviction prevention is the prevention of recurring homelessness.

MISSION:
One church or several churches can pool funds and help out women who cannot pay rent. The church should request the women to bring the eviction notices and call the apartment manager to confirm it. Such a situation as the shortage of funds can be temporarily fixed with financial assistance for rent, thereby preventing eviction and recurring homelessness. For other behavioral problems or drug problems, tenants need ongoing support and counseling. Some low-income housing has social service staff who try to deal with such issues. Otherwise they need to be referred to professional services.

To carry out this task, the church needs a volunteer or paid staff. She or he is stationed at one of the churches, answering the phone and interviewing people requesting help on the telephone first and then making an appointed time to see them to offer help. Otherwise people visit every church in the area to get help. Working together will facilitate coordination. The volunteer should be someone who is experienced with those who need help, and should be able to assess the situation.

Some groups give one time help per year per person/family. Consequently, the tenants must calculate well when to get the help from the church or church groups. Church volunteers may interview women who request financial help not only to assess their situations, but to get to know the women better. Sometimes women have no money for food and utilities left after paying rent. A church may buy food for them or mail a check directly to the utility company. Each case should be documented, including their situation and the frequency of requests for help and the kind of help offered. You always mail a check directly to the apartment or utility company.

41. Housing (Transitional)

NEED:
For singles or mothers with children who are staying at an emergency shelter, usually it is not possible to find transitional or permanent housing within three months. They have to move around from shelter to shelter. Often there is no shelter to move to. It becomes quite devastating when they have young children. Some agencies put them in a motel room for a few nights or a week in an emergency. In contrast to emergency shelters, transitional
programs are frequently smaller-scale, offer a greater degree of privacy, and expect active participation by residents with concrete goals to achieve. The duration of a stay ranges from 6 months to 2 years.

Professionals operating shelters begin to feel that we need to build more transitional housing, instead of emergency, short-term shelters. The longer stay at transitional housing allows women more time to find schools, job training, jobs and permanent housing. It also allows transitional housing staff more time to work with homeless families while they resolve life issues and settle down in independent life.

MISSION:
A church needs to open one room or one floor for one family or a few families for a longer period until they find permanent housing. But keeping more than one family in one room might not work as each family needs privacy. Some churches open a whole floor or a few Sunday School classrooms and use office partitions to create a private room for the families. In this time period, women need to find a permanent place.

Some churches can begin to use church-owned parsonages as transitional housing for women with children. Several churches may choose a site at a certain church facility or other space in the neighborhood and manage such housing together. Existing shelters in the area will help to set it up if you ask for assistance.

42. Housing For AIDS Patients

NEED:
More and more people are reported to suffer from AIDS. Although medication helps prolong their lives, regular shelters are not appropriate for the sick with AIDS as they need more attention with possible medical care. If occupants know there are AIDS patients in the shelter there is a possibility that those with AIDS may be ridiculed. A crowded shelter is not appropriate for any sick person.

MISSION:
A church may use one room as an emergency shelter for persons with AIDS and may need volunteers who have some medical knowledge of AIDS and medications so that they can assist the AIDS patients appropriately and with the special care they need. AIDS patients can also be guided to find permanent housing that has a program to help them. Churches might put funds together to purchase a home for permanent housing for AIDS patients. Churches can also add some of the 77 Ways to the housing program.

43. Housing For Farm Workers

NEED:
While the United States is the nation with high technology and many people develop high-level skills and earn a good living, there are people who struggle in occupations that have unrecognized monetary value as related to our lives. These are the farm workers, who are willing to work anywhere to make ends meet.

This occupation includes families of racial and ethnic minorities, white folks, and poor homeless people coming from all over the country to harvest the fruits and vegetables during the summer season. Many workers who harvest these crops are recruited from Mexico for the season or are transient workers. Because of inadequate living conditions for these workers, very often they end up on campgrounds, living out of their cars or in substandard shelters. As the Seattle Times feature article, August 2, 1998, lamented, they live in Third World conditions in unlicensed farm worker camps! With no refrigeration the families resort to primitive ways of keeping food. They use inadequate toilet facilities causing pollution and they live in overcrowded housing conditions. Housing is expensive to the grower. Rather than building housing, the grower is destroying what housing he/she provided. Then workers are on their own to find shelter.
Figures tell us that out of one dollar, the grower's labor costs, including the farm worker is 4.6 cents, plus the grower gets 7.9 cents; packing house labor costs 4.75 cents, plus 7.75 cents for the fruit packing house. The retailer and wholesaler get 75 cents.

The farm laborer’s earnings are so meager that they can't afford to rent a regular apartment, for which they have to sign the lease, pay the deposit for the first and last month, and pay the monthly high rent. Retailers and wholesalers make most of the profits, and we eat fresh vegetables and fruits at the cost of the work and sweat of those farm workers.

Don't we all share the responsibility? Unfortunately this is often a political hot potato. What does the Christian conscience say about such an exploitation?

MISSION:
This is an excellent opportunity for many rural churches to use their ONE ROOM as a temporary house for these farm workers and their families. The least we can do is to open up ONE ROOM for them. If one church cannot do it alone, several churches can gather energy together and share the burden.

This is also an excellent opportunity for many suburban churches to join in and support the housing program for those farm workers. Since farm workers have some earnings, they can share the cost for food. Rural and suburban churches might work with Habitat for Humanity to build temporary housing for them. This also can be a good project for the summer youth camps of many churches.

Housing For Mentally Ill People - Short-/Long-Term

NEED:
I have seen many women with mental illnesses among homeless women, who are especially vulnerable to the homeless lifestyle. First, they are not able to care for themselves. They can easily be abused and victimized, even among homeless people. They are not able to look for another shelter and move around. They have difficulty adjusting to environments. I have seen quite a few women who could not handle sleeping situations with 40 other women in a crowded shelter. They often wander the streets. I heard frequently that they were beaten or raped. They cannot cope with strict rules and regulations either. I have met many mentally disturbed women who can neither survive the shelter system nor independent living.

There should be some permanent solution. Since we do not have a law that no one should be homeless nor one that everyone has the right to have a home, it is almost impossible to keep mentally ill people somewhere safe. With no law or policy, there is no adequate funding for programs. But one thing very clear is that there should be specialized shelters in every town to provide special care for the mentally ill.

MISSION:
A church can use one room to embrace them in emergency shelter, a home environment, and it will need some volunteers who understand mental illnesses, the symptoms and medications. A specialized shelter for this population will require less rules and regulations and lots of love and caring support.

I have noticed that these women need to stay in their familiar environment. This specialized shelter must not have restrictions with lengths of stay, so these women will feel safe, not threatened to move soon unless they want to move. With support by staff with whom they are familiar and trust, they can maintain their baseline. Here they can be free to stay a short or long period.
In this specialized shelter some of the 77 programs can be done. Some of these women will enjoy music and
dancing. Some can make things with their hands. Some have skills in arts and crafts.

**45. Housing For Older Women**

**NEED:**
Along with the feminization of poverty we are walking into an era of aging. Researchers predict that the next
homeless population will be older people. Increased homelessness and an increased risk of being homeless among
elderly persons is largely the result of the declining availability of affordable housing and increased poverty
among a certain segment of the aging.

We have already begun to see more and more older people show up on the streets or at shelters. I have seen
chronically homeless older women who move around from shelter to shelter or city to city. When they are fragile
and old, they can easily be exploited and abused by tough younger homeless women. Many elderly have chronic
health problems. Therefore, shelter for older persons is as crucial as shelters for children. Both of them are very
vulnerable populations.

**MISSION:**
Churches can use one room to welcome these fragile homeless elderly. This shelter must accompany nutrition
programs and health care services, including dental care. Churches must also help them to apply for low-income
housing for the elderly. While they wait for their turn, a shelter at a church would be of great assistance to them.
Some of the 77 Ways can be done also with the elderly population.

**46. Housing For Pregnant Women**

**NEED:**
The needs of pregnant women are different from non-pregnant women. Physically they feel more fatigue and need
to lie down often; many of them also suffer from morning sickness and cannot eat certain foods. Emotionally they
need more and different kinds of support because they experience extra loneliness in an absence of the baby's
father or family support. They also need a different kind of counseling.

**MISSION:**
Churches may offer a program to meet the needs of pregnant women in one of their rooms. Churches can offer
counseling for possible adoption if the mother's homelessness or emotional problems will prevent her from raising
a child. Churches can offer prenatal care which could include not only physical nurturing but emotional and
spiritual nurture for the mother and fetus together. Churches can meet their particular dietary needs in an early
phase of pregnancy as well as in their later stages. Churches can help the mother plan for her future, education,
jobs, job training and any other needs.

**47. Housing For Victims Of Domestic Violence**

**NEED:**
The wellbeing of women and children depends on the health of family life. The family needs to be a safe place,
free from violence. It needs to promote respect for all of its members. Some family relationships are
life-threatening. Domestic violence includes physical, emotional, sexual and social abuse.
Domestic violence is reported to be one of the leading causes of homelessness among women in this country. Half of the homeless women are fleeing from domestic violence. These women have double layers of stress from being homeless and by living in daily fear of being pursued by their abusive partners.

Women who are running from abusive situations need a secure place in which to protect themselves and their children from chasing partners/fathers. Although there are some shelters for victims of domestic violence in most cities, the resource is very limited in the face of the demand.

MISSION:
The church could use one room for women who are fleeing from domestic violence. It has to be a secure place that is unknown to the public, even to church members. If it is difficult to have a shelter on the church premises because of security concerns, a church can rent a room in some other place for this purpose. A few churches may put together funds to rent or purchase a house as a home for domestic violence victims.

Since many women come out of abusive situations with their children, a program for them (emergency intervention, prevention and education) would be very helpful. Mothers and children would benefit from counseling to overcome their hurt from their loved ones and to find a new life.

Churches that are close to the vicinity of Native American reservations, or Presbyteries and Synods that have jurisdiction over them, must pay special attention to abusive situations in some of the Native American Reservations. Some of the 77 Ways can be very helpful (anger management, parenting skills, job skills, and planning for a new life).

48. Legal Service

NEED:
Many homeless women lose a divorce battle, the collection of child support, suffer eviction and many other legal matters for which they cannot afford legal fees. There is a shortage of pro bono lawyers. In most cases women end up facing eviction in the second month of their rent delinquency. In many divorce cases most poor women lose child custody. Those who are represented by legal counselors usually are able to prevent eviction. Volunteer lawyers are desperately needed.

MISSION:
Are there lawyers in the congregation? May God bless those lawyers who are willing to share their expertise to help the losers in our court system because they cannot afford the legal fees! Even when a church faces zoning issues upon opening a shelter, lawyers may help fight the battle, claiming the right of the church to provide help and the residential rights of the citizens. For legal issues involving a church's service for homeless people, contact the National Law Center On Homeless and Poverty at (202) 638-2535.

49. Library Program

NEED:
There are two kinds of needs to develop a library in the church: The first is a need of the homeless people, as many love to read books. They have no place to go and they often sit in the public libraries to read or rest. The other is a need of the congregation to learn more about homelessness, especially homelessness among women and children.

MISSION:
Many churches have libraries already. It would not be difficult to add more materials for homeless women and for the congregation and to add a few more seats for people. There are many good books written about the issues we are dealing with here. Conferences produce audio or video resources on the issues as well as Bible study materials. Church librarians may request the national church body to encourage church conferences to develop more theological materials on ending homelessness. A church library may also set up a section for the issue of homelessness. The more the congregation becomes knowledgeable, the more they will be motivated to do something to end homelessness. Resource centers and libraries may be combined. You may order some books from the listing of reading resources in the Appendix.

50. Life Skills Training

NEED:
Many homeless women come from broken family backgrounds. Many of them moved around to different foster cares or lived unorganized street lives. They seldom had good role models nor stable family life. Many were on their own even from childhood. Therefore, their life skills are poor. Some of them have been homeless so long that they have lost their life skills in dealing with simple matters and people. This is another reason why they cannot hold gainful employment in the job market.

MISSION:
Life skill classes can be run by experienced volunteers in one of the rooms in a church to teach homeless women about stress management, anger management, socialization skills, etc. Most mental health centers in cities have life-skill programs. One may call them to get some help, including useful materials.

51. Literacy Program

NEED:
Research reports that 39,000 people in the United States are illiterate. Some homeless women cannot read or write. They cannot fill out housing applications. They cannot read letters from housing authorities and fail to respond. Of the parents receiving welfare, 40% are without a high school diploma or a GED. Illiteracy can become one of the root causes that keeps them in poverty and homelessness.

MISSION:
The religious communities have many retired teachers. It can be a wonderful opportunity for them to be useful with their teaching skills or to teach others to teach. The church may also collaborate with existing literacy programs in every city. They will be glad for the opportunity to help set up a program or to work with churches.

52. Money Management Class

NEED:
In the section referred to as Protective Payee, I acknowledge that many homeless women have money management problems. They haven't learned how to manage funds. In addition, they have impulse-control problems, especially in relation to substance addiction. Some of them spend most of their funds for substances and become delinquent with rent payments, causing evictions. Money management skills, therefore, will prevent their eviction or the temptation to steal to make ends meet. Homeless women will keep out of a lot of trouble if they learn money management and impulse control.

MISSION:
A church can open one room for people to learn money management skills. Keep in mind that they will not come for just this purpose, as few women believe that they have a money management problem. A church should combine this with other programs, such as the lunch program and some programs for fun. They would come for food and attend the class, if a church offers lunch as an incentive. Money management classes would be one of the least popular classes, although it is perhaps the most needed.

This program can assist women to open savings accounts to save a part of their checks for rent.

53. Parenting Class

NEED:
Many homeless women live with the everlasting effects of early abuse without resolving the hurt and anger. Frequent abusive language or behavior is their learned behavior, coping mechanism and survival skill. They, too, practice abuse as a way of disciplining their own children or as a way of expressing their anger. Children of many mothers, especially homeless or poor women, are taken by the state's Child Protective Service (CPS). Many of them not only physically abuse their children but emotionally neglect them just as they were neglected. Not only homeless or poor mothers, but also many other families in the wider community, experience the pain of going through a court order to take parenting classes. Parenting skills are crucial for all parents.

MISSION:
Churches can use one room for a parenting class. Since there are quite a few mothers who have lost children to CPS, it will be a top priority for them. Churches may invite someone from Parenting Effectiveness Training which exists in most states to help create the class. Churches may also recruit professionals who are willing to teach homeless women parenting skills without pay. They can prepare written materials and give them to the women to read. Along with parenting classes, a church also can offer a program for these women who need to experience healing from their early abuse. Therefore, the two, learning parenting skills and healing for themselves, must occur at the same time.

54. Resource/Education Center

NEED:
There are quite a few resources for homeless women in most cities. However, often homeless women, especially those who come from out of town, those who become homeless for the first time, or mentally ill women, are not aware of the existing services in the community. Most members of the church or the community are not aware of these resources either. We must learn about the resources, utilize them, and help one another with our resources. We must also keep documenting the shortage of the resources and raise our voices to increase them.

MISSION:
A church can set up a Resource Center in one room not only for homeless people, but also for the congregation and the wider community with information on shelters, emergency assistance, feeding programs, clothing banks, or social service agencies, housing and legal assistance. The Resource Center must also have educational and Bible study materials on poverty and homelessness. Few churches have them in their libraries. Advertise the Resource Center in the neighborhood newspapers and on the crisis line.

Someone could contact local shelters, crisis lines or the Coalition for homeless people. They will be able to provide the church with resource lists or packets. The Presbyterian Hunger Program, Urban Ministry, Health, Policy, Peacemaking and other areas have wonderful educational resource packets on many issues. A church may
keep enough application forms for low-income housing and jobs, and help homeless people to fill them out. A church may stock stationary and postage to help homeless women mail the applications as soon as they are filled out.

The Resource Center can also serve the wider community on social welfare policy issues and guide people to discussion and letter writing to government representatives. (Refer to Step 5 and 6.) Homeless women who are familiar with local resources may be asked to be assistants.

55. Share House

NEEDS:
As a result of enormous efforts of community services, many homeless people find low-income apartments. Now they will need furniture and household goods. But their income is limited to one small check they get from the government or part-time work. Those items are very expensive and they cannot afford them. Not only homeless people, but poor people who live with limited incomes, need help obtaining household goods.

MISSION:
The church can open one room for a Share House program, which is a warehouse filled with furniture and household items that can be recycled.

We are living in an age where we have become the captives of consumerism; too many new items are available, and we are tempted to own too many THINGS. Many people are as eager to get rid of some of their collected items as they were to buy them. It does not take much time for a warehouse to fill up. People don't want to throw items away, but are willing to give if they know that their gifts can be useful for some people.

Since the one room in a church may only hold a small quantity, several churches on the ecumenical/interfaith level can rent a larger space together, such as an old factory or an abandoned house, storage, or an old barn and organize a Share House program. This Share House can hold large size items in large quantity and benefit many more people.

Churches can set rules, such as the agency staff must accompany the client who needs items, one person or family can take a certain number of items per month or quarterly, etc. Churches will need many volunteers to sort the donated items, store them in a well organized way, distribute them, and even carry them out to their cars. Churches could keep documentation on who got what, when, and so on. So when they show up too frequently, you have records.

I have seen a Share House that was a place where people brought food to be distributed to poor and homeless people.
**Long-term Solutions Programs**

Many people believe permanent supportive housing, jobs, and livable wages are the basic tools for long-term solutions.

**56. Housing (Permanent)**

NEED:
Women in shelters and transitional housing still need permanent housing. Since their small income is a check from government assistance, they need low-income subsidized housing for which they pay one third of their check. They then subsist with the remainder of the check. However, the National Coalition for the Homeless reported that the new low wage economy has partnered with housing demolition associated with urban renewal. This has resulted in a sharp increase in the demand for affordable housing, while concurrently reducing its supply (Ref: Step 2, Root Causes, Housing).

MISSION:
In order to meet the demands of low-income housing, many churches have already started to rent or purchase homes and develop them into low-income housing. Those who live in such housing pay one third of their SSI or Public Assistance check and the rest is subsidized by the State. All one needs to do is to report to the City or County Housing Authority to register your unit as subsidized housing. Of course, the condition of the house must meet the requirements of the city and county ordinances.

I have seen church groups start in a small way and grow into an independent housing program, which keeps purchasing old buildings, renovating them, and turning them into subsidized low-income housing (Ref: Model programs - Housing).

But then, at the same time, we must work with public policy makers to allocate more funds for low-income housing, instead of benefitting the rich with the tax cuts (Ref: Step 6).

**57. Housing For Women With Criminal Histories**

NEED:
Homeless women are often discharged from prisons back into the community. As a volunteer chaplain at the women's prison in the state of Washington, I observed that the prison system does its best to rehabilitate female prison inmates to enable them to adjust to society when they are released. However, these homeless women struggle to get into permanent housing and their past criminal history becomes an obstacle in their reference for housing.

Their dreams and motivation to start a new life usually goes down the drain when they end up on the streets again with those who caused them to be incarcerated in the first place. Disappointment and a sense of helplessness lead them back into drugs, alcohol and shoplifting and they experience the revolving door syndrome, often going back to prison.

Unless society accepts them with housing and helps them with rehabilitation skills and motivation to be productive citizens, we as a society are failing them and thus perpetuating the destructive behaviors and lifestyles these women want to end.
Women with criminal histories belong to a group with special needs. They can get into shelters like everyone else because shelters accept them. They are tough enough to handle the shelter situation. But for permanent housing they have trouble because of their history. For this group, like other groups with special needs, housing needs are great from the beginning of their release until they settle down in permanent housing.

MISSION:
While we work with public policy-makers to develop better programs for ex-prisoners when they are released from prison, a congregation could provide permanent housing by renting or purchasing one themselves or with other churches. These women need not only housing, but also continuous rehabilitation and support until they adjust to the community. The church’s involvement with this community would mean more than meeting their physical needs, but also emotional and spiritual needs, so that their life can be transformed in God's love that is shared by a church. Once you start a program, then you can add some of the 77 Ways.

Housing For Women With Substance Addictions

NEED:
I have seen many women who kept going in and out of treatment centers for their substance use but they continuously relapsed, especially when they did not have a place to live. Treatment without housing hasn't been effective. And housing without treatment and after-care service hasn't been working either.

There are many substance abusing women who are able to work if they receive enough job training and only, if they can stop abusing substances.

MISSION:
Churches can develop permanent housing for this group. Churches can cooperate with community substance treatment programs in developing housing, support services, and mentor programs (Ref: Model Programs).

Housing For Mentally Ill Persons (Cluster Model)

NEED:
Many people with mental health issues cannot maintain independent living nor can they live with a large group of people. They need to be in a safe environment with less stimuli, less stress and less threat, under some supervision of Mental Health professionals.

MISSION:
Cluster model housing is semi-independent living for those who experience chronic mental disability with some functionality, but who could not maintain themselves alone. Churches can rent or purchase a house or open a parsonage and develop a cluster model of housing for the mentally ill, where 4 or 5 people can live in a communal house setting with communal kitchen, bath and living room area, but all have their own bedroom.

The best way of developing this model is working with the existing local Mental Health programs. They can provide services, such as screening clients who can handle cluster living, ongoing case management services and the supervision of clients with frequent contact. Local mental health services always need housing assistance from the community and this will be an excellent way of working together (Ref: Step 7). You can add many of the 77 Ways to this program.

Housing For The Mentally Ill (Group Home Model)
NEED:
Mentally ill women need a long-term safe place with care. For those who can neither handle the independent living model nor a cluster model, another model most of states are using is a group home model. This is for long-term care for the chronically mentally ill and offers a safe place to live, 24-hour staff coverage, frequent doctor's care, medication monitoring and every aspect of their life. While many mentally ill people live in group homes for long terms and maintain their baseline or improve, many do not want to live there, even though they need such residences very badly.

One thing I have learned from those who don't want to live there is that they have to give up their monthly SSI or public assistance check and are left with some spending money, $35-50 a month. These are people who have lost everything - family, jobs, homes and themselves. The only thing they have is their small monthly check that they can control and freely use. In order to maintain this freedom and control, they don't want to go into a group home lifestyle. Another reason is that they have a hard time keeping the house rules and the regulations that the group homes insists upon. Many of these women had never been disciplined to keep house rules and regulations. Many of them have been living in a wide open homeless life style. They feel boxed in and controlled.

MISSION:
Churches can develop group home models jointly with local community mental health programs. Churches can rent or purchase a large mansion house or several houses or even an apartment building. The local community services can provide mental health treatment and the churches can provide support services.

Churches can also work with policy-makers on the city, state and federal level in order that the mentally ill population pays only half of their check for their room and board and half is given to them for their clothes, other necessities and for an allowance. Then perhaps more women or men might live in group homes. For those who are not aware of how these group homes are funded, I would add that group homes are supported by public money. If a resident pays half her check, the balance is paid by the public money. Charging residents most of their checks is a way of saving the public funds.

Another vision is that several churches purchase a home, provide staff professionals, obtain funds and jointly operate a group home model for the chronically mentally ill and charge them only half of their checks. If nothing is possible, churches can help group homes in any way they can.

61. Housing For Victims Of Prostitution

NEED:
Often many homeless women turn to prostitution for survival. Sometimes some of them cannot make healthy judgments and follow anyone who offers a place to stay with food or some allowance. They are often abused physically, emotionally or sexually.

It is known that once a woman falls into the life of prostitution, it becomes a habit and is hard for her to get out of the habit. Many of these women are trainable if job training is offered. They can find a new life with support, counseling and a safe place to live. Their needs are very unique and need special attention.

MISSION:
Churches can work with other agencies that are working with this particular population. Or churches can open a room or church-owned house or parsonage to be used as a home for this population. To help them get freed from this life style, there should be housing, daily necessities and heavy counseling offered. For a career change, new job training must be offered also. Church members can be mentors for them to follow in developing a new
lifestyle. Amateur case management services can also be offered by church members. This group will benefit from some of the 77 Ways also.

Housing For Families (Women With Children)

NEED:
According to the U.S. Census Bureau in 1995, 36.4 million Americans lived in poverty and of these 40% were children. Homelessness frequently breaks up families. When mothers are homeless with children and cannot offer them proper care, the Child Protective Service usually steps in and takes children away to keep them under safe custody. But the separation might create another trauma for children.

How we treat our poor children tells us what kind of a future we will have as a nation. Although there are some shelters and programs for children, the need for safe, supervised and caring shelters is great and the resources are scarce.

Women with children wandering on the street are exposed to real dangers of assault, robbery, rape or even murder. The need for shelter, especially for these women, is great because it takes so long to get into a Section 8 housing program.

MISSION:
A church can use one room, rooms or floors for a shelter for a mother and children. This shelter must be a living situation arranged with a variety of programs that nurture the physical, emotional and spiritual growth of these homeless children. Many of them are unable to go to school. Therefore, a children's shelter should offer a tutoring program at their academic and age levels along with counseling, so that these poor young children have the opportunity to overcome the trauma and stress they are going through and keep up with their education. The shelter might work with schools so that they can go back to school or bring a schoolteacher in to teach these homeless children.

The most economic way of using one room for a number of women with children is using mats on the floor, one mat per person. Use washable blankets or quilts. They can be washed and dried whenever the population changes. Women who come back every night will use their own blankets and pillows. If the church can provide beds that will be excellent, but many cannot afford the space for beds.

One of the ways to publicize the shelter at the church is through the existing local shelters. They will be glad to have extra space at the church.

If the distance is short, they can walk to the church. If it is not within walking distance, women can use public transportation. Some churches transport the women by a van.

It would be nice for the church to offer a simple snack or supper when they arrive. It would be very helpful if the church could offer a washer, dryer, and shower so that the women can clean themselves up or wash their bedding or clothes, always under the supervision of the church staff or volunteers. Many churches that operate shelters do not have showers or washers and dryers. Therefore, it is optional.

63. Career Counseling

NEED:
Many women who are on welfare (with children) live under the WorkFirst demand of the government's Welfare Reform. Homeless women who receive Security Supplemental Income (SSI) suffer from some form of physical...
or emotional disability, usually perpetuated over time. Homeless women who receive General Assistance Unemployable (GAU) suffer from some form of physical or emotional disability, usually short-term or temporary in nature.

Most of the above three groups of women might not know what kind of career potential they have or even what they want to do, but they can develop a career at their own level. These women have lots of potential. Whatever level that may be, their life can be more meaningful if they do something with their time and potential. In the long run, this will be a great help in settling these women down with self-confidence and will prevent the revolving door syndrome of homelessness. It will become a way of ending their homelessness.

**MISSION:**
A church can open one room for career development. Through talking with them, interviewing them or observing what they do, volunteers with some experience can assess their potential, talents, skills, interests, personality, and problems; and guide them to develop an interest in some work. A church might sponsor some of them to take classes or attend school.

**64. Education: G.E.D. Class**

**NEED:**
Of the parents receiving AFDC assistance, 40% are without a high school diploma or a GED (General Education Diploma); only 9% have post-secondary education. There are quite a few homeless women who did not finish high school. When the housed or homeless women want to work, at least a high school education is required. Many of them want to finish high school by obtaining a GED. Many community colleges offer the GED program, but these women find it hard to get there when they work, have children or have no transportation. They must take their children to class, which is not a good idea.

**MISSION:**
A church can use one room for a GED class. A church may coordinate with community colleges for instructors, materials or guidance to operate GED classes. While mothers are in classes, children can go to their classes. A tutoring program can go on simultaneously with GED classes. Churches usually have retired teachers who might be willing to help. This will create an opportunity for the church to engage with the poor welfare mothers or homeless women. It is also an excellent opportunity to invite them to church.

**ESL Program (English As A Second Language)**

**NEED:**
According to the immigration policy of the United States, non-English speaking people created an immigrant influx into the United States beginning in the 1960s. Immigrants experience adjustment problems with language and cultural barriers. This is especially true for the older generation and men and women who have never learned the English language in their own country.

For bread earners who need to work, mastering the language has been a major hurdle. The English language is one of the most difficult languages in the world to learn. This is particularly true for Asians. English is more difficult for them than for Europeans because the alphabets are entirely different and the sentence structure is opposite from their native languages. People who are in the aging process face double difficulties as their memories are failing, in addition to learning a new language.
Present governments, local as well as federal, develop anti-immigrant sentiment that works into policy-making requiring all legal immigrants/permanent residents to obtain citizenship if they want to be entitled to services. Those whose residence is less than 15 years must take the citizenship exam in English. Therefore, learning the English language is the major issue for millions of new immigrants. The best way of learning a language is learning from the native tongues.

The 210th General Assembly of the Presbyterian Church U.S.A. adopted a policy to increase racial ethnic membership throughout the church. Therefore, for PC(USA) there is a mission to help this membership learn English.

MISSION:
I have seen people from Hispanic backgrounds or Central America in the homeless population. I have seen some homeless women from Asian backgrounds at domestic violence shelters. I have seen some Asian mentally ill homeless women, most of whom married GIs during the war or were adopted as babies by American families and brought to the United States. Some were abused or abandoned or became alcoholics or drug users, inheriting from their adopted parents.

I have also seen those who need to learn English who are not necessarily homeless people. They might reside in the church neighborhood or in remote places. As a mission, a church can develop an English as Second Language (ESL) class for them. As a way of practicing the language, English learners can be invited to church services and activities.

Retired teachers in the congregation who want to teach English can help start this program. Teachers and students can do things together as a way of learning the language and culture. They can benefit from some of the 77 Ways.

66. Job Training: Computer Program

NEED:
There are many women among homeless people and welfare recipients who can be employed. But many are not employed because they do not have enough education, job skills or work experience. Therefore, teaching them concrete skills prepares them to move ahead with employable, productive, self-sufficient and independent lives.

Computer knowledge has become an international language and part of the livelihood for all of us, young and old. In this day and age, learning computer skills are crucial.

MISSION:
There are those who have skills using old office machines such as typewriters or 10-key adding machines that are outdated. They want to learn computer skills. A church can open one room and set up a computer training class. The host church can work with existing local social service agencies cooperatively in managing the computer class. These days teen-agers can teach basic computer skills. Often social service agencies need a space to do this program. Churches can provide a space and volunteer teachers and the social service agencies can bring students (homeless) who want to learn. Social service agencies and churches can help find jobs for them.

67. Job Training: Cooking Class

NEED:
Many homeless or welfare recipients need jobs. For women, cooking seems to be a very natural skill they can acquire. While many homeless women have never learned how to cook, many already have basic skills in cooking. Many need to improve their cooking skills to an employable level. Becoming employable cooks not only leads them to self-sufficient lives, but also increases their confidence as productive persons. Offering a
cooking class can achieve double goals for homeless people/women - the cooking of nutritious and healthy food and the opportunity to become employable.

MISSION:
Churches may open their kitchens for cooking classes. Volunteers can teach homeless women to make menus and to cook at an employable level. Churches may hire homeless people to clean the kitchen. It can be an opportunity for homeless women to learn how to cook, clean the kitchen, and earn some incentives.

When the church has an eating event, hire the trainees to practice! Churches can help these women to receive the catering order and help them to cook for it, beginning with a small order.

Job Training: Gardening/Farming/ Landscaping Program

NEED:
Homeless women have lots of time to kill. Raising flowers or vegetables is a productive way of using their time. Some of them are interested in gardening and farming simple crops. Some are interested in landscaping, although they are amateurs.

They also need to feel the worth in doing or producing something. Gardening will offer them an opportunity to go somewhere with a purpose of doing something.

Gardening is something a woman can do alone without much interaction with others, since some of them have trouble relating to others. It is also a project a few women can do together if they so wish.

Seeing products such as fruits, vegetables, flowers or a well-groomed lawn, will be an extremely joyful experience. Productivity in such activity will increase their self-esteem, confidence and motivation.

MISSION:
Churches might offer a small piece of garden for these women to plant vegetables or flowers in the churchyard or in the yards of church members. Members of churches can hire them as amateur landscaping persons until they learn the skills. Churches can refer them to farms in the planting and picking seasons.

When churches offer them a small piece of land on the church premises, churches need to provide seeds, gardening tools, etc., because homeless women wouldn't have anything to do gardening with or money to buy seeds. Churches might work with the shelter system to recruit women who are interested in gardening.

Churches might leave some bus passes with the shelter staff to give out on the day of gardening. The most effective way would be for church members going to pick them up at a certain place where the shelters designate. When the products are ready for sale, churches might allow them to sell them in the churchyard on Sundays when more people are there. Churches might also invite them to church services and other activities. It will be a good beginning for them to put their feet into the presence of God's Spirit. They can be trained to be professional gardeners, farmers or landscapers.

They can earn some spending money, as the garden will offer them an opportunity to sell their products and earn some extra income.
Job Training: Housekeeping Training Program

NEED:
Many homeless women or women living in low-income housing need to learn how to clean. I have seen many women who were evicted because they did not keep their apartments clean and they became hazardous.

I have seen many churches that are reluctant to open the door for homeless women because they don't want to clean up after them. Many women need to acquire housekeeping skills because this is one of the jobs they can acquire without much education. Therefore, learning housekeeping skills will not only help them in their own life situations but also can help them find employment.

MISSION:
Churches can create opportunities for homeless women to come and learn to clean the church or kitchen after programs or cooking. Churches can create housekeeping training at private homes or offices, hospitals or hotels through church members who might have access to these resources. To encourage their motivation some incentive will be helpful, not only in cash but also in in-kind items. Churches might help find jobs for them in the cleaning area.

Job Training: Sewing/Crocheting/Knitting Program

NEED:
Many homeless women come with a poor work history. Some have God-given talents: making things with their hands such as arts, crafts, knitting and sewing. Some are willing to learn and able to catch up with new skills. Many of them have never worked before and lack the confidence that they can do anything. They have heard throughout their lives that they are no good and can't do anything.

MISSION:
One room in a church could be used as a sewing room with sewing and knitting machines. A church can bring piecework in to do work training. Provided sewing machines, materials and yarns, women can produce marketable items. Volunteers can teach them these skills. This is a wonderful way for talented church members to continue to make their God-given talents useful.

Let other church events (bazaars) know that items are available for sale. Homeless women may get some extra income, which then becomes the source to enhance their self-esteem and confidence that they can produce something. Giving some incentives will increase interest and consistency.

71. Job Search Center/Job Bank

NEED:
Most homeless women want to work regardless of their health or life condition. But not everyone is healthy enough or skilled enough to work. Some are able to work and move on to independent lives. But many do not know where to look for jobs and need help preparing resumes or handling interviews.

MISSION:
Churches can open one room as a job search center and help women find the work that they can handle. While church volunteers interview and assist in preparing resumes, they can assess the skill level of each woman. Accordingly volunteers can help them to look for jobs. In addition, in order for the church to help homeless
women find jobs, the church must keep information on the employment security office, job services and daily newspaper ads.

72. Health Care/Dental Care Program

NEED:
Health problems of homeless people are severe. [Ref: Health Care and Homelessness.] Those who are in a decent health condition easily get sick in a homeless life style because they walk on cold streets, exposing themselves to sick people, maintaining poor hygiene, poor nutrition, poor sleep/rest, emotional stress, frustration, discouragement, hopelessness and anger. Those who were in poor health already, get worse living in homelessness.

Some receive medical coupons, but some do not. They cannot afford medical expenses. Many of them are connected to existing health care systems, but the managed care system allows only a certain number of treatments. Those who are not chronically or acutely mentally ill have less access to doctors. Therefore, it is easy for homeless women to ignore their health care if they are not acutely ill.
Numerous homeless women have dental problems, as they can not brush their teeth when needed. They might not have a toothbrush and toothpaste when they need them. On top of low motivation to care for themselves, often dental care, including dentures, are not covered by Medicaid. Many need dentures, but don't have them. This causes health problems because they cannot chew well or cannot eat solid food at all.

MISSION:
A church may find medical professionals, including dentists, within their church community or local hospitals, medical or nursing schools, who want to volunteer for homeless women and children. Health care professionals, including lay volunteers, may be able to assess the health condition and availability of medical insurance to homeless women and could make referrals if not able to offer treatment or dispense medication.

A church may offer classes for homeless women on how to care for their own health.

73. Income Generating: Bazaar Program

NEED:
Homeless people are gifted with many talents and can easily produce a quantity of marketable products, but there is no outlet to sell them. It is extremely expensive to rent a store to display and sell them.

MISSION:
The church that hosts homeless people to produce any marketable items can also invite homeless people with their products to the church bazaar. The hosting church can involve other churches by inviting homeless people with their products to their bazaar events and allow them to sell items there.

While I was serving a homeless women's church in Seattle, we used to be invited by a dozen different church bazaars every year so that homeless women could sell their products.

74. Thrift Shop

NEED:
Women who are homeless or suddenly housed, struggle with not enough funds. They cannot afford to buy clothes for themselves or their children. When homeless women find unfurnished housing they need household items, but
cannot afford them. Therefore, they use a thrift shop often to purchase needed items at a low cost. Some thrift shops give homeless women free clothes or needed items. Operating a thrift shop helps generate funds for other programs. The thrift shop may also offer jobs to homeless women.

**MISSION:**
A church can use one room to open a thrift shop. A church may recruit volunteers who are willing to help collect, sort and sell the items given. It will not be hard at all for the church to operate a thrift shop as members of the church usually need to give away lots of clothes, household items and furniture. Homeless women can be hired to run the shop, clean the shop or sort the items, etc. If it is a strain for one church to operate it, you may invite neighborhood churches to join you.

### 75. Inclusive/Multi-Cultural Church

**NEED:**
We are facing a painful decline of membership within the Presbyterian Church (U.S.A.), especially in urban/inner city areas because many well-off members move out to the suburbs leaving the inner city churches in the hands of the less wealthy members who cannot afford to move out to the suburbs. Many members of these inner city churches stop coming to the church due to parking problems on Sundays. Therefore, many churches are held tightly by small remnant members. Contributions are getting smaller and the expenses to maintain the building are growing as buildings grow old. It is like suffering from a long-lasting chronic disease or watching a slow death. Pastors and remnant members work very hard to revive the declining churches. It is an energy draining, discouraging, slow process.

And more often the inner city churches are reluctant to accept people of color, the poor or homeless into their churches. Memberships keep declining. Eventually pastors quit because churches cannot afford full time pastors. However, many such congregations wait to grow hoping that the same ethnic people will walk into the church and maintain the homogenous congregation. Often this is only a dream and not a reality. People won't come in from the suburbs and the population in the church's neighborhood is not homogenous any more. They represent diverse ethnic groups. People in the church neighborhood won't come in unless the church opens up the door for them, invites and welcomes them. Homeless people know so well that they are not welcomed into the church. They are, therefore, excluded.

Finally, the Presbytery steps in and closes the church or gives the building to another growing ethnic church. There is a great need for the declining inner city churches to be redeveloped and revived. They don't have to die at all if they can do the following.

**MISSION:**
I dare to suggest the following as a way of living, not dying:
- Let go of the dream of maintaining a homogenous congregation in a multi-ethnic community setting.
- Dream a new vision to make your congregation a multi-cultural and inclusive church.
- Open your church to the whole community, welcoming everyone from the community.
- Consider everyone as God's child that God cares about.
- Determine to change your perception, attitude and even worship format to meet the needs of newcomers and embrace them.
- Include homeless people in the church growth vision and plan.
- Do some of the 77 programs suggested above and meet the needs of the community.
- Fill your church with people who live in the community where your church sits. If your church sits in a university community, fill it up with students and teachers. If your church sits in a community with low
incomes and the homeless, fill it up with those people. Your church will grow. Do not worry about how and what to pay your pastor because God will provide.

I want to name this church "a serving church" that walks into the community rather than waiting for the community to walk into the Church. I want to name this church "an inclusive church" that welcomes everyone from every race. I want to name this church "a reaching out church" that walks into the street to meet people where they are and as they are. Churches will grow by meeting the needs of the community. Then the church becomes a home for the whole community.

76. Partnership/Sponsorship Church

NEED:
A national trend threatening most mainline churches is a membership decline. The Presbyterian Church is no exception. Many well-off suburban churches usually say that they are so distant from the needy population in the inner or urban city area that they cannot reach out to them. However, they own funds and resources. In rural areas, on the surface it looks fine, but there are many needy or homeless people hiding out. Many rural churches might not experience as much decline as inner/urban churches, but there are many small congregations that cannot afford to hire a full time pastor or to maintain the operation of the church. In rural areas there is a serious housing problem for farm workers who are living in inhumanely substandard living conditions.

Inner city churches, as I have already mentioned earlier, experience a rapid decline due to the migration of well-off members to the suburbs. The churches in rural and/or in the inner/urban city need help with funds and resources, not only for the operation of the church and the cost for the leadership, but also to open and operate a shelter and help the poor and homeless.

MISSION:
Rural churches must begin one of the above programs by opening up ONE ROOM, uniting with other churches or faith traditions, providing emergency shelter for single people or families, developing the share house model, soup kitchen, etc. In a joint effort with other churches and faith traditions in the area, provide counseling, assessment and appropriate services as mentioned above or make referrals.

Suburban churches can establish a working relationship with churches in the rural and urban/inner city areas. Suburban churches can adopt those needy churches as their sister-churches and support them in any way they can and are able. The suburban churches can help pay for the staff, program expenses and support the rural and urban/inner city churches in reaching out to their needy communities as program partners and help them to grow as a mission church for the whole community where these churches sit. Suburban churches can even share leadership and resources with their sister churches. The two together can end poverty and homelessness.
**Public Policy Advocacy**

**77. Christian Faith and Public Policy Advocacy**

**NEED:**
Churches cannot do it all. Churches alone cannot solve the housing and homeless problem. After all, it is a public policy issue. Building more SROs and low-income housing is a policy issue. Raising the minimum wage and increasing the numbers of affordable day care for welfare mothers is a policy issue. Homeless people unable to sleep in the park or sit on the sidewalks is a policy issue. There is nothing that is not related to policy. Therefore, the business of ending poverty and homelessness must involve policy makers.

To do this, people must speak with policy makers. However, many Christians take the view that "politics and the Gospel don't mix; faith has nothing to do with politics. The government's welfare and poverty programs are not the concern of the church. Our commitment to and our moral obligations for the poor should be expressed in deeds of private charity and through humanitarian groups."

Some Christians misunderstand "the separation of the church and state." The original intention of the constitution is "to forbid the establishment of any religion by the state" or "forbid the state's interference with religious matters," but not the influence of religious values in the public square.

God commanded Moses to go to the Egyptian government, speak the truth to Pharaoh and demand him to release the people of Israel. How much more can God be political? Many prophets courageously confronted political leaders of their days by saying "thus says the Lord." How much more can they be political? Quite often Jesus criticized unjust policies and actions of political leaders of his day. How much more can he be political?

Many Christians in our day forget our deep involvement with politics by paying taxes to the government, electing leaders and supporting the government policies. Aren't we political? Politics is not dirty, as many people think. It is a genuine action of citizens out of the spirit of caring for our nation. Many people also think that supporting government policies is not political action, but opposing or criticizing it is a political action. Both are political actions of responsible citizens.

If the good Samaritan, who helped the wounded man once, keeps meeting a wounded, half-dead man every day on the road to Jericho, wouldn't he raise a political question as to the safety of the neighborhood, the police patrol, and the economic conditions that push people into robbery? Wouldn't he be motivated to talk to political leaders about the safety issue? This is clearly a political as well as a religious action.

But still many people are reluctant to speak up if the issue is not related to them directly. Someone in Germany expressed very clearly the consequence of his apathy to people who were murdered by the Nazi persecution:

“They came first for the Communists, and I didn't speak up because I wasn't a Communist. Then they came for the Jews, and I didn't speak up because I wasn't a Jew. Then they came for the trade unionists, and I didn't speak up because I wasn't a trade unionist. Then they came for me, and by that time there was no one left to speak up.”

(attributed to Pastor Martin Niemoeller, 1892-1984).

Injustice in any form is God's concern and therefore, it is the Christian's concern and must be the church's concern. I am very proud of the Presbyterian Church, which along with other denominations, has been speaking up in the following ways:
The Presbyterian Church (U.S.A.), according to George E. Todd:

"From the beginning of Presbyterianism in the 16th century in Geneva, Reformed theology and practice have strongly emphasized the responsibility of the church to shape the civic order of society; faith in a sovereign God actively at work creating, governing, judging and redeeming society in and through civic institutions impelled a response by the church to issues of urban life. Calvin drew up a constitution, a system of church and civil governance. This precedent led Presbyterians to be active in shaping American institutions; many Presbyterians were signers of the American Constitution. Commitment to shaping the civil order guided by this theological vision is the basis of the Presbyterian approach to urban ministry."

The General Assemblies of the PCUS and UPCUSA of 1948, 1949, 1950, 1953, and 1954 responded to the biblical command to shelter homeless people by calling for measures designed to assure adequate living conditions for all Americans.

This might be a good place for me to remind us of our Confession of 1967 on Reconciliation in Society and urge us to recommit to live up to our Confession and become a voice for the voiceless victims in ending all forms of violence, especially the violence of homelessness.

"The church is called to bring all men to receive and uphold one another as persons in all relationships of life: in employment, housing, education, leisure, marriage, family, church and the exercise of political rights. Therefore, the church labors for the abolition of all racial discrimination and ministers to those injured by it. Congregations, individuals, or groups of Christians who exclude, dominate, or patronize their fellowmen, resist the Spirit of God and bring contempt on the faith which they profess (9.44)."

The Confession of 1967 of the PC(USA) clearly states that "the members of the church are emissaries of peace and seek the good of man in cooperation with powers and authorities in politics, culture, and economics. But they have to fight against pretensions and injustices when these same powers endanger human welfare. Their strength is in their confidence that God's purpose rather than man's schemes will finally prevail" (9.25).

Do we Presbyterians ever examine how our government's welfare policy has been harming rather than helping the poor? Do we ever recognize that we are the beneficiaries of the exploitation of the poor nationally or internationally? Do we ever live up to the confession we have in our Book of Confessions?

The General Assemblies of the PCUS and UPCUSA of 1960, 1968 and 1976 called for all members to support legislation, such as rent supplement programs designed to assure the broad extension of adequate low-cost housing.

The General Assemblies of the PCUS, UPCUSA, and PC(USA) of 1977, 1989 called all members to address the wide range of issues facing people who struggle to obtain affordable, suitable housing, with particular attention to the needs of poor people. It asserted that the church has a vital role to play in our society by proclaiming, in word and deed, the ethical imperative that all must have a decent place to live.

The General Assembly of the PC(USA) of 1986 (198th) declared a "ministry to homeless people" and requested the General Assembly Council to develop and implement a long-range strategy for both meeting the immediate needs of those caught in homelessness and for developing programs for confronting and alleviating homelessness.

The General Assembly of the PC(USA) of 1997 adopted an overture (97-51) to end homelessness for all women and children as a goal and policy.
In gratitude to those who are already advocating for better policies, we are calling upon the Presbyterian Church, U.S.A. to continue to work with policy makers toward the goal of ending homelessness.

Those of us who have been doing some of the above programs for years have arrived at the realization that charity alone won't end homelessness and that it is like bailing a boat without fixing the leaks. This realization motivated us to work with policy makers to create just and fair policies for the poor and homeless.

Our Presbyterian Washington Office helps us to understand about advocacy by stating that Jesus taught us to love our God with all our heart... and to love our neighbors as ourselves. One way we love our neighbors is to help shape the laws and policies that define how we live together in God's world. It is great to have peace and justice. But concern alone won't do much; it has to be channeled into action.

The Washington Office also witnesses that members of Congress rely on the letters, phone calls and visits they receive to gauge how the voters in their district are thinking.

- The Confession of 1967 urges the church to "practice forgiveness of enemies and to commend to the nations as practical politics the search for cooperation and peace."

- Rev. Mark Wendorf, former executive director of the Presbyterian Health, Education & Welfare Association, states that "serving people who are in need is more than a good deed, more than the work of a church committee, more than just a volunteer opportunity and much more than the right thing to do. It is an act of God. It can be our humble way of seeking God's presence. It can be the way by which we come in to the presence of Jesus Christ. But feeding the hungry, while necessary and important, is not enough. Service with others takes many forms, and one of the most important of these is public policy advocacy. The Bible contains a long witness and history of God's people speaking to the ruling powers on behalf of the poor and oppressed. Almost without exception God's call is for better treatment of the sick and the oppressed, the poor; and the forgotten; for government and rulers to treat people with justice, kindness and compassion. From the earliest biblical narratives, God and God's people have been involved in public policy advocacy."

Another scholar who describes quite well the biblical understanding of public policy is Prof. Robert McAfee Brown (Pharaoh's Court).

MISSION:
I recommend that:
- The Presbyterian Church (U.S.A.) urge all the churches, and other faith traditions, to adopt "Ending Poverty and Homelessness for all women and children" as their policy.
- Members of the Presbyterian Church (U.S.A.) develop a letter writing campaign to policy makers to let them know how deeply we care about ending homelessness in this country and also express how we want to spend our tax dollars. Designate a member to be in charge of letter writing or phone calls.
- Members of the Presbyterian Church (U.S.A.) become members of the National Coalition for the Homeless or the coalition on housing. Each church designates a representative to attend those meetings to bring up-to-date policy information on which the congregation can work. There is a right time for a certain bill to show up on the House/Senate floor. Coalition people are the ones who can give you the information and guide you on what to do.
- Support the National Homeless Civil Rights Organizing Project to end the violation of the civil rights of persons who are homeless; stop institutional violence against homeless persons. For more information, contact the National Coalition for homeless people at 202-737-6444. (Ref: Criminalizing Homeless People in Step #1)
- All Presbyterian churches are encouraged to subscribe to the following publications from our Presbyterian Washington Office and keep them in your libraries, if you haven't done so already:
• The Presbyterian Church (U.S.A.) is encouraged to provide in their libraries for members informational and Bible study resource materials on "poverty" and "homelessness" and guide congregations to study them to be better equipped to deal with the issue. Many members raise questions as to the biblical teaching on the advocacy for public policy on many different issues.

For more current information contact the following:
• Presbyterian Washington Office at 202-543-1126, 110 Maryland Ave. NE, Washington, DC 20002.
• National Coalition for the Homeless at 202-737-6444.
• National Low Income Housing Coalition at 202-662-1530 #225.
• National Law Center on Homelessness and Poverty at 202-638-2535.
• White House comment line: 202-456-1111. To get a copy of a bill, call House Document Room at 202-225-3456.
• To learn the status of bills in the Senate or House, phone 202-225-1772 or visit the website of Bread for the World (www.bread.org).
STEP 5: Wear the Homeless Shirt and Speak the Truth
(Picture taken at 1998 Presbyterian Women’s Conference at Montreat)

- The Message printed on both sides of the purple shirts, "End Homelessness For All Women," on the front and "All People" on the back is an earth-shaking outcry of women to end the heart-piercing pain of their homelessness.

- We wear the shirts to tell the truth about the homelessness of women in this country and to cry out that homelessness must end.

- We wear the shirts to raise consciousness and to motivate the public to do something about ending homelessness. It will take a long time to explain in words, but it takes only a few seconds to read the message on the shirt. Wearing the shirts is a cost- and time-saving way of spreading the message.

- Why is the color purple?
  - To grieve, to lament and to repent for allowing so many homeless women in this affluent country.
  - To stand in solidarity with the homeless and to make a commitment to ending their homelessness.
  - To commit our loyalty and faithfulness to God to end homelessness.

- Our dream is to have one million people wear the shirts and one billion people read the message.

To order the shirts, please contact Presbyterian Distribution Services at 1-800-524-2612 and order by giving the name of the item and order numbers: "End Homelessness" T-Shirts: Order #74360-00-311 at $15.00 plus shipping and handling. "End Homelessness" Sweatshirts: Order #74360-00-312, at $20.00 plus shipping and handling. Shirts are available in sizes S, M, L, 1X, 2X, 3X. The profits will help homeless women’s projects.

For those of you who want to send contributions to support the "Ending Homelessness for Women" projects, please make checks payable to the PC(USA), indicate the ECO Account #049990, and mail them to: Central Receiving Service, Section 300, Louisville, KY. 40289.
**STEP 6: Urge the Government to do More**

Those of us who work with the homeless population know that the U.S. government has been supporting many homeless projects in the nation through McKinny Funds and other housing funds. Many housing units are built and many homeless find homes and settle down. However, we also think that the local, state and federal governments of the United States are not doing their best to end poverty in this country. In our opinion, what governments have been doing with their funding is good enough to maintain and perpetuate the poverty and homelessness. Homelessness has been growing in the United States (Refer to Reality of Homelessness).

I have seen Christian churches and other faith traditions that have already been doing a lot but I have been urging them to do more by opening at least one room in every church. Most of us know that churches cannot do it all alone. Churches can neither be the government nor a social service/welfare agency. After all, it is the responsibility of the government to care for the ones in our society with our tax money who cannot make it by their own efforts. Churches can only help the governments, which has been happening for decades already.

Many of us also believe that even within the capitalist system the governments can do better and more if they give priority to solving the issue of poverty and homelessness. Therefore, I encourage us to urge the governments to carry out the following items, that are prepared in consultation with other homeless advocates:

- **Let us urge** policy makers to have compassionate hearts toward the poor rather than blaming, condemning and punishing the poor for their poverty.
- **Let us urge** the local, state and federal governments to adopt "ending homelessness for all people including children" as a policy and a political will.
- **Let us urge** the federal government to give the surplus funds back to the poor because the surplus funds came from the budget cuts of funds designated to help the poor. It is unjust and unethical to take funds from the poor and give them to the wealthy and to cut the programs that help the poor recover from poverty.
- **Let us urge** the federal government to increase the minimum wage to a livable wage.
- **Let us urge** policy makers to broaden the definition of homelessness to include the invisible homeless. In rural areas or small towns, people who sleep on friend’s couches or floors are not counted in the homeless population and, therefore, excluded from funding for shelters and programs for the homeless.
- **Let us urge** governments to increase funds to help the poor and homeless with more affordable housing, shelters, education, child care, health care and job training. If governments expect people to go off welfare, they must help them until ex-welfare recipients stabilize and overcome poverty so that they never return to welfare again or fall into homelessness. The funds of welfare are so meager that very few people would ever want to return to welfare, unless it is the last resort.
- **Let us urge** the federal government to increase federal funds from the Federal Emergency Management Agency (FEMA) and the Emergency Shelter Grants (ESG).
- **Let us urge** the federal government to increase the Housing Funds, the Emergency Shelter Assistance Program (ESAP), and the Housing Opportunity Fund which funds low-income housing.
- **Let us urge** the state governments to increase the Housing Trust Funds.
- **Let us urge** the local and state governments to use more funds to restore the SRO (Single Room Occupancy) residences that were demolished throughout the past several decades. This will reduce drastically homelessness among single men and women.
- **Let us urge** all local governments to adopt a policy and support it with funds to provide housing for every homeless child. It is absurd to leave young children in homelessness. Can we do better things than creating homelessness for the last, present and future generations of young children?
Let us encourage Washingtonians to urge the Washington State government to carry out the State Supreme Court Decision to house homeless children. The Court recognized and was concerned that there were a growing number of homeless families in every county in the state and that "homelessness" had a devastating effect on children. Therefore, the Washington State Supreme Court ruled that the Department of Social and Health Services (DSHS) is responsible to devise and implement a "coordinated and comprehensive" plan for the care and protection of homeless children. The Court also ruled that the Dependency Courts have the authority to order DSHS to equip its caseworkers with housing and shelter resources to use for families whose homelessness is a primary factor in causing or prolonging a child's need for foster care placement.

Let us urge that all other local governments in the United States adopt the ruling of Washington State to provide every homeless child a home as a model, if they haven’t implemented such a policy yet.

Let us urge that all local governments must create more comprehensive long-range rehabilitation programs and support them with funding to help the poor recover from poverty and all forms of disabilities, including physical and emotional disabilities, life skills and job skills and personality disorders. In the long run this will cost the nation less than keeping people on welfare or in prison forever.

Let us urge governments to see that all rehabilitation programs include housing and after-care programs (case management services and mentoring) at the low-income housing sites for people with special needs, such as mental illnesses, substance abuse/addictions, money management problems, house keeping problems, and behavior problems. These are the people who experience frequent recurring homelessness due to the lack of support services at the housing sites. It is unjust and unproductive for mentally ill people to live on the streets or in a shelter environment.

Let us urge our city governments to tolerate and even provide sites for a tent-city or a dome village residency for the homeless, because they are an inexpensive way of housing people. It is better than sleeping outside under a bridge, if the city government cannot provide housing for all the homeless.

Let us urge our city governments to cooperate with the churches when a church offers a space for the homeless to sleep, instead of putting up obstacles with all kinds of codes. If the city governments cannot provide housing for all the homeless in their cities, they must make it easy for the churches to help them.

Let us urge governments to provide the same rehabilitation programs to people who are released from prisons. Lack of rehabilitation programs in the community only destroys all the efforts of the current prison systems trying to rehabilitate inmates while they are in prison. If there is no job training, jobs and housing after prisoners are released into the community and, if they are discriminated against in getting housing and jobs due to their past history, it forces them to go back to their old habits or the behaviors that led them to prison in the first place. We are only recycling these people through the prison systems.

Let us urge our governments to convert prison-building funds to education, job training, housing, including comprehensive rehabilitation for the whole person, so that we can help current prisoners and ex-prisoners return to our society as healthy and productive citizens and never return to prison again.

Let us urge governments to not turn the prison systems into private for-profit-businesses, because this will only lead the U.S. Justice System to corruption by possibly sending more people to prison and keeping them there longer to increase profit. While in current prison systems frequent unjust treatment of prisoners exists, the private ownership of prisons will get worse in practicing justice. Then each prisoner will become a commodity with a price tag attached.

Let us urge governments to create more jobs to help the poor and homeless recover from poverty and homelessness. While short and brief job training doesn’t help people to get stable jobs with livable wages, the lack of jobs only defeats the purpose of offering job training.

Let us urge governments to reassess their use of the citizens’ tax dollars. Many of us believe that our government is not using our tax money for the tax payer’s best interest and intention. Personally, I don’t want
half of my tax to be spent for military mission. I want half of my tax to be used for housing, education, job training, comprehensive rehabilitation training, affordable child care, medical care and transportation for the poor and underprivileged, rather than for building more sport stadiums, prisons and the military mission.

- **Let us urge** local, state and federal governments to develop policies to remove barriers to the homeless youth that want to continue their education. The Coalition for the Homeless reports that homeless children’s access to education has significantly improved as a result of the McKinney Act’s Education of Homeless Children and Youth (EHCY) program. However, many obstacles to the enrollment, attendance, and success of homeless children in school still persist.

- **Let us urge** governments to increase funding for homeless children’s preschool education. Education and housing for children will be strong preventions of future homelessness.

- **Let us urge** the federal government to expand the health insurance for the homeless, especially for those who need treatment for mental illnesses and addictive disorders. The termination of General Assistance (which used to cover substance treatment) and the denial of Supplement Security Income (SSI) and Social Security Disability Insurance (SSDI) to those whose addictions are considered to be a contributing factor to the determination of their disability status have increased homelessness.

- **Let us urge** policy makers to reinstate SSI and SSDI and General Assistance to cover treatment for substance addiction, if the government wants to end homelessness. Treatment, housing and jobs will prevent the plaguing of the whole society with drugs and alcoholism.

- **Let us urge** local governments to stop criminalizing homeless people by arresting them when they sit on sidewalks or sleep in the parks. We urge city governments to develop a safe place for them to sit and sleep before creating a law against their poverty and homelessness.

**Speaking Truth To Power**

Every citizen must speak up to save this nation from the plague of poverty and homelessness. The National Coalition for the Homeless suggests the following ways to communicate with policy makers:

**Telephone Calling**

Congressional Offices pay close attention to calls as a measure of the voters’ sentiments. An outpouring of calls can sometimes change the vote of a legislator, but even a small number of calls can make a difference. When you call, ask if your Senator or Representative will send you a written response. This will ensure that your call is counted.

*Where to call:* Most Senators and Representatives maintain one or more offices in the state or congressional district they represent. You can find the phone number in the U.S. government section of your telephone directory or by calling information. If you wish to call a Washington, DC office, you can reach your Senator or Representative through the Capitol switchboard. Simply dial (202) 224-3121, and ask for your Representative’s or Senator’s office.

**Letter Writing**
Remember that legislators rely on letters to find out what the people back home are thinking. Some guidelines to follow when writing:

- Spell your legislator’s name correctly.
- Write legibly or type your letters.
- Use your own words and own experiences.
- Personal letters and stories are more effective than preprinted postcards or petitions.
- Make the topic you are writing about, and your position on it, clear in the opening sentences.
- Refer to bills by name or number if you can.
- Address your legislator properly:

  For Senators:
  The Honorable First name Last name
  U.S. Senate
  Washington DC. 20510

  For Representatives:
  The Honorable First name Last name
  U.S. House of Representatives
  Washington, DC. 20515

  For a salutation, use "Dear Representative Last name" or "Dear Senator Last name."

- Stay on one topic. If you want to write about other issues, send another letter later on. Give reasons for your position.
- As appropriate, use personal experience or a concrete example to make your case.
- Raise questions. A question can get a personal response.
- Keep it short. One page is best.

Be polite, positive, and constructive. Don’t plead and never threaten. Be timely. Write before the decisions are made and action is taken. Don’t write too long beforehand, a letter six months before a vote will probably be forgotten. Use your name and address on the envelope and in the letter. This helps staff in replying and identifies you as a constituent. Thank your legislator when they take an action you agree with. It’s surprising how few letters of thanks are received on Capitol Hill. If a staff member is particularly helpful, thank him or her, too – or mention your gratitude in your letter to your legislator.

**Meeting with Elected Officials**

Most legislators travel to their home districts as often as they can - on weekends, if possible, and whenever Congress is not in session. They go home, in part, to meet with their constituents. You can set up a meeting with your Representative or Senator during one of these visits. If possible, arrange for a small group of people who share your concerns to participate in the meeting. Decide ahead of time what the group will say and who will cover each issue. Limit your visit to one, or at most two topics. If you want press coverage of your meeting, make arrangements beforehand. If you need help, contact the National Coalition for the Homeless and ask for their "Media Tips" guide to working with the press.
You can call your legislator’s office or the office in Washington D.C. to make the appointment. Let the staff know who will attend the meeting and what you will discuss. Your legislator can then prepare for the meeting, which will make it more productive. Present your case. Explain what you want your legislator to do and why. Give an example of the impact the proposal will have on poor and homeless people. Don’t expect the members of Congress to be specialists; their schedules and workloads make them generalists. Keep control of the visit. Spend time with your legislator even if his or her position is different than yours. Sometimes you can lessen the intensity of the opposition. Don’t confront, threaten, pressure, or beg. Follow up your visit with a thank you note. You can also invite your elected officials to participate in your organization’s activities. You might ask them to address your group or present them with an award. These events leave a lasting, positive impression about the organization and build a relationship with the legislator that can be useful.

**Communicating with the White House**

Sometimes you may want to call or write the White House to register your opinions. The Presidential Administration uses calls and letters to the White House as a gauge of public opinion. It is especially important to contact the White House in the current political environment, when Congress is preparing to pass bills (welfare reform, the budget, etc.) that will hurt poor and homeless people. The President should be urged to veto any such bills.

To write to the White House, start your letter with "Dear Mr. President" and address it as follows:

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The President
The White House
1600 Pennsylvania Ave. NW
Washington, D.C. 20500
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If you would like to call the White House in response to a particular issue, you can call the White House comment line at (202)456-1111 to register your opinions on selected issues, using your touch-tone phone. You may also choose to leave your message with an operator if you wish.
STEP 7: Promote Collaboration among Churches, Government and Social Service Agencies

While it was not a healthy thing for the U.S. government policy makers to reduce social welfare funds for the poor, it is also not a healthy thing for the Christian churches to spend major funds for construction or maintenance of buildings, and hand out small charity baskets to the poor. It is non-sense for both of them to feel satisfied about maintaining poverty and homelessness in this society. It doesn’t make any sense to leave social service agencies with limited funds and resources to struggle to serve the poor, sick and homeless population in our society.

I noticed that, while there are many ecumenically organized programs that are working with government and existing social service agencies, many churches not only do not know how and where to start to help the homeless, but also are fearful of getting into doing something alone. To help churches that are fearful and insecure to do programs for the homeless, I am presenting models of collaboration among churches, government and local social service agencies as a way of carrying out more effectively the mission of ending homelessness.

I encourage the Presbyterian churches, and other Christian churches and faith traditions, to adopt "ending homelessness for God’s people" as a policy and put it into action.

Why do we work ecumenically? What is ecumenism anyway?
The word "ecumenism" is a noun derived from two Greek words: oikoumene which means "the inhabited earth" and oikos which means "house." Ecumenism, therefore, could be understood as, "the people of the whole world who live within a common house." We can also expand the meaning of ecumenism to house all the people of God on earth. In other words, ecumenism cannot and should not tolerate any homelessness.

In his book *The One Church in This Place*, the Rev. Dr. Bill Cate, the former president-director of the Church Council of Greater Seattle who devoted most of his life to ecumenical work, says, "Christian people incarnate in their lives the Christian vision of what true community can be like. The people of faith are joining hands with other people of similar values in local communities to bring a new sense of interrelatedness to our urban world... This is happening locally in a new, dynamic way... It is in very local communities related directly to human suffering that the initiative comes for change and renewal. This is the promise of community... It is the promise of a community of justice, compassion and peace. Nothing less will do it."

We are, therefore, one family of the one household of the one Lord, Jesus Christ, although we belong to different denominations. Togetherness means standing and walking side by side in solidarity honoring our differences. It means strength and power. Let me illustrate that we can break one wooden stick very easily. But when many sticks are bundled up together, we can't break them easily. Working together ecumenically is strength just like that.

As Dr. Bill Cate asserts, we need to develop a common vision to actualize justice for our community, especially for those who are excluded and suffer from poverty and homelessness.

We also need to work with all different faith traditions. It doesn't matter what kind of faith we have in insisting upon justice. We all belong to one family of one humanity. As Dr. Mrinal Roy says, "Holiness is the hegemony of humankind. Unless and until I smote to and on your holiness, I shall never know that holiness has no boundary. If there is any holiness that is exclusive, it is not holiness after all."

Someone else said that our first task in approaching another people, another culture and another religion is to take off our shoes, for the place we approach is holy. Or else we may find ourselves treading on another’s dream. More serious still, we may forget that God was there before our arrival.

Many of us, regardless of faith traditions, share the same value for economic justice for all and believe that pove
Bury and homelessness must end in this affluent country. We have enough resources for everyone if the have shar
e with the have nots. We need to make one big VOICE together for those who have no voice in our society. We
also put our resources together to provide everyone "a home." This is our faith in ecumenism.

Many Presbyterians who are involved with other Christian churches and other faith traditions throughout the nat
ion feel support because they don't have to do it alone or for a long time. They share the burden with each other
and take turns caring for the homeless, even at different locations. This is one of the models congregations can u
se in the case of the lack of space and human resources. One church can provide a space; another church can pro
vide human volunteers; and yet another, food and other resources. **All of the 77 programs** can be done cooperat
ively with ecumenical churches, as well as with different faith traditions.

**Collaboration with governments**

I have seen many successful programs that are done in collaboration with government funds. There has been so
me fear among churches about mixing government funds with church resources. This fear perhaps comes from t
he concern that churches will be controlled by the government, in operation and in dealing with homeless clients
. Another concern has been the losing of the freedom of the church in decision making or conducting religious p
ractices, such as prayer and worship services.

However, I have seen that for some churches receiving public (government) funding means a relief from the fina
ncial burden as their programs for the homeless grow and expand. I have also heard that the government relaxes
and tolerates, much more than ever, the religious activities such as worship and prayer, if they are not imposed o
n the residents or service recipients. Some service providers were saying that this is because local governments n
ow see the positive impact of religion to those who suffer from poverty, homelessness, illness, substance addicti
on and behavioral problems, as long as the clients’ rights to choose is respected. I have also seen some local pro
grams that receive government funds that don’t practice religious activities on the program sites. Rather, they en
courage residents and service recipients to attend such services outside the program.

Once I was invited to give the opening invocation at the Washington State House of Representatives. I also hear
that in the U.S. Senate and the House of Representatives opening invocations are given. After all, this nation was
founded on the faith in God as inscribed on the silver coin, "In God We Trust." I think many church people, as well
as government people, misinterpret the original meaning of separation of the church and state. As long as the
control issue is worked out, there is no reason why the two cannot work together putting resources together,
because neither one can do the job alone and the two need each other. Especially our government needs church
support in dealing with the issues of poverty and homelessness.

**Collaboration of churches and local social service agencies**

I have seen hundreds of programs that are still going on in church buildings or outside church premises that wer
e founded by churches or individuals or groups of Christians. I haven’t seen any social service program funded
by the government that doesn’t receive contributions from Christians and other faith traditions and most of them
use church volunteers. I also noticed that local social service agencies always experience a lack of space. Many
of them are already using church space for shelters and programs. Social service programs cannot do without go
vernment, as well as church, funds and support. They are already in collaboration. They need each other. For the
church and local agencies to carry out some of the 77 ways, they also need each other. Churches may borrow te
chnical assistance from local agencies as they plan and implement some of the 77 ways, or do them together eith
er at the church or at the agency.

**Collaboration among churches, government and social service agencies**

All three parties have the common goal of ending poverty and homelessness. The three must work together, if not
doing it already, instead of creating division. The government has major funding. The social service agencies have technical skills and expertise. Churches own many rooms and spaces, some funds and human resources. The three must build a network and collaborate efforts to run programs together. I have seen many model programs developed by the three parties (Refer to Model Programs).

I am encouraging both models in which the churches can operate independent programs without government funding. I am also encouraging the collaborative model because I have seen both models are working. It is absolutely up to the church to decide which direction they want to go. I am speaking two things out of the same mouth. While I am encouraging all three to work together, I am also encouraging the following for the benefit of the service recipients or clients. **Freedom of the church:** Churches must be able to exercise their freedom of religious conscience when a time comes when the church cannot cooperate with the government’s and social service agency’s stipulations. For instance, a church could run into a situation where it is required to report illegal aliens or those who committed crimes to the government authority to arrest them. However, the church must be a refuge for those who are fleeing from all forms of danger (Num. 35:9-15) until the church and the person work out the best solution for the problem. At times a church might have to violate the human law in order to keep God's law to provide refuge for devastated human beings, God's people. The church needs the freedom to make such choices.

Churches can exercise the freedom to refuse government funds. I also have seen many large programs that do not receive government funds. There are enough private funds for churches to get hold of to do great projects for the homeless without government funds.

I am encouraging churches, government and social service agencies to respect and honor the needs for the spirituality of the homeless. As I mentioned earlier in some of 77 ways, churches must not impose religion on the homeless. However, churches need to answer their spiritual questions as to who they are, if God still loves them or abandons them, the purpose of their life, their relationship with God and others, and their needs to pray and come back to God. Serving their needs might include prayer, Bible reading, singing and simple worship. Churches need to maintain the freedom to practice such religious activities. If public funds restrict these activities, the church must give serious thought about the issue of receiving public funds.

I have heard that many programs for the homeless in the nation that are operated by churches are very successful. There is a rumor that the governments see this and are willing to fund the churches to operate programs. I say that churches cannot and should not take over the social service agencies, but I encourage churches to collaborate with them.

Churches must open rooms when they need them. Churches must help because we are the people of God who want to liberate all God’s people from the misery of poverty and homelessness. May God bless all three, the church, government and social service agencies, as the three work together to achieve God’s will to offer everyone a home on earth.

**APPENDIX**

*STEP 7: Promote Collaboration*
I. Program Models

Introduction

While I was on a speaking tour, visiting wonderful programs was quite a learning experience for me. Writing on these programs was an awesome, moving experience that inspired goosebumps on my body! I learned that most of these programs were either started at churches or by individual Christians and are still supported by many churches. I felt deeply grateful to those who seem to be the righteous people God is looking for to save this nation. I felt they are the ones upholding this nation in the midst of all forms of injustice, especially the injustice of leaving women and children in homelessness. I could hear my own voice praising God for those righteous people throughout the whole time I was writing.

During my speaking tour, I observed three models of the Christian Church:

A “country club” model that is very exclusive, self-serving, self-comforting, self-righteous, discriminating, focusing on spiritual salvation and the “other world,” which nearly worships its gorgeous church building. These churches wouldn’t allow poor and homeless people to come near them.

A “send a check model” is a semi-country-club model which repeats what the country club model does but sends charity checks.

A “Christ model,” which is entirely opposite to the country club model in that these churches are doing what Jesus would do. They are very inclusive, welcoming and genuinely loving. They do not worship their church buildings and do not fear having their church buildings get dirty. Their congregations have no greed to own things. They do not fear accepting homeless people.

I focused solely on introducing homeless projects that churches are involved with. Due to the limitations of space, I could not cover the other mission projects of each church.

Because I mainly spoke to Presbyterians on my tour, most of the churches I visited and have written about are Presbyterian churches or Presbyterian-supported projects. When I came across other denominational churches that sponsor homeless projects I included them here, although I had a limited number of those contacts.

The programs I visited were active in 1998 and 1999. The information in this Manual is subject to change as time goes on.

While many churches do simple charity work, many programs are very comprehensive and have grand scale missions: feeding programs, emergency shelters, transitional and permanent housing, job training, counseling, case management, and health care.
I have grouped the 127 Model Programs in the following two parts:

52 church Programs

1. Churches which open up ONE ROOM or many rooms.
2. Churches which open up a parsonage, house, or building.
3. Churches which open up a parking lot.
4. Churches without walls.
5. Churches which support homeless ministries outside the church.
6. Church programs in an ecumenical or interfaith model.
7. Churches of homeless people.
8. Churches offering mentorship.

75 Secular Programs

1. Emergency Shelter Programs.
2. Transitional Housing Programs.
3. Permanent Housing Programs.
4. Homeless Youth and Children’s Program
5. Day Centers
7. Advocacy Programs.
8. Homeless Newspaper
Churches Which Open One or Many Rooms

1. **Broad Street Presbyterian Church, (USA), Columbus, OH**
   
   760 E. Broad St. Columbus, OH 43205   (614) 221-6552  
   **Contacts:** Rev. David A. Van Dyke, Pastor  
   Rev. Ann R. Palmerton, Associate for Mission  
   Rev. Judith M. Hoffhine, Associate for Education  
   Ms. Margaret A. Watson: Director, COMPASS Program

   Broad Street Presbyterian Church is located near downtown Columbus, OH. It is a large, affluent church that owns a large, beautiful sanctuary and building. It is known to be a very mission-oriented church. A few of the many mission projects this church operates are as follows:

   **COMPASS:** Church Outreach Ministries Program Assistance and Social Service

   COMPASS was founded by the Broad Street Presbyterian Church in 1993. It is now supported by 24 churches of several denominations. The COMPASS Statement of Purpose supports providing services and counseling to people who need help in finding jobs, managing money, dealing with poverty, and planning for a brighter future.

   COMPASS offers a new direction and concentrates on the total needs of the clients—not just the crisis that originally brought them to COMPASS. Workers review the history of clients, where they are at the time of needing assistance and address the total issue of being poor or homeless. COMPASS helps people in need who are not eligible for assistance from other social service programs. COMPASS offers a fresh start.

   COMPASS serves 9,000 individuals per year. Its total annual budget is $100,000, contributed by different churches in the area. The Broad Street Presbyterian Church offers office space, office expenses and salary for two staff which amounts to $40,000 per year, above the $100,000 budget. All funds collected from the community (churches) are used to help clients. Churches in the area put their money in one pot and send people to COMPASS to be interviewed, assessed and screened and helped.

   COMPASS has payback (loan) programs which help clients with tough love, educating them about money-management skills and disciplining them to be responsible people. 25% of the clients helped pay back their loans. They sign a contract to pay back as much or as little as they can. They don’t get a second loan until they pay back the first one or work out some kind of payment plan. Otherwise, COMPASS refers them to other agencies.

   COMPASS also helps with household items when someone moves into an apartment. COMPASS helps with utility, rent, etc. by working with landlords and the utility company. COMPASS has a job bank and helps clients find jobs.

   The program sees more women with children, as well as single women. 85% of the clients are referred by Franklin County agencies and churches.

   The Food Pantry is also located on the premise of the Broad Street Presbyterian Church. The Food Pantry receives food from individuals, food banks, community food drives or USDA (US Dept. of Agriculture) commodities. Some give cash to buy food.
The Food Pantry also buys food from food banks at low cost. The Food Pantry serves the poor or homeless within two zip code areas. Women receiving TANF (welfare), Social Security or SSI (Supplement Security Income), or women with disabilities or low incomes come to the Food Pantry. Clients must be referred by the Social Service Agencies. It does not serve walk-ins. Note: COMPASS is a prevention program focusing on preventing recurring homelessness.

2. **Broad Street United Methodist Church, Columbus, OH**
   
   501 E. Broad St., Columbus, OH 43215  (614) 221-4571
   
   Contact:  Rev. David Meredith, Pastor x 100  e-mail: bsumc@juno.com

   The motto of the Broad Street United Methodist Church, which celebrates its 125th anniversary in 2000, is "The church in the heart of the city, with the city in our heart.” One way that it lives out its motto is by hosting homeless families 365 nights a year.

   This ministry grew out of a local need. When the Interfaith Hospitality Network (IHN) needed more spaces for homeless families, the parishioners at Broad Street opened their hearts and started the Inn@Broad in the church. The Inn uses 4 former Sunday School classrooms to house up to 10 families each night. Each room is divided into cubicles which create semi-private sleeping areas.

   Another room is used as a "living room," where families can watch television, play with toys and games, and use computers.

   Broad Street UMC has a gym that the families can use, as well as shower facilities.

   The church also provides some of the volunteers that help make the Inn a place of hospitality. Volunteers also come from the Presbyterian, Lutheran, Episcopal, Catholic, Anglican and United Methodist congregations.

3. **Broadway Presbyterian Church, PC(USA), New York, NY**
   
   601 West 114th St., New York, NY 10025  (212) 864-6100;  (212) 222-5609  Fax
   
   Contact:  Rev. Moira Aheasne, Program Director and Christopher L. Fay, Executive Director

   Broadway Presbyterian Church is an inner city church sitting on busy Broadway and 114th Street in New York.

   The church deals with a variety of lifestyles including poverty and homelessness. The church opened its entire basement and offers wonderful programs, including a feeding program, a shelter, and job training. The Women’s Ministries Program designated $6,000 to use for a project in New York City. Broadway Presbyterian Church was the recipient of this fund in 1999 and installed a shower and remodeled its restrooms for its women’s shelter.

   **Broadway Community, Inc. (BCI)** in New York assists poor, homeless and addicted persons to resume goal-directed, self-sufficient lives. Located in Morningside Heights, home of Columbia University, and sponsored by Broadway Presbyterian Church, BCI offers a variety of programs to help people achieve their long-range goals of sobriety, employment, education, housing and reintegration with family and community.
BCI grew out of a soup kitchen that has served more than 23,000 meals a year to the hungry since 1982. Guests who came for a hot meal needed more than food, and some of them helped found what is now an intensive program focusing on work-readiness, substance recovery, continuing education and community-building.

BCI has developed income-producing micro-enterprises such as Streetmart and Clockworks. It offers courses in relapse prevention, employment readiness, and computer literacy.

Many of the BCI activities and services are self-managed, including Step Zero, a drug abuse recovery group, and the daily operation of the soup kitchen. BCI members acquire basic work skills and, if qualified, earn weekly stipends while volunteering for various work activities, including:

A Soup Kitchen that provides 23,000 nutritious meals a year to unemployed, poor and homeless persons, while teaching members basic food service skills.

A Clock-Making Enterprise, Clockworks in which members build handsome wooden clocks that are sold through local institutions, churches, craft shows, and street fairs.

A renovation crew that contracts with local institutions and individuals to perform painting, plastering, maintenance and carpentry work, as an outgrowth of their training in work-readiness courses at BCI.

Mothers Together, Inc: In January, 1999, BCI coordinated efforts with Mothers Together, a work-readiness and training program developed by Ms. Saklus of the Union Theological Seminary. Mothers Together offers training and support to mothers who have little or no income through skill training (sewing, manufacturing, and marketing of one of a kind designs created by mothers) and further training in computer skills and resume preparation. Mothers graduate from the program after five months of training and then move onto either Mothers Together Designs (a for-profit company that successfully markets their products), or they find employment with the computer skills they acquired through their participation in the program.

Shelter: The shelter opened in January 2000. It houses 10 women (and 2 volunteers) three nights a week; the program hopes to expand the shelter to 7 nights a week by the end of the year 2000. This program received $6,500 from the Women’s Ministries Program Area to install a shower and fix up its restrooms. This was most appreciated by the women who sleep at the shelter.

Through supervised work activities, members of BCI learn many of the skills and habits necessary for achieving permanent employment.

BCI collaborates with numerous local agencies, organizations and academic institutions with the goal of building a community-wide network and model for empowering poor and disadvantaged people to take control over their own lives.
4. **Central United Methodist Church, Spokane, WA**  
518 West 3rd Ave., Spokane, WA 99201  (509) 838-1431;  (509) 456-5617  Fax  
Contact:  Pastors:  Rev. Richard A., Lang and Rev. Mark Randall  
Parish Nurse:  Kathryn “Katie” Krauss, RN, MSW.  e-mail: central.umc@juno.com

The Central United Methodist Church was a dying inner-city church that turned into a vital and growing church by serving the whole community/neighborhood. This is a wonderful model for churches: by opening up the whole church for the whole community, they grow with the community as a community church.

The Central United Methodist Church was chosen as a “Shalom Project” of its denomination. “The Shalom Zone,” begun in 1996, is a collaborative outreach effort of Central United Methodist Church to the downtown Spokane hard-living community. The Shalom Zone seeks to provide a unique sense of community and family to draw out the personal assets and help meet the needs of hard-living persons in the downtown area. Its purpose is to partner with other non-profits, businesses, corporations, churches, and concerned individuals to make a difference to the “heart” of the downtown area, which serves as the hub of the Inland Northwest.

This church offers a “Shalom Ministry” in inner-city Spokane, WA. One of its goals is ending homelessness.

**Shalom Ministries** is engaged in several downtown outreaches:

- **Dining with Dignity** serves hundreds of nutritious meals weekly to downtown children, women and men in a dignified and caring manner. 77 volunteers serve per month. Free GED, Adult Education and Children’s classes are provided by qualified volunteers.

- **Café Christo** offers a noontime invitation to Lewis and Clark High School students to meet in a safe place for games and snacks.

- **Club Christo** is a youth outreach to Greater Spokane’s under-21 population, offering Saturday night concerts and other events, helping to fill the need for a downtown youth club (using Christian bands, rock bands, as a way of reaching out to children).

- **Big Mamu Burrito Company** is a non-profit restaurant.

- **Living Peace Kids Club** is a multi-cultural, ecumenical ministry in partnership with Jesus is the Answer Apostolic Church for children ages 9-12 (chronically addicted kids).

- **Sanctuary Sharing**: One other congregation meets at the church.

- **Operation Lift**: The purpose of Operation Lift is to build a coalition of low-income residents, homeless people and interested others in an effort to build a safe, sane, sober neighborhood in downtown Spokane.

The Shalom Ministries’ mission is to identify the real and felt needs and assets of the downtown low-income community, to analyze the root causes of the above needs, to reflect on the more substantive forces lying behind those areas of need, to develop strategies that build up the
community’s assets as a tool of empowerment, and to implement actions that will transform the above needs into assets.

The Shalom Ministries also envisions the following future projects:

**Chaplaincy**: Promoting holistic mental, emotional, and spiritual health through a balanced and integrative pastoral counseling approach.

**Community Café** trains downtown community members for service to their community, from welfare to work.

**Working Wonders** is a supervised, low-income, group-supportive job training and placement program.

**Downtown Apartment Renovation** is providing for safe, clean and sober living for those involved in their programs.

**Computer Lab** is training for basic computer skills, adult education and GED, spreadsheet, word processing, job skills, and resume writing for the downtown community.

**Howard Street Underground** is a coffeehouse open to the downtown community during weekdays.

**Parish Nursing**: Shalom Ministries hired a parish nurse and offers health counseling and outreach to meet the needs of the people in the church neighborhood. The Parish Nursing Program is a holistic health program that includes physical, emotional, intellectual, social and spiritual dimensions of life. When working in harmony, these elements lead to a sense of well-being and satisfaction. This minister of health reflects God’s love through professional and personal caring and confidentiality. She knows the community resources and refers people to the appropriate agency, physician or counselor. She helps members and neighborhood friends to utilize and understand the health care systems and services. She helps people implement lifestyle changes. She, as a member of the pastoral team, leads Bible studies, assists with healing worship and prayer services. She provides or arranges for health-promoting educational programs. She provides personal health counseling to individuals. She encourages the formation of support and discussion groups in areas related to physical, emotional and spiritual health. She also serves as an advocate when people have difficulty making connections with care providers. She makes hospital, nursing home and home visits. People who came to the meal program joined the church, and are volunteering, or running the programs.

In 1996, this church had an attendance of just four children at Sunday School; by 1998, attendance grew to 45 children.

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5. **Christ Church, Savannah, GA**
The history of the first church in Georgia is written as follows: “Christ Church was founded in 1733 when General James Edward Oglethorpe established the colony of Georgia. The one hundred and twenty-five colonists had sailed from Gravesend, England, on November 17, 1732, on the good ship ‘Ann’ and landed in Savannah on February 12, 1733. Among the colonists was the Rev. Henry Herbert, who came ‘without any allowance,’ to care for the religious needs of the people. The Rev. Samuel Quincy of Massachusetts replaced Dr. Herbert in December, 1733. The first church services were held in General Oglethorpe’s tent or in the open air. When the city was laid out, the present site on Johnson Square was designated for the church. Oglethorpe had been instructed by the Governors to ‘lay out a site for the church,’ with the ‘parsonage lot’ immediately in the rear, and a ‘burying ground’ which was located at York and Bull Streets. In 1758, the cemetery now known as Colonial Park was vested in Christ Church and remained in use until 1853. It was transferred to the city in 1895.

Rev. John Wesley assumed charge of this congregation in 1736. While here, he began America’s first Sunday School, and he published for use in this church the first English Hymnal in America. His brother Charles was at St. Simon’s Island, where he founded Christ Church, Frederica. The Wesley brothers returned to England in 1737, where fame awaited these two priests of the Church of England.”

Christ Church is an Episcopal Church in the Diocese of Georgia. It is a church that ever seeks to be a house of prayer for all people—to the Methodists who come to the spot where Wesley preached and labored; to the Girl Scouts, who come to the church where their founder, Juliette Gordon Low, was baptized, confirmed, married, and where her funeral was held January 18, 1927; and to all who would find God in this place. Welcome to Georgia’s first church.

Christ Church, which now serves 1,000 members, opened ONE ROOM (the entire parish hall) and is housing Emmaus House there.

**Emmaus House**  at 18 Abercom St., Savannah, GA. 31401  (912) 233-5442
Executive Director: Wesley Crenshaw

This is a hot meal program serving 170-200 homeless men and women on a daily basis (Monday-Friday) in two shifts, one at 11:15 a.m. and the other at noon. This project is housed in a parish hall of Christ Church in Savannah. On the day I visited, a retired schoolteacher, a retired nurse and a Presbyterian woman were serving the meal as volunteers. Praise God for them! Those who came to eat can use restrooms, showers, and laundry facilities. While people were eating, a talented parishioner was playing the piano. Among those who eat at the Emmaus House, 60% are African-American and 40% are White. 30% are substance abusers and 10% have health problems.

This program is an ecumenical effort which includes Presbyterians. After six months of prayer, during the spring of 1982, five Savannah churches decided to work together to feed the hungry in a central location with each church contributing $1,000 plus a team of 12-15 volunteers. These churches were Christ Church (Episcopal) and site of the soup kitchen, the Lutheran Church of the Ascension, First Baptist Church, First Presbyterian Church, and the Roman Catholic Cathedral of St. John the Baptist. Emmaus House began serving meals in September 1982. All five churches still participate in the project.
The Director of the Emmaus House shared that the city of Savannah wants to preserve the historic district, renovate houses, and wants to dump the homeless into other areas instead of solving the problems of homelessness. This is a national trend--city governments wanting to sweep the homeless away.

5. The Church Of The Pilgrims, PC(USA), Washington, D.C.
2201 “P” St. NW, Washington DC 20037 (202) 387-6612; (202)-387-6614 Fax
Contact: Ashley Goff, Outreach Coordinator

I got to know the Pilgrims Presbyterian Church when it housed 12 homeless choir members of Seattle’s Church of Mary Magdalene who traveled with me to Washington, DC in 1997 to sing at a national event called “Silent Witness.”

The Pilgrimage was established in 1973 as an outreach ministry of the Church of the Pilgrims, Presbyterian Church (U.S.A.), and offers low-cost hostel facilities and educational programs for groups visiting Washington, DC. The programs provide an introduction to inner-city poverty, to the workings of the national government, to the faith of various world religions, and to the different ministries and agencies responding to local, national and international issues.

The Pilgrimage welcomes groups of up to 40 people: religious organizations, youth groups, confirmation classes, seminary classes, mission councils, college or school groups, advocacy groups, peace and justice organizations, lobbying groups, scout troops, foreign study groups, and many more.

Haven for the Homeless: The Church of the Pilgrim welcomes homeless families from the Washington, DC Department of Human Services through the Capital Interfaith Hospitality Network. Two families have been housed each of the last two years for a one week period. The Pilgrimage has provided space and support. Volunteers provide meals and spend the night.

The Church of the Pilgrims has participated for several years in a rotating shelter sponsored by the Georgetown Ministry Center. Pilgrims provides one room in the building for the shelter one or two weeks in the winter. Supper and breakfast are provided by volunteers. Volunteers also spend the night.

Since 1980, the Church has served a meal every Sunday at 1:00 p.m. Soup and/or another main dish, bag lunches and beverages are served to 40-70 people. A room in the office building in the church and/or the yard right next to the church building are used to provide a meal and hospitality. The Church of the Pilgrims provides volunteers. Pilgrimage groups and volunteers from nearby churches also provide cooks and servers.

The Church of the Pilgrims is in an arrangement with a downtown cluster of congregations. The cluster of churches provides a social worker for case management and referral services. The social worker assists homeless people with establishing benefits, food stamps, Medicaid, housing and shelter, and mental health services.

7. Clifton Presbyterian Church, PC(USA), Atlanta, GA
Clifton Presbyterian Church wasn’t even a church at first, but a private dwelling on a residential street east of downtown Atlanta. The Clifton Presbyterian Church purchased the building in 1955 and began worship services with only 28 parishioners. When I visited in May 1999, it was still a small congregation of 50 members. But this church expresses love that far exceeds its humble appearance.

The following factors make this small church a good model. It is a tiny congregation of 50 members and has limited funds. It opens up the whole sanctuary, not just one room, to serve homeless men through a night shelter. The shelter is open for 365 days; it is not a rotating shelter. The whole congregation is actively involved with this ministry; they do not just let somebody else run the shelter. It is the ministry of the whole congregation. It serves the most at-risk-homeless men: the aged, physically and emotionally sick and disabled. On Sundays, mats are replaced by folding chairs and the room is transformed into a sanctuary for worship service.

They worship God with rolled up mats present in a corner of the sanctuary as a reminder and symbol of the presence of their homeless brothers and the spirit of Jesus Christ. Some homeless men participate in their worship service. Every day of the week, 365 days a year, Clifton’s night shelter provides two meals a day to 30 homeless men, showers and counseling services.

Many Presbyterian churches along with a few other churches are involved with funding the shelter, providing volunteers, food, and other items. Just 30% is public funding. The church has also been committed to women’s issues and welcomes the gay and lesbian members of its community. Recently the Clifton church purchased a house to develop a transitional program for men. The Clifton Presbyterian Church was active in the sanctuary movement for Central American refugees in 1984.

8. Fifth Ave. Presbyterian Church, PC(USA), New York, NY
7 West 55th St., New York, NY 10019-4995 (212) 247-0490; (212) 586-1387 Fax
Rev. Dr. Thomas K. Tewell, Senior Pastor
Contact: Rev. Margaret L. Shafer, Associate for Outreach e-mail: mshafer@fapc.org

The Fifth Avenue Presbyterian Church was organized in 1808. At present it is located in midtown Manhattan, NY. Besides the Sanctuary, the church owns a 10-story building occupying half a block. It serves over 3,000 members with 5 ministers, a social worker and an outreach worker.

The Fifth Avenue Presbyterian Church opened ONE ROOM for an emergency shelter for men. Those who sleep at the shelter at the Fifth Avenue Presbyterian Church come through Peter's Place, an agency working with the City’s Department of Homeless Services, which offers them a variety of services during the day and screens the guests and sends them to the church's shelter to sleep. Those who refuse to come through the system are not allowed to come into the men's shelter; they camp on the church steps in cardboard boxes.

The Fifth Avenue Presbyterian Church has been pressured by neighboring apartments, hotels and the City and police to sweep these homeless people away and press charges against them for
sleeping on the church’s doorstep. The church has refused to do so and continues to allow them to sleep there.

An outreach team headed by Rev. Margaret Shafer has been reaching out to them, building relationships in order to include them in the spiritual life of the church. In recent months the outreach team has employed Joe Vedella, a formerly homeless man with a strong sense of mission and of God’s love, to work from 5:30-7:30 each morning to wake up the people sleeping on the street and help them clean up the area. He talks with them, offers them tea and coffee, and on very cold mornings brings them into the lobby to warm up. He especially welcomes newcomers. He is building the vitally important bridge of “trust.”

Two years ago the Fifth Avenue Presbyterian Church decided to take the issue of homelessness seriously. I am including here the detailed report from its Ad Hoc Committee in order for it to be helpful to those who share a similar experience with homeless people. Lots of work went into their report. The way the Fifth Avenue Presbyterian Church is dealing with the issue will give useful food for thought for other churches and non-church people. (Appendix: Report by the Fifth Avenue Presbyterian Church, New York.)

9. First Presbyterian Church, PC(USA), Greensboro, NC 617 North Elm St., Greensboro, NC. 27401-2095  (336)-373-0445; (336)-275-9398 Faxe-mail: fstpresgbo@aol.com Contact: Rev. Dr. James Eade Anderson, Interim Senior Pastor.Rev. Dr. Fred Horner, Associate Pastor e-mail: fhorner@greensboro.com or asscpastor@aol.com Mr. Elmo "Mo" Sellars, Interim Director of Community Outreach (336)-288-2077Susan Ross, Community Outreach Committee (336)-854-1297Ms. Janice Sullivan (336)-282-4032 - Peacemaking CommitteeThe First Presbyterian Church in Greensboro, North Carolina is one of the 10 largest Presbyterian churches of the PC (USA) in the nation with a membership of 3,530. The large, red brick building occupies the whole square block. A new structure is a Life Center, designed to accommodate congregational and community-related activities. Since it was organized the four separate buildings that have housed the congregation have been located in or near downtown Greensboro.

HISTORY OF THE CHURCH: In 1824, Greensboro was a 16-year old village. There was said to be only one professing Christian in the little courthouse town of some two dozen families, and he was a Baptist. But after William Denny Paisley, a Presbyterian, arrived as a teacher at the local academies, there were two. “Father” Paisley, as he is affectionately known, called some people together on October 3, 1824, to organize First Presbyterian Church. It was the first in town, but it was an inheritor of the Presbyterian tradition begun in Guilford County a half-century earlier by Buffalo and Alamance Churches. The new church began with twelve members. Eight were white (two men and six women) and four were black (one man and three women), the latter slaves. Eight years later a church was built, largely because the women organized the Greensboro Female Benevolent Society, raising funds for a building. In 1865 the church became a Confederate Army hospital. Dr. Charles F. Myers inspired the congregation to envision what a vibrant witness it could be to the community through the building of a new church. In 1929, members saw a sanctuary ceiling rise to a height of eighty-five feet, patterned after the cathedral in Albi, France.

FIRST PRESBYTERIAN CHURCH OFFERS ITS FACILITIES TO THE COMMUNITY HOMELESS: On May 9, 1999, the Session endorsed becoming a host church for the Greensboro Interfaith Hospitality Network (GIHN). The Community Outreach Committee had this ministry under consideration for a while, but it became a priority after Rev. Jean Kim preached to the
congregation about homeless people and the responsibility of this Christian community to do something about it.

In 1998, 244 families applied to stay at Pathways (a Greensboro Urban Ministry shelter for homeless families), but only 73 could be housed due to space constraints. The average homeless person is nine years old. With these facts in mind, the Community Outreach Committee held three meetings to gauge interest in the project following Rev. Kim's visit. The March 17, 1999 Greensboro News and Record reported "Greensboro's communities of faith have proven time and again that they have the means and the compassion to reach out to people in need. We urge them to join this collaborative effort to give homeless families the shelter and sustenance they need to get back on their feet." The Community Outreach Committee concluded its report by asking for the support of every member of the Session and believing the First Presbyterian Church must be a part of the Greensboro Interfaith Hospitality Network.

**CHURCH UNDERGOES “CONVERSION” EXPERIENCE:** As a result of the hard work of the Community Outreach Committee and the Session, over forty people initially expressed interest in volunteering. With spouses and children they pitched in to convert class rooms into comfortable sleeping quarters, set up a “social center” for watching television and playing games, and for preparing meals for families.

The church’s first shelter opened the week of Thanksgiving 1999 to offer a “temporary home” for homeless families in partnership with the Interfaith Hospitality Network, on a rotating basis, one week per quarter. The church’s shelter can accommodate up to 14 guests per night, who may be members of five different families. GIHN provides portable beds for shelter sites. Guests are picked up at the Day Center of the Interfaith Hospitality Network. They go to a host church to spend the night, where dinner is provided and they can make bag lunches to take with them the next morning. After having breakfast at the host church, they are picked up again by the GIHN van and taken back to the Day Center. The Day Center offers showers, mail boxes, a home base for the school-age children, and a social worker to work with adults toward finding employment-related training, employment and housing. Each host church provides approximately 70 volunteers per week to care for them. GIHN needs another space for the Day Center. The Community Outreach Committee is studying the feasibility of providing a Day Center and family shelter in a church-owned house across the street from the church.

The congregation supports Habitat for Humanity, building five homes in cooperation with other churches, and one home with its own volunteers.

The Women's Substance Recovery Group provides facilities for young children while their mothers are in a therapy group in an adjacent room. The Greensboro Urban Ministry, an ecumenical ministry supported by over 105 congregations, provides shelter, meals, health care, counseling, and spiritual resources to the homeless.

The congregation at one time offered its facilities to Korean Presbyterians until they were able to organize the Korean First Presbyterian Church.

10. **First Presbyterian Church, PC(USA), Mt. Vernon, NY**
22 Forster Ave., Mt. Vernon, NY 10552  (914) 664-0623;  (914) 663-9156
Contact:  Rev. Rose Niles McCrary  e-mail: roseenm@msn.com
First Presbyterian Church in Mt. Vernon, NY, is a culturally diverse congregation in the heart of predominantly African-American Mt. Vernon. This church has 113 years of history. It began as a White congregation, but White membership gradually declined as members migrated to farther suburbs. The congregation now is growing back up as an African Diaspora congregation. This congregation is served by a pastor who comes from both African and European Diaspora heritages.

After long debate on how to respond to growing poverty and homelessness in the city of Mt. Vernon, First Presbyterian Church decided to open ONE ROOM to house a shelter on its premises for homeless women. The shelter is named “Naomi House.”

Naomi House Shelter was started in 1985 by congregations (including the First Presbyterian) concerned with the City of Mount Vernon (CCWC), the parent agency for Naomi House. CCWC is an interfaith community-based organization whose purpose is to improve the quality of life for individuals and the community. The purpose of Naomi House is to provide emergency shelter, meals, clothing, counseling, case management and support services for homeless women who were victims of domestic violence, substance abuse and/or mental health issues.

The shelter is a 19-bed facility located on the entire third floor of the First Presbyterian Church of Mt. Vernon at 199 N. Columbus Avenue. The residents range in age from 18 to 65 with an average age of about 35-40. They are usually referred to Naomi House by the Westchester County Department of Social Services.

Naomi House’s services include case service planning, casework counseling, housing counseling and planning and life-skills counseling. The shelter is operated by 15 staff and funding mainly comes from Westchester County.

Several caring members of the First Presbyterian Church hope that the church can move one step beyond letting Naomi House use their space, and want to be more actively involved with shelter residents, using some of the 77 ways in this Jubilee Manual.

11. First Presbyterian Church, PC(USA), North Platte, NE
319 West 4th St., North Platte, Nebraska, 69101  (308) 532-1083;  (308) 532-2968 Fax
Contact: Rev. James Hawley, Co-Pastor

This church sits in downtown North Platte, Nebraska. It has 400+ members, but Sunday attendance is about 150.

This church has a very strong Presbyterian Women (PW) membership and opened three rooms to do something for poor or homeless people. One of its rooms is a food pantry, another is for sewing, and yet another is for rummage collection and a rummage store.

This church distributes food to poor and homeless people. Women sew quilts and other items, and distribute to those who need them. Congregation members gather rummage items, sell them and use the funds to help the poor.

A couple of the Presbyterian Women members are very motivated to move further and expand the rooms to welcome homeless people or to get more actively involved with community agencies that are serving homeless people.
This church bought a huge lot to rebuild and relocate the church in a very wealthy neighborhood. A couple of the PW members began to conceive a vision to use the old church building for homeless people, using the 77 Ways of the Jubilee Manual.

If they do so, this model can encourage churches to add another room when they build a new church or use the old building for homeless people or ministries. The Jubilee Manual can be used as a resource.

12. Fort Street Presbyterian Church, PC(USA), Detroit, MI
631 West Fort St., Detroit, MI 48226  (313) 961-4533;  (313) 961-3617 Fax
Contact:  Rev. Sherri Noah (Open Door Ministry) x 34
e-mail: snoah631@ameritech.net

Fort Street Presbyterian Church has been serving downtown Detroit since 1849. Its impressive gothic architecture and furniture have placed it on the list as one of seven Detroit’s historic churches. During the 1960s, the church and community were faced with the problem of “white flight” to the suburbs. Fort Street Presbyterian Church remained faithful to the call of serving God’s people where it was planted. In 1967 it started an outreach ministry to the elderly, which soon expanded to include homeless and needy people of Detroit. In 1979 the program was officially named “Fort Street Open Door,” reflecting a ministry whose doors are open to all who come.

The church opened its entire basement gym, two Sunday School classrooms and a big hallway to offer services: meals, haircuts by three hired barbers, a medical service, and hygiene facilities (four showers and a restroom).

In 1999, the Open Door served more than 21,700 hot, nutritious meals on Thursday mornings. It also distributed more than 5,000 sets of clothing and hygiene kits, gave more than 1,000 haircuts, provided medical services and HIV testing to hundreds of people, mailed over 1,000 cards for its guests, provided more than 1,500 peanut butter and jelly sandwiches, gave out hundreds of sets of eyeglasses, distributed 1,000 bus tickets, provided more than 1,000 showers, and referred and counseled hundreds of people. The medical services are provided in the Sunday School classrooms in the church by outside agencies such as the Detroit Health Care for the Homeless and the Visiting Nurses Association.

Since the church hired a full time director in 1998, Open Door has expanded its services to include:

- **The Career Closet**, which provides professional used clothing to people who are returning to the work force.

- **The Chapel Ministry**, where volunteers are available to worship and pray with guests.

- **Job Opportunity Listings**, to help guests seek employment.

This is a growth model for some declining inner city churches. By meeting the needs of the community and becoming an inclusive church, these declining churches can grow.
Hanover Presbyterian Church is a rural church in the college town of Hanover, Indiana. Hanover Presbyterian Church opened two rooms in the church to operate Hanover Community Thrift Shop.

Women from the Presbyterian, AME, Baptist and United Methodist Churches in Hanover have facilitated the Hanover Community Thrift Shop since the 1960s. The Thrift Shop receives donations of used clothing and household items, which are sorted and reasonably priced. Any items not used or out of season are recycled through the town recycling program or purchased by a woman who makes rags for sale to industries.

Profits from the Thrift Shop are returned to the community through an emergency fund, which provides assistance to area families experiencing a one-time hardship or setback (difficulty in paying their rent, utility or medical bills, prescriptions, food, etc.) On several occasions, a scholarship has been provided to a local child to attend the Hanover Cooperative Preschool, housed in the Hanover Presbyterian Church.

For the past few years, the Thrift Shop, located in two basement rooms of the Hanover Presbyterian Church, has been a joint venture of women in the Presbyterian and United Methodist Churches, alternating years of responsibility. These responsibilities include sorting the donations every week, securing volunteer workers for Saturday morning when the shop is open from 9:00 a.m. to noon, and keeping track of finances. The treasurer makes deposits and dispenses funds, after validating the need. Ministers at two churches will often refer financial requests to the Thrift Shop.

This is a good model of helping a community without raising cash donations, since many people find it rather easy to give used clothing and household items. Consumerism encourages most us to buy new items frequently, and we end up accumulating too many things. The Thrift Store model is a good way of reducing our accumulations and doing something good for the whole community. ONE ROOM in the church can serve a great purpose!

Hospitality House is a joint venture of nine churches to provide homeless women with basic needs like night shelter, breakfast and dinner, access to showers and hygiene supplies, transportation to and from Hospitality House, case management. Referrals to other services help women stabilize their lives with as employment, counseling, education, drug and alcohol treatment, permanent housing, and health care (through linkage with Healthcare for the Homeless). Lake Burien Presbyterian Church plans to open ONE ROOM (the daylight basement) in May 2000 to house this project. Currently there are no other shelters in South King County.

Hospitality House will target homeless women from South King County, including women coming out of the Regional Justice Center in Kent. The women will arrive in the evening by bus or van, having been pre-screened by Catholic Community Services (CCS).
The shelter will operate under the auspices of the Presbyterian Housing Association under the Presbytery of Seattle. Hospitality House will contract with Catholic Community Services (CCS), located in Kent, to staff and oversee the operation of the shelter. CCS is an experienced service provider and has a good track record in South County, which will help Hospitality House access funding.

Last year CCS interviewed more than 300 women at the Regional Justice Center (RJC), where they discovered that about 75% of these women had no permanent address. This means that upon release from RJC, typically at 4:30 in the morning, these women have few housing options.

In addition to the professional CCS staff, volunteers from the nine churches are an integral part of Hospitality House. Volunteers will receive training through CCS. Volunteers will work alongside the professional CCS staff from 6:00 PM until 9:00 PM offering meals, hospitality, and listening hearts to the women. Two volunteers will spend the night on site in addition to the CCS site manager.

Hospitality House will not be a walk-in shelter. Only women who have been pre-screened in person by CCS in Kent will be admitted to the shelter. The women will agree to abide by a set of rules that will be strictly enforced. These rules include a prohibition of alcohol, other controlled substances, weapons, and profanity. The rules will be strictly enforced by the CCS professional staff and volunteers. Pre-screened and approved women will be brought to the shelter by van at 6:00 p.m. They will remain inside the shelter until they leave the area by van at 8:00 a.m. the next morning. The shelter will operate seven nights a week. The shelter space will include a sleeping area with access to a kitchen, dining room, CCS office space, and adjacent bathrooms with showers.

To help those who want to open a shelter at a church in an ecumenical or interfaith effort, but do not know where to start, I am including a manual written by Rev. Charles Koethe, Pastor of Burien Presbyterian Church, PC (USA). He is experienced in developing shelters. (Refer to Appendix: How To Open A Shelter)

Note: Releasing prisoners to the streets without housing and jobs only encourages them to return to their previous crimes and back to prison over and over again. If every church opened ONE ROOM for them, few women would return to prison!

15. Northminster Presbyterian Church, PC(U.S.A.), Seattle, WA
7706 25th Ave. NW, Seattle, WA. 98117  (206) 783-3402;  (206) 782-7867 Fax
Contact: Rev. Dennis Hughes, Pastor

Northminster Presbyterian Church is a 300-member church in an urban area of Seattle. This church is a member of the Ballard Ecumenical Homeless Ministry.

Rev. Dennis Hughes, the pastor of the church said that the Northminster Presbyterian Church, 110 years old this year (2000), has been very successful at “being church” within its own walls but needed to reach out in ministry and to find ecumenical partnerships. The ministry to homeless people provided an answer to this need and an opportunity to serve others.

Leaving people with mental health issues on the streets is society’s unforgivable neglect. For mentally ill homeless people, finding a place to sleep at night is a serious issue. Having a temporary place to sit, rest, and socialize with others until the time to go to shelter is another desperate need.
They are too vulnerable to wander the streets and are often assaulted and robbed. While many churches avoid dealing with mentally ill homeless people, the Northminster Presbyterian congregation is courageous in opening its heart and ONE ROOM to help mentally ill homeless people meet their needs and to protect them from harm.

In June 1998, a group of concerned members from several Ballard-area churches opened a shelter for mentally ill homeless adults from the North End neighborhood, the first volunteer-run shelter to serve these people in the entire city of Seattle.

The HOST (Homeless Outreach Stabilization and Transition) Program is an outreach, engagement and case management program serving homeless mentally ill people in King County. All guests are screened by HOST. This is a ministry of hospitality.

Northminster Presbyterian Church currently opens three nights a week, serving a maximum of five persons. The church provides a warm and “living room” atmosphere, a good meal, and companionship in the church from 5-9 p.m. At nine o’clock, volunteers take the guests to another church to spend the night. Two volunteers, a man and woman, spend the night sleeping on comfortable mats in the room with guests.

This is not a drop-in-shelter, but one carefully designed to maximize the effect of the work to help people find the services, medication, programs, and housing they need.

By the end of the first of year of service (6 months in 1998), 44 men and women were served. Fourteen of them have found permanent housing of their own, and 32 are fully engaged with long-term mental health services.

Some homeless guests said of this program: “It is like being in someone’s home!”

The Middle High Youth Group prepares a meal and eats with the guests on a monthly basis. They aren’t just hearing about ministry, they are doing it!

16. Old First Presbyterian Church, PC(USA), San Francisco, CA
1751 Sacramento St., San Francisco, CA 94109
Contact: Rev. Tim Hart-Andersen, Pastor (415) 776-5552; (415) 776-2809 Fax
Contact: Susan E. Young (415) 776-5552 x 415

This church was founded in May 1849, in the first months of the Gold Rush. Old First is California’s oldest Protestant congregation. In its early years, the church established California’s first orphanage and the YMCA. Later Old First leaders were instrumental in forming the San Francisco Theological Seminary and the University of California at Berkeley.

An early ministry with Chinese laborers led to the founding of a Chinese congregation, which survives today as the Presbyterian Church in Chinatown--one of several churches Old First helped found to serve the needs of the growing city.

The present church, the congregation’s sixth building, was built in 1911 after the previous church was dynamited to help stop the fires that followed the 1906 earthquake.
Old First has always been engaged in social issues. In 1861 its pastor persuaded the national Presbyterian Church to stand with President Lincoln against slavery. During World War II, its ministers and elders protested the internment of American citizens of Japanese descent. In the 1980s, the church helped create the Larkin Street Youth Center to serve runaway teens. Currently the congregation is working with others to establish services for our homeless neighbors.

This church is growing in the heart of the city. It hosts a tutorial program for local children (including many immigrants), works with the Larkin Street Youth Center for teen runaways, provides a ministry for seniors, gives support for people living with AIDS, and sponsors programs addressing homelessness in the neighborhood.

Now the church has opened ONE ROOM to offer a **Day Welcome Center**, a hospitality center for homeless men and women. The Day Welcome Center serves as a place of sanctuary and support for people living on the streets and, in particular, homeless men and women in the Polk Gulch neighborhood.

The Day Welcome Center is a place where Christian hospitality is practiced. Churches, neighborhood volunteers and one part-time staff person work to provide simple hospitality to those on the streets. Their efforts have made a tremendous difference in the lives of those living on the streets around the church.

The following beautiful episode must be shared with all other Presbyterians in the nation. In late August of 1991, Tom Kearney (the Office Administrator at Old First Presbyterian Church in San Francisco) answered a buzz at the door. A gentleman wanted to talk to someone. Tom asked the pastor to come down to meet this man.

Rev. Tim Hart-Andersen remembers that this stranger stuck out his hand saying, “Hi, I am Larry Boyce. I have AIDS. I would like to paint the church in exchange for housing.” Old First was the twelfth church Larry had approached to look for work and a place to stay. Eleven others said “NO” to him. Old First offered him a place to stay.

It turned out that Larry Boyce was a very famous conceptual artist who did work on churches, major hotels, homes of movie stars and the Washington office of then-Vice-President Bush.

He left his gorgeous artwork on the ceiling of the church. He became a member of Old First before he died on June 6, 1992. He lived 9 months after he came to the church and trained church members as volunteer artists to complete the work after his death.

“What will we do when another Larry knocks on our church door?” is a challenging question for all of us.

Old First Presbyterian Church is a good model of an inclusive community of faith united by trust in God and faith in Jesus Christ; it opens the whole church for the whole community.
17. **Rockville Presbyterian Church, PC(USA), Rockville, MD**  
215 W. Montgomery Ave., Rockville, MD 20850  (301) 762-3363  
Contact: The Rev. Jim Adams, Pastor or Marnie Lehr, Director

Rockville Presbyterian Church traces its history back to a circuit rider who preached here as early as 1749. The church was organized by the Presbytery in 1820 and has 300 members.

In December 1982, Rockville Presbyterian Church opened ONE ROOM, its fellowship hall, to house **Rainbow Shelter** for the winter months. The church has continued to run the shelter since then. It now opens November 1st and continues until March 31st every year.

**The Rainbow Shelter** was created to provide a warm, safe, dry, and caring place for homeless or abused women. It now provides dinner and breakfast on-site and gives Rainbow residents a lunch to carry with them during the day. It has laundry and shower facilities as well. The women sleep on cots and are given a limited amount of storage space and a small lockable locker.

Its capacity officially is 25 women, but it has housed as many as 33. The Rainbow policy is never to turn any woman away for lack of space. Even if the facility is full, staff take in all women who come to the door, but tell each that she must find other shelter after that.

Two staff people stay during the night; one of the two is always a woman. Meals are prepared by volunteers who come in for about three hours. Other people volunteer to wash blankets, prepare casseroles, purchase supplies, take care of small maintenance issues, keep the books, etc. The shelter has a director who is paid a small stipend. Staff who stay overnight are also paid a small amount.

Rainbow is funded by voluntary gifts and contributions from the county and two cities. Originally the church shelter had no government funding.

The story of opening The Rainbow Shelter is told in the *Presbyterian Survey* (January/February 1985). In 1993, a book was published about Rainbow Place. It was written by sociologist Elliot Liebow (*Talley’s Corner*) and reviewed in *Newsweek, The New York Times Book Review*, and other publications. It is now available in paperback and is frequently used in college sociology courses around the country. The shelter has also won numerous local civic awards.

The program is ecumenical in the sense that many other congregations provide volunteers. Many of the staff come from other churches (or no church at all). The Board of Directors had a vacancy last year, and for the first time added a new Board member who was not a member of the Rockville congregation.

After Rainbow began, nearby Methodists began opening ONE ROOM in their building in the afternoon, where the women could stay until Rainbow opened.

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**Churches Which Open A Parsonage/House**
18. **First Presbyterian Church, PC(USA), Birmingham, AL**  
2100 Fourth Ave. N., Birmingham, AL 35203 (205) 322-5469 (Phone and Fax)  
Contact: Rev. Eugenia A. Gamble x 105 e-mail: eugeniagamble@prodigy.net  
Rev. Susan Clayton (205) 591-6123 x 101  

Historic First Presbyterian is the oldest church in the city of Birmingham. The artwork and stained glass in its sanctuary are beautiful.

In 1983, the church opened the entire church basement to house homeless women. The shelter has been housing upwards of 40 women in the 15 bed space for nearly a year. The night shelter operates 365 days a year and is staffed by volunteers from First Presbyterian, the Presbytery of Sheppards and Lapsley, and other local churches and synagogues.

In keeping with national trends, homelessness in Birmingham has increased dramatically in recent years. Many women have been turned away from shelters due to lack of space. Out of desperate need, this church of 300 members launched a Capital Fund Campaign to raise $2.6 million dollars to acquire and renovate a small old hotel near the church to provide shelter and services for homeless women and children (with a focus on the homeless mentally ill).

This new ministry, **First Light, Inc.**, opens in mid-May 2000. The project was a recipient of the 1999 Presbyterian Women’s Birthday Offering. Funds have been raised from congregations, businesses and local foundations.

First Light will provide 40 emergency shelter beds. (First Light does not count children in the census, so if a woman arrives with 3 children it still counts as one.) The facility will also have a new family room so that if a mother and children arrive they can have a little more privacy. On a separate floor it will provide a graduated shelter (similar to an SRO).

Each woman will have her own room. A common area will be offered, and women will share responsibility for it. There is no time limit on any of the floors. The hope is that the women on the graduated floor may, at some time, be able to live independently. These are women with chronic mental illnesses. If they are not able to live independently, they will stay as long as they choose.

First Light has negotiated with the local mental health authority, which will locate a psychiatric clinic for homeless mentally ill people on-site (on the first floor). Street outreach case managers also will have offices on site.

In addition, First Light, Inc. will offer an apprenticeship jobs program for women in catering and cleaning services. Local chefs and the culinary arts department at the local Junior College have developed the curriculum and will be teaching segments of it. The apprentices will cater Wednesday night suppers at local churches and be available for parties. First Light will also have a small coffee and bakeshop on site to sell baked goods and give women experience in running a small business.

The University of Alabama, Birmingham, School of Business is going to teach small business skills to the women. The program is for 2 years. It is a paid program with a monetary incentive for completion. Upon completion graduates will work with the Self Development of People of the
PC(USA) to start their own small business or cooperative. First Light hopes to expand this program to include children, maybe as young as 6th graders. First Light feels that the earlier the intervention, the greater the likelihood of success.

First Light will also provide day programming for homeless mentally ill people who cannot participate in the job-readiness and transitional programs currently available in the area. It will have a "One Stop Shopping" area where local service providers will have office space on a rotating basis (Legal Aid, Disability, etc.).

Finally, First Light will have one floor dedicated to programs for at-risk children in the area. This will consist of after-school programming in the performing arts, music, drama and dance. True Light Ministry is considering programming in music with pregnant moms and younger children in the future.

This is a good model for opening up a basement to make it a home for homeless people; ecumenical and secular fund development; and for moving beyond charity work toward permanent solutions by developing permanent housing, jobs opportunities, children’s ministries as well as emergency shelter.

19. Korean Central Presbyterian Church
8526 Amanda Place, Vienna, VA, 22180. (703) 698-5577; (703)-698-5223 Fax
Contact: Rev. Won Sang Lee, Senior Pastor (703) 645-8767 e-mail: wslee@kpc.org

Korean Central Presbyterian Church was founded in 1973 in Vienna, Virginia. The 3,000-member congregation is the largest Korean-American church in the Washington, DC metro area. Its pastoral staff is comprised of 21 ministers who oversee a wide variety of ministries. The church's youth and young adult group is well-known in the area, with meetings and activities held in both Korean and English.

The church is celebrating its 26th anniversary by purchasing a property on 4th Street in Washington, DC, and **donating the use of the facility to Action for Peace through Prayer and Aid (APPA).** (Ref: Model Program: Advocacy)

The 4th Street property is a six-bedroom house with three finished floors. The building is in need of renovation. Korean Central Presbyterian Church estimates a total cost of about $160,000 for the purchase and necessary repairs. Korean Central Presbyterian Church is partnering with Action for Peace through Prayer and Aid to help expand the APPA ministry in the very needed area in Washington, DC.

APPA plans to use the bedrooms on **the second floor** for transitional housing for the House of Peace volunteers, which is one of many APPA programs, who are homeless, providing them with a safe place to live, as well as food and clothing, while providing spiritual mentoring. **The first floor** will be used for church services, Bible studies, parenting classes, and job training classes, such as the flower arranging seminar recently given at the House of Peace. **The basement** will house a study room and a computer room for APPA's after-school program.

Senior pastor Won Sang Lee, highly-regarded in Korea and the United States, had a burden for Washington, DC for many years, praying fervently for the area.
Sang Jin Choi, founder of APPA and a Mennonite pastor, has found a great deal in common with Pastor Lee. Pastor Lee is encouraging his church to become more involved in community service in the Washington, DC area, such as offering Bible studies, neighborhood cleaning-ups, and tutoring of children.

"We must love our neighbors and care for the poor," says Pastor Lee. "This means African-Americans as well as Koreans, because they are our neighbors in the Washington, DC community. Doing urban ministry is our duty a and a responsibility."

He hopes his congregation will enthusiastically embrace that teaching. Sang Jin Choi, who has helped organize a volunteer group from the Korean Central Presbyterian Church, hopes to train members of the congregation to do inner city ministry before the 4th Street property is opened to the public.

It is very rare for a Korean immigrant church to purchase a mansion house and donate the use of the house for community service. APPA needed a space very badly, but God seemed to answer their prayer through the Korean Central Presbyterian Church. It is about time for immigrant churches to return some of the blessings they received back to the community for the needy ones, especially for homeless people.

20. **Luther Place Memorial Church, Washington, DC**

1226 Vermont Ave. NW (Thomas Circle), Washington, DC 20005  (202) 667-1377

Contact:  Rev. Robert Holum
Maureen A. Jais-Mick, Director of Development
1333 N. Street NW, Washington, DC 20005  (202) 939-2071;  (202) 319-1508  Fax

Rev. John F. Steinbruck, former pastor of the Luther Place Memorial Church, describes the history of the Luther Place Church: “Thomas Circle in Washington, DC, where the Luther Place Memorial sits six blocks from the White House, is like a ‘Sargasso Sea’ into which is poured the entire milieu of life, from predatory sharks to drifting algae, the whole spectrum of living organisms feeding and being fed upon in the unending struggle for survival.

Luther Place Memorial Church lives in the midst of this swirl. For more than a century this Memorial, dedicated to peace and freedom shortly after the close of the War between the States, has stood as a convenient symbol of Lutheranism’s presence in the nation’s capital city.

Beginning in the 1950s, the restful history of this church was coming to a close. Suburbs were developing rapidly, enticing residents from a crowded and turbulent city. Through the turbulence of the Black liberation movement and resistance to the Vietnam War, Luther Place became enveloped with protest demonstrations bringing an atmosphere of fire and smoke, police and tear gas, National Guard, and Marines and armored cars – all ultimately leaving a void that was filled by urban migrants, street hustlers, drug pushers and addicts, prostitutes and pimps mixing with tourists, commuters, church goers, and neighborhood residents, old and new.

Throughout this period and into the present, the neighborhood has been and is a collage of “the good, the bad and the ugly.” Slipping between the cracks of Washington’s high-powered structures are the urban migrants of every sort. Sometimes known as “street people,” they range from the
homeless alcoholics to the youthful wanderers, shopping cart ladies who sleep on park benches or on steam grates of office buildings that are situated around the White House.

The Thomas Circle, at the center of our great metropolitan capital city is not unlike that other capital city central biblical focus--the Jerusalem of the prophets and of Jesus of Nazareth. There is to be found the entire cast of biblical characters – Herod, Mary Magdalene, Pharisees and Saducees, Amos and Isaiah, Zachaeus and the Centurion, visitors in great numbers, the lepers, the hungry, Essenes and John the Baptist, Barrabas and Judas, merchants and inn keepers and last, but not least, the Holy Family of homeless.

The late 1960s and early 1970s were periods of testing for the congregation. With decentralization of government, the development of suburbs and significant membership decline, the congregation agonized over its reason for being. While a significant number opted for “suburban security and stability,” a strong and dedicated remnant stayed and remained willing to seize the time in God’s name.” (Refer to the article “Luther Place--A Church as Hospice” in the Appendix.)

To respond to such circumstances, the Luther Place Memorial Church decided to be an urban hospice/refuge, contributing significantly to the mission of ending homelessness in the Washington, DC area by developing not just emergency shelter, but permanent housing and comprehensive services for homeless women.

N Street Village: During the winter of 1973, Luther Place Memorial Church opened its doors to homeless people, and established the first church shelter in Washington, DC. Soon thereafter, the congregation began to use a church-owned townhouse at 14th and N Street to house ministries for the destitute and homeless--establishing the urban oasis known as the N Street Village. Since then, concerned people of many faiths have been working together to address the root causes of homelessness: addiction, mental illnesses, poverty and the lack of affordable housing.

In the 1980s, planning began for a new building that would expand programs for homeless women and add affordable, service-enriched rental housing for graduates of the N Street Village program and low-income, working families. In 1996, this dream was realized when N Street Village dedicated Eden House and Promise Place. N Street Village is rooted in the ancient biblical concept of hospitality--“welcoming the stranger”--that brings mutual blessing to both guest and host. (Refer to the article “Luther Place--A Church of Hospice” in the Appendix.)

At N Street Village concerned people of many faiths work together to create a continuum of services that meet the immediate and long-term needs of homeless women. More than a provider of emergency services, N Street Village endeavors to be a home, family and community for those struggling to regain control of their lives. The Village supports and accompanies women on their journey out of homelessness and provides transitional and permanent housing for addicted and mentally ill homeless people. N. Street Village programs for women include:

Luther Place Night Shelter, a handicapped-accessible shelter for women.

Bethany Women’s Center, a day center for women that is open every day of the year.

Harriet Tubman House and Sarah House, residential addiction recovery programs for homeless women.
Soujourner Truth House, a group home for women who suffer from both addiction and mental illness.

Raoul Wallenberg House, a group home for elderly women with chronic mental illness.

Carol Holmes Houses, group homes for women with chronic mental illness.

A Wellness Center, which focuses on health education and illness prevention.

A Dental Screening Clinic: On February 18, 1999, Dentist Dr. Irving Rothstein and dental hygienist Betsy Kutscher cut the ribbon on the N. Street Village Dental Screening Clinic. The clinic offers dental hygiene education, dental screenings and teeth cleaning to women without benefits. Follow-up care is provided by volunteer dentists in the community.

Eden House/Promise House: In 1996, N Street Village completed construction of Eden House/Promise Place, a new four story brick building, that made possible the expansion of the programs for homeless women and added 51 units of affordable, rental housing for low-income families, 42 single rooms for group living, preschool, an early childhood development center and an after-school program for youth, a learning center for adults, a medical clinic, a multi-purpose room, a library, a commercial kitchen and a daytime gathering place for homeless women. The third floor of Promise Place is the site of Raoul Wallenberg House and Carol Holmes House, four group apartments that are homes to women in recovery from mental illnesses.

N Street Village has a small staff and hundreds of volunteers provide a wide range of innovative, effective and cost-efficient programs and services. N Street Village welcomes 600 women each year, provides 25,000 nights of shelter, 86,000 meals and extensive case management and supportive services. Virtually all of the $1.2 million needed to operate these programs comes from private sources.

Hospice through an inter-religious base: Most of Luther Place and its N Street Village ministries operate from an interreligious base that produces synergistic results, that would not be possible if these ministries were attempted unilaterally as the acts of a single Lutheran congregation.

21. Mt. Vernon Presbyterian Church, PC(USA), Alexandria, VA
2001 Sherwood Hall Ln, Alexandria, VA 22306  (703) 765-6118
Contact:  Rev. Robert E. Criswell, Pastor
Jean Anderegg  (703) 765-3275.    e-mail: j.ander@erols.com

The Mt. Vernon Presbyterian Church has 45 years of history and 300 members. This church is involved with many programs that help homeless people.

Transitional Housing for Families: The Mt. Vernon Presbyterian Church, in a cooperative arrangement with the Robert Pierre Johnson Housing Corporation, is managing transitional housing for homeless and low-income families. Mt. Vernon Presbyterian Church leases seven apartment units from the Robert Pierre Johnson Housing Corporation and rents them out to low-income or homeless families. At present, 7 families are residing in these church-managed
apartments. Church members offered time, talent, work, furniture, household items and financial assistance to rehab the units.

The Church has multiple goals in developing transitional housing: to develop models that are effective in helping people change lifestyles and behavior patterns; to help people take control of their own lives and build capacity to provide for their own needs; to encourage and motivate people to a more creative posture. The church works with low-income families that are willing and ready to work toward an independent and self-sufficient life.

A person is first assisted in developing a “life-pattern” that is very specific for the next 12 months in all areas of living: job development, financial stability, parenting, education, health, community involvement, personal enrichment, and meeting spiritual needs. Where possible these goals are broken down into steps in an order of priority and with as much as clarity as can be foreseen. This becomes the person’s agenda.

With this agenda, the person must be willing to work with a partner who will meet with them once each month in order to review the agenda and discuss and monitor or help work through difficulties or obstacles. This partnering is by an agreement of covenant and is to hold the person accountable to his/her own agenda. There must be a willingness to be in this relationship and to treat it with honesty. One requirement for each person who is in the covenant is the full financial disclosure of monthly income and expenses, for the purpose of teaching money-management skills and to verify income for the church subsidy on rent.

Participants live in an apartment leased by the church and receive a subsidy on their rent. This provides them the stability of regular housing that is appropriate for the family need. As they become able to achieve the goals of their agenda, they will gradually be able to assume full responsibility for the cost of their previously-subsidized housing.

Each month the church partner meets with the church project committee and reports on the progress and difficulties of their partnerships. The committee monitors the relationship and progress, thus providing another level of accountability.

The Mount Vernon Presbyterian Church views this covenant as a program to support and encourage people toward self-support, not simply a program to provide housing to people who cannot afford it. Housing is only a component of the program; it offers a stable environment but is not an end in itself.

The church enables people to have concrete, attainable goals: a stable environment, a community of support, and accountability for their actions. If a person is unwilling to make a conscientious effort to these principles, it is necessary to terminate the covenant.

The church feels it has been helping people. One of the tenants, a formerly homeless person, purchased a townhouse and another tenant completed her Master’s degree.

**The Gleaning Project** comes from a Biblical concept, and puts people of all ages into local fields to pick fruits and vegetables remaining after the harvest. WAGN, the Washington Area Gleaning Network, organizes gleaning midweek and Saturdays.

Gleaners may pick for themselves, select individuals or groups in need, or add their produce to what is delivered to shelters and soup kitchens. Annually, they provide more than one half million
pounds of fresh fruit and vegetables to hungry people in the area. Mt. Vernon Church is in remission with this gleaning project until it gathers more volunteers. Contact: Kay Wood (703) 765-4301 or Ken Hansen (703) 719-9687.

**Good Shepherd Housing and Family Services:** In 1983, GSH and FS began a rental/sublet program. Currently 60 families and individuals are being provided housing through the rental program. The program helps with eviction prevention, security deposits and utility bills. Mt. Vernon Church helps with volunteer duties such as budget counseling, a newsletter, helping families get furniture and volunteers to help clients move. Contact: Rev. Criswell or Sue Davis, (703) 799-0830.

The Mt. Vernon Presbyterian Church is in partnership with many local service agencies such as Habitat for Humanity International, Hospice, Mondloch House Program, Paul Springs and Adult Day Care Church Service, Residential Youth Services/Samaritan House, RPJ (Project Pierre Johnson Housing Development, RICH (Route One Corridor Housing), United Community Ministries Food Closet, Ventures in Community. The church also allows local groups to use their church building for meetings and shares its sanctuary with other ethnic groups for worship service.

22. **New Covenant Presbyterian Church, PC(USA), Richmond, VA**
6415 Irongate Dr., Richmond, VA 23234  (804) 743-8163
Contact:  Rev. Caroline Price-Gibson, Pastor

New Covenant Presbyterian Church is 17 years old. It is a small suburban church with 130 members. New Covenant Presbyterian Church has always tried to reach out to the community, and seriously considers each community request to use its church space.

Church members nicely fixed up the bottom part of the house owned by the church, supporting the church’s offer to rent it free to **Zelophehad**, a transitional house for women and children, as a gathering place for different events, and as an office for Paula Parker, Presbyterian clergy woman, who is operating the transitional housing.

The church has been involved with many community services: Meals on Wheels, a Day Center for the elderly, PW’s sewing program for the needy, and many more programs.

23. **St. Barnabas Episcopal Church, Richmond, VA**
5155 Iron Bridge Rd., Richmond, VA 23234
Contact:  Rev. Bill Queen, Jr. Pastor  (804) 275-1648;  (804) 275-6806  Fax
e-mail: StBarnabas_Richmond@juno.com

St. Barnabas Episcopal Church is a 40-year-old church of approximately 240 members. It is a good example of opening up its parsonage for a ministry for poor and homeless people.

Its two-story parsonage, located adjacent to the church, had not been lived in for several years and was in a poor state of repair. The congregation had neither the funds to refurbish the house nor a vision of how it could serve their ministries. The Pastor, believing the vacant house to be an attractive nuisance for vandalism and crime, led the congregation in a discernment process either to
find a ministry which would utilize the house or to have it torn down. During this process, a church member heard of the Daughters of Zelophehad, an ecumenical transitional housing ministry to single mothers with children, which was looking for a house in which to start its pilot project. Discussions between St. Barnabas and the Daughters quickly led to acceptance of their use of the parsonage.

It took a year of applications to the County Planning Commission and Board of Supervisors before the property was granted a three-and-one-half year Conditional Use Permit.

The house was refurbished by donations and with sweat equity from St. Barnabas and Daughters' volunteers.

St. Barnabas Church and Daughters are hoping that the success of this pilot project will lead to an extension of the Conditional Use Permit and the founding of other homes for the Daughters.

**Churches Which Open Their Parking Lots**

24. **First Presbyterian Church, PC(USA), Atlanta, GA**

   1328 Peachtree St. NE, Atlanta, GA 30309  (404) 892-8461

   Contact: Rev. Charles Black, Associate (404) 228-7747

   The following features of this large urban church were very impressive:

   - It is very large downtown church of 2,600 members, predominantly Whites.
   - The size of the church appeared to be 1/2 square mile.
   - It built an Outreach Center and Women’s Shelter on the church parking lot.
   - It used to operate a Women’s Shelter in seven Sunday School classrooms for 16 years, even before the new building was built.
   - This church opens its doors for 15 hours a day, from 7 a.m.-10 p.m.
   - This church has 3 guards to guide visitors.
   - The church has an African-American Associate Pastor.
   - On Sundays, the church serves breakfast to 400 –500 homeless men and women.
   - The Outreach Center contains a Mission, Counseling Center, Food Pantry, Clothes Closet, and a 20-bed Women’s Shelter.

   This church is a good model for opening up Sunday School rooms to make a temporary emergency home for the homeless. It opens the church all day and allows homeless people to use restrooms, showers and laundry facilities. It is a most interesting model in that it built transitional housing and an outreach center **on its parking lot**.

25. **First Southern Baptist Church of Buena Park, CA**

   6801 Western Ave., Buena Park, CA 90621  (714) 522-7201;  (714) 522-7202  Fax

   Contact: Rev. Dr. Wiley S. “Bill” Drake, Pastor  (714) 865-8132  Cell phone

   e-mail: WileyDrake@hotmail.com
Most of us are very good at keeping civil laws, but sometimes not so good at keeping God’s laws like “loving your neighbor as yourself.” Perhaps this is because we can see very quickly the tangible consequences of violating civil laws, but no one comes to arrest us for not loving our neighbor as ourselves. We don’t see the consequences of not following God’s laws right away. Often we don’t have the courage to violate civil laws in order to keep God’s law.

Here is an excellent example of someone who follows God’s law: Reverend Dr. Wiley Drake kept God’s law of loving his most needy neighbor as himself even when it resulted in accusations of civil law violations. On July 6, 1997 CBS News reported “the Arkansas-reared, Texas-trained preacher goes on trial for letting homeless people camp in the parking lot of his First Southern Baptist Church.” (The First Southern Baptist Church of Buena Park is a congregation of 100 members.)

Rev. Dr. Wiley Drake believes in helping poor people without fail and without stopping. The first group he helps are “the homed poor” who live in apartments, motels, or with relatives. He sees 400 families each month, who come to the church for food, clothing, household items and other help.

The second group he helps is homeless people. According to homeless advocates, there are 15,000 homeless people in Orange County alone. He allows them to use the church address to receive mail, gives them a place to sleep (52 at a time; 100 a day who take turns sleeping--some sleep at night and some sleep during the day). He has conditions for people: 1) attend church (any church); 2) maintain hygiene (his church has 1 shower and restrooms); 3) dress appropriately; and 4) find work. The rules include no fighting, bad language, or any substance abuse.

Bicycles or cars (donated) are provided for people to get to and from work.
Legal assistance is provided.
Community service is offered for those who are under court order.
Counseling is offered, and anger management and 12 step programs (AA or NA).
Money management (budget making) is provided.
The church has a working relationship with clinics and provides medical attention.
Lockers are available at $2/week.
Phone cards are available.

I am sure that God was pleased with what Rev. Wiley has done, but the city of Buena Park in Orange County, CA, pursued civil and criminal actions against the pastor and the church for violating city zoning ordinance and anti-camping laws. This was simply because the church allowed homeless people to camp out in vehicles in the church’s parking lot. The church also put up cots for people to sleep in an enclosed patio while using the space to store food and clothing.

The city of Buena Park considered this a hazard. In a criminal case the city alleged that Drake’s homeless encampment increased crime and lowered property values in the neighborhood of stores, light industry and middle-class homes (National News, July 7, 1997). “Buena Park attracts many tourists, and city officials don’t want the homeless in their town.” (Christianity Today, Sept. 1, 1997)

On nine misdemeanor counts, Rev. Wiley could have faced a maximum four and half years behind bars and heavy fines. The court told him not to apply any religious pressure to people at the church shelter. He argued that “If I can’t do that, forget it. That’s what we do; we tell people about Jesus.” He was very strict about residents attending church services.

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The court kept urging him to move homeless people off the property, but he stood up firmly with his conviction to help homeless people by saying “I am not going to turn away homeless people and I will keep God’s law.” “I will run the church from jail, if you put me into jail.”

His lawyer said, “If you really want to see obscenity and offensiveness, look at these selective enforcement practices by the city in threatening a minister with incarceration for caring for the poor.” (Detroit News: National News, July 7, 1997). He also vowed to “strike a blow against every city official in California that believes a zoning ordinance is of greater importance than flesh and blood.” (Christianity Today, September 1, 1997)

Rev. Wiley was found guilty of four misdemeanor counts in July 1997. He was sentenced to 1,500 hours of community service and was given three years probation. (Orange County Register, December 30, 1997)

While the trial was going on, more and more homeless people were housed at the church. Rev. Wiley ended up violating probation, and would have been convicted for non-compliance. But after long hard work with the court, he was allowed to park a modular home on the church lot.

He was ordered to build a wall up between the church parking lot and neighbors. When I visited the church, the wall was halfway up. This wall became a visible image of the wall and barrier that city officials want to erect between poor and homeless people and society in general. This is another example of cities alienating, refusing, avoiding and abandoning homeless people as if they don’t belong to the same society we are living in.

It is the job of the local, state and federal government to care for poor and homeless people with our tax money. Since government is not doing the job sufficiently, they must ease building codes and camping ordinances, and allow churches to help homeless people.

Can we model after Rev. Drake for his courage and commitment to serve the Lord by serving the hungry, thirsty, naked, sick, imprisoned and homeless? Can we model after him to have such courage to keep the God’s commandment to love our neighbor as ourselves at the risk of our own wellbeing?

Praise God for Rev. Wiley Drake and the First Southern Baptist Church of Buena Park for standing up for the most poor and estranged in our society, for whom Jesus would also stand up.

If every church opened up its parking lot, we would be able to end homelessness in this country!
26. **New Creation Presbyterian Church, PC(USA), Greensboro, NC**

501 S. Mendenhall St., Greensboro, NC 27403  
Contact: Rev. Frank Dew, Pastor (336) 275-4255  
e-mail http://www.greensboro.com/creation

“New Creation Community is a Presbyterian congregation organized in 1987. As members of the body of Christ (the Church), we see ourselves as being transformed into the new creation God intends us to be, as we grow in faithfulness to the way of Jesus (11 Cor. 5:16-21). We meet for worship, study and fellowship in the Fellowship Hall of the Presbyterian Church of the Covenant in Greensboro.”

In 1985, the Church of the Covenant and New Creation began to explore new practices and new patterns for church life. At that time, the Church of the Covenant was a traditional Presbyterian church with a large physical plant and a historical commitment to service.

The Church of the Covenant saw its relationship with New Creation as a way of expanding that commitment by enabling the new congregation to be a “church without walls,” freeing them from the demands of maintaining a physical plant so that they might give greater attention and resources to outreach and mission. The Church of the Covenant views this ongoing relationship as an effective stewardship of its facilities, enriching its own ministry, and expressing its commitment to Christ and his calling.

The two congregations share joint outreach activities, special worship services and Christian Education programs. Members of each congregation routinely join in the activities of the other congregation, expanding the Christian experience of both churches.

**Covenant Membership:** According to the Church of the Covenant brochure, “We who experience God’s grace and Christ’s salvation, covenant with Christ and one another as members of this community to live under the following commitments:

- I will participate in weekly corporate and daily personal worship.
- I will participate in a fellowship group of prayer and study weekly.
- I will help provide for the spiritual growth and nurture of our children.
- I will seek to support and deepen the spiritual growth and development of community.
- I will return a percentage of my money to God’s work, the goal being 10% or more.
- I will seek to identify and develop my gifts as well as the gifts of the community for service to others.

This tiny, 45-member church was impressive to me because the congregation appeared to be spiritually rich and free and didn’t need to own a church building; the congregation worships in the fellowship hall of Covenant Presbyterian Church.

The church has many Mission groups and broke down the stereotype that “we are too small to do anything.” Its pastor, Rev. Frank Dew, says, “With God all things are possible.”
27. **Alameda Korean Presbyterian Church, PC(USA), Alameda, CA**

2001 Santa Clara Ave., Alameda, CA 94501  (510) 758-5220;  (510) 523-8634  Fax  

Contact:  Rev. Myong Bae Choi, Pastor  
Kwisook Choi, Director of Good Samaritan Feeding Program  

Alameda Korean Presbyterian Church was established in 1983 for Korean-speaking immigrants who reside in the Alameda and Oakland area in California. Currently the church has 150 communicant members, but 200 people worship on Sundays. The church offers four different worship services according to ages and languages: Korean-Speaking Adults, English-Speaking Adults, Youth and Children. Seasonally the whole congregation worships together bilingually. The church is housed at another generous Presbyterian church of the PC(USA) and shares its sanctuary.

Alameda Korean Presbyterian Church does more than supporting programs in the community. The congregation rolls up its sleeves and is doing something for homeless people.

Alameda Korean Presbyterian Church serves its community in partnership with many local social service agencies, such as the Alameda County Housing Authority, the Department of Education, Police Precincts, the Red Cross, hospitals, nursing homes, Asian Immigrant Women’s Advocates, the East Bay Asian Local Development Corporation, the Asian Law Caucus, Asian Health Services, and the Korean Community Center of East Bay.

The church’s major services for the wider Oakland community are as follows:

**Good Samaritans of East Bay**: One day in 1995, after a Bible study class on the story of the Good Samaritan, participants desired to put into action what they had learned. They started a hot meal program which feeds 120 homeless people every Thursday evening (since March 1995) at the Peniel Mission in downtown Oakland. Alameda Korean Presbyterian and other church members provide grocery items, and cook and serve meals there. The service team is made up of a dozen local church members who wanted to be useful for the needy in their community. Before serving the physical meal, spiritual nurturing is provided by inviting homeless people to a worship service with prayer and singing. Local pastors take turns leading the worship services.

This program was so widely known that the City of Oakland’s Hunger Relief Program approached the church to provide a 1997 Thanksgiving dinner for 2,000 homeless people in Oakland and the church said “yes.” The church mobilized the entire Korean community in the Bay area, and managed to offer a wonderful Thanksgiving dinner for 2,000 homeless people at the Scottish Rite Temple in Oakland. More than 80 Korean-American volunteers and 50 other ethnic volunteers, including African-Americans, came to serve the dinner. The dinner was funded by contributions from the local Korean-American community. Clothing was donated by local Korean laundry shops; sanitary kits and blankets were provided by the City of Oakland.

This church offers the community not just feeding, but a mission of reconciliation and peacemaking among different ethnic groups, some of whom feel neglected by the Korean community since it has been advancing economically faster than some other minority groups.
The act of serving also acts as a bridge between local Christians and people in need. The service symbolizes standing in solidarity with the poor.

This project has also provided an internship site for seminarians and work-study credit programs for high school students. This program is a recipient of grants from San Francisco Presbytery and the Presbyterian Hunger Program.

**Children’s Choir:** Alameda Korean Presbyterian Church recently began a children’s chorus. It provides a place for children to experience God’s love and joy, and to develop their musical talents. Alameda Korean Presbyterian church hopes and prays that the children’s choir reaches out through singing to neighborhood children who are tempted by many harmful secular attractions.

NOTE: Alameda Korean Presbyterian Church appeared to be unlike some other Korean immigrant churches in the United States, which are usually isolated from the community, mainly focusing on the survival and growth of their own church and the personal salvation and blessings of its members.

28. **Bel Air Presbyterian Church, PC(USA), Los Angeles, CA**

16221 Mulholland Dr., Los Angeles, CA 90049  (818) 788-4200;  (818) 788-2243  Fax
Contact:  Dr. Michael Wenning, Senior Pastor
Mary Erickson, Director of Urban Ministry

Here is a wonderful model of a suburban church. Bel Air Presbyterian Church sits on a hill in a wealthy suburban neighborhood in Los Angeles. Former President Ronald Reagan, Nancy Reagan and other celebrities are members of this church. It is 50+ years old, has 2,000 members and holds three worship services on Sunday.

When I first visited this church, the size and construction of the church (which looked like a castle) shocked me. A second shock came when I learned about its deep commitment and involvement with urban issues despite its remote distance from the actual scene of inner-city poverty.

This church has two staff for urban ministry. Bel Air Presbyterian Church is actively and directly involved in outreach to needy communities by sending out volunteers as liaisons. The church also sends financial help to 27 city ministries and 16 Bel Air programs.

The 1998 total budget was $3,049,042 and $565,897 for mission, of which $125,000 was for urban mission.

One of Bel Air’s many impressive programs is the **New Covenant Singers Outreach Choir**. The choir reaches out into the city, serving those who are not ordinarily privileged to hear God’s love through the joy of music. They are musicians committed to sharing their gifts. They are servants committed to sharing God’s gifts. They are Christian evangelists taking God’s word to the unchurched in a musical presentation that delivers the exciting Good News of Jesus Christ to all. They are an outreach choir.

I was told that even President Reagan was involved in helping a needy family as part of his church participation.
Mary Erickson, the Director of Urban Ministry writes that their “community outreach is often inconvenient, outside of our own geography, sometimes unpleasant, and at times costly. We can encounter rudeness, ignorance, poverty, stench, frustration, shock, corruption, abandonment, crime, illness, and even death. We find our own many needs interfere with God’s desire that we be there unconditionally for those God has given to our care. Often we prefer not to be part of the community of outsiders. However, there is joy hidden in their pain and when we share the pain we also share the joy. The question, therefore, is: not should I care for at-risk-kids, unwed mothers, the incarcerated, foster children, the homeless, people with AIDS, shut-ins, children with life-threatening illnesses, the illiterate and the many others who are somehow broken. No, the question is how can I develop and nurture a giving heart? (Matt. 9:36-38).”

Isn’t this church a good model for our many suburban churches? Bel Air Presbyterian Church breaks the stereotypical image of a suburban church that cannot do much for the inner-city poor because of the distance or because they don’t care.

29. **First and Calvary Presbyterian Church, PC(USA), Springfield, MO**
820 Cherry St., Springfield, MO 65806  (417) 862-5068;  (417) 862-9948 Fax
Contact: Rev. Gary Stratman e-mail: lstcal@dialnet.net
 Terri Blackmon, Mission Committee Chair e-mail: tblackmon60@hotmail.com

The First and Calvary Mission Statement is impressive: “We are called to be compassionate witnesses to Jesus Christ, our Lord and Savior. We gather for worship to be prepared to share our faith, and care for those in need inside and outside our walls. Here people of all ages are encouraged to grow in their understanding of God’s word through study, to discover their spiritual gifts, and to offer those gifts in active ministry to the glory of God.”

First and Calvary is heavily involved with Habitat for Humanity, building its fourth house this spring. It helped the Springfield Regional Girls Shelter by collecting offerings, and providing volunteer services, worship services, and childcare training.

When I visited the church, its Homeless Task Force was meeting to figure out what more First and Calvary can do to help homeless people.

Each Presbyterian church needs to have a Homeless Task Force, needs to keep learning about the reality of homelessness in its own local area, and needs to motivate its congregation to do something to end homelessness.

30. **First Presbyterian Church, PC(USA), Spokane, WA**
Contact:  Rev. Dr. Woody Garvin, Senior Pastor...(509) 747-1058
 Rev. Kevin Finch, Associate Pastor for Mission
 Nancy Cabe: Chair of Mission Allocations
28616 N. Cottonwood Rd., Chattaroy, WA. 99003  (509) 238-6448

First Presbyterian Church, PC(USA), in Spokane was originally established in the frontier village of Spokane Falls in 1883. Located in a large, stone edifice in downtown Spokane, with a current membership of 2,020, First Church has been mission-oriented from the start.
The longest-running mission project of the church is the **Barton School**, which was established in 1969. This literacy program meets three days a week in the church and has a volunteer staff that provides individualized one-on-one instruction to help adult students learn English as a second language, GED preparation, citizenship lessons, and other survival skills for daily living.

As a large growing downtown church, First Presbyterian has felt led by God to provide for and to participate in outreach ministries to urban poor, hungry and homeless people in the church neighborhood.

**Christ Clinic** is located in a low-income neighborhood and provides ongoing family medical care to people who have no health insurance. Christ Clinic is housed at Westminster Presbyterian Church in Spokane. First Presbyterian members were instrumental in starting this ministry and continue to serve on the Board. Other members work there as paid staff also.

**Christ Kitchen**: Through the production and sale of various dried food products, this Christ-centered ministry teaches low-income women how to work and become employable, enabling them eventually to support themselves and their families without relying upon government programs or destructive relationships. A member of First Presbyterian Church who was involved in Christ Clinic had a vision to start Christ Kitchen. It eventually evolved into Bible study, and women receiving job skill training led by First Presbyterian members. Presbyterian Women of First Presbyterian gave a donation to start this program. This program received funds from a PC(USA) Self-Development of People grant.

**Crisis Pregnancy Center**: sometimes called “life services,” which is a Christ-centered program that provides practical assistance at no charge to those who face a crisis pregnancy. First Presbyterian supports the Center financially, and a member of First Presbyterian is a volunteer leader for a post-abortion support group.

**Crosswalk** is a multi-purpose center for homeless and troubled youth, striving to help young people avoid or leave the streets by reuniting families, supplying survival necessities, finding safe homes, teaching self-sufficiency, and offering hope and support from trusted, caring adults. First Presbyterian assists with the meal program.

**En Christo** is a Whitworth College-based, student-operated food outreach ministry to downtown hotel residents. This program not only provides physical food, but also spiritual food. First Presbyterian Church delivers meals when the college is not in session.

**Interfaith Hospitality Network**: The local religious community has united, responding to the growing need for shelter, meals, and assistance to homeless families. In partnership with another Presbyterian church that provides overnight lodging in their church on an 8-week rotation, First Presbyterian assists with breakfast and dinner preparation. Members of First Presbyterian also stay overnight with the guests for security and safety.

**Martin Luther King Family Outreach Center**: First Presbyterian helped establish this center in 1970, in order to provide positive social and educational development for children and their families in a low-income neighborhood. First Presbyterian members serve on the Board.
Mission Community Outreach Center: First Presbyterian provides financial and volunteer assistance to low-income families with tutoring/mentoring programs, donations of shoes and clothing, household furnishings, eye glasses, hearing aids, and school supplies.

Our Place: First Presbyterian offers financial support, which helps provide food, clothing, utility assistance as well as other survival and relief services to the poor, minority, and transient population of a needy neighborhood.

Shalom Ministries: First Presbyterian sends many volunteers to cook and serve at Shalom Ministries, which is vital outreach ministry to the Spokane downtown community. It includes a nutritional meal program, parish nursing, counseling, GED and adult education, and employment training for low-income downtown residents and homeless people. A First Presbyterian member serves as Director of this program.

Habitat for Humanity: First Presbyterian is heavily involved with building homes for the poor. The church has been saving “seed money” to sponsor a future Habitat House.

Alberta Project: This old, dilapidated building is located only a few blocks from the First Presbyterian Church. This building had previously been the central hub of drug trafficking and prostitution in downtown Spokane. This building has been purchased by City Gate Ministries, which is a Christian faith-based ministry that reclaims, rebuilds, restores the lost and broken lives of homeless teens and adults in downtown Spokane. In addition to the City Gate Ministries on the premises, Cup of Cool Water, also a Christian faith-based ministry for homeless youth, will occupy one wing of the building. It is their hope to eventually establish a school for the street kids.

First Presbyterian is involved in remodeling the building, transforming and converting apartments into a haven for Christ’s Church in the City. First Presbyterian delivers sandwiches for homeless people coming to the City Gate. A First Presbyterian member serves on the Board of Cup of Cool Water. Members of First Presbyterian also walk the streets at night reaching out to street kids.

“Homelessness is of crisis proportions in our country, and First Presbyterian Church of Spokane is grateful to the Presbyterian Church (U.S.A.) for recognizing the need for Presbyterians to do something to make a difference. The Rev. Jean Kim, an employee of National Ministries, preached to our congregation and inspired us to roll up our sleeves!” (Chair of Mission Allocations, First Presbyterian Church, Spokane)

31. Pasadena Presbyterian Church, PC(USA), St. Petersburg, FL  
100 Pasadena Ave. N, St. Petersburg, FL 33710  (727) 345-0148;  (727) 347-6836  Fax  
Contact:  Rev. O. Rhett Talbert, Jr.  e-mail:  Praising_God@Pasadenapc.com  
Rev. Terry Collier

Pasadena Presbyterian Church is a medium-size congregation (membership of 200+ families) located in St. Petersburg, Florida. This church has enthusiastically embraced Christ’s calling, and supports a variety of missions and ministries. The variety of ministries connected with Pasadena Presbyterian Church allows members a wide choice of volunteer opportunities to closely fit their interests, gifts, resources and talents.

These are the local ministries that Pasadena Presbyterian Church supports:
Tampa Bay Harvest, which collects surplus food and distributes it to local charities.
St. Petersburg Free Clinic, which offers free health care for the poor.
Somebody Cares Tampa Bay, which provides a network for local ministries and puts on special events.
Habitat for Humanity, for which Pasadena Presbyterian Church is currently raising funds to build a Habitat house in St. Petersburg.

32. Radcliffe Presbyterian Church (U.S.A.), Atlanta, GA
286 Hamilton E. Holmes Dr. NW, Atlanta, GA 30318
Contact: Rev. Dr. Lloyd Green, Jr., Pastor
Bettie J. Durrah, PO Box 92252, Atlanta, GA 30314
(404) 658-9180; (404) 577-0131 Fax

Radcliffe Presbyterian Church is an African-American Church in Atlanta which is 102 years old and has 290 members.

Garage Apartment: For years, a garage apartment has occupied space on the church’s property. For a number of years, this space has been home to individuals and families who were without a home of their own. The guests stayed for an indeterminate period of time during their crisis. Unfortunately, the garage apartment is no longer available due to the condition of the facility.

Southwest Ecumenical Emergency Assistance Center (SWEEAC): This 8-church organization (including Radcliffe and Church of the Master Presbyterian Churches) essentially takes its mission from the Scripture to “feed the hungry and clothe the naked.”

Not only are housed families or individuals having a hard time during the month served, but also homeless individuals and families. The Center is located at St. Mark AME Church, 3605 Campbellton Road SW, Atlanta, GA. This center has been operational since 1988. Ready-to-eat food items are made available to homeless people as well as clothing. Organizations within the church provide monthly financial support. Food is collected twice annually from the congregation. The Executive Director is a member of Radcliffe.

Habitat for Humanity (14 Church Coalition): Since 1993, Radcliffe has participated in the coalition by providing financial support, volunteers and furnishings for completed homes. Since joining the coalition, the Radcliffe family has completed six homes and provided follow-up liaison support to homeowners.

My Sister’s House: Under the auspices of its Evangelism and New Member Assimilation Committee, Radcliffe Presbyterian Church leads the Children’s Chapel the fourth Friday of each month at My Sister’s House, which is located at 921 Howell Mill Rd. in Atlanta. This is a facility for mothers and children sponsored by the Atlanta Union Mission (the primary outreach organization for the homeless in Atlanta).

Members of the Committee use a variety of media--songs, prayers, Bible-based videos and arts and crafts to bring a message to youngsters aged 3-15. Each month, there are approximately 15 youngsters who are encouraged to share their talents and often lead songs and discussions of the
lesson for the evening. This outreach ministry began in April of 1999, following a required orientation for volunteers.

33. **St. Andrews Presbyterian Church, PC(USA), Tucker, GA**

4882 La Vista Rd., Tucker, GA 30085-0980  (770) 938-2833;  (770) 938-6254  Fax

Contact: Rev. Stephen R. Montgomery  e-mail: standrewspres@juno.com

Mary Evans  (770) 493-9489
Walt Bryde, Mission Director  (404) 240-0080

St. Andrews Presbyterian Church is a large church with a membership of more than 600. This church is a mile away from where homeless people hang out. St. Andrews Presbyterian Church helped start **The Initiative for Affordable Housing Program** (Refer to Model Programs) and continues to support the program to refurbish and resettle people in low-income housing.

The church also created a home team (mentor team) to help people in the Initiative Program rebuild their lives, economically.

**A Day Care** program is in process, and will welcome poor children also.
Ecumenical/Interfaith Model

34. **Cooperative Christian Ministry, Concord, NC**
246 Country club Drive, PO Box 1717, Concord, NC 28026-1717
(704) 786-4709; (704) 785-8071 Fax
(The Executive Director happens to be a member of a Presbyterian Church.)

The mission of the Cooperative Christian Ministry is to help meet the basic needs of food, clothing, medicine, shelter, and heat for those whom Christ called “the least of these, my brothers (and sisters).”

The Cooperative Christian Ministry (CCM) is funded by over 130 churches of all denominations, individuals, businesses, and several grants from local, state, and federal governments. CCM is comprised of three separate programs:

**The Crisis Center**, located at 246 Country Club Drive, which provides financial assistance of rent, utilities, medicine, and heat to those in critical need. Also housed in this facility is CCM’s Food Pantry and Clothing Closet. Approximately 6,500 families are served through the Crisis Center annually.

**The Samaritan House Soup Kitchen** is located at 216 Patterson Avenue in Concord. The Soup Kitchen serves a hot meal to hungry people in the community each weekday. Approximately 5,000 meals are provided annually. Food for the program comes from the USDA, the Second Harvest Food Bank in Charlotte, and area restaurants.

**The Winter Night Shelter** provides a warm, safe place to sleep and two meals daily to homeless people in the community. Showers and laundry facilities are available to the guests who rest there. The shelter has historically operated only during the winter months, but plans are in place for it to become a twelve-month operation. The shelter is housed at 216 Patterson Avenue in the same building as the Soup Kitchen. More than 3,000 beds were provided in the most recent season.

The Cooperative Christian Ministry and the Salvation Army partner to make the ministries of the Shelter and the Soup Kitchen possible. The Salvation Army donates the facility for the programs and the Cooperative Ministry provides the funding and the staffing.

All of the programs of the Cooperative Christian Ministry are volunteer based, utilizing the services of several hundred volunteers each year.

35. **Council of Churches of the Ozarks, Springfield, MO**
PO Box 3947, Springfield, MO 65808-3947 (417) 862-3586; (417) 862-2129 Fax
Contact: Rev. Jesse L. Thornton, Executive Director

Since 1969, the Council of Churches of the Ozarks has put faith into action. The mission statement of the Council is: “to improve the quality of life through cooperative ecumenical outreach in the name Jesus Christ, by doing together what we can do best together.” The Council of Churches of
the Ozarks represents 82 member churches and affiliate members, 15 outreach projects, 120
employees and more than 1,000 volunteers.

The Council of Churches of the Ozarks support the following programs:

**Alpha House of Springfield, Inc.** provides a new beginning through a Community Correctional
Center for offenders.

**The Child Care Food Program** is enhancing the quality of child care in 30 counties in Southwest
and South Central Missouri. Three hundred licensed family day care home providers participate in
the Council’s financial reimbursement program, which reimburses homes for the USDA-approved
meals and snacks served to more than 6,500 children.

**Child Care Resource and Referral** provides information and education which reinforces quality
child care based upon specific needs. In one year (1998), referrals were provided to 3,294 families,
which affected 4,811 children. The Council also provides in-service training for child care
providers.

**Crosslines**, provides an emergency ministry service to those in need. Every day, families in crisis
turn to Crosslines for help with basic necessities for themselves and their families. In 1998,
Crosslines provided emergency food orders for 8,577 families and clothing to 11,233 families. The
free clothing bank provides coats, blankets, sheets, towels, household items, diapers, school
supplies.

**The Daybreak Adult Day Care Center** provides quality care to frail elderly and disabled adults
in need and promotes adult day care in Missouri. In 1998, Daybreak provided 50,000 nursing hours
for clients.

**Helping Elderly Live Productively** helps the elderly remain as independent as possible for as long
as possible. The program also provides an eldercare transit service, a summer youth work camp to
help the elderly, and a homesharing program.

**Long-term Care Ombudsman Program** provides trained volunteers to help residents in
long-term care facilities maintain or improve their quality of life.

**Ozarks Food Harvest** solicits, warehouses and distributes donated food products to “provider
agencies” located in 32 counties in Southwest Missouri and 12 counties in North-Central Arkansas,
who serve the ill, needy and infants.

**Retired and Senior Volunteer Program** encourages and facilitates adults 55 years and older to
use their skills and resources in volunteer service to the not-for-profit and public agencies of the
community.

**Sigma House** provides the highest quality treatment for drug and alcohol addiction to individuals
and their families, regardless of the ability to pay for treatment.

**Therapeutic Riding of the Ozarks** provides communities with a medically-approved and
monitored program to improve the life-quality of people with disabilities through therapeutic
horseback riding.
36. **Greensboro Urban Ministry, Greensboro, NC**  
305 West Lee Street, Greensboro, NC 27406  
(336) 271-3959; (336) 271-3920 Fax  
Contact: Rev. Mike Aiken, Executive Director

According to the Department of Housing and Community Development of the City of Greensboro, up to 12% of Greensboro’s population falls below the poverty threshold. One in every six Greensboro households earns less than $10,000 per year. As support for the poor declines, thousands of adults and children in the community come to Urban Ministry for help and hope. Greensboro Urban Ministry is “People of Faith Working Together to Meet Human Needs.” It is an interfaith ministry.

Founded in 1967, Greensboro Urban Ministry is a multi-faith and multi-cultural community outreach effort supported by more than 200 congregations and many individuals, 45 paid part-time staff and 3,000 volunteers. It is a very comprehensive program helping homeless men and women.

It functions as an umbrella agency in the Greensboro area and a majority of people concentrate their help for the homeless through the Urban Ministry. Five years ago the program moved into the present building, which was quite large enough to house large programs.

In 1998, there were 28,799 individuals and 9,313 families assisted with financial aid, food, clothing, rental, heating, water, or mortgage assistance.

**Potter’s House** serves a free, well-balanced and nutritious meal each day to nearly 350 people. Countless lives have been shaped at Potter’s House, both the lives of the guests that eat there and the volunteers that serve them. For the past 14 years, Potter’s House has been serving the hungry in Greensboro. Staff say that “the client’s personality changes because of a good meal and the respect received from volunteers. It is the front door to hospitality of the Urban Ministry.” It is a primary source of human contact and hospitality.

**The Pathway Family Center:** Since 1981, this Center has offered temporary shelter to homeless families. In 1998, 73 families composed of 82 adults and 151 children, were housed. The average stay was 72 days. Pathway’s goal is to assist families in moving into affordable, permanent housing. 50% of the families that stayed at Pathway in 1998 moved into subsidized housing. Pathway also offers help with educational testing, school advocacy, and family literacy (computer training), counseling, etc.

**Project Independence** is a national model of welfare reform that assist needy families to break the cycle of poverty and become financially independent. Families partner with sponsoring congregations whose resources are used to support and encouraging families to meet their goals--obtaining job training, education, employment, financial and credit management, parenting skills, housing, drug awareness, building self-esteem, and many more. 50 families are enrolled annually.

**The Greensboro Food bank** redistributed good, edible food that is salvaged from grocers and wholesalers or donated by area gardeners. Several food drives each year collect more than 700,000 pounds of food that is distributed to Urban Ministry feeding programs and other non-profits serving the hungry.
The **Emergency Assistance Program** provided food, clothing, rental, mortgages and energy assistance to eligible individuals and families in crisis situations. As many as 20,000 people benefit annually from this ministry. Volunteers receive and sort clothing, fill food orders, interview clients seeking assistance and serve as greeters and receptionists. Clothing that is not given away is made available at the Clothing Bank’s Thrift Store.

**Weaver House** offers year-round shelter to homeless adults. Each evening as many as 100 men and women are provided a meal, bed and linens, fellowship and access to a shower, telephone and mail services. Guests are counseled about job opportunities, housing and other resources to help break out of the cycle of poverty and homelessness. Area congregations furnish the evening meal, and volunteers assist the staff in this ministry of hospitality and empowerment.

**The Chaplaincy Program** witnesses the presence of God’s love among guests, clients, volunteers and staff through prayer, counseling, teaching, and worship. A worship service is held each day Monday-Friday at 12:30 p.m. The chaplaincy program is led by four part-time chaplains: Frank Dew, pastor of New Creation Community Presbyterian Church; Helen McLaughlin, co-pastor of Genesis Baptist Church; Andrei Spells, assistant pastor of St. James Baptist Church; and Eric Garbison, a recent graduate and student intern from Duke Divinity School. 35 Stephen Ministers also serve the guests and clients at the Urban Ministry. Many area pastors and musicians assist in leading worship services.

**The Health Services Ministry** is a separate nonprofit organization established in 1993 through a partnership with the Moses H. Cone Health System to provide access to primary health care for the needy. HealthServe now ministers through two locations at 1002 South Eugene Street and 1439 East Cone Boulevard. For more information, call (336) 271-5999.

**Partnership Village** is an exciting new collaborative venture involving Greensboro Urban Ministry; Habitat for Humanity; HME, Inc.; and Housing Opportunities to provide transitional housing opportunities to low-income individuals and families.

**A Crop Walk** is held each October to raise money for hunger relief. In 1999, the Greensboro Walk raised $200,000; more than 2,500 people walked and more than 25,000 people supported the Walk with their contributions. 25% of the funds raised will go to the Greensboro Urban Ministry’s Potter’s House Community Kitchen, which serves a hot, nutritious meals to over 350 people every day. 75% of the money raised will go to Church World Service, the sponsoring agency for all Crop Walks, which operates in more than 70 countries providing emergency assistance with food, shelter, and medical supplies, assisting disaster relief and refugee resettlement, and addressing the root causes of poverty and powerlessness.

**Volunteers in Service** make it possible to feed the hungry, shelter the homeless, and provide all the services that encompass the Urban Ministry’s mission. Almost one-third of the volunteers who serve at Urban Ministry each month have been involved from 5-31 years. Out of 4,000 volunteers, there are 125 volunteers with 5-9 years of service, 70 with 10-14 years, and 30 with 15-31 years of service. Praise God for these volunteers!

Greensboro Urban Ministry is a giant program. It is a very comprehensive, inclusive and integrated program helping the needy, but also bringing the faith community together to express God’s love in a concrete and tangible way.
37. **Interfaith Council for the Homeless**

*100 S. Morgan, Chicago, IL 60607  (312) 421-1152; (312) 421-1324 Fax*

*Contact: Rev. John Hobbs, Executive Director (Presbyterian Clergy)*

**Mission Statement:** Interfaith Council for the Homeless covenants with individuals and religious organizations to express and act upon their concern for homeless persons. Interfaith Council for the Homeless provides direct services and public education and advocacy. *(March 5, 1997)*

It is estimated that about 120,000 people experience homelessness each year in Illinois. It is estimated that 80,000 people experience homelessness over a year in Chicago; 1,500 persons on any given night (40% are families, generally a single mother and children). Seventeen percent of the population is single women and 42% single men. 40% work full or part-time and 30% have serious mental health problem *(Chicago Coalition for the Homeless, FACTS 1996)*.

Interfaith Council’s programs are committed to supporting and nurturing homeless men, women, and children in their attempts to break the cycle of homelessness. The Council’s mission is to address both the direct service needs of homeless people and the systemic causes of homelessness. The Interfaith Council’s programs focus around:

**Shelter Graduates’ Network:** Since the mid-1980s, post traumatic stress disorder (PTSD) has become widely acknowledged as an illness which further injures traumatized persons. Most homeless people have been traumatized not only by the displacement of homelessness, but by histories filled with rape, domestic violence and child abuse. The resulting PTSD can immobilize a person and is a major block for individuals overcoming homelessness. Over the years ICH has initiated a community-based program to address the emotional trauma created by homelessness and poverty. Eight support groups have been established across the city. These support groups offer shelter-based, non-threatening, non-judgmental mental health therapy giving residents new coping skills to face their homelessness. This is an exciting, unique program. Over 150 individuals participate in these weekly support group meetings. The groups provide a safe place for formerly homeless people to discuss their homeless experiences. It is the strategic plan of the council to expand this program to include case-managers who will work with the Shelter Graduates’ Coordinator, supporting individuals toward a stable living environment.

**Shelter Partnering Network:** The Interfaith Council was formed as a voice within Chicago’s religious community to confront poverty and homelessness. More and more the needs of the poorest of the poor are shifting away from public aid toward the private and religious sectors. Shelters are being asked to provide more and more services with dwindling resources. Shelters across the city are feeling the weight of this demand. Chicago’s religious communities have great resource to offer shelter providers. It is the goal of the Interfaith Council, under the Shelter Partnering Network, to connect the resources of the religious community to shelters across the city of Chicago. The Interfaith Council seeks to form partnerships between shelters and individual faith communities, thus strengthening shelter resources and capitalizing upon the faith community’s commitment to end homelessness. As the partnering links are established, faith communities will be energized to be more creative and imaginative in addressing homelessness by joining forces with direct service providers.
Education of Homeless Children: 148,000 children in Chicago live below the established $15,100 annual income poverty level. 87,000 of these children live in extreme poverty, living on an average annual family income of $7,571. Families with children now comprise 40% of the homeless population. 27% of the homeless population is below the age of 18. These are alarming facts. Competition for low-skilled jobs is keen, with one job available for every 7 persons seeking employment. One road out of poverty is an education that allows a person to be competitive within the current job market. Interfaith Council has initiated a collaborative effort with the family shelters, homeless parents and children, and the Chicago Public Schools to build a network that will support the educational endeavors of homeless children. This program will intentionally strive to break down barriers that impede the child's educational process. Interfaith Council is interfacing the educational needs of children with resources that will encourage school attendance and reinforce positive values toward education.

Nutritional Network: One of the greatest demands upon shelters is providing meals to the hundreds of homeless men, women and children who walk through their doors. Through the Nutritional Network, Interfaith Council seeks funding for direct food relief and when secured, pass these funds to shelter providers. During the year, Interfaith Council helped support 22 shelters in their feeding programs granting over $25,000 in direct food relief. These shelters serve 1,000 individuals per night, providing 2,340 meals per day.

Education and Advocacy: Interfaith’s Education and Advocacy program strives to present to the religious community the current trends in the homeless crisis and seeks to mobilize the religious community to advocate on behalf of homeless people. Presentations and discussions are lead by Interfaith’s staff within the religious community to inform their constituents of the systemic issues related to poverty and homelessness. This year as part of the advocacy work of the Council, the Executive Director has been engaged in a strategic planning process with service providers, Chicago Department of Human Services, private funders and homeless individuals. Through this planning process, a new homeless service delivery system is being recommended to the Chicago Department of Human Services.

38. Interfaith Hospitality Network, Newark, NJ
47 Cleveland St. Orange, NJ 07050  (973) 414-9856
Contact: Donna Dickey, Director
David Hogenauer, Secretary of the Board  (973) 762-1475
9 E. Cedar Ln, Maplewood, NJ 07040

Many churches want to be involved in offering a shelter on their premises but cannot do it because of the lack of energy or human power. They are willing but cannot seem to find volunteers who can be accountable on a regular basis. We hear that working people can only give random help. Retired people take frequent trips and are not available as much as we think they might be. Therefore, despite their willingness, many churches cannot commit to do it.

Under such circumstances, there is a model called “Interfaith Hospitality” in Essex County, New Jersey. It is a coalition of ecumenical churches and other faith traditions that experience the same dilemma and share the burden. Six Presbyterian churches and 25 congregations of many denominations, take turns on a weekly basis and offer shelters to homeless people. The clients move on every Sunday.
The church that hosts a shelter can also provide volunteers and food, but especially those which don’t have the space to host share such tasks. This way, there is a shelter somewhere every night, and every church experiences running a shelter. Each church comes into direct contact with homeless people, learning more about them and knowing them better. Out of this experience a different kind of vision can be conceived for further services.

Those who are interested in the Interfaith Hospitality Network may contact the National Interfaith Hospitality Network at 71 Summit Avenue, Summit, NJ 07901, (908) 273-1100.

39. **Interfaith Hospitality Network, Spokane, WA**

   5 West Second Ave., Spokane, WA 99201   (509) 747-5487

   **Contact:**  T.J. Sather

   The Interfaith Hospitality Network (IHNS) in Spokane unites the religious community in order to respond to the growing need to provide shelter, meals, and assistance to homeless families. Through the use of existing church facilities and volunteer congregations, IHNS provides guests a temporary home and offers critical support services while they seek permanent housing in order to regain their independence.

   In the IHNS program one of the 12 Host Churches furnishes clean, safe, overnight (6 p.m. to 7 a.m.) lodging and nutritional meals for 3-5 families (14 guests) for 1 week every 3 months. (IHN cannot accommodate those with mental health or substance abuse issues.)

   During their host week, each of the nineteen support churches may provide additional volunteers to support the Host Church by making healthy breakfasts, lunches and dinners; playing with children or helping them study; and talking with parents after a long day. Guests are screened by social service agencies for substance abuse or psychiatric problems and then referred to IHNS.

   Guests use the **Day Center** at IHNS from 7 a.m. to 5:00 p.m. to shower, care for pre-school children and seek employment. Many guests are employed and go to work during the day. Most children go to school. The Day Center provides guests with a mailing address, telephone and home base from which to conduct a housing search. More than 70% of network guests find permanent housing.

   An IHNS van transports guests to and from the Host Church to the Day Center. An IHNS trailer carries bedding and luggage to the next Host Church.

   A Board of Trustees and a salaried Network Director serve each network. There are 75 networks operating nationally and 30 in development. The Network Director, who has professional social work experience, works with guest families, Host Coordinators, and social service agencies. The Board of Trustees oversees the management of IHNS.

   Many churches and people respond to this concept of “Interfaith Hospitality” because they can do “a little” and not take full responsibility. At the time I visited this program (Jan ‘99) the program was sponsoring 14 individuals. They have served 87 families (290 individuals) as of March 1, 2000.
This model provides at least 13,000 volunteer hours per year.

40. Interfaith House, Chicago, IL  
3456 West Franklin Blvd., Chicago, IL 60614  (773) 533-6013; (773) 533-9034 Fax  
Contact: Arthur Bendixen, Executive Director

Interfaith House began as a project of the Interfaith Council for the Homeless, an organization comprised of Chicago area religious leaders who were concerned with the impending crisis of homelessness facing their communities. The resounding trend nationwide to this rise in homelessness was to provide homeless persons with emergency shelter and services that would alleviate their immediate needs. However, many of these emergency shelters were not designed to serve homeless persons with special needs, including those who needed a place to recover from a physical illness or injury.

Interfaith House opened its doors on July 25, 1994 as a response to the extreme need among Chicago’s ill or injured homeless population who had to have a place to heal adequately.

Interfaith House is a 60-bed, not-for-profit Respite Center uniquely designed to provide an environment where ill or injured homeless adults can heal and be supported to break the debilitating cycle of homelessness. As the only Respite Center of its kind in the entire Midwest, Interfaith House responds to a critical need among ill or injured homeless adults in the Chicago area who have no adequate place to heal. Interfaith House’s program provides an effective solution to the seemingly endless cycle of homelessness with high-cost hospitalization currently threatening the health and well-being of thousands of Chicagoans each year.

As a Respite Center, Interfaith House expects to serve between 500 to 550 ill or injured homeless per year through two main programs. All residents begin their stay at Interfaith House in the Assessment/Respite Program and spend an average of 2 to 6 weeks recovering and receiving the services listed below.

While the majority of Interfaith House’s residents are referred to longer-term transitional housing programs after completion of their medical recovery, between 40 and 50 per year are selected to participate in Interfaith House’s Supportive Living Program. These residents are offered up to an additional 6-months’ stay where they participate in structured programs with goals of achieving greater self-sufficiency and moving into permanent independent or supportive housing. In return, the Supportive Living Program residents assume a variety of responsibilities that support the Interfaith House community.

Supportive Health Services includes the development and monitoring of an individual medical recovery plan while providing supports to access primary medical care, one-to-one and group health education, and safe storage of medications.

Health Services Clinic: While Interfaith House cannot directly provide medical care, valuable medical services are provided on-site to residents through a partnership with the West Suburban Hospital Family Practice Center (PCC Wellness Center Physicians), Rush University School of Nursing and Chicago Health Outreach.
Social Services include basic psychosocial assessment, intensive individual case management, referrals to appropriate transitional or permanent shelter or housing opportunities, assistance with obtaining financial benefits, entitlement, and public assistance, and referrals to a variety of social services within the community.

Support Services include substance abuse counseling (individual, group, AA/NA) and employment counseling, including job-readiness training.

Resident Life Services include support and supervision of residents’ compliance with medical recovery plans, support of a harmonious communal living environment for 60 residents, daily educational programs on a variety of topics, and recreational opportunities.

Transportation Services include transportation to outpatient and follow-up medical appointments, transportation to social services appointments (public aid, outpatient recovery programs, outpatient mental health programs), and compensation for residents who use public transportation.

HIV/AIDS Counseling: supports prevention, intervention, and education, individual and group counseling and support for all residents, including persons living with HIV/AIDS, and referrals to permanent supportive housing programs.

Alumni Outreach provides support through regular phone contact with Interfaith House alumni and return visits by program graduates.

ADA Accessibility: wheelchair ramps, elevator, wheelchair accessible showers, adjustable beds, special dietary accommodations for persons with chronic physical health issues, and a wheelchair-accessible paratransport bus with a lift.

Since its establishment, Interfaith House has served nearly 3,500 ill and injured homeless adults. Between July 1, 1998 and June 30, 1999, Interfaith House intervened at a critical moment in the lives of 490 unduplicated ill and injured homeless adults by providing an alternative to the streets after hospitalization. During this same time period, its success included:

- Assisting 80% of its residents identify and receive assistance for their psychosocial issues;
- Assisting 90% of its residents to complete their medical recovery plan;
- Assisting 53% of its residents to obtain successful placement into shelter or housing opportunities.

41. Interfaith Mission Service, Huntsville, AL

411-B Holmes Ave., Huntsville, AL 35801-4142  (256) 536-2401;  (256) 536-2284  Fax
Contact: Susan Smith  e-mail: ims@hiwaay.net

Interfaith Mission Service was begun in 1969 by representatives of Christian and Jewish congregations. By 1999, congregations of Bahais, Christians, Jews, Muslims, and Unitarians are members of the Interfaith Mission Service. Believing that congregations working together can meet community needs that they could not address individually, IMS combines funding and energy from member congregations to provide needed programs and services to the community.
IMS’s mission statement is three-pronged: to promote religious, racial and cultural harmony, to respond to human needs, and to facilitate communication within the community.

With a small paid staff and a larger corps of volunteers, IMS directly provides the following services to the community:

Foodline is a telephone screening and referral system in which individuals in need of assistance receive food at one of the 30+ pantries operated by congregations around Madison County. The FoodLine/Food Pantry system served over 9000 individuals in 1999.

There are many ongoing needs in Huntsville. For instance, Huntsville police are desperate to have a place to take misbehaving hard-core homeless people (with substance abuse and mental health issues) to someplace besides jail. In Huntsville, there is no shelter for women and children either.

Huntsville needs to replace its assessment and referral services, which were lost when their HUD grant was not renewed. They need an outreach team for those who live under the bridge and refuse help. They need shelter and transitional housing for women and children.

All currently operating shelters are facilitated by Christian churches, and it is mandatory for homeless people to attend worship services if they want help. Many homeless people avoid such an approach.

42. Jubilee Center (of the Episcopal Church), Kearney, NE
2523 Avenue "A", P.O. Box 908, Kearney, NE 68848  (308) 234-3880
Contact: Steve Glover, Director  e-mail: sglover@kearney.net

This is a branch of the National Episcopal Church program based on the theology of Jubilee. Jubilee Center is designed to assist people in need with new beginnings. Jubilee Center is a church or an ecumenical group of churches which offer programs of mission and ministry for and with poor and oppressed people.

Any Jubilee Program must be rooted in worship and include at least one social justice advocacy program and one human services component. The Jubilee human service component includes a clothing bank, God's Food Pantry, emergency assistance with partial rent or partial utility bills, and a weekly supper. Its social justice advocacy component includes a lawyer referral service. Fourteen of the Kearney area churches are involved with this ministry.

43. Jubilee Ministries, Washington, DC
1640 Columbia Rd. NW, Washington, DC 20009  (202) 328-1102; (202) 328-7483 Fax
Contact: Elizabeth McMeekin  e-mail: jubileemin@school.org

The Jubilee Ministries are rooted in the faith and theology of the Church of the Saviour, an ecumenical congregation based in Washington, DC. The church, which emphasizes an inward and outward faith journey, has fostered the formation of a large number of mission groups that later
grew into independent, 501 © 3 organizations. These ministries strive to be radical, alternative structures that grow out of the biblical vision of Jubilee.

Gordon Cosby, founding minister of the Church of the Savior has summed up the Jubilee vision in these words: “Jubilee, in its original Biblical meaning, focused on the outsider--the weak, the defenseless, the outcast. It was a social ideal designed to prevent the creation of a permanent class of poor people. Land lost because of economic misfortune was returned every 50 years--the Year of Jubilee. Thus ones outside could start again. They were given the tools for a comeback.” “A society ultimately is judged by its attention to its weakest members, those outside with their potential unused and lost forever to the common life. The goal of Jubilee is to bring the poor inside. This is different from crisis charity. It means building a holistic, supporting community in which the poor person can grow and gradually move out from dependency to relative stability and then to a disciplined, full life. The Jubilee Vision is made real in that great moment when one outsider comes inside and is forever at home.” (The cries of the poor are the voice of God by Dom Helder Camara).

The Potter’s House (1960), 1658 Columbia Road NW, Washington, DC 20009
Contact: Sydney Johnson (202) 232-5483
Open five days a week for lunch and Friday evenings for entertainment, the Potter’s House includes a bookstore and a gift shop and displays works of local artists. The Potter’s House and the churches that meet there began to ask themselves how they “sing the Lord’s song” in this troubled neighborhood.

When two dilapidated apartment buildings immediately behind the Potter’s House--the Ritz and the Mozart--became available, a small group of church members organized themselves to purchase and rehabilitate them as decent, affordable rental housing. It has been said that the Potter’s House is the birthing place, the womb, of the Jubilee Ministries. Forty years since it’s opening, the Potter’s House continues to be the place where people gather to talk, pray and discern their call to respond to the circumstances of the poor of this city.

Jubilee Housing (1973), 1750 Columbia Road NW, Washington, DC 20009
Contact: Dan Hall (202) 332-4020
Provides decent, affordable rental housing as well as programs for financial guidance, community building and crisis intervention. Jubilee Housing began by renovating the Ritz and Mozart apartment buildings, and now operates eight properties.

Columbia Road Health Services (1979), 1660 Columbia Road NW, Washington, DC 20009
Contact: Dr. Janelle Goetches (202) 328-3717
Provides quality and affordable health care to many of the District’s most vulnerable residents including homeless people, immigrants, working families and their children, people with mental health issues, and the elderly. CRHS has also served as a springboard for several other health agencies: Christ House, Mary’s Center, and Health Care for the Homeless.

The Family Place (1979), 3300 16th St. NW, Washington, DC 20009
Contact: Camille Fountain (202) 265-0149
Aids and supports families as they provide for the health and welfare of their children by offering prenatal and parent education, counseling, food and nutrition assistance, meals and job skill assistance to new and expectant mothers. HIV services, special support for adolescent mothers and
handicapped babies, and a full range of social services and referrals are also a part of The Family Place ministry.

**Jubilee Jobs (1981)**, 2712 Ontario Rd. NW, Washington, DC 20009  
Contact: Terry Flood (202) 657-7390  
Is an employment agency that grew out of the needs experienced in Jubilee Housing. Unemployed and under-employed applicants are placed in market place jobs and, once placed, are followed to affirm and celebrate their success. The services are provided free of charge to applicants. In 1999, Jubilee Jobs opened a second office in Washington, DC.

**Sarah’s Circle (1983)**, 2551 17th St. NW, Washington, DC 20009  
Contact: Ruth Sachs (202) 332-1400  
Is a residential and community center that empowers elderly persons of limited means to live with dignity in a decent, safe, and supportive environment. Twenty thousand seniors are living in poverty in Washington, often alone in sub-standard housing with chronic health problems and poor nutrition. Sarah’s Circle provides housing, friendship, meals, education and health programs, and support services to seniors in a caring community-building atmosphere. The residence contains 34 apartments; over 200 area seniors are served through the senior center.

**Christ House (1985)**, 1717 Columbia Rd. NW, Washington, DC 20009  
Contact: Allen Goetcheus (202) 328-1100  
Is a place where the homeless with acute medical conditions can heal. With a capacity of 34 beds, Christ House provides the healing combination of around-the-clock medical care, a dining room serving three nutritious meals daily, and a caring community of nurses and physicians, some of whom live in the facility. Christ House also manages Kairos House, a permanent home for 37 chronically ill men who have been homeless.

**Good Shepherd Ministries (1985)**, 1630 Fuller St. NW #105, Washington, DC 20009  
Contact: Barbara Moore (202) 483-5816  
Works with at-risk children and youth in the Adams Morgan neighborhood. After-school classes and evening programs provide educational reinforcement, as well as private tutoring and skill development in computers, music and art. Youth receive vocational counseling and college admission preparation.

**Samaritan Inns (1986)**, 2523 14th St. NW, Washington, DC 20009  
Contact: David Erickson (202) 667-8831  
Provides a three-phase program to support people in recovery from addiction to drugs and/or alcohol. The first phase is a 28-day intensive recovery unit. Here, homeless or people at risk for homelessness, begin the initial work of recovery. A six-month transitional program continues the process. Participants learn the skills that enable them to sustain their recovery, including ongoing addictions counseling and employment. Long-term housing is the third phase in apartment buildings that are drug and alcohol-free.

Servant Leadership School and Festival Center, 1640 Columbia Rd. NW, Washington, DC 20009  
Contact: Victoria Roberts (Servant Leadership School) (202) 328-7312  
Jack McCririe (Festival Center) (202) 328-0072  
The Servant Leadership School offers a place or preparation for compassionate, Christian leaders needed in our time--leaders drawn from both privileged and excluded circumstances. This commitment encourages a diverse body of participants to be in community with one another. It is the hope that these participants are among the fore-runners who carry God’s dream into the next
Appendix I: Program Models

millennium. In addition to classes and workshops, the school offers a year-long internship living in community at the Disciples’ House.

The Festival Center houses the school and serves as a resource for the community, providing space for meetings, worship, daily prayer and serving as a place of hospitality for visitors to the Church of the Saviour community.

44. Orange Coast Interfaith Shelter, Costa Mesa, CA
1963 Wallace Ave., Costa Mesa, CA. 92627  (949) 631-7213;  (949) 631-7648  Fax
Contact: Sheri L. Barrios, Executive Director  e-mail: ocis@fea.net
Lori Glover, Children's Program Coordinator

According to the Demographic Profile and Survey of Homeless Assistance in Orange County, developed by the Orange County Homeless Issue Task Force, the top two reasons for becoming homeless are inability to find affordable housing and unemployment.

Orange Coast Interfaith Shelter is the oldest and largest family shelter in Orange County. The goal of the shelter is to help homeless families become self-supporting and move into stable housing. Starting in 1981 with a small three-bedroom house, OCIS has developed many effective programs and with community support has grown to its current capacity. Today the facility can house 18 families in the Temporary Program and 50-55 people nightly in the Emergency Program. Each year more than 1,900 people receive food, shelter and supportive counseling at OCIS. The OCIS is committed to providing a warm, safe environment, one that respects and welcomes the diversity of individuals.

Temporary Program: Qualified families are provided with private sleeping quarters and shared living space for up to 90-120 days. They receive counseling, mental health outreach and referral, employment assistance, childcare, life-skills and parenting classes. Residents have access to free groceries and toiletries, laundry facilities, free phone and message service. Each family must agree to save 80% of their income to secure housing when they “graduate” from the program. OCIS programs are designed to meet the unique needs of families and enable them to rebuild their lives and reenter the community as stable productive citizens.

Emergency Shelter: OCIS offers emergency shelter to families, couples and single women through the 3-7 day Emergency Program. OCIS provides a bed, breakfast and dinner, hygiene supplies, laundry facilities, transportation vouchers, counseling and referrals for jobs and housing placements, and mental health outreach.

One Room Classroom: Newport-Mesa Unified School District and OCIS now have a program where children in the Emergency Program can attend school in a special “one-room” classroom. When the families obtain a permanent address, they transition into the regular public schools. If they move to other non-permanent housing, they can continue in the special classroom. Homeless children often also suffer fearfulness, insecurity, and the lack of self-esteem. Their health is at risk and typically, they fall behind their peers at school. At OCIS, the Children’s Program Coordinator ensures that every child is assigned a tutor or mentor to assist them while the Coordinator acts as liaison between the school and the family. School and medical records are located and updated. Volunteers and staff arrange a variety of special events and holiday parties. The emotional needs of children are addressed through art therapy and through individual and family counseling.
**Employment Assistance Program:** In this program the Coordinator helps residents find work or upgrade skills. The Coordinator will also help prepare a resume, give job leads, check the internet for job openings, provide one-on-one counseling and follow-up, conduct pre-employment workshops periodically, and teach computer classes.

76% of the funding comes from private donors, churches, synagogues, businesses, and local organizations. Only 24% of the funds come from government sources.

**45. Room In The Inn (The), Charlotte, NC**

c/o 945 North College Street, Charlotte, NC 28206  
Contact: Steve Carpenter, Director  (704) 347-0278  
Rev. Paul Hanneman, Program Director

The Room In the Inn in Charlotte is four years old, but it was actually started in Nashville, Tennessee thirteen years ago by a Catholic priest named Charles Strobel.

In Charlotte, 80 ecumenical congregations including 15 Presbyterian Churches are involved in the Room In The Inn, a rotating shelter for homeless men, women and children.

Several congregations of every faith--4 to 8 churches per night--open their facilities to welcome about 12 homeless people each as guests from December 1 through March 31. Each site offers a warm, safe place to sleep one night each week and serves two meals (dinner and breakfast), and returns guests to the Urban Ministry Center the following morning.

The Program is a way for people of faith to become directly involved with people who are homeless. The simple goal is to keep homeless people from freezing on cold winter nights. A greater goal is to provide a loving relationship to the homeless, at least for a night. During the winter of 1999-2000, congregations in Charlotte provided nearly 16,000 warm, safe beds to folks who had no place of their own.

To help others who want to develop a similar project, I included the guidelines The Room In The Inn developed. (Appendix: What Do You Need to Operate a Shelter)

**46. San Francisco Network Ministries, San Francisco, CA**

559 Ellis Street, San Francisco, CA 94109  (415) 928-6209;  (415) 928-5752  Fax  
Contact: Rev. Glenda Hope

San Francisco Network Ministries is a unique and precious ministry. It works with the most needy population, homeless people and prostitutes, and is in one of the worst areas in San Francisco--“the Tenderloin”--where drug/alcohol abuse, male/female prostitution, AIDS, hunger, homelessness, and homicide occur at a high rate.

San Francisco Network Ministries is devoted to the people of the Tenderloin with whom the ministries work cooperatively for the empowerment of all, proclaiming good news for the poor and seeking liberty for those who are oppressed. They believe a vital Christian ministry moves beyond
church walls, reaching people where they live and work. San Francisco Network Ministries has been an active force in and for the Tenderloin since it was created in November 1972. The Ministries draw together coalitions to work on particular concerns, engage in political organizing, advocacy and direct action for systemic change.

The Network Ministries currently offers the following services:

**Ambassador Hotel Ministry:** The Ministry conducts a drop-in chaplaincy at the Ambassador Hotel in the Tenderloin. It is estimated that more than 80% of those who call this bleak place home have HIV or full-blown AIDS. The Ministry works with a corps of volunteer chaplains to build community among the residents and to provide emotional support and spiritual counseling.

**Computer Training Center:** Open since June 1996, the Computer Training Center offers classes and drop-in computer access to the Tenderloin community and to homeless people. The Ministries empower people by helping them improve their job skills in an effort to break the cycle of poverty. The services of the Computer Training Center are entirely free of charge.

**Persons With AIDS Ministry:** The Ministry cares for persons living with AIDS and other life-threatening illnesses. The Ministry offers comfort as they die and also for their intimates in their grieving. The Ministry founded the Tenderloin AIDS Resource Center, due to the need for outreach and advocacy concerning AIDS in the Tenderloin, an area with a large percentage of high-risk residents.

**Family Residence:** In partnership with the Asian Neighborhood Design, this Ministry has constructed 38 apartments for the working poor. Programs for residents include tutoring for youth, ESL training, citizenship preparation, computer access and training, and counseling to aid residents in breaking out of the cycle of poverty.

**A Safe House for Women in Prostitution:** A Safe House for Women escaping prostitution offers two years of residency with comprehensive counseling, educational, health and enrichment programs and 24-hour staffing.

Rev. Glenda Hope noted that at least 90% of street prostitutes were abused as children; 65-75% of them are victims of long-term incest, and fewer than half have finished high school. More than 85% have never worked any other job but prostitution, and 90% are addicted to drugs or alcohol. One former prostitute said, “Leaving prostitution was the toughest thing I have done in my life. It was so ingrained in me that I believed there wasn't anything better. When you have no goals at all, it is hard to change.”

**Tenderloin Community Church:** This Ministry gathers regularly for worship, to offer a place of peace amidst the noise and violence of the Tenderloin. The Ministry conducts memorial services to dignify the deaths of the poor and to comfort with God's promises those who mourn. These take place in hotel lobbies, rooms, manager's offices, as well as on the streets.

**The 366 Eddy Street Center:** Weekday afternoons this Center opens the doors for people to stop in from the streets to talk, read or enjoy some quiet. It offers a small community library for those who pass through the doors; it also offers Alcoholics Anonymous meetings and shares the space with the City of Refuge Community Church.
The Ministries is a recipient of a Presbyterian Women’s Birthday Offering, which helped to build the apartments for low-income families on what was a vacant, trash-strewn lot.

The Ministries see a growing number of homeless families: 100-120 families are turned away from shelter in San Francisco every day.

In 1998, The Ministries conducted an interfaith memorial service (the 14th year they have done so) for all the homeless who died that year in San Francisco: 163 died in 1998.

The Network Journal is published bi-monthly ($20/annual subscription). It contains essays, sermons, poems, recipes, and information on a variety of justice-oriented topics. An educational thinkpiece, the Journal combines spiritual practice with political advocacy.

Churches of Homeless People

47. Church of Mary Magdalene, Seattle, WA
Meets at the First United Methodist Church, downtown Seattle
811 5th Ave., Seattle, WA 98104 (206) 621-8474
Mailing: PO Box 359, Seattle, WA 98111
Contact: Rev. Pat Simpson, Pastor (Rev. Jean Kim: Founder and Pastor Emeritus)

Many homeless women live with the long-lasting effects of their early abuse—physical, emotional and sexual—at the hands of their own parents. Their self-esteem is very low. Their self-image was shaped by how they were treated. Their image of God is very negative and abusive, just as their parental figures are remembered. Many of them experienced very negative and condemning treatment by our traditional churches and were turned off by them. However, many of them have the need to cry out to God for help.

We all are religious/spiritual human beings. Most people look for a superpower to save them, especially in times of crisis. The lives of homeless women are sometimes full of emotional and physical hunger, despair, anger and hatred. Homeless people often walk away from God for many different reasons. Homeless people often experience physical, emotional and spiritual homelessness.

Homeless people also raise spiritual questions as to the meaning and purpose of their life: where does God stand in their troubled life? Who are they in relation to God and to the world? The Christian religion can offer the fundamental grounding of hope and the meaning of life in God.

The Church of Mary Magdalene was my vision to develop a worshiping congregation of homeless women. It was developed to answer women’s spiritual questions. Its goals are to “empower women to restore their pride, self-worth and dignity by experiencing a positive, loving and forgiving God instead of a judging, condemning and punishing God: to find a fundamental ground of hope and meaning of life by having faith in God; to seek the experience of healing from previous as well as present wounds; and to end homelessness by developing emotional, spiritual and physical homes.”
The church rented a space in the First United Methodist Church in downtown Seattle where many homeless people hang out. Because the space wasn’t available on Sundays, the Church of Mary Magdalene used the church’s social hall on Saturdays from 7:30 a.m. to 3 p.m. The program started with breakfast (homemade, hot), followed by singing for an hour, worship service, hot lunch, crisis intervention and variety of activities such as job skill training, counseling and socialization.

Later, activities were moved to a rented office space during the week, while the church still operated from 8 a.m.-1 p.m. on Saturdays. Now, the office has moved back to where the Saturday worship services take place. Daily activities are now offered on weekdays. This program is called Mary’s Place.

In order to meet the spiritual needs of the homeless women, we developed our own image of WOMAN and several litanies to affirm who they are. (Refer to worship resources in the Appendix) Homeless women have been trying to replace the negative image of woman with a positive one. God loves women because they are created in the image of God and blessed. By claiming who we are and by building ourselves up, we restore our original image that God created for us.

The Board of the Church of Mary Magdalene was developed ecumenically and supported by churches ecumenically. It is a good model not only for the integration of human spiritually and psychosocial problems, but also a model of ecumenical and interfaith support. Together we can make a difference to help sew the broken lives together. (Ref: “How Did We Develop Church of Mary Magdalene” in the Appendices for detail.)

**Mary's Place:** Mary's Place builds on the ministry of our church's early years. In 1998 our host church offered the use of our space six days a week. An adjacent room was available for offices and laundry and shower facilities were being added. This opened up the possibility of a full-fledged weekday program, at a time when other day facilities for homeless women were overwhelmed and overcrowded. How could we say no?

While the Board sought funding for the program, homeless women were involved in designing it. They wanted to continue many of Mary Magdalene's activities on a larger scale: health care and education, arts and crafts, assistance with permanent housing and employment, groups for mutual support, and Bible study. And of course, they wanted food and fun. Together, we "dreamed the dream" of Mary's Place, which opened in November 1999.

The program is open 9:30 to 4:30, Tuesday through Friday. An average of 30 homeless and formerly homeless women attend each day. At a community breakfast meeting women take responsibility for the day's chores, ranging from cooking to scrubbing to coffee-brewing. With only one paid staff person, the women know that their contributions are needed to make a church basement into their daytime home.

Volunteers lead most of the day's activities. Some are loaned by agencies in the community--the welfare office, the health department, work programs, and housing providers. Some come from businesses--staff from an employment agency, a group of airline flight attendants, and a banker. Student interns from schools of theology, nursing, counseling, and social work provide many hours of service. Other volunteers come on their own, just because they care--a nurse, a Shiatsu practitioner, youth groups, and craft teachers. The coordinator spends one day a week recruiting.
and scheduling this mix of volunteers, with much help from the Holy Spirit, who just keeps sending us people.

Because of its small size and high activity level, Mary's Place provides a welcome alternative to more passive settings. And because of the church context, prayer, pastoral care, and Bible study are at hand for those who want to partake.

We have come a long way from Bible study on the ferry and meetings under the pastor's umbrella. One volunteer pastor called by God has been followed by a small paid staff with many, many volunteers. More wonderful still, women who once came to the church homeless and hopeless have become strong, faithful mentors to women who are now struggling. We are a community of women, seeking our healing, strength, and freedom together. This is the power of God's grace in action.

48. **Rising Hope United Methodist Church, Alexandria, VA**

PO Box 6039, Alexandria, VA 22306  (703) 360-1976;  (703) 360-1976 Fax
Ministry Address:  8605 Engleside Office Park, Alexandria, VA 22309
Contact:  Rev. Keary Kincannon, Pastor e-mail:  risinghope@erols.com

Rising Hope United Methodist Mission Church is a storefront church, a congregation of homeless and working poor, in a shopping center on Richmond Highway. The church helps meet the spiritual needs of the members. Rev. Kincannon took the road the founder of the Methodist denomination, John Wesley, walked and started the church to reach out to the poor, to take the gospel to the outcasts and the downtrodden. The church was set up in June 1996.

The mission of Rising Hope is to make disciples for Jesus Christ among those cast off by society and largely forgotten by the church.

The goal of Rising Hope is to bring the power of Christ and the support of the church to the community living in poverty along the Route One Corridor, in order that the mission might develop the leadership to create a better way of life and future for themselves and their community.

Rising Hope teaches the spiritual disciplines that lead to life, attempting to foster an atmosphere that makes clear the real choices between spiritual life and spiritual death and yet, allows the freedom to choose.

Rising Hope sees itself as building a bridge between the community of privilege and affluence with the community of poverty and hardship in order that they may recognize how much they need each other.

Rising Hope believes that Jesus Christ is Lord of All. Therefore, to be a Christian is to be in mission breaking down the barriers that society uses to separate us. Rising Hope welcomes all to join its sojourn.

Rising Hope United Methodist Mission Church for the homeless offers:  Sunday worship services, Sunday breakfasts, Sunday School, computer classes, Bible study, Covenant Disciple/Spiritual Transformation Groups, food ministry, cooking and nutrition classes,
“Pancakes and Praise” the last Wednesday of the month, a transportation ministry, a Drop-in Center, Clothing and Birthday Closets, a furniture ministry, child care during Sunday morning services, a potluck luncheon after services every first Sunday, Route One Neighborhood Shalom Organization, Route One Community Kitchen, the Full Gospel Businessmen’s Supper, and many more programs.

 Churches Offering Mentorship

49. Davis Community Church, PC(USA), Davis, CA
   412 C Street, Davis, CA 95616  (530) 753-2894
   Co-Pastors: Jim Kitchens, Mary Lynn Tobin

Davis Community Church is a Presbyterian Church in Davis, California. The Church offers the following distinctive services for the Davis Community:

**Community Ministry Team**
Contact: Gail Feenstra and Joanne Haller (530) 753-2894

Although there are many public and private agencies that address short-term needs of homeless and needy families, long-term, consistent support is often lacking.

With the new time limit on welfare benefits under the welfare reform program, many more families, especially single mothers with children, will be desperately looking for jobs and child care. They will need lots of support. Due to a lack of support, many women don’t make it and return to homelessness with their children.

The Community Ministry Team was born out of the need for long-term support, friendship and mentoring for homeless and low-income families with children in the Davis Community. This is “mentoring,” “prevention of recurring homelessness,” or even after-care, so that people can maintain their housing, jobs and independent living and never repeat homelessness again.

Teams of two volunteers are matched with families (usually single mothers with children). The teams help make sure children are enrolled in school and attend school, communicate with the school if problems occur and also help with school work. Volunteers help families find adequate child care options and provide transportation for them to doctors, dentists, counselors, and prospective employers. They help families find affordable housing. They encourage participation in the Welfare-to-Work program with resumes, by rehearsing for job interviews, etc. They provide and support in parenting skills and help with choosing nutritious groceries and with meal preparation. They help with financial management, budgeting and balancing a checkbook. They plan special outings, field trips, and generally help families with healthy decision-making.

The Community Ministry is proposing a Community Mentorship Partnership with the Yolo County Department of Social Services and the Davis Interfaith Religious Network to help low-income families gain skills, education, confidence, child care, transportation and necessary support.

**Bread of Life Center**
Contact: Sandra Lommasson, Center Director and Spiritual Director
(530) 753-1577; (530) 753-1974 Fax
The Bread of Life is a mission outreach of Davis Community Church. It is an ecumenical effort seeking to serve as a bridge between the church and culture by reaching out in both directions and helping to link the two.

The goal of this mission is twofold: to deepen the life of individual congregations in Christ and to provide opportunities for spiritual growth to seekers in the society who stand outside the church.

The focus of the congregational ministry is helping the church become authentically welcoming to those on its doorstep, especially those broken in spirit on the margin of both church and culture.

The mission on the doorstep provides a grounded way to grow toward God that is consistent with the Good News of Jesus Christ for those who do not know the language of the church or who are suspicious of it. The Center is located upstairs in the sanctuary building of the Davis Community Church. The Bread of Life Center is in partnership with Maryhouse (shelter and transitional housing) to provide a place to worship, share, be spiritually nourished, reflect and be connected. The ministry reaches out to homeless women with consistency, love, honor and spiritual support.
Multi-Cultural Churches

Several churches I visited were very impressive models: churches which open themselves to the whole community and welcome all people regardless of their racial, ethnic and socio-economic background. These churches have become true Kingdoms of God, where all people are welcomed.

These churches contrasted with the model that tries very hard to maintain a homogenous congregation, especially as an Anglo church, excluding people who are different from themselves. Many of these homogenous churches are slowly or quickly declining and dying.

The following congregations resemble the populations of their church neighborhoods.

50. Fruitvale Presbyterian Church, PC(USA), Oakland, CA
2735 Mac Arthur Blvd., Oakland, CA 94602
Contact: Rev. Mark Newton, Pastor  (510) 530-0915
Ms. Linda Blagburn  (707) 648-7169

This church was a declining church, but is now growing through active outreach and opening itself up to the whole community which is mixed racially. This church was a recipient of the Small Church Redevelopment Grant from the General Assembly of the Presbyterian Church (U.S.A.). It began to attract people of different cultures. The majority of their members still are Whites, but some are (although still the minority) Asians, African-Americans, Hispanics, African, Cambodians and Korean.

This church offers a food bank to needy people in the community three times a month. There is also a clothes closet open to the community. Some members have started to deliver hot meals to shut-ins and the poor.

This church is a good model of achieving by meeting the needs of the community!

51. Ocean Avenue Presbyterian Church, PC(USA), San Francisco, CA
32 Ocean Ave., San Francisco, CA 94112
Rev. Lonna Chang-Ren Lee and Rev. Chuck Goodman, Co-pastors
(415) 587-1100;  (415) 587-1325;  (415) 564-2485 (h)

Ocean Avenue Presbyterian Church is an 80-year-old, multi-ethnic congregation in the south part of San Francisco. The congregation went through a difficult five-years transition in pastoral leadership.

In March 1998, Lonna and Chuck (husband and wife) were called as Designated Co-Pastors by the Ocean Avenue Presbyterian Church. Lonna (from Asian background) and Chuck (from Anglo ethnic background) became symbols of the vision of the Ocean Avenue Presbyterian Church to venture to grow as a multi-ethnic congregation. It is still growing, under the new leadership, as a multi-cultural church.
Membership includes Asian (Filipino, Indonesian and Chinese American), African (Liberian), African-American, Hispanic and Anglo. God has helped this congregation resemble its community in its cultural diversity. Their church potluck meals are truly a global feast with everything from good southern cooking to chicken adobo and lumpia to Presbyterian potluck.

A congregation growing in outreach and mission, Ocean Avenue has increased its giving in not just financial resources, but also in people power to disaster relief, hunger, the One Great Hour of Sharing, Peacemaking, and Pentecost offerings.

In its most recent two years of ministry, the church has focused on hunger awareness, serving homeless people, AIDS/HIV education and service, serving children with disabilities, and disaster relief. Ocean Avenue was the founding site for the 11-year-old SHARE program—a food cooperative that embraces sharing food with all who eat.

The two co-pastors call this new ministry “an incredible, exhilarating, exhausting, transformative journey of faith together.” It is a growing church, spiritually and in the service of the Lord Jesus Christ.
Church in Sponsorship

52. Valley Presbyterian Church, PC(USA), Green Valley, AZ
2800 Camino del Sol, Green Valley, AZ 85614  (520) 625-5023;  (520) 625-4289  Fax
Contact:  Rev. Dr. George H. Pike, Senior Pastor
Rev. Joe W. Carroll and Rev. John T. Dunham, Associate Pastors
Rev. Dr. Kay E. Huggins, Associate Pastor

This is a large, 22-year-old church with 2,000 members.  It is a suburban church, 20 miles away from downtown Tucson.  This gorgeous church sits up high in the Green Valley area, a retirement community.  It has a large sanctuary that seats 1,000 people with a beautiful view of a mountain.

This church supports the Brewster Center, a shelter for victims of domestic violence; Tucson Shalom House, a transitional home for homeless women; Youth On Their Own; Habitat For Humanity; and Continental Clinic, a medical facility in Green Valley open to all but mostly serving those at a poverty level.

The church also supports Mi Neuva Casa, a program for children living in tunnels between the USA and Mexico; Casa De Esperenza, which is an adult and child day care center, the Theological Education Fund, Montlure Camp and many other projects.  Its mission budget for the year 2000 is $200,000.

Another impressive aspect of this church is that it supported four small churches (two were new) until they became self-sufficient:

St. John’s Presbyterian Church on the Desert.  Valley Presbyterian Church helped with $12,500 each year for 3 years.  It was a new church development.

Faith Presbyterian Church in Sierra Vista, AZ: Valley Presbyterian gave $25,000 to help with building an addition for its Sunday School.

Holy Way Presbyterian Church:  Valley Presbyterian gave $12,500 each year for 3 years.  This was a new church development.

Good Shepherd Presbyterian Church in Safford, AZ: Valley Presbyterian Church helped with $25,000 to build a new Sunday School building.

According to Rev. Pike, this year (2000) will mark the end of the contributions to the two new church developments.  Valley Presbyterian will re-direct those contributions to help other small churches that have needs.  There is another new church development in Presbytery de Cristo, and the money might be given to them in the near future.

This is a beautiful story that must be told to the many other Presbyterians in the nation.  When small churches struggle to survive on their own, large suburban churches must step in and help them until they can stand on their own feet.  It can be a wonderful alternative, instead of closing those churches.  This is a good model of living together, rather than watching small congregations die.
Valley Presbyterian Church presents a model that teaches overcoming the stereotype that suburban churches cannot do anything because they are too far from the scene, or don’t care.

**Emergency Shelter Programs**

53. **Anna Ogden Hall, Spokane, WA**

2828 W. Mallon, Spokane, WA 99201  (509) 327-7737  (509) 327-7738 Fax  
Contact: Vicki Vosefski, Co-Director

Anna Ogden Hall was established in 1971 by the Union Gospel Mission to introduce women and children to the love of Christ in a secure environment that promotes dignity and God-centered personal growth. The Presbyterian Church is one of its supporters.

Anna Ogden Hall is an emergency shelter for women and young children who find themselves in crisis. Residents receive three nutritious meals a day and a comfortable room. This program provides free clothing to residents and needy individuals from the local community. Anna Ogden Hall owns 33 rooms for up to 85 persons. The average stay is 3 weeks.

Women and children who come to Anna Ogden Hall are:

- Escaping domestic violence,
- Evicted from their homes,
- Leaving environments involving drugs or alcohol,
- Involved in a disaster that renders them homeless,
- Experiencing physical or mental health issues that contribute to homelessness,
- Elderly and without adequate financial resources, or
- In transition.

Anna Ogden Hall offers:

- Assistance as residents search for housing, schooling, and vocational opportunities;
- Office work, housekeeping, laundry, food service, etc.,
- Personal Counseling,
- Legal Counsel,
- Daily Bible teaching,
- Money management classes which help residents save 70% of their income, and
- Life skill classes.

The low minimum wage was pointed out as a major factor in causing homelessness among women.

54. **Bethany House, Rochester, NY**

169 S. Bridgets Drive, Rochester, New York 14605  (716) 454-4197 (Phone & Fax)  
Contact: Ms. Donna Ecker  (Sr. Marilyn Williams; Kay Mayfield; Sr. Mary Lou Herlihy)

Bethany House is a Catholic Worker house of hospitality serving the needs of homeless women (21 years of age or older) and their children (less than 21 years of age) in Rochester, NY. Bethany
House follows the Dorothy Day model; it is Christian faith-based ministry: Welcoming homeless people as though we were welcoming Christ; recognizing the mutuality of those who serve and those being served.

There are no paid staff at Bethany House; all are volunteers. Worship services are offered at Bethany House.

The House “shelters, feeds and clothes women who come from experience of eviction, rape, abuse, imprisonment, abandonment, illness of both mind and body--experiences which radically deny love.” Bethany House also makes referrals for deeper and appropriate counseling.

Women are referred to Bethany House through a variety of sources and agencies. Women accepted at Bethany are encouraged to participate in counseling, day treatment, educational, and job training in the community if those services are needed or recommended.

Bethany House also operates a clothing room, a drop-in-center, and an emergency food cupboard for women and children.

Women live at Bethany House for a period of approximately 45 days, during which time they search for a more permanent residence. Bethany House acts as an advocate on their behalf. Bethany House is able to provide emergency housing for 6 women and their children; two formerly homeless women live there permanently.

Bethany House receives no government funding, nor is it tied with the Department of Social Services (DSS). This ministry is supported solely through the goodness of individuals, churches, and charitable groups. Those who are sanctioned by DSS for some reason are not accepted by other agencies, but women who are sanctioned by DSS can come to Bethany House.

The Director of the Bethany House says she gets more calls for shelter, which means the need for housing are increasing. Meanwhile, more and more prisons are built. Many residents at the Bethany House come from Correctional Facilities.

55. **Bible Way Shelter, Chicago, IL**

448 E. 43rd Street, Chicago, IL  60653  
Contact: Grace Thomas, lay pastor

The Bible Way Shelter is a 24-hour shelter program for women and children run by a Christian woman, Sister Grace, who is not a nun. John Hobbs calls it “a worse place;” it is so poor that it does not meet building codes and the city of Chicago refuses to fund it.

When I visited, the shelter was handling up to 20 women in an extremely impoverished area of Chicago. Several local churches are being contacted to help this program. Its rented space has a great potential to do better if its pastor can get some help.

Many church people who own good spaces don't want to do much for homeless people, but with very few resources this woman was offering homeless women and children a shelter and space to worship God. My heart went out to her. While other shelters send people out at 7:30 a.m. and don’t
allow them to come back in until 5:30 p.m., this woman, who owns very little, offers a 24-hour service. Can affluent churches partner with her? A partnership can work very effectively with a program like this.

56. **Brewster Center (Domestic Violence), Tucson, AZ**

2711 E. Broadway Blvd. Tucson, AZ 85716 (520) 881-7201 (520) 323-0122 (Fax)
Contact: K. Ellyne Bell, Executive Director
Mr. Keith D. Duncan, Program Coordinator

Brewster Center is a shelter for victims of domestic violence. Its mission is to provide shelter, programs, and services (counseling, education, prevention and advocacy) to victims/survivors of domestic violence, and to take an active role in eliminating violence.

This program has 40 beds in 2 different shelters. One shelter is monolingual/bilingual. Women can stay up to 90 days, although there is flexibility with their length of stay. It also offers a day care service for children who stay at the shelter.

In 1998, the program served 8,405 women and children of many different ethnic backgrounds.

While in the shelter, women and children receive food, clothing, advocacy, and counseling in an environment that ensures their safety.

Brewster Center also offers a transitional housing program, which provides low-cost housing options to women and children who are rebuilding their lives after living with domestic violence.

There was something unique about this shelter: its no-turn-away policy. The Brewster Center tries to place women somewhere (including motel rooms), and never turns anyone away for lack of space.

57. **Buffalo City Mission, Buffalo, NY**

100 East Tupper St. Buffalo, NY 14203
Contact: Tom McLaughlin, Executive Director

In 1917, evangelist Billy Sunday came to Buffalo to conduct eight weeks of revival meetings. A former baseball player and recovering alcoholic, Billy Sunday had been converted in a rescue mission, and saw the need for that type of ministry in Buffalo, NY.

During his evangelistic campaign, Billy Sunday collected $8,400 for the purpose of starting a rescue mission, and left the money in the hands of the Buffalo Evangelistic Association. Shortly afterwards, a group of local Christian businessmen, headed by Mr. P. Kinne, called Reverand Edward Clark to begin a project they called the City Mission of Buffalo.
Since that time, City Mission has seen the City of Buffalo through hard times on every level imaginable. People have been able to find hope and comfort at City Mission for more than 75 years, during which time City Mission has never requested government funding. City Mission is funded by private donations, making it one of the greatest "grass-roots" efforts Buffalo has even known.

Men and women at City Mission come from all walks of life and may suffer from domestic violence, stressful and angry home environments (due to the cohabitation of multiple families), unhealthy living conditions, street or gang violence, job loss, physical or mental illness, drug or alcohol addiction, credit or other household debt, estrangement from family. To meet the spiritual and practical needs of the poor, City Mission developed the following two programs:

**The Men’s Center Shelter**

100 East Tupper Street, Buffalo, NY 14203
Contact: Tom McLaughlin, Executive Director

Each day, dozens of men come to Men’s Center Shelter for safe shelter, a hot meal, fresh clothes and a chance to rest. Chapel services and counseling help men learn about God’s grace and forgiveness. On-site free medical attention is also available. The Mission provides an average 15,000 meals each month, and shelters up to 140 men each night.

Up to 40 students participate in Buffalo City Mission’s recovery program—“Pressing On”—for men who want to grow in Christ. “Pressing On” is a four-phase one-year program that uses Bible study, work programs, life skills classes and counseling to help men recover from addictions and other life-dominating sins. This program emphasizes respect for God, family, society and self. Men attend a neighborhood church and network with other Christians in the community. The goal of “Pressing On” is to assist men in becoming mature, contributing members of the Christian community.

Cornerstone Manor

45 Carlton St. Buffalo, NY 14203  (716) 852-0761  (716) 852-5428 (Fax)
Contact: Dr. Lora Warkentin, RN, Director, Women’s Facility

The Cornerstone Manor, Buffalo City Mission’s shelter for women and children, offers emergency housing for up to 60 women and children each night with a minimum of 30 days. Equipped with a complete alarm system and security personnel, Cornerstone Manor is also a safe house for abused women and children.

While at Cornerstone Manor, families receive safe, comfortable shelter, three meals a day, clothing assistance and referrals to other social service agencies. Free medical attention is available on-site.

One of the Manor’s programs, Cornerstone Academy officially opened in September, 1990. Concerned about poor school attendance and the emotional effects of homelessness on young students, Cornerstone Manor sought help from the Buffalo
Public Schools to provide an on-site elementary classroom for homeless children. The Buffalo Board of Education provided a certified school teacher and declared Cornerstone Academy an independent learning site of the Buffalo Public Schools.

Very young children may attend a daily pre-school while older children attend Cornerstone Academy, the Mission’s public school satellite located at Cornerstone Manor. Over the years hundreds of children have attended classes at Cornerstone Academy. It has received recognition on a national and international level as an innovative program and is serving as a model for shelters across the country.

Cornerstone Manor’s staff and volunteers provide chapel services, counseling, Bible classes and the Serenity 12-Step Recovery Program. Staff and volunteers present the gospel and challenge women to change their lives for the better. Women in the program also benefit from training in parenting, household management, personal hygiene, job interviewing and more.

58. Charlotte Emergency Housing, Charlotte, NC

PO Box 9373, Charlotte, NC 28299   (704) 335-5488   (704) 335-5480 Fax

Contact: Ms. Cindy Guzik, Development Director

Charlotte Emergency Housing is a short-term shelter with case management service for homeless families and women. This is one of only shelters in the Charlotte region; it accommodates two-parent families with children, men with children, and families with male children over 11 years old. Over 60% of the residents are children.

There is high demand for shelters for families in Charlotte area. Shelter facilities for families are always full. Shelters turn away twice as many homeless people as they can accommodate.

This program has 3 social workers. Residents can stay for 80-100 days, although the program is a 60-day program. Often it is not possible finding housing within 60 days.

Charlotte Presbytery helps through "2-cents a meal" program.

One of the Emergency Housing program, Rainbow Room, is a nationally-accredited, fulltime AA licensed day care for up to 12 preschool children living at Plaza Place. Three fulltime employees provide quality developmental care and a nutritious breakfast and lunch. The day care subsidy is transferable to a child's new day care after leaving Plaza Place.

Charlotte Emergency Housing is a comprehensive program which recognizes individual dignity, encourages economic stability, builds self-esteem and works on the root causes of homelessness. Follow-up services after residents move out ensure a successful transition from shelter to community.

The program has a home-like atmosphere: 14 private rooms with full baths for families and single women, refrigerators and cabinet space, shared kitchen and laundry facilities. Bus passes, access to
computers and the Internet, a food pantry for "shopping," and classes on parenting skills, budgeting and more are offered.

New residents also receive a "welcome basket" filled with housekeeping necessities: dishes, linens, pillows, towels, pots and pans, paper products and cleaning supplies.

It is a program of successful transitions! During its first 13 years, CEH has served over 2000 people. At completing CEH's program, 80-85% of residents secure housing and jobs. Many former residents become avid supporters.

59. **Coles County Homeless Shelter, Charleston, IL**

*PO Box 1123, Charleston, IL  61920  (217) 348-0912/(217) 549-4912*

*Contact: Tona E. Smith, Director*

Charleston, Illinois (where Coles County Homeless Shelter is located) is a small rural town of 13,000 people. The town is made up of farming, industry, a small university, and a community college. Most of its residents are farmers and factory workers.

The history of the Coles County Homeless Shelter is rooted in Christian churches. Several years ago, St. Charles Borromeo Catholic Church provided a shelter in its basement for men, women and families. Unfortunately, the shelter had to close due to electrical problems. After being closed for 1-2 years, St. Charles as well as First Presbyterian, Wesley United Methodist and Immanuel Lutheran churches joined together to open the Coles County Homeless Shelter (CCHS) on November 1, 1998 with Father Bob Meyer as night manager.

The goal of the Coles County Homeless Shelter is to provide emergency shelter and transitional housing and support to up to 12 homeless individuals in a family-like setting and environment. The goal of this mission is to improve the quality of life for the homeless. To achieve that goal, residents must find job and learn how to save. Residents are also responsible for household and yard chores. Most of the residents take pride in their work and want to improve their situations.

The shelter is staffed by a Director and night manager. Interns from the Eastern Illinois University’s departments of Psychology, Sociology and Family provide case management, intake, referrals and daily oversight.

In 1999, Coles County Homeless Shelter provided 2,084 night stays, serving 10 families (a total of 74 people), and turned away 300 people for lack of space.

Residents have become homeless because of loss of employment, domestic violence, substance abuse, mental illness, condemned housing, separation/divorce, etc. In Coles County there is a large low-income population and very little low-income housing. There is only one other shelter for domestic violence victims in the County, but it is an hour away.
A large portion of the shelter budget comes from churches, which also provide household items, cleaning supplies. Churches sponsor pizza parties, and volunteer to answer the phone, stay overnight with residents, provide transportation to schools and public aid, etc. Some financial support comes from grants and donations from businesses.

The Board of the shelter decided not to mandate prayer and worship, but religious articles and Bibles are available for residents. If clients want to attend church services, local churches provide transportation.

This is very unique project: started by churches whose members saw the need for a shelter and moved their faith and compassion into action.

Most people think there are very few homeless people in rural areas. The number of bed nights this shelter provided and the number of homeless people the shelter turned away tell us the reality of homelessness in rural areas.

60. Dome Village, Justiceville, USA, Los Angeles, CA

847 Golden Ave. Los Angeles, CA 90017  (213) 892-9065  (213) 892-9068 Fax
Contact: Ted Hayes, Executive Director

It is reported that there are 200,000 homeless people in Los Angeles at any given time.

Dome Village, Justiceville is a very unique, exceptional and innovative transitional housing model where homeless people can stay for 3 months (a limit legislated by LA County). Dome Village is always full and has a waiting list.

Dome Village, a project of Justiceville/Homeless USA, is a non-profit organization which offers a structural alternative for homeless people unable or unwilling to live in transitional shelters. The domes are used as a stabilizing tool to provide affordable transitional housing, which is non-threatening to chronically homeless people and to the neighborhood. This model has created a positive and innovative approach to housing homeless people and achieving the goals of alleviating homelessness and reducing urban blight and decay in the city.

Dome Village is located in the heart of downtown Los Angeles. Founded by homeless activist Ted Hayes in 1993, it has transformed an unsightly encampment site into a community of formerly homeless people who have become productive, industrious and responsible.

Dome Village is comprised of 20 Omni-Sphere domes which provide housing and supportive services for 18-24 individuals and family members. Eight domes are for community use, and include an office, kitchen, community room, separate women’s and men’s bath facilities, laundry and a computer education center. The remaining domes are residential, partitioned in half and providing private living space for two individuals each.

The Dome Village targets homeless individuals as clients for its programs. Often these are individuals who have shunned or been unsuccessful in traditional programs for homeless people offered elsewhere. Dome Village client population demographics: 72% male, 28% female, 65%
African-American, 9% Latino, 20% White, 2% Native American and 14% families. Most have experienced problems with drugs, alcohol, and/or mental difficulties.

Dome Village’s philosophy of self-governance, responsibility, productivity, volunteerism and respect for individuals and the community allows avenues for homeless people to seek empowerment and make a break from the chronic cycle and psyche of homelessness.

Each dome costs approximately $6,500 to erect ($12,000 for double insulation). This is a very economic model!

Dome Village develops and operates programs to achieve the following goals:

- Engage the residents of Dome Village in productive, industrious and responsible projects right where they live, helping them to transition out of homelessness.
- Create jobs and incentives for village residents, which can provide them with an opportunity to earn extra income, increase their self-esteem and work ethic, and better their immediate community.
- Teach residents valuable skills and technologies they can utilize to help them return to mainstream society.
- Develop micro-enterprises and generate to help support the community, as well as provide residents with an opportunity to develop marketing, sales and leadership skills and improve their ability to work cooperatively, while assuming individual responsibilities.
- Clean and beautify the local neighborhood by regularly removing trash, debris, weeds and graffiti from the surrounding area.
- Justiceville Occupational Business Services promote positive community service as well as providing ways for residents to earn extra income, improve skills and work ethics.
- The Domestic Peace Force and Community Volunteers are integral parts of the Dome Village; VISTA/AmeriCorps volunteers, student interns, professionals, Boy Scouts and other skilled individuals have all contributed significantly to many Dome Village programs in program development, casework, literacy tutoring, outreach, the National Homeless Plan and other efforts.
- USS CyberDome-Computer Education Center and Office Skills development have been an important part of the Dome Village’s programs.
- The Garden Club and Urban Farming Project give homeless people the opportunity to grow flowers, herbs, trees and vegetables at an on-site garden. The Garden Club features professional training in landscape architecture, organic gardening and other greening techniques. In addition to the therapeutic value of working in the garden, the Garden Club aims to help create jobs and educational programs for the homeless. The homeless who participate in this program may be trained to be part of a professional crew available for hire.
Dome Village staff lead Bible study and peace vigil for world peace and homelessness in the U.S.

A Community Benefit and Inspiration:
In addition homeless people, the project also benefits local “at risk” youth, and the Pico-Union business and residential community. The Dome Village has spawned inspirational fitness programs for kids, which help to curb gangs and provide healthy recreational outlets. In addition, the Dome Village is growing as a community center. It hosts a variety of holiday and cultural activities and maintains the neighborhood as a clean and safe environment.

The Game of Cricket and the Dome Village: In September 1995 an historical event took place: The Justiceville Krickets, a team of homeless men from the Dome Village, toured England for two weeks playing the game of cricket.

The homeless men of Dome Village have trained a new American-born cricket team comprised of youths from Compton who also traveled to England in 1997.

Skate Programs sponsored by the Dome Village are becoming well known in downtown Los Angeles for their inline skating activism in support of non-violence, inner city youth and the National campaign to end homelessness.

Art Programs are sponsored by Street Without A Name (SWAN) and aim to provide therapeutic experience as well as enhance the aesthetic environment. Projects have included collective mosaics, animation pieces, murals, banners, creative garden installations, holiday crafts and special events. SWAN aims to provide economic opportunity for individuals who can earn income through cottage industry arts and crafts programs.

Dome structures are funded by ARCO Foundation. The rest of its funding is provided by the State, private and religious organizations.

‘Ted Hayes’ National Homeless Plan, which prime objective is to break the cycle of homelessness wherever it can be found throughout the United States.

On October 13, 1998, the City Council of Los Angeles acting at the request of Council member Rita Walters passed a resolution to call for a National Action to End Homelessness. Further, on January 5, 1999, Supervisor Yvonne Braithwate-Burke and the L.A. County Board of Supervisors passed a similar motion as proposed by homeless activist Ted Hayes.

Ted Hayes claims that the architectural structure of Dome Village is powerfully visual, forcing the general public and government to confront the inhumanity of homelessness. At the same time, Dome Village provides an alternative, more humane strategy for alleviating homelessness and creates opportunities for people to help. This is a model for future housing for homeless people.

61. Downtown Emergency Service Center (DESC), Seattle, WA

507- 3rd Avenue, Seattle, WA 98104  (206) 464-1570
Contact: William G. Hobson, Executive Director
The City of Seattle conservatively estimates that there are 17,000 homeless individuals in Seattle during a year, and 4,000-4,500 on any given day. In times past, homeless people were typically older, alcoholic men who congregated in skid road areas of major urban centers. Today, homeless people come from diverse backgrounds and situations. People of color are disproportionately represented, and constitute a majority of DESC clients. The number of homeless women is significant, and growing.

Many homeless persons face severe and multiple disabilities and challenges, including mental illness, physical impairments, HIV/AIDS and chemical dependency. 30-50% of homeless people are mentally ill, according to national studies and DESC’s experience.

The mere fact of homelessness, regardless of the original cause, becomes an aggravating factor that deteriorates self-esteem and mental well-being and exhausts the time and energy people need to regain independence and self-sufficiency.

The Downtown Emergency Service Center (DESC) is a non-profit organization dedicated to helping homeless people achieve their highest possible level of self-sufficiency. The DESC program gives priority to the most vulnerable and severely disabled homeless people. Priority clients include people who are: disabled, female, over 50, mentally-ill, medically-compromised or chemically-dependent.

DESC is one of the largest homeless multi-service centers in Washington. DESC is highly regarded as the only agency in King County specializing in providing comprehensive services for homeless adults with the greatest disabilities and problems. Approximately 80% of DESC clients are trying to cope with one or more serious issues like mental illness, abusive relationships, physical disabilities, HIV/AIDS and chemical dependency problems.

DESC is implementing a strategic plan through the year 2000 that will provide the most challenged men and women the assistance they need to break the cycle of homelessness. Key elements of this plan include creating supportive housing projects, providing mental health engagement and treatment and facilitating access to chemical dependency, medical care and employment programs.

**Long-Term Housing:** The DESC Housing program seeks permanent alternatives to homelessness by developing and operating housing with on-site supervision and access to supportive services. DESC now operates the Union Hotel (52 permanent units for disabled formerly-homeless adults), the Lyon Building (64 units for formerly-homeless adults living with HIV/AIDS, mental illness and/or chemical dependence) and Kerner–Scott House (25 transitional and 15 permanent units for formerly-homeless, mentally ill adults). The agency has 105 housing vouchers for placing clients in rental properties throughout the city.

**Mental Health Outreach and Treatment:** DESC has provided state-licensed mental-health services since 1980, and now provides mentally-ill homeless people with a continuum of care that includes street outreach and engagement, case management, short-term and long-term care.

This continuum helps enable people to stabilize their lives and move toward their highest-possible level of independence and self-sufficiency. DESC provided mental health services to over 450 people in 1997, and is participating in five-year nationwide demonstration project. In 1997 the mental-health program helped 62 people move into housing, and 51 to transfer into long-term care.
**Emergency Shelter:** The Emergency Shelter operates 24-hours a day, and is a vital survival resource for more than 8,000 people annually. During the course of a year, 3 out of every 4 homeless single adults in Seattle will come to the shelter. At night, it provides hot meals and a place to sleep for 220 people (270 in winter). In 1997 DESC provided 88,000 nights of shelter, and served 48,000 hot meals. During the day, the shelter becomes a drop-in-center where clients have access to hygiene facilities, medical care, information & referral services, medical respite, mental health and chemical-dependency treatment, and phone message and mail services.

Newly-employed homeless adults can receive up to 90 days of shelter and other agency services through the Work Support Program, which in 1997 provided more than 90 people with the time, counseling and support they needed to secure permanent housing and return to independent living.

DESC’s **Information and Referral Program** has become widely respected in the community; over 280 copies of their most recent handbook have been distributed to 140 other agencies.

DESC receives strong funding support from a combination of Federal, State, County and City governments. This funding is not sufficient for all the services DESC provides. DESC’s 1998 operating budget was approximately $4.2 million. DESC must rely on a partnership of foundations, businesses, religious groups, private individuals and the United Way to help DESC to help DESC meet its fundraising requirement of $250,000. Volunteers from the community also play an important role in helping to extend the scope and impact of DESC’s programs.
Downtown Rescue Mission, Huntsville, AL

2411 –9th Avenue, Huntsville AL 35805  (256) 536-2441
Contact:  Rev. Darwin Overholt,  Executive Director

Downtown Rescue Mission is a witness to “changes and growth patterns of homelessness that have taken place throughout America. Most missions started as an outreach to alcoholic men. However, this population changed about 30 years ago when two things happened. First, mental institutions began to mainstream many of their clients, sending them back to their communities. Secondly, drug use in the United States ballooned. These two societal changes added many new clients to the traditional rescue mission. The new homeless tended to be younger, the average age dropping from 50 to 30 years. A third group of clients, women and children, has been added to the mission clientele during the past 20 years. They are the fastest growing population of homeless people in America today. While there were very few women in missions 25 years ago, today they make up 30-40% of the average mission workload. That would be true in Huntsville also, if we had a facility for such a need.” (excerpts from Women & Children Shelter Campaign, Downtown Rescue Mission).

The work of the Downtown Rescue Mission started in 1975 in downtown, Huntsville. The needs of homeless people continued to grow, and the Mission moved to a new home in 1978. Its chapel was built in 1981. The needs soon outgrew this building too, and so the Walker Building was built in 1985. The Walker Building now houses single men and women. A new kitchen was added in 1997. A Thrift Store was added to the campus in 1986.

In 1996, the building that was housing approximately 26 women and children was condemned and the Mission was forced to shut the doors to mothers and children. Until the Mission builds a new building, many women and children are forced to live in inadequate and unsafe conditions. They have no place to go. Homeless advocates, city officials and staff members at agencies working with the homeless all agree on the dire shortage of both short and long term housing for mothers with children.

The Goals of the Downtown Rescue Mission are to meet the physical and spiritual needs of homeless people by providing food, shelter and education to break the homeless cycle in the name of Christ.

- Currently the Rescue Mission provides free lodging, meals and clothing; an average of 300 meals daily, 100,000 meals per year.
- Bags of food are given to needy families throughout the year.
- The Mission has 107 permanent beds and 50 temporary beds.
- The beds are slept in more than 30,000 times a year.
- The Mission Thrift Store provides inexpensive items to the community, a work place for residents and volunteers, and income for the ministry.
The Downtown Rescue Mission launched a $1.7 million fundraising campaign to build a 20,000 square foot shelter to house homeless 80-100 women and children on both an emergency/crisis and long term basis.

The Downtown Rescue Mission has just started to do outreach to those who are living under the bridge but refuse to come to the Mission for help. Outreach team started going out there where they are in order to connect and gradually guide them to get help.

While I was on my speaking tour, many people asked me what they can do for those who refuse help (“choose to be homeless” as they understood those non-help-seeking homeless people). Outreach is one of several ways to reach them, but people do not respond right away to the outreach team until they can trust the team and feel comfortable with them. Outreach teams must carry their love, humility, and patience to meet them where they are.

63. Elizabeth House, Pasadena, CA

760 Santa Barbara, (PO Box 94077), Pasadena, CA 91109-4077
Contact: Terri Bright, Director (626) 577-4434 (626) 792-2790 Fax

On the back of the brochure of Elizabeth House it says: “A few days later Mary hurried to the highlands of Judea to the town where Zacharia lived, to visit Elizabeth—Mary stayed with Elizabeth about three months and then went back to her own home.” Luke 1:39-40, 56.

“Having learned that she was to bear the future Messiah, Mary surely felt anxious and in need of support. Her cousin Elizabeth graciously offered that support, taking Mary into her own home. It is our prayer that God will use Elizabeth House in this same way—as a place of compassion, preparation and hope for women in desperate need.”

Since opening in July 1994, Elizabeth House has become a place of refuge. It provides shelter, caring support and Christ-centered encouragement for women in crisis pregnancy and their children; 5 women and 5 babies at a time. A mother can have one additional toddler up to age 5 plus the new born baby. In addition to meeting their basic needs for food, shelter and clothing, Elizabeth House offers these women a comprehensive program to help them regain stability and independence. It is the first and only ministry of its kind in the San Gabriel Valley, California.

A large family home in residential Pasadena, Elizabeth House opens its doors to women referred by local churches, licensed crisis pregnancy centers and other reputable agencies. The home accommodates six women and their children. Residents may stay for a brief period after their babies are born, as they make their transition to independent living.

Elizabeth House is grounded in a Christ-centered vision, and founded by a partnership of area churches, who articulated the following vision statement: “We envision a warm place of refuge and holistic restoration for pregnant women and their children. This is a place of reconciliation where people from all traditions and viewpoints can come together to act justly, affirming that the lives of both women and their unborn children are highly valued. We see a place where the active love of
Christ is tangible, offering women and their children a chance at a new life. This place is called Elizabeth House.

Women facing crisis pregnancy have special physical, emotional and spiritual needs. The Elizabeth House program addresses those needs practically and holistically, preparing each resident to meet the future challenges of supporting a family. The program includes: basic health care, hygiene, nutrition education, childbirth, infant care education, instruction in parenting and discipline skills, training in financial management, career planning, job skills, job search training, personal counseling on emotional and spiritual issues, Bible study and devotional times, mentoring, referral service, transitional and continuing support for alumnae and their children, and many more.

The house belongs to Evangelical Covenant Church in Pasadena. This home was donated by a member of the Evangelical Covenant Church to be used for a program for women and children. Elizabeth House uses the house at a very reasonable cost. This is a good example of what church members who own homes can do.

64. **Haven House, Buffalo, NY**

*PO Box 451, Ellicott Station, Buffalo, NY. 14205  (716) 884-6002  
Contact: Nancy Hanavan (PC, USA deacon), Dot Brown (PC, USA Elder)*

There are 3,000–4,000 people without permanent homes in Buffalo, NY on any given day. 40% of them are women and children.

Haven House is a shelter for abused women and children. Haven House started in 1979 when a start-up grant was given by New York State for a 36 bed shelter facility for abused women and children. Dot Brown, a Presbyterian, was the first Director. Haven House is a Program of Child & Family Services; a member of Erie County Coalition Against Family Violence.

Haven House provides:

- A 24 hour Telephone Hotline for victims of domestic violence who need information, support, and shelter. (716-884-6000). It receives 400 calls a month.
- A Safe Shelter for abused women and children up to 90 days. Some women have a history of substance abuse or have been in the mental health system.
- Counseling on an individual and group basis with the goal of informing women about their options and alternatives.
- Advocacy & Assistance in dealing with the courts and the Department of Social Services.
- Children’s Services that include educational, therapeutic, and recreational programming to assist children in coping with this family crisis and learning nonviolent forms of conflict resolution.
- Follow-up Services for women and children who are leaving the shelter and are in need of continued assistance.
- Outreach, Counseling & Advocacy Services for women who are victims of domestic violence but don’t need or want shelter. (716-884-6005)
- Community Education & Training for any group or organization that is interested in learning about child abuse, spouse/partner abuse & elder abuse.
- Health Care Services for women & children residing in the shelter.
Married or unmarried women of any age, with or without children, who are victims of domestic violence and living with the abuser stay at Haven House. The abuser can be a spouse, a lover, a parent, a relative, a child--anyone who is currently living with you in your home. Children who are abused physically and/or sexually can stay at Haven House if they are accompanied by the non-abusing parent. Separated or divorced women who are still being abused by an ex-spouse or partner can also seek shelter at Haven House.

Haven House is funded by United Way, Erie County Department of Social Services, Erie County Department of Youth Services, New York State Department of Social Services, the Presbytery of Western New York, concerned groups, private foundations, service organizations, churches, and individuals.

65. **H.I.S. House, Placentia, CA**

P.O. Box 1293, Placentia CA 92871  (714) 993-5774  (714) 993-5768  
Contact: Gilbert Gonzales, Executive Director  e-mail: hishousenews@hotmail.com

In this model a church purchased a house to create transitional housing for homeless people. H.I.S House is the Homeless Intervention and Shelter House.

Homeless Intervention and Shelter House assists homeless individuals couples and families to regain self-sufficiency through housing, training counseling and personal support.

H.I.S. House is a model 25-bed Transitional Living Program which started in 1989 as an outreach ministry of Placentia Presbyterian Church.

According to H.I.S. House staff, there are from 11,000 to 13,000 homeless people in Orange County; of the 2.7 million residents of this County more than 300,000 live on incomes that are below the national poverty level.

H.I.S. House provides transitional shelter to individuals and families who are homeless but have the motivation and capability, with assistance, to regain self-sufficiency.

At present H.I.S. House hosts nine bedrooms with adequate space to accommodate 25 persons.

H.I.S. House is actively involved with an expansion project that will increase the number of rooms available to thirteen and bed space to forty, which will be completed by the time of our eleventh anniversary in October 2000.

The H.I.S. House Transitional Shelter Program allows all residents to stay free for up to 120 days, provided employment is obtained within the first thirty days.

The H.I.S. House program methodology is a home-like atmosphere where residents can sleep in a private room, prepare meals, do laundry, read, do homework, receive mail, make phone calls and
receive messages. H.I.S. House residents have access to a computer lab and fax machine to assist with their employment training and job searching. H.I.S. House provides assistance with counseling, employment guidance, transportation, medical, child care and classes in life skills. H.I.S. House also provides community volunteers that work with client families as mentors.

H.I.S. House offers 7 steps to self-sufficiency: The initial interview, case management, training, employment guidance, personal support, graduation from the program, and Graduate Support.

66. Inner City Night Shelter, Savannah, GA

124 Arnold Street, Savannah, GA 31401   (912) 232-4673   (912) 651-3622 Fax
Contact: Eileen Moore, Executive Director e-mail: hishousenews@hotmail.com
George A. Martin, Jr., President, Shelter Board of Directors

There are 3700 homeless people on any given day in the Savannah area, but only 200-300 shelter beds available.

One day Peddy Kennington, a Christian woman, saw a homeless man dying in a trash bin in the city of Savannah and recognized the need for a shelter. She gathered churches together and helped open a shelter for homeless men. This agency says, “Inner City Night Shelter, Inc. was founded as a cooperative project of the entire local church community. Originally, facility space was donated by Inner City United Methodist Church, and the shelter operated out of their building for three years. With the growth of the homeless population, ICNS was forced to look for larger accommodations. In April of 1987, the program moved to its present location.

The program mission is to provide counseling, shelter and supportive services to homeless men, which will promote various levels of behavior change, self-sufficiency and independent living. The program utilizes more than 200 volunteers monthly. With 20 board members and only 3 full-time employees, the program continues to offer less fortunate citizens of the Savannah community an opportunity to be included in programs and services that can really make a difference in their lives.

The Inner City Night Shelter offers a three step in-house program. The first step is Safe Haven. Anyone can be admitted to Safe Haven. Identification and an intake application are the only requirements. Each person is issued a 14-day pass. After 2 nights in Safe Haven, a person has the option of taking the drug/alcohol test. A reading of negative for drugs will allow admission into the next phase of the program.

The second step is 90 Day R.U.L.E.S. (Residents Undergoing Life Enhancement Skills). Each person admitted is restricted to the program for a 14-day period. This allows the resident the opportunity to work one-on-one with a social worker and case manager, who help the client obtain I.D., medical assistance, governmental assistance, as well as independent housing needs/referrals. After the restriction, the resident is allowed to seek employment, attend classes, and address those needs that initially brought him to the shelter. Once employment is obtained, a bank
account will be opened for him. The program encourages saving 50% of all earnings (to pay deposits, outstanding utility bills, etc.). After these steps are followed, and the person has received no positive drug results from a random drug tests, he is then allowed to move to the third phase of the in-house program.

**A Transitional Program** is the third step. It allows a resident the opportunity to take more responsibility for the direction of his life and goals. He is given a semi-private room. The men have the option of cooking and buying their own meals and they have access to a washer/dryer. Each two-man room is furnished. The kitchen/dining room is set up to accommodate all living needs. The case manager works more diligently with these residents as they prepare to transition to outside living. They too are randomly drug tested twice each month. Residents of this program have more freedom, more responsibility, and are expected to be role models for the men in the other programs. In fact, many help out as in-house volunteers at ICNS.

ICNS also provides other services: meals, hygiene services, a barber, and a clothing bank. Therapeutic and educational classes and workshops are also available, including Bible study (various denominations), AA and NA meetings.

**67. Marian Residence For Women, San Francisco, CA**

*A program of the St. Anthony Foundation
1171 Mission Street, San Francisco, CA 94103
Shelter: (415) 241-2688   (415) 252-7764 Fax
Administration Office: (415) 241-2412

Judith M. Pomeroy, Manager

Marian Residence for Women is a part of the St. Anthony Foundation, a multi-service social service organization in the Tenderloin of San Francisco. The Residence is located South of Market and offers emergency shelter for 30 women, and transitional housing for about 25 women who have lived in the shelter. Each woman is provided with a bed with pillow, sheets and towel; locking storage drawers; three meals daily; laundry facilities; a shared activity space with TV, VCR and stereo; and recreational activities. Case management support services are available. These support services include information and referral to relevant community resources, help with money management, goal-planning for personal development. Women are required to assist with maintenance and reception duties as they are able. Volunteers from the community are welcome to assist in both programs.

**68. New Hope Housing Inc., Alexandria, VA**

8407 E Richmond Hwy, Alexandria, VA 22309
Contact: Pam Mitchell, Executive Director (703) 799-2293(703) 799-6503 Fax

New Hope Housing Inc. was founded as Route One Corridor Housing in 1977 by a group of concerned citizens whose leader was an Episcopalian woman. This group witnessed homeless
families living in run-down, crime-ridden motels along the Route One Corridor of Fairfax County, VA. New Hope Housing, Inc. programs include:

**Mondloch House I**, the first shelter in Fairfax County, opening in 1978. It provides short-term transitional shelter for up to 8 adults.

**Mondloch House II**, which opened in 1983 and expanded in 1991. It is a 45-bed facility serving homeless families.

**The Eleanor U. Kennedy Shelter**, which opened in 1986. It has 38 beds for men and 12 for women, an overflow program expanded from cold weather months to year-round in fiscal year 1999, and a walk-in-shelter.

**Post-Shelter Housing** includes a short term program for 2 families in apartments, 2 long-term programs in apartments for 8 families, and a 4-bedroom house for single working men and a 3 bedroom house for single working women.

New Hope Housing also has 4 units of permanent housing in townhouse for families with disabilities; it is a 2-year housing program for young mothers and their preschool children, supervised by a live-in “house mother.”

New Hope offers drop-in-case management and a partnership with volunteer mentors to all residents.

New Hope also opened a **Safe Haven** in 1998 to address the housing needs of severely mentally ill, treatment-resistant persons.

New Hope Housing, Inc. offers individual case management, mental health and crisis stabilization counseling, substance abuse counseling and education, medical care, literacy classes, high school equivalency classes, English as a second language and computer skills instruction, housing counseling services, life-skill training in budgeting, parenting and employment workshops.

New Hope Housing, Inc. received an “In My Back Yard (IMBY) Award” from the United Way of Fairfax-Falls Church and a “Creative Leadership Award” from Leadership Fairfax, Inc.

The names of Mt. Vernon Presbyterian Church and Heritage Presbyterian Church are on residents’ doors--their funds decorated the rooms with furniture and other items.

**69. Noel House, Seattle, WA**

2301 Second Ave. Seattle, WA 98121  (206) 441-3210  (206) 441-0350 Fax
Contact Gillian Parke, Director

Noel House, an emergency shelter for homeless single women age 18 or older, opened in the winter of 1990 in response to the desperate need for emergency shelter for women in Seattle. Since then, it has become Seattle’s largest women-only shelter open year-round.
Noel House was one of my outreach sites when I was Pastor of the Church of Mary Magdalene. I met many women at registration and dinner time; women who worshiped at the Church of Mary Magdalene and new women who came to town and needed emotional and spiritual support.

The mission of Noel House is to create an environment that is safe for all women, to communicate dignity and respect, and to build community amongst residents, staff and volunteers. Noel House is more than an emergency shelter; it is literally the only home some homeless women know (especially chronically homeless women or women with mental health issues).

Noel House accommodates 40 women each night (40 single beds in a huge room). Each night an additional 22 beds are provided at volunteer-run off-site shelters located at St. John’s Lutheran Church, Temple de Hirsch Sinai, Woodland Park Presbyterian Church and Holy Rosary Catholic Church. Noel House also facilitates a staffed off-site shelter for 25 women at St. Mark’s Cathedral, bringing the number of women sheltered through Noel House to over 88 each night. (These overflow shelters are one way Noel House has a strong connection with the church community in Seattle).

Due to overcrowding during the peak registration hours, Noel House recently opened a new Women’s Referral Center at a nearby location. Women who have beds at Noel House or who are going to the volunteer-run off-site shelters still come directly to Noel House. All others seeking shelter go to Referral Center to get on the Noel House waiting list and to get a referral to other nighttime shelter. Currently, it takes more than two months to move up on the waiting and get a bed at Noel House.

On any given night, more than 180 homeless women come to Noel House and the Women’s Referral Center seeking a warm, safe place to stay. Both Noel House and the Women’s Referral Center serve dinner and offer showers, hygiene supplies, free clothing, mail and message services. Resource information, mental health case management, counseling, and nursing services are available on-site.

Once a woman gets a bed at Noel House, it is her bed as long as she needs it—there is no maximum length of stay at this shelter. A case manager will work with individual women to find long-term transitional housing or develop a plan of action.

Women who are lucky enough to get a bed at Noel House don’t experience anxiety because there is no time limit for their stay; women can stay there long enough to find housing. Noel House is called an emergency shelter but it functions like long-term transitional housing for single women. I haven’t seen anything like this program with its unlimited length of stay; most of emergency shelters allow women to stay up to 3 months, although some shelters extend their stay above 3 months if they are in the midst of working on transitional or permanent housing.

Thanksgiving and Christmas dinners and gifts are brought in by churches or non-church groups in the community. The first director of Noel House was a devoted Catholic woman.

70. **Operation Nightwatch, Seattle, WA**

PO Box 21181, Seattle, WA 98111  (206) 323-4359 day  (206) 329-2099 night

Jean Kim’s “End Homelessness” Jubilee Manual
“Serving the Night Community In the Name of Christ.”
Operation Nightwatch is a Christian ministry seeking to meet the physical, social, psychological and spiritual needs of the night community. Ordained ministers from throughout the community encounter desperate people each night who are experiencing hunger, suicidal ideation, fear, shame, loneliness and longing. The ministers and volunteers walk the streets, enter bars, and visit hospitals and shelters, making themselves available to those in need. This outreach effort continues to be a strong presence of Christ on the street.

Emergency Shelter Dispatch: Homeless people usually must get to a shelter at registration time, between 5 and 6 p.m. People who work or find themselves in emergency situations have no choice but to sleep on the street if they miss this registration time. The last resort in downtown Seattle is Nightwatch, the only nighttime dispatch point for the city. Nightwatch works hard, locating available shelter space and getting people inside. Volunteers serve simple meals and distribute literally tons of bare essentials such as blankets, dry socks and hygiene products.

Single Adult Shelter, where 75 men sleep peacefully, in a warm, drug-and-alcohol-free space each night.

Family Shelter, Operation Nightwatch’s low-cost hotel voucher program provides shelter for families with children, using several inexpensive hotels in downtown Seattle.

Low Income Senior Housing: Independence is a precious gift to the 24 low-income seniors that live in the building at 300-14th Ave. South, Seattle. The Senior Housing offers an affordable and pleasant living environment for seniors to live on their own.

Operation Nightwatch sees homeless people in three groups. The first is chronically homeless: street alcoholics, the mentally ill and addicted folks. They need lots of support each day to get stable. They are called failures by society. Many of them die on the street.

The second group is occasionally homeless: Fast food workers, housekeepers, janitors, disabled veterans. The “working poor” have occasional setbacks, then return to stability.

The third group is one-time homeless people, the largest group that Nightwatch sees over the course of a year. A personal crisis puts them on the street, and once stable, they never return to homelessness. Some of the one-time homeless people are women fleeing abuse, recent immigrants to Seattle, young adults with minimal skills, and victims of fire and tragedy.

The nights, especially in winter, are the most cold, lonely, depressing time for those who have no home to go to. Operation Nightwatch is a very unique program that makes clergypeople available at the time when no social service agencies, friends, relatives or families are awake or working. It is also unique and significant because it serves as a last resort for those who are at the end of the rope with no resources or no hope left, especially deep in the night.

71. S.A.F.E. Center: Spouse/Sexual Abuse, & Family Education)
Kearney, NB is small town and there are neither enough low-income housing, nor enough shelters. SAFE Center was developed by 3 women who saw the need. Before SAFE Center came into existence, women who had nowhere else to go used jail as a shelter for a night. SAFE Center plays very significant role for victims of domestic violence and sexual assault. SAFE Center operates a 15-bed transitional emergency shelter.

SAFE Center, Inc. offers emergency services, public education, and utilization of resources for adult survivors of spouse abuse and sexual assault:
- 24-hour on-call service.
- Crisis support.
- Emergency shelter.
- Support Groups for women and children.
- A supportive atmosphere.
- Liaison with community agencies.
- Educational programs for community groups or schools.
- Protection Order Advocacy.
- Information concerning legal alternatives, medical or psychological care.
- Referral for individual, marital, or groups counseling.
- Follow up contact.

In 1998 the SAFE Center received 7,726 crisis calls.

72. Serenity Home, Anna, IL

PO Box 542, Anna IL 62906
Program location: 1220 Old Highway 51N, Anna, IL 62906
Contact: Ms. Millie Hankla (618) 833-5343 e-mail: hankladj@midwest.net

Data about domestic violence, presented by Serenity Home:
- 95% of domestic violence victims are women.
- 28% of female murder victims are slain by husbands or boyfriends.
- When only spouse abuse is considered, divorced or separated men committed 75% of violence. Husbands committed 25% of violence.
- Between 3.3 million and 10 million children in the U.S. are at risk to witness woman abuse each year.
- Children who witness or experience violence increases the likelihood of being arrested as a juvenile by 53%; as an adult by 38%.
- Of all juvenile and adult criminals, 80% lived in domestic violence environments.
- Parents who grew up with abuse they may abuse their own children because they are not aware of alternative parenting techniques or they think abusive parenting is normal.
- 76% of elder abusers are family members.
- 1/3 of police officers’ time is directed toward dealing with domestic violence.
In 1993, the organizing committee for Serenity Home explored the need to offer assistance to victims of domestic violence. They gathered data related to domestic violence activity for that year:

- More than 100 cases of domestic battery were filed in the county, 95% of them abuse of women.
- More than 250 complaints by women were recorded in the office of the domestic violence court advocate.
- Women wanted to have safe shelter in Union County rather than stay in a women’s shelter in neighboring counties (one 25 miles and one 50 miles away) because of children in school or employment.
- Women rarely had transportation or housing opportunities because of lack of economic resources.
- County agencies did not have a common resource for county assistance from referral services.
- The community was unaware of the presence and symptoms of family violence.

In response to the need, Serenity Home was organized on January 18, 1994 by concerned Christians and citizens. It is a State of Illinois not-for-profit corporation with 501©(3) federal tax-exempt status, for the purpose of preserving the dignity, human worth and well-being of victims of domestic violence. It is a Safe-House host organization that offers the following assistance to victims of domestic violence: safe shelter during a crisis, durable goods, housing assistance, transportation, referral information for intervention counseling, for rape crisis counseling, for court advocacy and for other community agency services.

Serenity Home serves persons in the community of Union County, Illinois (population 17,000) who experience domestic violence.

Serenity Home has been funded by private donations from individuals, community organizations, churches as well as one grant from Allstate Foundation.

Serenity Home doesn’t own a physical facility of its own. When its director, Millie, gets a call from a victim, she has to find a place for her to stay in the area. She places victims in motel rooms or private homes, or she sends them to a high security Women’s Center in Carbondale, Illinois which is quite distant from Union County. In Union County, there is no shelter. When she cannot find any bed for the victims in the neighboring shelters, she opens up her own home, the whole downstairs, and uses it as a temporary shelter.

Serenity Home gets calls from victims themselves, or police officers, hospital emergency rooms, ambulances, the Department of Human Services, the Department of Children and Family Services and even the Union County Alliance of Churches. It averages 5 calls per week and has difficulty finding suitable shelter for all referrals or appropriate relocation sites.

911 emergency services were implemented during 1998, which afford violence victims a better opportunity for help. During 1998, the police in the five villages or sheriff’s office responded to more than 138 calls identified as child abuse/neglect and more than 130 domestic violence calls by law enforcement personnel. Serenity Home had more than 143 domestic violence client contacts. The number of juveniles involved in violence has doubled, either as abuse/neglect victims or as law violators.
Serenity Home also focuses on community education by volunteers by way of newspaper articles, speaking and sharing information.

73. **Shelter (The), Tallahassee, FL**

*PO Box 4062, Tallahassee, FL 32315  
*Contact: Mel Eby, Executive Director (850) 224-9055  
*Susan Pourciau, Women's Center Administrator (850) 224-8448*

In 1986, after several individuals froze to death in Tallahassee, First Presbyterian Church briefly opened a makeshift shelter in the basement. Cots were shuffled into the church's nursery at night, where volunteers helped make room for a few dozen men seeking refuge.

By the next winter, the group (which became known at the Tallahassee Cold Nights Shelter), had hired staff to oversee the growing operation (during the winter months). The ever-increasing visibility of homeless people in the community fueled the agency's conviction that shelter and support services were needed year-round. On November 24, 1991, the agency opened its doors for services at its present location on West Tennessee Street providing meals and lodging every night of the year.

In 1996, the Shelter increased its services to include emergency assistance to families and individuals with special needs.

The Shelter provides lodging 7 nights a week at no charge, with no limit on the length of stay. The Shelter provides beds, showers, laundry service, lockers, dinner and breakfast, and offers referral to all community services (including food stamps, housing placement, substance abuse counseling, legal aid, health care, employment and job training). Each night a Registered Nurse is on duty, who counsels and monitors clients with mental health issues or other medical conditions.

In 1998, the Shelter launched a new program: the Women's Center at the Shelter. The Women's Center and facilities are designed to meet the especially critical needs of homeless women. The ultimate goal of the Women's Center is to empower women so they can establish more stable lives and move into permanent housing.

It is estimated that almost 2/3 of homeless women are mentally ill and/or disabled. Virtually all homeless women have been the victims of abuse and violence. At The Shelter, 85% of the population is male and 15% female, but while there are fewer homeless women, they have especially critical needs.

The Women’s Center has a small space where 12 beds and couches are available for women to sleep in. Length of stay ranges from a few days to 24 months.

In 1997, 221 different women used the Women’s Center: 30% were African-American, 66% White and 4% Hispanic.

Both the men's and women's shelters need better hygiene facilities, including restrooms and showers.
74. Women’s Center, Carbondale, IL  
406 W. Mill, Carbondale, IL 62901 (618) 529-2324 (618) 529-1802 Fax  
Contact: Kelly Cichy, Executive Director

The Women’s Center started out as a shelter for domestic violence victims in 1971; the first shelter in the nation. Its founding mothers, one of whom was a social worker, Clare McClure, and some of whom were victims of domestic violence, rented a room across from a Catholic Church when they saw a great need.

The shelter program for victims of domestic violence and their families is still housed in the same facility in which it began. In the last 7 years alone, the total number of domestic violence and sexual assault clients has increased from 766 to 1,192. This represents a 56% increase in the number of clients that are being served.

Through increased grants and funding there has been an increase in the services provided at the Women’s Center, but space for both clients and staff has become a critical issue. The Rape Crisis Services program and the administrative team moved to another building several years ago in an effort to alleviate some of the space issues at the Shelter. However, the Rape Crisis Services program has had a marked increase in the number of staff that provide services, and space at this building is now a critical issue if services for both programs are to continue to grow to fill needs of the community.

At the current facility 12 women and 15 children can be taken in on 15 beds and couches. St. Francis Xavier Catholic Church offers a space for Monday night support groups. The Women’s Center also operates a food pantry for the community.

The Women’s Center offers comprehensive domestic violence services, residential shelter, transitional housing, emergency services, legal advocacy, and counseling. It also offers comprehensive sexual assault services (advocacy and counseling), a 24 hour hotline (1-800-334-2094) and prevention education programs.

75. YWCA Of Pueblo, CO Family Crisis Shelter  
801 N. Santa Fe Ave. Pueblo, CO 81003 (719) 542-6904  
Contact: Randy Brown, Shelter Director

The Young Women’s Christian Association of the United States of America, founded in 1858, is one of the oldest and largest continuous international women’s organizations in the world. It began as a Women’s Christian membership movement, established to combat racism and sexism. Today, the national YWCA addresses issues, which include health, literacy, poverty, racism, domestic violence, child care, education and training, leadership development and equality opportunities.

The Pueblo YWCA is a non-profit organization, which originated in 1914 and was incorporated two years later. An accredited affiliate of the YWCA of the U.S.A., the Pueblo YWCA strives to create opportunities for women’s growth, leadership and power in order to attain a common vision; peace, justice, freedom and dignity for all people and offer the following services for Pueblo community.
The Pueblo YWCA Family Crisis Shelter provides a safe and supportive environment for a limited time period for women and children seeking refuge and protection from homelessness, physical and emotional abuse or sexual assault.

Women not only find shelter during a difficult time in their lives, but also participate in programs designed to promote self-sufficiency. Transitional housing, food, clothing, counseling, referrals, weekday child care, laundry and 24-hour staff assistance are provided.

The Family Crisis Shelter provides a variety of services for up to 40 women and children in the shelter. Confidential crisis counseling is offered to residents and non-residents at no charge.

Other services include crisis intervention, supportive counseling, parenting classes, educational sessions on nutrition, budgeting, self-image, abuse prevention education, employment, housekeeping and other topics in collaboration with other agencies.

The Shelter also offers a legal advocacy program at no charge.

In 1999 the program safely sheltered 250 women and 234 children; provided more than 7,000 nights of stay; individually counseled 727 women; answered 1,406 crisis line calls; provided advocacy to more than 500 residents and non-residents; turned 0 battered women away from the shelter. Pueblo YWCA also offers a child care program and parenting classes.
Amethyst was founded by nine women, each of whom was involved in her own recovery. With the creation of Amethyst they hoped to provide safe, affordable, drug and alcohol free housing for women recovering from alcohol and drug abuse.

The mission of Amethyst is to assist clients in achieving lifelong sobriety, permanent housing and economic stability through the development of necessary life skills. It is a comprehensive alcohol and drug treatment, and a permanent supportive housing program for women and children.

The long-term nature of the program facilitates clients’ successful return to society as productive and self-sufficient women who are independent of welfare and determined to break the cycle of addiction in the next generation.

“The Greeks believed that the gemstone, Amethyst, prohibited intoxication. “Gem” comes from the Latin word gemma, meaning bud. Locked within a dull stone, a glowing gem--like a bud--waits to burst open into brilliant color.” (from Mitzi Chandler, the Whisky Song).

Amethyst serves single women with or without children, homeless women, women recovering from alcohol and/or drug addictions, Welfare-to-Work participants, survivors of abuse/violence: experience of sexual abuse, women who have co-existing mental health issues, and women who come from many generations of poverty and addiction.

The average length of stay is one year. Women are allowed to stay up to 5 years.

Amethyst has grown from serving three women with one volunteer in 1984 to serving 350 women and their 175 children, with over 40 full- and part-time staff. Amethyst can have 100 families at a time.

The comprehensive services Amethyst provides includes:

+Intensive outpatient treatment.
+Intensive case management.
+Educational/training/career exploration.
+Physical health services.
+Family counseling.
+Parenting education.
+Therapeutic child care.
+Permanent housing & support service.
+Life skill development.
+Abuse/violence counseling.
+Mental health services.
+Prevention and education.

Within 24 hours of coming through Amethyst’s door, a woman will meet an intake person and join an orientation group.
Women participate in programming five days a week, which include alcohol and drug education, individual and group counseling, intensive case management, abuse issues counseling, parenting, career exploration, and job readiness.

At any given time Amethyst provides housing and services to 60-75 children who are residing with their mothers. The children of Amethyst’s residents suffered from homelessness, poverty, and substance abuse within the family. Amethyst collaborates with local health providers to coordinate prenatal and postpartum/healthy start services for pregnant women and their newborn babies, and ongoing health services for all family members living at Amethyst.

Residents attend classes, which teach them how to meet the physical and mental health needs of their children. All mothers participate in parenting classes and family counseling is available to all residents through the Amethyst family counselor. Amethyst provides therapeutic day care for children from birth to age 6 through a partnership with the YWCA Generations Therapeutic Day Care Center.

Amethyst provides early intervention program for the older children of women living at Amethyst. An evening Drop In Center, Evening Childcare Program, and Therapeutic Summer Camp offer children a healthy supportive environment in which to grow and develop children’s programming addresses alcohol and drug and tobacco prevention, literacy, violence reduction, and communication skills.

Most newcomers to Amethyst are homeless or have come from a shelter system. Amethyst receives referrals from treatment centers, the court system, and Children’s Services and women themselves who are currently in the program or were once in the program.

Amethyst is funded by the Ohio Department of Alcohol and Drug Addiction Services (ODADAS), the Alcohol, Drug and Mental Health Board of Franklin County (ADAMH), the Ohio Dept. of Development, the City of Columbus Community Development Block Grant, and the Dept. of Housing and Urban Development through its Shelter Plus Care grants.

Amethyst is a good model for providing substance abusing homeless women with the opportunity to start a new life. Statistics show 20-30% of the homeless suffer from substance abuse. There should be many more programs like Amethyst to rehabilitate many more homeless women throughout the nation.

77. Daughters of Zelophehad, Richmond, VA

PO Box 36027, Richmond, VA 23235  (804) 714-0007  (804) 714-0151 Fax

Contact: Rev. Paula Parker, Presbyterian clergywoman
e-mail: zelophehad@mindspring.com

This is a planned transitional shelter named after Daughters of Zelophehad (Zul-loh'-fuh-had) in the Book of Numbers 27: 1-8. The shelter is a non-profit, ecumenical Christian Transitional Housing Program dedicated to helping homeless women and children become economically independent through a spiritually supportive residential training program.
Biblical Background of "Zelophehad: "The five daughters of Zelophehad stood before Moses, Eleazar the Priest, and the leaders and all the congregation, and said "our father died in the wilderness and he had no sons. Why should the name of our father be taken away from his clan because he had no son? Give us a possession among our father's brothers." Moses brought the case before the Lord. And the Lord spoke to Moses, saying, "the daughters of Zelophehad are right in what they are saying; you shall indeed let them possess an inheritance among their father's brothers and pass the inheritance of their father on to them. You shall also say to the Israelites, 'if a man dies, and has no son, then you shall pass his inheritance onto his daughter.'"

The Daughters of Zelophehad is based on the belief that "a woman's future success is best built on a strong spiritual foundation. Knowing God's transforming love empowers a woman and helps her build the courage and self-esteem she needs to make the most of the opportunities life offers."

The pilot program of the Daughters of Zelophehad consists of several residences in the Richmond area. The first home will be in Chesterfield County. Families will live in the homes for up to two years while the women receive the education, training, and spiritual support they need. The first Daughters of Zelophehad will be housed at the parsonage of St. Barnabas Episcopal Church, in Richmond, VA. It is 3-bedroom house. The 2nd Daughters of Zelophehad needs to come into existence as soon as the first one opens her doors (September '98).

Participants must be at least 19 years of age, have no more than 3 children, age 10 or under, be open to developing supportive relationship with a sponsoring congregation, be employable within 12 months of starting the program, have 12 months of sobriety, have a high school diploma or be able to complete GED within 6 months, and demonstrate interest and commitment to improving and changing their lives.

Services and programs include: housing for up to two years, job training and education, life skills training, parenting classes, counseling and support groups, spiritual formation, diet and fitness programs, child advocacy, employment/educational counseling, financial, medical, and legal services, and referrals services.

The Daughters of Zelophehad will be a good model for many other churches to open their parsonages to be homes for the homeless. Paula Parker along with Presbytery of James were very committed to ending homelessness for women and children by offering transitional housing and a long enough time for them to create new independent life.

78. Evangel Home, Fresno, CA

137 N. Yosemite, Fresno, CA 93701  (559) 264-4714  (559) 498-8324 Fax
Contact: Ms. Gerre Brenneman, Executive Director
The Evangel Home is a Christian emergency shelter and long-term program for women and children. The Evangel Home is devoted to serving homeless women and children, meeting physical needs, promoting personal development and encourage spiritual growth, all in the name of Jesus Christ. The Home was founded in 1954 by Pauline Baker Myers (Lutheran) with a dedicated board of directors and inter-denominational support from Valley churches and groups. The Evangel Home is an ecumenical ministry, but is run by a Presbyterian lay professional who is its Executive Director.

Evangel Home was among the first in the nation to offer help to homeless women and first to offer comprehensive help such as the Cross Roads and Garden programs.

**Crisis Home (28 days):** Women come with variety of reasons and causes. The Crisis Home takes up to 24 women and children. It provides three meals a day, clothing as needed, and counseling. Chapel is mandatory and is held twice a day.

**Cross Roads Residential Program (9 months):** Women living in the Crisis Home may apply for Cross Roads. If accepted, they move into one of its 15 apartments. It offers a number of classes including Bible study, financial planning, parenting, substance abuse awareness and boundaries.

**Garden (9 months):** The name of this program stands for God Answers, Redeems, Delivers Everyone who draws Near to Him. This is highly structured program for women released from prison or those sentenced by the courts to a prison alternative. The emphasis is on change through Christ with a great deal of attention paid to self-discipline and family reunification. It houses up to six women and does not accept children there other than to visit.

**Community Connection** offers up to 12 additional months, living in an apartment, after graduation from one of its long-term programs. During this time, residents are still under its structure and guidance but are more independent and must be working or in school full time. Part of this time may be used to explore avenues of education or employment.

Evangel Home also operates day care for women when they are in worship service and job training.


There was something extraordinary about the Evangel Home that makes it a good model for others: They have overcome NIMBY (Not In My Back Yard)--resistance and opposition by the neighbors for such a home to settle in their neighborhood. Evangel Home started 44 years ago and became a model for the whole neighborhood in keeping the environment clean, streets clean, houses remodeled. Whenever Evangel Home purchases a home, they remodel and other neighbors remodel their houses and clean their environment also. Therefore, the whole block looked clean.

Evangel Home does not get any public funding. It survives on private funds, individual donations and church donations and is therefore free to offer its Christian faith-based-program.

The Evangel Home gives the whole church a message that “you can do it with private funding.”

*Jean Kim's “End Homelessness” Jubilee Manual*
79. Felix Place, Chicago, IL

1923 West 51st Street, Chicago, IL 60609  (773) 476-0847

Contact: Rev. Falicia Campbell, Executive Director

An estimated 80,000 people experience homelessness over a year in Chicago. 40% of these are families, generally a single mother and children. 15.9% of the population is single women. It is estimated that about 120,000 people experience homelessness in Illinois.

In Chicago, 41% of renters cannot afford a 2-bedroom apartment at fair market rate. People in Chicago must earn $14.54 an hour (282% of the federal minimum wage) or must work 113 hours a week to afford a 2-bedroom apartment.

The Englewood community is known to have one of the highest concentrations of poverty in Chicago. Englewood has an unemployment rate of 26.6%, one of the highest in the city.

Recently there was a serial killer loose in Englewood. One of the women the shelter system in Chicago had been working with was murdered very near Felix Place. Her death was a traumatic experience for the shelter residents. Women who wander the streets, even during the day, are at great risk.

After assessing needs and seeing a growing number of women who were homeless within the Englewood community, Felix’s Place purchased an old church building on 1923 W. 51st Street and in 1996, opened a home for 30 single homeless women. This shelter became part of Chicago’s Department of Human Services’ Warming Center Program. Felix Place is the only single women’s shelter in the Englewood community.

Felix Place is an emergency shelter in an old church building. Women sleep on mats on the floor. Felix Place participates in the Warming Center Program of the City of Chicago. Chicago’s Department of Human Services pays Felix Place just $19,000 per year to run the program.

Rev. Campbell is left to find the additional resources to house 30 women. Although the shelter is supposed to be closed from May to October because she receives no funding from the Department of Human Services (DHS), Rev. Campbell keeps her doors open to the women--they have no other place to sleep.

During the summer months, the Interfaith Council continues to provide case management, mental health services and referral services to Felix Place. Even though DHS does not provide funding, they continue to drop off women during the summer at Felix Place because they know it is open.

Felix Place serves to help address not only the emergency, immediate needs for shelter and food for women who are homeless, but works to provide programs and services that will support women toward securing more permanent living situations.
Transitional Housing: Rev. Campbell has purchased the building next door to the shelter. It is an old apartment building that needs work. Rev. Campbell is working to renovate the building into a space for a transitional housing program. She is planning to build a 15-bed facility for single women. Chicago Interfaith Council has partnered her with a large downtown congregation who has been providing support. Her new transitional program will house 15 women.

There is a family shelter in Englewood, but it does not take single women. This would be the only transitional housing for women in the community. Currently there are only 111 beds of transitional housing for the entire city.

In Chicago, the transitional housing program recommends the stay from 4-6 months. It is designed to be a time when women move from the unstable emergency shelter program into a more stable living arrangement. While in transitional housing, case management, counseling, and job readiness training takes place that will equip the person to move toward a more independent living arrangement.

Felix Place works to form partnerships with others in the community. It has established partnerships with: Fellowship Baptist Church, First Church of Love and Faith, Carter Temple, C.M.E. Willow Creek, Evening Start, First United Methodist Church – Chicago Temple, Interfaith Council for the Homeless.

Felix Place appeared to be a refuge for people who were suffering from poverty in a very depressed neighborhood. Chicago Interfaith Council has been working with Felix Place for over three years and is very familiar with it.

80. Florida Resurrection House Inc., St. Petersburg, FL

3872--7th Ave, N., St. Petersburg, FL 33713-6418
Contact: Cynthia Sinclair, Exec. Director  (727) 323-5556  (727) 327-2708 Fax

Resurrection House is a program of Jubilee Center. It is an Episcopal Church program, but is financially supported not solely by the Episcopal Church; it is ecumenically supported. Now, 30 different denominations are involved in supporting the Resurrection House ministry.

Resurrection House owns 3 apartment buildings; a total of 12 units. One unit is used as an office, one for a facility manager and the other ten are for ten homeless families.

Resurrection House began operation in 1988 when a group of downtown St. Petersburg churches (including Episcopal Church, Presbyterian Church (USA), United Methodist Church, Lutheran Church and others) purchased an apartment complex and started serving homeless families with children as a transitional housing facility.

“Give a man a fish and you feed him for a day; teach him how to fish and you feed him for a lifetime.” This axiom represents the Resurrection House approach. It is a program helping homeless families help themselves.

Resurrection House provides the safe haven and individual attention necessary for developing life skills.
Applicants must be legal residents of the community for at least 1 year. They must be truly motivated and committed to achieve independent and sufficient life. Parents must be working and/or going to school full-time, or volunteering. Half of residents are going for higher education. The objective is to teach each parent how to be self-sufficient and how to support their family without assistance. Residents pay $30 a week for case management service. The rest of the services are free. The residents, housing and environment must be kept clean and neat.

A case manager conducts a telephone intake and decides whether or not the family is a potentially good match with Resurrection program. If so, an application is sent with a copy of the covenant that outlines expectations. An interview will be conducted after the application is returned ONLY if it appears that the parents are highly motivated to make the necessary changes in their lives. Once a family is accepted into the program, a case manager begins meeting with them to assess and establish realistic goals. A primary goal is further education and training to ensure high-skill, high-wage jobs. Program participants meet at least once a week with the case manager to ensure that goals are being met.

Each family brings its own unique set of issues. Often, these issues are best addressed through family or individual counseling. Resurrection House not only wants financially self-sufficient families but also wants emotionally healthy families. In-home counseling is provided where necessary; referral to community agencies is made when advisable. Tutoring is provided for children who are struggling in school.

Classes are held the first three Monday evenings of each month, teaching a wide variety of subjects. These classes are led by community leaders with expertise in many areas. Core classes include nutrition, parenting, budgeting, setting values, job preparation and job search, among many. Other classes have included physical fitness, how to look one’s best, stress reduction, CPR, self-esteem and assertiveness training.

Resurrection House believes that faith is a critical component of a balanced, healthy life. Once a month, “journey” classes are held for our parents at which each participant is encouraged to explore his or her own faith life. At the same time, children are participating in their own faith classes which are sponsored by local churches.

Residents of Resurrection House live in lovely two-bedroom apartments, which are fully furnished and supplied with all necessities. When a family moves into Resurrection House, the facilities manager works with them to ensure that the apartments are well-maintained and left in good condition for the next family accepted into the program. Families are not only expected to keep their apartments neat and clean, but also to help with maintenance of the campus. Residents clean the laundry room, assist with groundkeeping and maintenance of playground equipment. Community workdays involve families and volunteers from local churches and organizations in a variety of projects.

The program’s success rate is 85%. Residents spend, typically, 6-24 months at Resurrection House. Resurrection House receives no government funding and solely depends on individual, church and organization’s contributions.
Resurrection House is planning a new facility on a lot donated by St. Anthony’s Hospital. It launched $1.7 million fundraising campaign in 1998 and has raised $750,000 to date (March 2000).

**81. Friends of the Homeless, Columbus, OH**

924 E Main St., Columbus, OH 43205-2338  (614) 253-2770  (614) 251-2941 Fax
Contact: Jon Moorehead, Interim Exec. Director  e-mail: mooreheadfoh@aol.com

Friends Of The Homeless operates a Men’s Emergency Shelter and Transitional Housing, an Emergency Shelter and Transitional Housing for Women (Rebecca’s Place), Family Transitional Housing, The Recovery Enrichment Project, Permanent Supportive Housing, Permanent Supportive Housing for dually-diagnosed clients, and substance dependency treatment.

Rebecca’s Place offers emergency shelter for 35 women at a time with residency of up to 90 days free residence with some house chores, and transitional housing up to 12 women for up to 1 year paying 30% of their income. Women are referred by and linked up with other agencies.

Rebecca’s Place is funded by federal, state, local grants and individual donations.

Rebecca’s House reports seeing the growth of the number of homeless women, increases in the length of their stay at the shelter, and decreasing availability of affordable low-income housing.

In the State of Ohio, General Assistance is eliminated; TANF for one mother and one child is $263 per month and is limited to 3 years. In Ohio, people who earn up to 80% of median income are eligible for some public housing, but public housing is scarce.

In the transitional house, two women share a two-bedroom apartment; most of the tenants work. They share communal meals.

The Safe Haven has 13 studio apartments for men and women. The majority of tenants are men. It offers 24-hour staff support and supervision. It gives residents a 3-month trial time; then they can stay for an unspecified duration. Residents usually pay 35% of their income. 2 units are for families. There are 3 shifts of house managers per day.

There is little turn over of the tenants. They learn living skills. The program goal is to help them to become self-sufficient and independent. This program does not require participation in services and referrals as a condition of occupancy.

The building on 747 East Broad St. is owned by Community Housing Network and leased to Friends of the Homeless. Friends operates the Safe Haven. Southeast, Inc. provides specialized supportive services for residents.

Available Services are: drug and alcohol treatment; mental health services; life skill training; case management; vocational rehabilitation; client assistance; rent subsidies; employment assistance.

Funding for Safe Havens is provided by Franklin County ADAMH Board, the U.S. Dept. of Housing and Urban Development, Ohio Dept. of Development, Columbus Metropolitan Housing Authority, and private contributions.
The Recovery Enrichment Program, at 540 North Cassady Street, is a permanent supportive housing program for homeless persons. Supportive Housing is quality, affordable permanent housing linked to social, health and employment services. Residents hold their own leases and pay their own rents. Support services enable residents to find work, maintain their recovery, and give back to the community.

Supportive housing also provides peer support and a sense of community, which are often lacking in the lives of formerly homeless people.

Supportive housing provides an environment that encourages and expects that residents live independently and work to become self-sufficient. Supportive housing has been successfully developed operated throughout Franklin County, including some suburban communities.

The Friends of the Homeless chemical dependency treatment program offers both shelter-based and transitional housing-based treatment.

82. Good Samaritan Ministries, Carbondale, IL
    PO Box 506, Carbondale, IL 62901    (618) 457-5794

    Contact: Susan Metcalf, Executive Director

Good Samaritan Ministries, established in 1985 by the Carbondale Interchurch Council, is a tax-exempt organization operating a homeless shelter, two transitional houses, a soup kitchen, a food pantry, and an emergency assistance program.

Emergency Shelter: Since January 1992, Good Samaritan House has sheltered and fed more than 40 persons, including 650 children. Grants from the Illinois Department of Human Services and the Illinois Department of Commerce and Community Affairs cover most of the direct costs of the emergency shelter.

The goal of Good Samaritan Ministries is to find suitable, affordable housing for shelter guests within fourteen days of arrival at the shelter. During this time, the counseling staff meets regularly with each guest to determine if additional support services may be necessary, such as mental health, alcohol, or drug counseling. The emergency shelter has the capacity to house thirty persons.

In 1987 the shelter moved to the Old Grace United Methodist Church building, which was donated when Grace UM Church built a new church.

Transitional Housing: Those guests for whom housing cannot be secured within the fourteen days are eligible to be housed long-term in the Transitional House, which is funded in part by the U.S. Department of Housing and Urban Development. The transitional house has capacity for twelve persons.

Soup Kitchen: The Soup Kitchen provides three meals per day to those staying in the emergency shelter as well as to others from the community who are hungry and who request a meal.

The Food Pantry provides canned goods and perishables to the poor. At Christmas each year, the food pantry prepares and distributes nearly one hundred food baskets.
The Emergency Assistance Program helps area residents (excluding SIUC students) who are on the verge of becoming homeless because of non-payment of rent or termination of utilities. This is one-time assistance, and the recipients must demonstrate the ability to maintain a normal payment schedule throughout the future. Stranded travelers may be provided with a tank of gas or a bus ticket to assist them to their destinations.

The Good Samaritan Ministries get student interns from Southern Illinois University in Carbondale (SIUC).

83.  The Healing Place in Louisville, KY

1020 West Market St. Louisville, KY 40202  (502) 584-7844.
Contact: Mr. Jay Davidson, Rev. Carol Humphrey, Social Service Director

This program was very impressive in that social, rehabilitative and medical service were integrated in the residential setting. I also liked the integration of support services, including detoxification, at the residential/shelter setting. Many medical doctors were involved, as well as Christian staff who were operating the program in a Christian spirit but not imposing worship services on the residents.

The Jefferson County Medical Society Outreach Program, Inc. (JCMS-O), founded in 1989 by members of Jefferson County Medical Society, provides a variety of human services to Louisville and Jefferson County.

The Outreach program concept is based on the belief that a dedicated medical group can bring together previously uncommitted professional organizations to work toward social betterment in the community through a center that supplies social support and medical assistance to homeless, hungry and addicted people.

Its mission is to provide shelter for homeless people and an innovative program of care and recovery for homeless chemically dependent people in the Louisville area.

Jefferson County Medical Society Outreach Program, Inc. operates The Healing Place, an innovative medical and social outreach to homeless, hungry, substance-addicted and impaired people. Its goal is to attract those so afflicted into a program of rehabilitation and recovery that will sustain their desire and will to recover and build a meaningful and self-sufficient life, and to continue to assist them after the program is completed.

In keeping with its mission, JCMS-O is joined in its operation of the HEALING PLACE by: Louisville District of the Kentucky Dietetics Association, Kentucky Podiatry Medical Society, Kentucky Nursing Association, Louisville Dental Society, Jefferson County Optometric Society, University of Louisville Kent School of Social Work, University of Louisville School of Nursing, Louisville Bar Association, Kentucky Chapter of the American Institute of Architects and Louisville Chapter of Certified Public Accountants.

The Board of Directors of JCMS-O is comprised of 29 members: physicians (45%), professionals and leaders in the business community (55%).

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They own 3 old buildings and operate a 120-bed emergency shelter for homeless men, a 26-bed Sobering Center for men, a Men’s Recovery Program (providing accommodation for 85 participants), a 113-bed Sobering Center for women, and a Women’s Recovery Program.

The Healing Place serves 400 persons a day for 7 days.

The program rehabilitates the addicted person in a sober, supportive, nurturing environment and provides continuing care. This program, however, does not deal with mentally ill people; they are referred to the Community Mental Health Center.

84. Hotel for Women, Santa Ana, CA

1411 North Broadway, Santa Ana, CA 92706  (714) 542-3577

Contact: Sherry D. Katz

WISE Place, formerly the YWCA South Orange County Hotel for Women (which is no longer affiliated with YWCA), offers safe, clean housing and support services for women without a suitable place to live.

The Hotel for Women is a transitional residence serving single homeless, battered or developmentally disabled women. The program provides support services, including meals, clothing, individual and group counseling, employment assistance, life-skills classes, transportation and referral services for health, legal and financial assistance. Women can stay for six months. Some of them have lost their children to the State; the goal is to have them reunited.

Steps to Independence starts the women on a path to a long-term self-sufficient lifestyle. It often provides the answer to the question, “Where can she go from here” for those who have made the first step in changing their lives by completing the first stage of a recovery program.

Senior Step helps older women who find themselves without shelter. It provides solutions to the health- and job-related challenges facing older homeless women. The program goal is to plan a less independent but secure lifestyle for the future. Older women can stay longer—up to one year.

Y’s House meets the needs of developmentally challenged women making the transition from home to independent living. It includes a special curriculum of services featuring budgeting, meal preparation, basic banking and health maintenance.

I helped The Hotel For Women make a connection to the Canaan Korean Presbyterian Church in Orange County. Later, I heard that the Canaan Presbyterian Church women started delivering a cooked meal once a week to the Hotel for Women.

85. I.M. Sulzabacher Center for the Homeless, Jacksonville, FL

3380 Knight Street, Jacksonville, FL 32205 (904) 359-0457 x 265
Contact: Linda M. Lanier, Executive Director (904) 359-0926 Fax
The I.M. Sulzbacher Center, Emergency/Transitional Housing for the Homeless, opened its doors in December 1995 to become Northeast Florida's only 24-hour emergency shelter facility. The Center provides comprehensive and support services to ensure a successful return to independence for the more than 330 men, women and children who seek shelter daily.

The goal of the Sulzbacher Center is helping homeless people remove all barriers to self-sufficiency by providing services on site or at neighboring facilities.

Vital and comprehensive services are provided free of charge at the Center, including: a 24-hour emergency shelter accommodating up to 300 individuals—men, women and children, a 30-bed Women's Safe Haven (Dormitory), a 34 bed Men's Dormitory, 16 Family Rooms and a Men's Pavilion that shelters 157 each night, morning and evening meals, case management/crisis intervention, shower and restroom facilities, a health care clinic, dental care, hygiene care, substance abuse counseling, laundry facilities, mental health services, emergency clothing, legal assistance, lockers for personal storage, veteran's services, children's playrooms and playground, employment service, medical beds, housing referrals, mail, telephone and message center, GED instruction, financial counseling, child care, after school program, on site job kill training, parenting/infant care education, optional spiritual programs, safe haven for 30-50 children (birth-17).

In the past year, the Center provided 86,000 nights of shelter and 133,000 meals.

The Women's Resource and Retreat Center (Education Center) is in development, and includes an educational library with computer lab, a multi-purpose meeting room and offices for the family and women's dorm case managers, children's activity room, counseling space, and job skill training.

The Center owns a large lot under a viaduct, adjacent to its present, on which the women's Resource and Retreat Center (education center) will be built.

The proposed education center is desperately needed to educate and train women toward self-sufficient life and independent. It can serve as a short-cut to end homelessness for women and children.

Transitional Housing For Women: is a pilot program with the South Jacksonville Presbyterian Church as an extension of the Women's Center of the I.M. Salzbacher Center for the Homeless. The church is donating a two-bedroom home adjacent to their church, to be used for transitional housing for women. Samaritan Counseling Center is located next door, supported by St. Augustine Presbytery and the South Jacksonville Presbyterian Church. It will be a resource to the women living in the church's Transitional House. Mentor families of the South Jacksonville Presbyterian Church will work with the women in the Church's Transitional Home. Upon completion of this pilot program, the goal of the I.M. Salzbacher Center is to replicate it at other churches.

Jean Kim's “End Homelessness” Jubilee Manual
Valerie Chritton, a member of South Jacksonville Presbyterian Church, is the key leader on the Board of the I.M. Salzbacher Center.

This tiny Transitional Home can be a good model for area churches to repeat to donate church-owned homes and buildings for the project of ending women's homelessness.

Can you imagine how great the impact would be if every church in the area of South Jacksonville and St. Augustine Presbytery donated a house to create Transitional Homes for homeless women and children? The next step for them will be moving into development of permanent housing. Then, they can end homelessness of women and children at least in their area. This project can be a model for all the Churches in the whole nation.

86. Kitchen (The), Inc., Springfield, MO

1630 N. Jefferson, Springfield, MO 65803  (417) 837-1500  (417) 831-6709 Fax  
Sr. Lorraine Biebel, Franciscan. Coordinator, e-mail: the kitchen@juno.com  
The Kitchen/Mo. Hotel  (417) 837-1500

The Franciscan Villa, 620 W. Scott  (417) 869-5417

The Kitchen, Inc. is a ministry rooted in the mission of Jesus and the healing ministry of the Church. It is dedicated to meeting the needs of displaced persons. The Kitchen owns several buildings and offers nutritional services, housing opportunities, health care services, educational programs, counseling services, job skills training, family support services, and spiritual nurturing.

Emergency Assistance
421 E. Blaine, Springfield, MO 65803.  
(417) 837-1512  
Food Pantry, Rent/Utilities Assistance, Job Counseling, Fresh Start Center with used furniture, bedding, dishes, cookware and other household items.

Family Nurturing Center
421 E. Pacific, Springfield, MO. 675803   (417) 837-1510  
Provides child care and parent training to the residents of the Missouri Hotel. Helps parent and child develop a strong bond in a safe, stable, and compassionate environment. Children receive quality care, emphasizing interaction on their own level with the world around them. Crafts, toys and stories are all a part of their daily activity.

Social Services
420 E. Commercial, Springfield, MO 65803  
(417) 837-1540.  
Assists the homeless residents of the Missouri Hotel and the Kitchen's transitional apartments. Staff meet with the individuals and families weekly, and act as a primary contact for them. Staff assist residents to utilize internal as well as external resources.
Katie’s Kitchen: A new restaurant on commercial street, is open to the public for breakfast and lunch. It is owned and operated by the Kitchen, Inc. Katie's Kitchen is an on-the-job training site for clients who have completed the prerequisites for food service occupations. All proceeds above go to the Job Skills Training Program.

Bill’s Place: is a walk-in center, is open to the public and provides free mental health counseling and referrals by professional staff from Burrell Behavioral Health. Relapse Prevention Group is also held at the Bill's Place.

Medical and Dental Clinic
1630 N. Jefferson. Springfield, MO. 65804
(417) 837-1504
The Kitchen Clinic is open to the public, and provides free medical and dental care for low-income persons who do not have health insurance, those who are not eligible for the Springfield City Clinic, and those who have no other resources to help with their medical needs. There are no residency requirements, but all patients meet with a social worker and fill out an application for services.

Patients are treated on a first-come, first-served basis. The Pharmacy is also available to offer free medication to those who don't have any coverage and other resources. In cooperation with the American Cancer Society, the Kitchen Clinic offers free mammograms for women who meet the guidelines. The Kitchen Clinic also conducts free smoking cessation classes sponsored by the American Cancer Society.

The Missouri Hotel, with 90 rooms, is a shelter for up to 250 singles/families. (The Kitchen owns the shelter for individuals, families and 2 apartment buildings with 18 units for transitional housing, and also operates drop-in center.) The Kitchen also operates a food Bank for internal use as well as for the community.

The Kitchen was started by Sr. Biebel 15 years ago. She was feeding the hungry when she recognized needs. It is a good model, that breaks the stereotype that one person cannot do anything alone. It started by one person, Sr. Biebel, and she expanded over the years.

87. La Puente Home, Inc., Alamosa, CO

PO Box 1235, Alamosa, CO 81101  (719) 589-5909
Contact: Lance Cheslock, Director, Outreach Director: Tim Dellett

La Puente Home provides emergency shelter, food services, advocacy, transitional services for the homeless and community members in crisis in Colorado’s San Luis Valley. It is a remote small community, two and a half hours from the nearest city (Pueblo). Who would think there are so many homeless in that Valley and who would anticipate seeing such a wonderful, committed, and comprehensive program striving to end homelessness?

Homelessness is rampant in rural San Luis Valley, historically the poorest region in Colorado. The Valley’s 42,000 residents are spread among 35 towns and villages. The problem of homelessness in the Valley is exacerbated by a severe shortage of affordable housing in the area. There continues
to be virtually no affordable housing development in the Valley, even though the shortage is widely recognized. Whereas luxury homes have seen an increase in construction numbers, moderate and low-income housing starts remain stagnant. This drives up rental prices and continues to put more people at risk of displacement. Public housing has a two-to-three-year waiting list for those who have emergency housing needs.

There is also high influx of farm workers who are at great risk of being homeless in the area.

Unlike most states, the state of Colorado does not provide funding support for homeless programs. The federal funds Colorado receives is consolidated in the Department of Housing and Urban Development. No high priority is given for rural areas. The local golf course easily received $60,000 from local government for repairs and improvements, while La Puente struggles to support itself. However, the city did recently give La Puente $4,000.

Homeless people are hated and criminalized. La Puente needs an overflow shelter to meet the shortage of bed space. Last Easter (1997), La Puente staff visited 5 churches and asked for space for 16 homeless. All of them refused the request, because they didn’t want to mess up the church. It is a national or universal trend that most churches would send checks but won’t have homeless people in their church building.

The first homeless shelter in Alamosa area, however, started in the basement of a Catholic Church until the Fire Marshall felt uncomfortable for having them there. La Puente was founded in 1982 by concerned citizens of Alamosa who observed the increasing rate of homelessness in the community. Through the years, services were expanded to meet the emerging needs of rural homelessness and poverty. As a response to the growing number of homeless families, the following services were developed.

An Emergency Shelter Program, which provides more than 9,500 emergency shelter nights annually to over 900 people, including over 100 families. La Puente is the only agency within 120 miles that meets this critical need for families, migrant farm workers, singles, and others.

Meal Program: La Puente served more than 35,000 meals in 1999. Meals are served to sheltered families, single guests, low-income members of the community and victims of domestic violence sheltered elsewhere through Tu Casa.

Adelante is a long-term transitional housing program serving homeless families. Using 10 donated homes and 6 rent vouchers, the program provides a supportive network that endeavors to build family self-reliance and stability. Families must meet 5 requirements:

- education and skill development,
- developing a family budget and finance management skills (including doing credit checks helping them to be clean of debts or credits,
- completion of parenting curriculum,
- completion of life-skills curriculum, and full family participation in counseling.

This transitional housing program targets Valley families who are homeless and motivated to increase their self sufficiency.

Food Pantries provides the management and support for 9 food pantries throughout the San Luis Valley. “Action Against Hunger and Malnutrition” distributes a three-day supply of nutritionally
sound food to needy families and individuals. In 1999, La Puente provided over 10,000 emergency food packages. Distribution sites are located in Alamosa, Monte Vista, Fort Garland, San Luis, La Jara, Antonito, Center, Saguache and Del Norte.

**Community Outreach Program:** Outreach workers journey to communities throughout the San Luis Valley, working with high-risk families and individuals. The goal of Outreach is to stabilize people in crisis to prevent homelessness. La Puente served 1,800 community members in 1999.

Services include: situation assessment, utility assistance, rent assistance, landlord and employer mediation, enrolling people into the appropriate service network, assistance with applications, aid with translation and material provisions including clothing and furniture. Migrant farmworkers are special target group. The Community Outreach Program also sponsors special Christmas outreach activities that usually deal with 700 children.

**The Gleaning Project** uses volunteers from schools, churches, and the community to recover produce left behind in the fields after harvest. Food is distributed to low-income families. In 1999 30,000 pounds of fresh produce was gleaned and distributed.

**Welfare Advocacy** consists of a coalition of families receiving welfare who are working to make welfare reform a just and effective way of helping families in need. These families gather information about welfare programs, dialogue with authorities, and help recipients advocate for themselves.

**Rainbow’s End** is La Puente’s Thrift Store and center for the distribution of material goods. The store works to raise funds for La Puente and serves local agencies who refer clients in need of clothing, bedding and other material goods. Rainbow’s End gave over $15,000 worth of donated goods in 1999 through its voucher program.

**Over the Rainbow Apartment:** La Puente has worked to develop 12 low-income housing apartments that assist the low-income community and people transitioning out of shelter. These apartments were the first new low-income units established in Alamosa in many years.

**Milagros Coffee Shop and Boutique** sells a variety of food and drink products, as well as books, third-world crafts and novelty items. Milagros works to raise funds for La Puente while providing a valuable Job Readiness Training Program for people with little or no job experience, including Adelante parents.

La Puente is supported by a variety of sources: 35 churches and individuals (44%), foundation and business contributions (27%), federal monies (13%), Rainbow’s End Thrift Store (9%), local government (4%), local fundraisers and projects (3%), and 15,000 hours of volunteer help. It received $5,000 from the Presbyterian Hunger Program.

88. **Lincoln County Community Service, North Platte, NE**

PO Box 1881, North Platte, NE 69103

Program Location: 511 N. Jeffers, North Platte, NE 60101
Contact: Nancy Striebel, Executive Director, (308) 532-5050 (Phone and Fax)
North Platte, Nebraska is a community of 24,000 people located in the western part of the state. North Platte is so small a town that only tiny and extremely noisy commuter plans fly into it.

According to a survey done in 1994 by the Nebraska Department of Economic Development and Social Service, there were 9,280 unduplicated homeless people and 319,250 nearly homeless (at-risk) people in the state of Nebraska. 45% of homeless people and 35% of nearly homeless people were children. Of these 9,280 people, 5,690 were in 2,000 families.

In other words, more than half were families. 72% of the homeless and nearly homeless children had a single parent. 90% of these single parents were women. This is a typical national trend. In rural areas the homeless are hidden.

According to National Low-Income Housing Coalition statistics, in 1998 in Lincoln County, Nebraska (where North Platte is located), 34% of renters are unable to afford a 2-bedroom apartment at fair market rate. In Lincoln County, people need to earn $9.94 an hour (193% of the $5.15/hour federal minimum wage) or must work 77 hours per week to afford a 2-bedroom apartment.

The Executive Director of Lincoln County Community Service, Nancy Striebel, has seen an incredible increase of homelessness among women and families. In 1994 most homeless people in North Platte were men, but now most homeless persons are women; most homeless families she sees are headed by women. She also sees some elderly men over 65+ and 70+.

To respond to this crisis of homelessness, Lincoln County Community Service, Inc. (LCCS) came into existence in 1994 as a nonprofit organization whose mission is to provide the basic needs of food, shelter and clothing to homeless people. This is done through three programs. They are emergency/transitional housing known as Lincoln Connection and Community Kitchen, and a Thrift Store.

In the whole state of Nebraska there are only four shelters operated 24 hours/seven days per week. These facilities are located in Omaha, Lincoln, Fremont and North Platte. There is only one emergency/transitional housing program in North Platte, which is Lincoln Connection.

**Lincoln Connection**, the emergency shelter, is in a big room on the first floor of the building located at 511 N. Jeffers Street. It can house up 40 people; two-thirds of the shelter residents are single women or women with children and one-third are men (of whom 33% are elderly men).

People are allowed to stay for a few days till they find better source of housing, but some stay longer. Last year the shelter housed 877 unduplicated homeless people. Through July '99, this shelter served 494 unduplicated people already. There is no emergency shelter space for families.

**Transitional Housing** consists of 5 apartments on the second floor in the same building as the emergency shelter. Five families with children live there. An average of three families are turned away daily due to the lack of space in transitional housing.
Community Kitchen provides breakfast and supper to anyone within the community who is hungry. On average, 25-30 people per meal per day are fed. In 1998, the Community Kitchen served 11,263 meals to hungry people and through July '99 5,360 meals were served.

Thrift Connection, a volunteer operated "store," provides free clothing, household items and furniture to needy people when the shelter residents find housing including needy people in the community.

Lincoln County Community Service is developing an additional transitional housing program where people can make it their goal to get out of the cycle of poverty and homelessness. During their stay, families will be required to develop a plan, which consists of goals and appropriate steps to attain self-sufficiency. The plan includes requiring adults to work 40 hours per week or attend 40 hours of job training per week. Typical plans include mental health counseling, parenting classes, support groups, budget classes, mentoring partners and community service. All plans are built upon family strengths and designed to overcome barriers. Other agencies give support to families to help them accomplish their goals.

Almost everyone housed at Lincoln Connection works. The jobs they have offer $5.25 to $6.00 per hour, and most of these jobs are part-time. People need the training and time to re-skill in order to become self-sufficient. With the transitional program, this can be accomplished.

Mr. John Schundoff, owner of heating and air conditioning business, offered at low rent a well-renovated 3 bedroom house for this transitional program. This house is located just 2 blocks away from the present Lincoln Connection and elementary school, 5 blocks away from community day care, 2 blocks away from grocery store--incredibly accessible to places for people who don't have transportation resource.

In North Platte, there is no medical clinic for homeless or poor people; the emergency room serves in that capacity. This is expensive health care and does not always meet the needs of homeless people. Those who are sick with pneumonia, TB, post surgery and serious auto accident victims are dismissed or not admitted for care. With no place for care they go to Lincoln Connection. The problem is that Lincoln Connection has no place to keep them and no skilled staff to adequately care for them. Lincoln Connection needs a nurse practitioner and respite beds to care for the sick and help them recuperated.

North Platte also experiences a severe lack of day care service for the poor. The Salvation Army operates day care only from 3-5 p.m., and their program is only for the employed. There is community day care, but it is expensive and homeless women cannot afford it. Women who want to go out to look for work or attend job training or school cannot go because there is no day care for children during the day. Often women are given night jobs or weekend jobs but they cannot work because there is no night or weekend child care service that is free or affordable.

If Lincoln County Community Service can secure additional transitional housing, a day care can be developed there also.

The First Presbyterian Church in North Platte is faithfully involved with this project. Betty McKay, PW Moderator of North Platte First Presbyterian is a vision-carrier for this project. This project is a good model for citizens and the church becoming wonderful partners for the mission of ending homelessness.
89. **Loaves & Fishes, Sacramento, CA**

   Site Location: 1321 North C. Street, Sacramento, CA  95814  
   Mailing Address: PO Box 2161,  Sacramento, CA  95812

   Administration Office:  (916) 446-0874  (916) 446-0875 Fax  
   Contact: Sr. Maria Fitzgerald, Development Director

Excerpts from the Philosophy Statement of “Loaves & Fishes:” *We are motivated to serve out of compassion for the poor and disadvantaged. We recognize the dignity and spiritual destiny of each person and hope by our attitude of hospitality and love to nourish not only the physical needs of those who come to Loaves & Fishes, but also their spiritual need for love, acceptance, respect and friendship. We serve each person with the knowledge that ‘as often as you did it for one of my least brothers and sisters, you did it for me.’” *(Matt. 25: 40).*

We are also called to advocate with them and for them. Therefore, we call upon the community to be aware of its responsibility for both the causes and solutions of hunger and homelessness, the absence of basic health care, unemployment, attitude which rob our sisters and brothers of dignity, self-respect and self-confidence.

Our roots are in the Judeo-Christian tradition. At the same time, we welcome as allies and co-workers people whose roots are in other faith and traditions. We respect and affirm each other in our differences. We also value collaborating with diverse groups in the work of Loaves & Fishes.

Loaves and Fishes was founded by Chris and Dan Delany, who were influenced by Dorothy Day of the Catholic Workers. From a small dining room created out of a skid row bar, restaurant and adjacent apartment in 1983, has come a village known as Loaves & Fishes. It has developed from the sensitivity of Chris and Dan Delany to the hunger of homeless people and their food service to the homeless in a park in the early 1980’s. They have both continued their chosen ministry, and in a special way have touched the lives of tens of thousands homeless and needy Sacramentans.

Loaves and Fishes further evolved under the direction of its Executive Director, LeRoy Chatfield, who was active with Caesar Chavez in the Farm Worker Movement, and the Board of Directors, among whom is the Rev. Chris Hartmire, a Presbyterian minister, also with the Farm Worker Ministry. This evolution led to a large complex providing numerous services to more than 2000 different guests monthly. From renting the original dining room to later purchasing it (1986) through private contributions with no government assistance, then later remodeling a perfume factory, building a new dining room and kitchen, and purchasing a number of small cottages left from the 1930’s, this unique and wonderful complex on North C Street was born and matured. By providing a haven for homeless people other than the streets and alleys, a situation where the neighbors initially disliked these intruders of good will has evolved into a better relationship.

Loaves & Fishes is a private sector, charitable organization dedicated to feeding the hungry and sheltering the homeless in Sacramento. Loaves & Fishes neither solicits nor accepts government funds. It received grants from the Presbyterian Hunger Program.
Loaves & Fishes provide the following comprehensive services for homeless people in the Sacramento area:

**Its Dining Room** serves 1,000 full course, home-cooked noontime meals for homeless and hungry guests every day of the year. A separate dining room is available for women and children (916-446-0874).

**Maryhouse** is a daytime hospitality for homeless women and children. It provides a full breakfast program, housing referral assistance, showers, telephones, mail service, toiletries, and community referral services (916-446-4961).

**Friendship Park** is a private park owned and managed by Loaves & Fishes for the daytime hospitality use of homeless guests. It offers coffee, a breakfast program, free telephones, locker storage, recreational programs, free iced tea. Clean and fully stocked bathrooms are available. (916-444-9626)

**Cottage Housing** sponsors public advocacy to build 1,000 low-rent cottages for homeless persons. Eight such cottages are currently owned and operated by Loaves & Fishes (916-446-0874).

**Mustard Seed School** is a private school for homeless and “motel kids.” It provides a caring and structured learning environment to facilitate re-enrollment of homeless children into public schools (916-447-3626).

**Children’s Playground (Loha’s Courtyard)** is a magnificent, state-of-the-art, fun-filled play area for homeless children managed by Mustard Seed School (916-447-3626).

**Brother Martin’s Courtyard** is a beautifully landscaped patio entrance to the Loaves & Fishes Dining Room. This patio is also reserved for memorial services, weddings and other celebrations for the guests of Loaves & Fishes.

**The Clean and Sober Program** sponsors AA and NA meetings six days a week at Loaves & Fishes. Provides assistance and access to very low cost residential recovery programs for those who are ready too make a change (916-446-0874).

**Christmas Adopt-A-Family** organizes volunteers & organizations to provide a complete Christmas for destitute families (916-446-0874).

**Guest Health Outreach** is medical screening, health education and medical triage for Loaves & Fishes guests (916-446-3942).

**Guest House** is a free mental health clinic for homeless persons. It is managed by El Hogar (916-448-1667).

**Housing Resources** is in-depth personal interviews, landlord contacts, and other practical assistance to find safe and affordable housing for Loaves & Fishes guests (916-444-8216)

**Jail Visitation Program:** visits homeless guests in the Sacramento jails to provide a caring concern and connection with the outside world (916-446-0335).
Legal Services provides legal assistance for social security disability certification (916-498-0349).

Library Reading Room is a reading room, reference and computer learning center for guests of Loaves & Fishes. Daily newspapers and a wide range of current magazines are available (916-446-0874).

Mercy Clinic is a free medical clinic for homeless persons. It is managed by Catholic Health Care West (916-446-3345).

Our Daily Bread is day labor job referral of Loaves & Fishes guests to Sacramento area employers (916-446-9316).

Service Center is an Information Center in Friendship Park to assist and sign up guests for services; noon meal, free showers, laundry, hair cuts, toiletries, locker storage, etc. Community Referral Services (916-446-9316).

Sr. Nora’s Community is a year-long volunteer opportunity for adults (30+ years) who have a sincere desire to work with those whom society has discarded, i.e., the homeless, hungry, addicted and the mentally ill (916-446-0874).

Thrift Store: offers furniture, household items, clothing, appliances and automobiles donated to Loaves & Fishes are made available at very affordable prices to Loaves & Fishes guests and other very low-income families. All funds generated support the work of Loaves & Fishes (916-448-2660).

Animal Emergency Assistance provides free food and emergency medical care for the pets of homeless people.

90. Mary’s House, Greensboro, NC

520 Guilford Ave. Greensboro, NC 27401  (336) 954-0051 (Tel. and Fax)

Mary's House is a Christian Ministry providing transitional housing for homeless women who are recovering addicts and who are pregnant or have small children. It first opened its doors in 1998 in a temporary rental house.

In 1996, Mary's House was a dream for New Creation Community Presbyterian Church, a tiny church of 45 members in Greensboro, NC, (Refer to: Covenant and New Creation Pres. Church). New Creation Presbyterian Church donated $27,000 to purchase the lot to build Mary's House.

Mary's House was named after Mary Magdalene in the New Testament who was possessed by 7 demons and but overcame her multiple life troubles after Jesus came into her life.

Like its namesake, Mary Magdalene, Mary's House was not welcomed by the community at first. When organizers made plans to build on Guilford Avenue, more than 170 residents of the Westerwood and Lake Daniel neighborhood signed a petition protesting the development.
After the city approved the building permit, Mary's House supporters went door-to-door to convince the area residents and succeeded in gaining neighborhood support. Mary's House opened on 2/28/99. When I visited the home it was brand new and fresh.

Mary's House is very unique and unusual; rarely are substance addiction, homelessness, low self-esteem, poor parenting skills treated together. Children normally are not allowed in halfway houses or included as part of recovering mother's therapy. Substance treatment without housing and housing without treatment haven't been effective. Therefore, Mary's House is a wonderful model that integrates all of the above and allows children to be part of their mother's treatment.

The program at Mary's House is staffed by experienced counselors and a resident chaplain, who help families strengthen their spiritual and mental stigma while improving their basic life skills. Women come to Mary's House from residential substance abuse treatment. They start with 90 meetings in 90 days, writing a life action plan to work on recovery, health care, education and other barriers to self-sufficiency. As they do these things, they are accepted as residents and their children join them.

Mary's House is a wonderful model that brought a vision of a few people in a small community church into a reality to integrate recovery process, housing and children together. It is also a good example of overcoming NIMBY protest (Not In My Back Yard). Mary's House is a model that overcomes the stereotype that "we are too small a congregation and can't do anything, or because of the neighbor's protest we can't do anything, or we don't have funds and cannot do anything.” We can learn from Mary's House in Greensboro, NC. We must develop many, many more Mary's Houses throughout the country to end the homelessness of many women with addiction problems.
There are estimated 84,000 homeless people on the streets of Los Angeles on any given night and only 10,000 beds for them.

In late 1983 a public meeting was held at Westwood Presbyterian Church in response to the homeless problem on the Westside of Los Angeles. This church helped launch P.A.T.H. Representatives of Westside churches, synagogues, and businesses met to discuss how they could best help homeless people in Los Angeles. The program began as an emergency food and clothing distribution program that operated out of the basement of the Westwood United Methodist Church. As the group worked to achieve non-profit status, they began to plan a program that would help the marginally homeless find work, save money, secure housing and empower their lives.

**PATHWays Transitional Housing** offers a complete program of stable housing and life skills training linked with help in securing employment located in West Los Angeles, PATHWays provides transitional housing for 32 homeless people at a time.

**Personal Empowerment Plan (PEP):** Through the PEP program, PATH residents actually redesign their lives and enables them to overcome all kinds of barriers that prevent them from living independent lives.

**Seven Steps to Personal Empowerment:** Each resident is asked to focus on finding work and saving money. More than 80% of PATH participants find jobs within 30-60 days. Graduates from PATH leave with an average of $1,000 in savings. Through weekly house meetings and personal case management, residents concentrate on successful independent living. Time management, setting goals, daily chores and curfew teach residents both responsibility and accountability. There is a focus on anger management, parenting skills and other “people skills.” Residents learn from each other, support each other and work together. Learn positive conflict resolution.

PATH prepares its graduates for housing, and helps them find affordable permanent living accommodation.

**PATHFinders Job Center** (Job Preparation and Job Placement) provides homeless people with the tools to find employment – job listing, voice mail, fax, copy machines, a message service, appropriate clothing for interviews, bus tokens, and much more. Residents learn how to search job, filling out job applications, creating professional resumes, finding jobs on the Internet, Basic computer skills, and how to succeed in an interview.

**PATHAcademy Job Training Program** provides variety of job training classes including retail sales, food service, auto detailing, airport services, and general office. Companies are recruited to partner with PATH in interviewing, training, and hiring PATH graduates.
**PATHAlumni Club** (Fellowship up with Support): In order to help graduates retain their jobs, PATH provides the PATHAlumni Club for all graduates. The Club provides support services, continuing education, social gatherings and ongoing support to help PATH graduates to succeed in independent living.

**PATH/Foundation House Transitional Housing:** In early 1999, Foundation House Transitional Group, a successful homeless agency in the Hollywood and West Hollywood area, merged with PATH. Similar to PATHWays, the PATH/Foundation House facility helps homeless adults with HIV/AIDS, as well as homeless people within the gay and lesbian community. This program houses 66 homeless people at a time.

**Homeless Access Center** is located in Hollywood. It provides initial intake and assessment for homeless people. It then refers homeless people to a variety of services and provides ongoing case management, employment, mental health and veterans services.

**Street Outreach Team:** Case workers work with local businesses, homeowners, associations, and local law enforcement departments to assist homeless people residing directly on the streets and in encampments. Outreach teams travelling on bikes and in vans provide case management, referrals and transportation services. This is a highly regarded program that currently works in the Hollywood, West Hollywood and Beverly Hills regions.

**92. Servant Center, Greensboro, NC**

100 S. Elm Street, Suite 307, Greensboro, NC 27401  
*Contact: Rev. Gail Haworth, Exec. Director (336) 275-8585  (336) 370-1540 Fax*

Servant Center is located in the Glenwood neighborhood, which is the oldest planned neighborhood in Greensboro, NC.

Servant Center is Transitional Housing for disabled men. It is following the Washington DC’s Christ's House model. Most clients come from hospitals and clinics.

Servant Center serves homeless and disabled elderly men suffering from AIDS, Alzheimer’s, heart disease, Parkinson's disease, stroke, etc. Servant Center offers intervention, prevention of homelessness, and helps clients stabilize their life. The program also does advocacy and case management.

The Food Pantry of the Servant Center pack food and deliver it to 130 disabled elderly people.

A Nurse Practitioner and Nurse's Aids and volunteer doctors, on a rotating basis, treat the residents.

The Servant Center receives constant referrals for emergency assistance-rent, utilities, transportation, home furnishings, medical costs.

The Servant Center holds good potential to help the whole neighborhood and create a healthy community for the poor.
93. *Tucson Shalom House Mission, Tucson, AZ*

2590 N. Alvernon Way, Tucson, AZ 85712  (520) 325-8800 (520)-325-8841 Fax  
Executive Director: Debra Owen

The Interfaith Coalition for the Homeless, an arm of the Tucson Ecumenical Council, determined that there were no services in Tucson for homeless women and their children. They teamed up with a core group of parishioners from St. Mark's Presbyterian Church to develop a program for moms and kids.

The program provides housing (shelter), counseling and support services to homeless women and their children. Its goal is to provide the skills and opportunity necessary for these families to become permanently self-sufficient.

**Transitional Shelter up to 90 days:**
- Housing, food, clothing
- Personal care items
- Household needs
- Special needs

**Poverty and Homeless Recovery:**
- Individual, group and family counseling
- Case management/Goal plan management
- Training workshops and parenting classes
- Parenting support
- Life skill development
- Job and Career development and supplies
- Advocacy and referral
  - Computer classes
- Transportation
- Tutoring
- Savings Plan Incentives
- Client Mentor Program
- Legal assistance
- Medical assistance

**Homeless Kids Preservation Project:**
- Counseling
- Education Advocacy-fees, enrollment assistance, school supplies, clothing, shoes
- Educational and recreational field trips
- Activities
- Mentoring
- Tutoring and homework help
- Therapeutic play activities-sports and games, arts and crafts, outdoor recreation
- Case management
- Advocacy-medical and legal, etc.
o Role modeling
o Special needs

Aftercare and Walk-In Program:
o Assistance with affordable housing search, move-in and furnishing
o Deposit, rent, utility assistance
o Home visit
o Rent subsidies for women in training program or with special needs
o Leadership development
o Volunteer opportunities

Transitional Housing Program:
o All of the above
o Individual apartment -1,2,3 bedrooms
o Reduced move-in cost
o Subsidized rent-incentive for attending school and or job training.
o Household repair and maintenance education
o Homeownership information and assistance

Social Security Disability/General Assistance (GA) Advocacy Services Program for adults and children whose claims have been denied or terminated:
o Case management
o Community education
o Medical services
o Supportive services
o Legal services

In the past 10 years, Tucson Shalom House has grown from a small shelter with room for 4 families to an organization with the capacity to provide assistance to hundreds of families each year.

This is a program that helps homeless families get back into school, find work, gain experience, learn to be better parent, manage their meager income to maximize the result, learn to socialize and live with other families. They become nurses, teachers, police officers, medical technicians, chefs, clerical personnel, fast food cooks and clerks, computer operators and programmers, sales people and productive and healthy members of the community.

This program has 70 housing units. At the present time, except for 3 men, the rest of the families are headed by women. The program strives to help homeless families permanently self-sufficient; ending homelessness.

This well-kept apartment complex looked clean, pleasant and beautiful.

94. YWCA of Columbus Residence Opportunities, Columbus, OH

65 South Fourth St., Columbus, OH 43215 (614)-224-9121 (614) 224-0613 Fax
Contact: Karen Schwarzwalder, Executive Director x 210

Jean Kim’s “End Homelessness” Jubilee Manual
Beth Lonn, Vice President of Housing, x 220

Since the early 1900's the downtown YWCA has offered housing to women in need of a safe, supportive environment. The YWCA residence community offers women the necessary support in order for them to assert themselves, to regain their autonomy, and to improve their quality of life at the personal, social and economic levels.

The downtown YWCA has four residence floors which house 102 women of diverse racial, cultural and socioeconomic backgrounds. In Single Room Occupancy (SRO) units, they have shared bath, kitchen and common living space.

The Columbus YWCA offers the following residential programs (supportive housing):

**WINGS (Women In Numbers Growing Stronger).** WINGS is a 2-year transitional housing program for single, homeless women who are working with a mental health professional. Women who come to WINGS should be ready for less structure and motivated toward making life changes, but need time before moving on to permanent housing. This program can provide housing for up to 28 homeless and chronically mentally ill women. They may stay the YWCA if they move into permanent residence. It also offers 24 staff coverage. A large number of residents have mental health issues.

**WINGS Entrance:** Residents must be female, 18 or older and able to pay monthly rent (security deposit required), attend self-development workshops. There is 24-hour staffing on site. Rent is based on 30% of income. YWCA Health and Fitness passes are available.

People come from the wider community to lead Bible classes. This program also has a chapel. It provides a food pantry and washers and dryers.

Women also attend computer training classes offered by the Works First Program and can enroll in a GED program. The program is open to all women, including 28 WINGS residents and 74 non-WINGS residents. Non-WINGS residents sign a 6-month lease and pay rent, not unlike any other apartment living situation.
Permanent Housing

95. Initiative For Affordable Housing DeKALB, Inc., Decatur, GA
PO Box 252, Tucker, GA 30085  (404) 299-9979  (404)-299-9979 Fax
Contact: Lisa Wise, Executive Director
Esther Williams, Director of Social Service

IAHD is located in Decatur, GA. Its mission is finding permanent affordable housing for homeless/low-income families and giving them a new start on life is the mission of IAHD.

Started by two local DeKalb churches in 1990, IAHD has been successful in permanently breaking the debilitating cycle of homelessness by providing housing that is affordable and long-term, and social services to repair damaged job or living skills; rehab the whole person.

Each family has a different story about why they are homeless but they all want to live in a safe place and provide a hopeful future for their children.

The churches that started the program registered as an agency with no relationship to the church directly in order to obtain public funding. They cannot hold church service on the premise for this reason. But tenants can be encouraged to attend church.

They lease a house from HUD at $1/year. They fix the house, and then they purchase houses using HUD grant, Homeless grant, county, state, local community development grant and federal housing funds.

Families sign up for a house. First they lease from IAHD. Each family has the option of buying their totally rehabilitated house after a few years through a lease/purchase agreement and then conventional mortgage agreement. The head of household must be over 25 and have a stable work history.

IAHD helps with rent and utilities on a short time basis; and long term with budgeting, job skills and comprehensive social service.

Volunteers help rehab the house, furnish them with donations, and act as financial advisors or special friends to individual families to help them make a successful transition back into society.

After fixing up more than 40 such homes for more than 40 families, the Initiative has expanded its' services to include affordable multi-family housing for low income families, by rehabilitating an 85-unit apartment complex and providing social services and extra-curricular activities to the residents. They received public funds to expand this permanent housing. Initiative also serves a small African refugee population in another small apartment complex near Agnes Scott College.
96. **Open Door Community, Atlanta, GA**  
910 Ponce de Leon Avenue, Atlanta, GA 30306-4212  
**Contact:** Rev. Murphy Davis  
Rev. Ed. Loring (404) 876-6977/874-9652  (404) 874-7964 Fax

The Open Door Community is a residential Christian community of 30 men and women who minister to homeless people in the city of Atlanta and prisoners in the state of Georgia. This extraordinary ministry is headed by Murphy Davis and Ed Loring, an extraordinary Presbyterian clergy couple, who live with other 28 residents at the Open Door Community residence.

It draws inspiration from and stands strongly in the tradition of older communities like the Catholic Worker House in New York and Koinonia Partners of Americus, Georgia. Founded in 1981, it is a partnership ministry with the Presbytery of Greater Atlanta.

The residents who call Open Door home come from many different backgrounds. Some were homeless, some poor; others were rich and privileged. They are black, white, Hispanic; young and old. Many of them would have only the streets as a residence had they not found habitation in the remarkable community.

The starting point for all ministry at the Open Door is the building of community among the 30 members of the family through the sharing of work, study, worship and recreation.

Open Door’s small kitchen prepares thousands of meals each month. Every weekday morning, members of the Open Door Community and faithful volunteers feed breakfast to hungry people in the basement of Butler Street CME Church in downtown Atlanta —250-300 people very weekday or total of more than 65,000 breakfasts per year.

From Wednesday through Saturday each week and on holidays, residents and volunteers serve lunch to homeless and hungry men, women and children—125 per day for a total of 30,000 meals per year.

Three afternoons each week the Open Door is able to offer showers to as many as 60 men and women —a ministry that makes possible some 9,000 showers per year. The Open Door is the only place in Atlanta where homeless people can take a shower, have access to fresh towels and toiletries and receive a complete change of clean clothing.

From 5 a.m. until 8:30 p.m. the community maintains a bathroom with toilets, sinks, soap and towels—one of the few places in the city where, to use the phrase originated by an observant child, homeless people can “pee for free with dignity.”

At the Open Door homeless people also have access to a free telephone for local calls.

The front and back yard of the facility afford a safe haven and resting place for homeless men and women. They can relax on benches and sheltered porches, use the restroom and water fountain and
unwind on the basketball court before or after their regular job or their search for more permanent shelter.

Each month Open Door provides transportation for as many as 75 family members who travel to several prisons in Hardwick, Georgia, just south of Milledgeville, to spend time with their imprisoned loved ones during Saturday visiting hours. This ministry makes possible some 900 family visits each year.

Acts of personal mercy are the wellspring of another Open Door calling--the work of prophetic ministry. For the members of the Open Door Community it is not enough simply to treat the symptoms of poverty. They are called to speak out against the conditions that help to create a population of homeless and imprisoned people- to call to the attention of those with power and privilege of their oppressed neighbors.

Open Door provides a constant reminder the sparkling capital city of wealth and plenty has another side. This economic citadel also is the dwelling place for thousands of homeless people, and the city routinely arrests and sends to prison hundreds more whose fundamental “crime” is their poverty.

Through actions (peaceful marches, leafleting and non-violent demonstrations) and other forms of advocacy, Open Door is committed to dramatizing the plight of homeless people and keeping it in the public eye. The advocacy arm of Open Door is People for Urban Justice, which includes representatives from other churches and community groups. The Open Door also advocates for low income housing for the poor.

The Open Door Community also functions as an important educational institution and publication center. It provides residential internship and week-long work/study experience for hundreds of students from around the country and indeed, around the world. Undergraduate, graduate and seminary students are among those who have had the opportunity to live at the Open Door.

The Community’s newspaper, Hospitality, provides another important vehicle for the dissemination of the Open Door ideals and story. Each issue is filled with well-written, thought provoking reflections and news articles that are source of inspiration and vision for thousands of readers.

The intense, sometimes physically wearing and spirit-draining of virtual round-the-clock community building and ministry to the poor take a high toll upon the energies of the Open Door leaders and other members. Several years ago, a friend of the community sold the Open Door a property in North Georgia with long-term purchase terms. Dayspring Farm near Ellijay is a place where individual members of the community can periodically escape from the urban pressures of life at 910 Ponce de Leon and where the entire community can adjourn for retreat and celebrations.

None of the Open Door’s extensive and labor-intensive ministries would be possible without a faithful pool of volunteers. Church groups, law firms, public housing residents, clubs and youth groups are among the organizations and associations that provide cooks and meal servers and clean-up crews and drivers.
Remarkably, the majority of cash support for the Open Door comes from individuals, in gifts that range from a few dollars to several thousand. Churches and other organizations and Atlanta Presbytery contribute generously as well.

The operating expense is rather lower than organizations doing similar programs, due in part to the fact that no member of the community receives any income. All of the residents share the resources of donations to the community and receive only a $50.00 monthly stipend.

Everything that the Open Door Community does is an effort to respond to the Biblical call for kindness and justice as requested in Matt. 25: “On the day of judgment, Jesus told his disciples, ‘The king will say to those on the right, come, O blessed of God, inherit the realm prepared for you…for I was hungry and you have me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you cared for me, I was in prison and you visited me…as you did it to one of the least of my sisters and brothers, you did it to me.’”

POSADA, Pueblo, CO
1008 North Grand Avenue, Pueblo, CO 81003 (719) 545-8776 (719) 544-6006 Fax
Contact: Anne Sattelman, Executive Director

The mission of POSADA is to provide opportunities for individuals and families who are homeless or at risk of becoming homeless to have quality services and affordable housing in a manner which allows them to become empowered with an enhanced sense of dignity and self-reliance. The program does this through resident support services and community networking, with the ultimate goal of successful reintegration into the community.

POSADA came into existence because of the concerns of a number of church folks, citizens as well as homeless people, who were alarmed by the rapidly increasing number of homeless men, women and families clearly visible within the community.

POSADA was incorporated on February 25, 1987, and 15 churches began providing emergency shelter on April 17, 1987, on a rotating basis in church basements, parish halls and other temporary locations.

On February 5, 1998, POSADA began housing homeless people at a new location, at 112 W. “D” Street. Since that date, the program has provided more than 138,115 nights of shelter service to more than 14,800 homeless individuals and families up to the year of 1999.

Emergency Shelter: Shelters two parent families with children and single father families at various motels in Pueblo. Funds are supplied through FEMA and CPS funds.

Transitional Housing: A total of 14 units are available for transitional housing for families with children in Pueblo County. Families must be employed or enrolled in an education or training programs. People can stay here up to 24 months.
Permanent Housing: The CHDO (Community Housing Development Organization) is dedicated to the provision of affordable housing for Pueblo’s very low-income population and manages a Single Room Occupancy housing complex. Four units have been developed on Pueblo’s East side on Venita Street. Other units are currently in the planning stages.

Supportive Housing Program: POSADA is able to provide the following supportive services to all homeless people in Pueblo County, Colorado: transportation assistance; mail and phone services; showers; laundry; child care; employment assistance; case management; substance abuse treatment & counseling; medical and dental care; basic life skills; family counseling; other services as needed.

POSADA’s Central Service Site houses the Supportive Housing Program, the Grand Avenue Clinic and provides on-site counselors and therapists who provide mental health counseling and substance abuse counseling.

The Grand Avenue Clinic is a medical clinic for homeless individuals and families that is operated through the Pueblo Community health Center.

98. **SHAWL (Support for Harbor Area Women's Lives)**

936 S. Centre Street, San Pedro, CA  90731  (310) 521-9310

Contact: Doreen Hannah

The Director of this program is Doreen Hannah, an ex-homeless and ex-addicted woman, who offers shelter, safety, hope, guidance, empowerment, liberation. This program has a large, 5-bedroom house in residential area which holds 13 single women who are homeless and addicted. Homeless women pay no fee.

This program has 3 phases. For the first 6 months women stay at the house receive individual and group counseling and then move to the 2nd phase, which includes job training, attending school, etc. for 2 months. Then, women move to the 3rd phase: permanent housing located just across the street. They can bring children back to this permanent housing.

This program is supported by ecumenical churches, individuals and grants. 1/3 of its board and financial support comes from ecumenical church community including Presbyterian churches.

This program was started in 1989 by ecumenical churches which rented a house. Each church fixed up one room. They still contribute to maintaining the house: repairing, painting and furnishing it.

This program is not just a short-term shelter that throws women out after 6 months. This program sees that women move into permanent housing and an independent life, ending their homelessness.

It is a good model of ecumenical effort that contributes to ending homelessness of women and reuniting separated families; their children have usually been taken by CPS to foster care.
SHAWL is a foundation and a commitment addressing the problems of homelessness and addiction among women in the Los Angeles Harbor Area. SHAWL is committed to being part of the solution.

99. **Sojourner House, Rochester, NY**

30 Millbank Street, Rochester, NY 14619  (716) 436-7100  (716) 436-7497 Fax

*Contact: Germaine G. Knapp, Executive Director*

“Living in today’s society can be unimaginably difficult for women who are unemployed or under-educated. Add children or personal crisis to the formula and you have a recipe for hopelessness.” --from Sojourner House brochure

In Rochester, New York, 36% of children live in poverty—a higher percentage than in New York City.

Sojourner House was started in 1982 by Nancy Watson Dean and Virginia Fairchild, who cared about women and children in need. Sojourner House is named after the famous ex-slave and feminist from New York State, Sojourner Truth.

The building used to be a Catholic convent but was bought by Sojourner House. Sojourner House is supported by many churches.

Sojourner House is a shelter for women and families, structure to live independently, strength to improve lives.

Women and children who come to Sojourner House may be dealing with a broad range of personal problems or needs which include: lack of parenting skills; drug and alcohol abuse; mental health problems; low level of education; physical, emotional and/or sexual abuse; serious financial problems; legal issues; chronic homelessness; non-supportive families. A Sojourner House client’s average age is 28. Clients are from many ethnic and racial groups, including African American (63%), Caucasian (32%), Hispanic (4%), and Asian (1%). Most clients are single and have an average of three children.

Clients can stay in transitional housing for 3-6 months. Male children up to age 12 and female children with no age limit are welcome to stay with their parent(s).

The program structure includes: counseling, support and recovery groups, programs focused on independent living skills, education and training programs, time and financial management classes, health and nutrition classes, self-esteem and personal security groups, and parenting classes. Children’s programs, tutoring, mentoring and counseling are also offered. There is a daily curfew, and shared responsibility for meals and chores. Family-style dinners are shared with all residents.

After moving to permanent housing, former residents and their families are encouraged to stay connected to the Sojourner community. Sojourner House provides on-going support through counseling, holiday events and volunteer opportunities.

*Appendix I: Model Programs*
Sojourner’s success rate is outstanding: 100% of the residents move to permanent housing. More than 70% of the residents meet or exceed the goals they set upon entering the residence.

Sojourner House also owns permanent housing (21 units) called “Monica Place” and 12 units at “Fairchild Place.”

100. SOME (So Others May Eat), Washington, DC
71 “O” St. NW, Washington DC 20001 (202) 797-8806-1017 (202) 265-3849 Fax
Contact: Fr. John Adams e-mail: some@some.org

SOME stands for So Others May Eat, and this name begins to tell its story. Founded in 1970 by a group of priests and ministers, SOME began as a Soup Kitchen. It is an interfaith organization, made up of community-based volunteers and staff. The supporters are Protestant, Catholic, Jewish, Sikh, Moslem, and Hindu--people of faith who believe serving the poor is everyone’s job.

SOME is a place of hospitality, which is very special virtue in all religious traditions. It means taking care of anyone in need, especially the person who is destitute.

SOME serves 1,200 meals a day to hungry and homeless children, men and women. SOME offers clothing, shelter, showers, and medical and dental care at the the cause of homelessness and poverty. Those programs focus on jobs, affordable housing, mental illness, and drug addiction. SOME also has special programs which outreach to senior citizens.

Meals: Each day of the week, over 1,200 hot well-balanced meals are prepared, delivered and served. There is a Main Dining Room and a Women and Children’s Dining Room at 71 “O” Street, NW, Washington D.C. 20001.

Showers and Clothing: Hot showers and clean clothing are available daily for people in need who come to SOME.

BEHAVIOR HEALTH SERVICES:

Health Care for the Homeless Medical Clinic at 60 “O” Street NW. SOME provides medical treatment five days a week for the homeless. 40 patients are seen daily. The Medical Clinic also has an Eye Clinic, X-Ray Clinic, and a Procedure Room – all which enhance the medical care for the homeless. A Dental Clinic at 60 “O” Street, NW, provides dental health care not only for the homeless but also for indigent persons.

Social Services and Outpatient Addiction Services are located at 60 “O” Street, HNW: Homeless persons are invited for counseling. They learn what services SOME provides to help them overcome their causes of homelessness. Psychiatric Services

Rehabilitative Services: SOME focuses its programs on four areas that keep people poor and homeless: 1) Lack of Jobs; 2) Serious Mental Illness; 3) Addiction to Alcohol and Drugs; and 4) Lack of Affordable Housing.
**Job Readiness:** **Joshua House** located at 1307 1st St. NW, Washington D.C. 20001. and **Leland House** located at 1620 N. Capitol St. NW, Washington, D.C. 20002 are transitional residence for men. These programs focus on job applications processes: a job search, resume. **Harvest House** located at 150 Rhode Island Ave. NE, Washington D.C. 20002 is the job readiness program for homeless women.

**Job Training:** **SOME Center for Employment Training** located at 2815 “O” Street, SE, Washington D.C. 20002, provides training in skill areas and GED education (if needed) to over 100 persons a year. The goal is to help a person get a full-time job, with a living wage and benefits.

**Alcohol and Drug Treatment:** **Exodus House** located at Frog Eye Road Highview, WV, 26803, located in the mountains in Highview, WV, two hours from DC, is SOME’s 90-day addiction program for 18 homeless men. **Maya Angelou House** located at Frog Eye Road, Highview, WV, is 90-day addictions program for 15 homeless women.

**Mental Health:** **Isaiah House** located at 1509 North Capitol St. NE, Washington DC 20002 offers a stabilization and support program for homeless men and women who are mentally ill. This day program includes meals, education in basic skills, laundry facilities, as well as assistance in helping people find stable housing.

Because of the lack of affordable housing in DC, SOME also became a non-profit housing developer in 1989 and provides attractive, affordable, safe, private rooms for 225 homeless and low-income persons. SOME operates the following housing facilities:

**Shalom House** located at 1876 Fourth St. NE, Washington DC, 20002 was the first and is the largest Single Room Occupancy facility in the city of Washington. It opened in 1989 and provides 94 formerly homeless men and women with housing, who are elderly, disabled, and/or without long term housing.

**Jeremiah House** located at #2 18th St. SE, Washington DC, 20003 provides single rooms, common social areas and kitchens to 52 formerly homeless women and men.

**Anna Cooper House** located at 1338 “R” Street NW, Washington DC, 20009 provides 51 single rooms, common social areas and kitchens to 51 formerly homeless women and men.

**The Bowman House** located at 4065 Minnesota Ave. NE, Washington DC, 20019 is a 12-unit, two and three bedroom apartment house for women and children.

**“O” Street Town House** located at “O” Street across from the SOME Main Dining Room, SOME provides four three-bedroom town houses for formerly homeless families.

**Elderly Services:** SOME provides services to another often forgotten and vulnerable population, senior citizens who are poor:

**Dwelling Place Shelter for Abused and Neglected Elderly** located at 2812 Pennsylvania Ave. SE, Washington DC, 20020 is an 7-bed shelter that accepts seniors who need special help to stabilize their lives, especially senior citizens who have been evicted or abused physically, emotionally.
Shalom House Senior Center & Dwelling Place Senior Center located at 1876 Fourth Street, NE, Washington DC, 20002 and at 2812 Pennsylvania Ave. SE, Washington DC are Day Centers that provide meals, social services, as well as wide variety of activities to senior citizens so as to enhance their quality of life.

Elderly Caregiver Program located at SOME Southeast center at 4609 Benning Road, SE, provides outreach to isolated and homebound senior citizens and matches them, one-on-one with a volunteer committed to helping break the isolation through friendship and assistance in a variety of ways.

Summer Camp for Senior Citizens: A week of summer vacation for seniors who cannot afford a vacation is made possible with the help of WMAL Radio. The Camp is held for two weeks each year at a beautiful retreat house in West Virginia, staffed by volunteers who provide fun, activities and relaxing atmosphere for senior citizens.

Community Organizing: SOME Southeast Center located at 4609 Benning Road, SE, Washington DC, 20019 provides services that reach out and help organize and support people of SE Washington. In addition, the Southeast Center Food Club distributes canned goods and other food donations to members of the community served by Southeast Center.

Homeless Youth & Children's Programs

101. Cup of Cool Water (CCW), Spokane, WA
PO Box 10677, Spokane, WA. 99209  
Mark Terrell, Executive Director: (509)-747-6686  
E-mail: coolwater@ior.com

Five million youth run away from their homes every year. 2.3 million youth are arrested every year. To respond to the crisis of many youth and to share the love of Christ with many homeless youth in Spokane, WA, the Cup of Cool Water was founded in 1995.

Cup of Cool Water is a Christian ministry empowering street youth to become wholehearted follower of Christ and to exit street life. This is accomplished through God's grace, by providing Christ-like relationships and services.

The purpose of CCW is to represent Jesus Christ by:
· Guiding these youth into a relationship with Christ and helping that relationship to grow.
· Providing emergency, long-term, and referral services which empower them to exit street life.
· Assisting the church in understanding and fulfilling the Great Commission on a local level.,
· Training, equipping, and supporting Christians in ministry to this population, and
· Educating the community about the needs of these youth and Cup of Cool Water Ministry.

Some estimate that there are anywhere from 300 to 2000 youth living on the streets of Spokane at any given time. They are there because of abuse (physical, emotional, sexual) and many other are thrown out of their homes. These kids end up downtown where drugs, crime and sexual exploitation are the norm. Without a support base, they turn to prostitution, drug dealing and using, pimping, theft, and panhandling for survival. Statistics indicate that if positive adult
role models don't intervene, these kids will likely continue this abuse and criminal behavior into adulthood.

**Outreach:** Being Christ's presence out on the street. CCW spends six evenings a week meeting the youth in their own environment.

**Day Drop-In:** A sanctuary off of the streets during the day time. Staff are available to pray and talk, make referrals to other agencies and to help the youth get on site services (emergency clothing room). There are also snacks and drinks available.

**Evening Drop-In:** A sanctuary off of the streets Monday and Tuesday nights. During this time there is a meal and other on site services (emergency clothing room), as well as fun activities (art station).

**Bible Study:** One night a week CCW offers a Bible study where youth can gather together and ask questions about God. CCW provides this time so that kids can have an opportunity to worship God and get to know Christ better through God’s Word.

**Recreation Program:** Once a month a recreational activity is planned. It is a time for the kids to be kids. The activities can be anything from a day on the mountain skiing and snowboarding to an afternoon at the park playing softball. We also have holiday parties.

CCW would like to open an Emergency Shelter: A sanctuary during the night seven (7) nights a week. Here CCW would provide a safe and peaceful place for youth to sleep. Before lights out youth are able to take a shower, play games, talk or pray with someone. Then in the morning receive a breakfast.

HomeBase Youth Service, Phoenix, AZ

Administrative Office: 931 E. Devonshire, Phoenix, AZ. 85014
Patricia Leach, Executive Director  (602)-254-7777 (602)-252-7949 Fax
Outreach Center: 1244 E. McDowell Rd. Phoenix, AZ. 85006
Michael McGowen - Family Intervention Advocates –(602)-263-7773 fax: (602)-263-5498
e-mail: mikehbys@yahoo.com"

According to the National Coalition for the Homeless, estimates on the total number of homeless youth nationwide varies from 100,000 to 2 million on any given night. Some other source estimates that 5 million youth run away from their homes and 2.3 million are arrested every year in the United States. Every 26 seconds a child runs away from home.

There are 4,000 homeless youth in Phoenix, AZ and an estimated 7,500 youth currently living on the streets of Arizona (1999). Arizona ranks number 5 in the nation for homeless youth.

Since 1983, the number of homeless females has more than doubled. In 1996, 28% of the homeless population in Phoenix was female. Over half cited becoming homeless after: lost jobs, financial crisis, eviction or lack of income. 90% reported physical, sexual and emotional abuse.
The HomeBase Youth Services observed that 55% of boys and 75% of girls turn to prostitution and selling drugs within 2-3 days for survival, after running from their homes. Predators appear to be regular working people in the area. Sooner or later they turn to drugs to hide from their guilt.

HomeBase Youth Service started in 1990 at St. Maria Goretti Catholic Church and eventually it grew. It is supported by Mission del Sol Presbyterian Church in Tempe, AZ along with other churches.

The HomeBase Youth Services serves youth 21 years of age or younger, including the homeless, runaways, those seeking safe and permanent housing, those who are hungry, scared and lonely, and those who want to make positive change in life.

At present (December, 1998), this agency operates on a 24 hour basis, with a 25 bed facility providing basic needs and long-term care. The various services offered include: shelter, care, legal assistance, referral and educational/vocational counseling. In addition, this agency is associated with local, state, and community-based agencies to provide a network of youth services. It is also linked with several national hot-lines for runaway services, including the National Run Away Switchboard and the Run-Away Hotline.

The Outreach Center offers services with food, a clothing bank, van outreach, initial counseling, basic health assessments, information and referral, hygiene supplies, transportation assistance, education, vocational and pre-employment guidance, as well as runaway prevention programs to any youth ages 12-21. There is no fee for the service.

The goal of the HomeBase Youth Services is to provide youth currently living on the streets of Arizona outreach services that meet their immediate needs and a transitional home that will lead them to independent and productive lives. Furthermore, the agency's top priorities are directing youth home or to a healthy self-sufficient, independent living situation.

87% do not return to the streets. The program seeks to get them to work within two years. The HomeBase Youth Services play their parental role. The youth can live at several apartment until age 22 and can be on their own with after-care services.

103. National Children's Advocacy Center, Huntsville, AL
106 Lincoln St. Huntsville, AL 35801 (205)-533-5437 (205)-534-9616 Fax:
Contact: Connie Carnes, Intervention Service Director

62% of teen mothers in one study had experienced molestation, attempted rape or rape prior to becoming pregnant. Child sexual abuse victims are 4.7 times more likely to commit sex crimes and 27.7 times more likely to be arrested for prostitution. 34% of female prison inmates experienced physical or sexual abuse as children. 50-70% of women hospitalized for psychiatric reasons experienced child physical or sexual abuse.

The National Children's Advocacy Center began offering intervention services to abused children in the Huntsville/Madison County area in 1985. One child at a time, the National Children's
Advocacy Center is reaching out to society's youngest victims of rape and violence. The goal of the National Children's Advocacy Center is to break the cycle of child abuse that leaves lasting physical and emotional scars on children, their families, and communities.

In addition to setting a new standard of response to child abuse cases in Huntsville, Intervention Service is developing new methods of interviewing abused children and assisting their families.

The primary goals of Intervention Services are to:
- determine the facts while minimizing the secondary trauma abuse children may experience as their cases proceed through the system.
- Give children and their families a firm foundation on which to begin the healing process.
- Support the system in holding more abusers accountable and contribute to the knowledge of sexual abuse by conducting sound research.

**Intervention Services:**

**The Multidisciplinary Team:** All cases of child sexual abuse and severe physical abuse in Madison County are reviewed by a Multidisciplinary team comprised of prosecutors, law enforcement officers, social workers, victim advocates, medical professionals and clinical staff.

**Clinical Services:** Cases in which abuse is suspected are referred to Clinical Services for evaluation by forensically trained therapists. Children who are found to have been abused are offered group, individual and family therapies in a child-friendly setting.

**Family Services:** Specially trained paraprofessionals visit the homes of sexually abused children to work one-on-one with their non-offending caregivers. The goal is to assist the caregiver so she can support the child emotionally, ensure the child's safety, and maintain a level of family integrity.

**SCAN (Stop Child Abuse and Neglect):** SCAN is a school-based program dedicated to ending child abuse and neglect through education and public awareness. Staff members and volunteers visit schools to teach children about personal safety, ranging from touching to date rape. The program is required part of the curriculum of the Huntsville City and Madison County Schools in grades K, 1,3,5,7 and 10.

104. **Family Advocate Program, Huntsville, AL**
   106 Lincoln St. Huntsville, AL. 35801  (256)-533-5437:
   Contact: Cassandra Leslie, Family Advocate

"When you help the mother, you help the family." This is the concept behind the Family Advocates Program (formerly known as Mother Advocates), which was begun in Huntsville, Alabama, in 1995 to provide emotional support to mothers of sexually abused children. This program was funded by the 1995 Birthday ($150,000) and Thank Offering ($22,300) from Presbyterian Women.
Family Advocates, a program of the National Children's Advocacy Center, is the first program in the nation to recognize the needs of these mothers and to send a trained para-professionals into the homes of children who have been sexually abused to provide emotional support to their mothers. The goal is to help mothers come to terms with her feelings while remaining focused on the needs of the child and not the person accused of the abuse.

Since its beginning, the Family Advocates program has helped hundreds of mothers. Because sexual abuse is such a difficult subject, they are reluctant to discuss it with their friends or family members. They need someone to talk to. Many of the mothers not only have had a long-term marriage or relationship with the offender and they do not work outside the home and are dependent on the offender's income. They are at risk of losing everything. To help them gain independence, a Advocates support worker may refer them to community agencies for temporary financial benefits, counseling, job training, medical assistance, transportation and child care.

Child sexual abuse victimizes not only the child, but also the child's family. With the help of the Family Advocates program, many families are finding the strength they need to heal and proceed with their lives.

105. Our House, Inc., Decatur, GA
711 Columbia Dr. Decatur, GA 30030-4194  
Contact: Brandie Haywood  (404)-378-0938  (404)-378-1060 Fax

Our House, Inc. is a state-licensed, nationally accredited child care facility and support center serving families who reside in emergency and transitional shelters in Metropolitan Atlanta.

According to the Georgia Department of Community Affairs' annual report, there were 40,000 homeless people in Metro-Atlanta during 1998. Families comprised 40% of that number. The Task Force for the Homeless reports that of the 8,178 new requests for shelter in Metro-Atlanta in 1998, 50% of them came from families. Of those families, single mothers headed 53%.

The Institute for Children and Poverty reports in the 1997-1998 study Ten Cities: A Snapshot of Family Homelessness Across America that in Atlanta, like most of the nation, the average homeless family has 2.11 children and the parents are usually single, African American females. At least 23% of the parents did not complete high school, and most earn only 58% of the local median income. The lack of education greatly reduces their earning potential.

To complicate matters, the children in Atlanta are younger than those in shelters nationwide, with 55% being under age 5, which means homeless parents must compete with other low and middle income families for limited child care slots and child care subsidies. In 1998, Quality Child Care reported that the average annual cost of child care in Atlanta was approximately $5,720 for one infant, or 54% of the gross salary of a parent working full-time for minimum wage. The low earning potential of these families combined with the high cost of child care, and the limited number of child care slots and child care subsidies makes overcoming homelessness and poverty
difficult at best. It is not surprising that many of the mothers Our House serves show signs of stress and depression.

Columbia Presbyterian Church realized that many homeless parents want to work but can't because they don't have anywhere safe to leave their children. Homeless families were not moving forward as fast as single homeless. Barrier was no child care for mothers. After long debate, struggle and prayer, the congregation offered the family center, rent free, in 1988 for Our House to serve homeless children.

Each child sees Mom lose her home, move around from relative to friends, and experiences "unworthiness" and therefore, by the time they get into shelter system, they are already damaged emotionally.

Our House:
Offers 4-6 months of free child care to homeless families.
Provides clothing, meals and assistance with medical care to children.
Helps parents obtain housing, jobs, transportation and emergency assistance.
Provides parents with job training and counseling.
Serves up to 40 children-from 2 months to 5 years old-Monday through Friday, 7a.m-6p.m. year round. (3 groups: Infants, preschoolers and toddlers).
Serves a population that is primarily (90%) African-American.
Is licensed and regulated by the Georgia Department of Human Resources and accredited by NAEYC.
Has a full-time staff of 10, including a case worker, 5 trained teachers and a lead teacher who holds a Master's Degree in early childhood education.
Serves more than 10 homeless shelters and transitional programs in DeKalb County.
Helps families plan for the future and to deal with the stress and frustration of being homeless.
Offers information and referral on housing, employment, and public assistance.
Provides on-site workshops on such topics as parenting, children's health, and job readiness.
Provides advocacy and networking with other service providers to help parents access needed services.
Provides each family with personalized voice mail, giving them a confidential, timely way to maintain contact with potential employers and service providers.
Provides free van service to shuttle families between our center and the shelters where they reside, and public transportation vouchers are provided to families who have moved into permanent housing.

In the Parent Internship Program, four parents are hired each year to work for six months in the center, learning the ins and outs of child care and administration.

Through the Kidstart Program, preschoolers undergo developmental and physical evaluations during their enrollment, and then special service plans are drawn up for any child shown to have special needs. The House staff work with families and the public school system to carry out these plans.
The **Family Adoption Program**, links the most needy families to volunteer groups within corporations, civic organizations, and churches, who work intensely with one family to help them overcome many barriers to a self-sufficient life. Our House acts as a liaison for the family and volunteer group, helping facilitate an agreement on the type and scope of the volunteer commitment. The volunteers pool their many resources to help the family in the most tangible ways, i.e., temporary housing assistance, job training, clothing assistance, emotional support, and mentoring.

**OurHouse** is one of the only centers for homeless children in the nation which is accredited by the National Association for the Education of Young Children (NAEYC), and it was the first state-licensed center in Georgia to exclusively serve homeless children.

Because Our House works with homeless children grants from state and federal governments, they cannot conduct religious activities. But Columbia Presbyterian Church can invite parents and children to their church activities.

In ten years, more than 1,600 children have been cared for, 1000 parents have been helped to find training and employment and almost 500 families have found housing through Our House.

One father cried when told Our House would help with formula, diapers and clothing. He said, "I didn't know that we had people this good in the world."

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**106. The Refuge: Reaching Out To The Counter Culture, St. Petersburg, FL**

Admin. Office: 3738 First Ave. N. St. Petersburg, FL. 33713  (727) 321-9500 (727) 327-7309 Fax
Program site: 328-9th St. N. St. Petersburg, FL. 33713
Contact:  Rev. Barbara Richards

Today's youth are in crisis. Never before has a generation of young people faced such obstacles; violence, drug & alcohol abuse, suicide, sexual promiscuity, and decreasing parental involvement. They look around them and see homelessness, crime and the hypocrisy of those in authority. It's these obstacles that lead many young people to abandon hope in their future. The one thing that can change the lives of young people and offer them hope is relationship with Jesus Christ.

The Refuge was founded in 1993 by a group of Christians who felt called to reach out to today's youth. It started out with small, with Sunday afternoon worship and Bible studies geared toward youth. Over the years it grew to include multiple ministries and outreach programs.

This outreach now includes:
- Concert Outreach
- Job Training
- A Worship Service
- Feeding the homeless
- Assisting with job placement
Drop-In Center
Housing Support Services
Radio Shows
Bible Studies
Counseling Sessions
Food and Clothing Distribution
A 12-Step Program
A Community Service Program.

Music is probably one of the most influential things in young person's life. They use music to express their feelings and to enhance their identity. It has become their language and their culture. The Refuge uses their language to help communicate the love of Jesus Christ by running a weekend coffee-house/concert venue where kids can come, hang out, and enjoy music.

This gives volunteers the chance to meet the kids and get to know them — the right to be heard. Once this right has been earned, then kids open up to the Gospel. In addition to getting to know The Refuge staff, kids get to hear culturally relevant Christian music that addresses their issues and presents the Gospel in a way that can understand.

The Refuge also sponsors the Refuge Store, a place where kids who wouldn't go to a Christian store on their own can get quality Christian music. The latest ministry venture is a live radio show which features music, interviews, and issues oriented discussions, all done with non-Christians in mind.

With a ministry located "on the street", the Refuge comes in contact with homeless teens, adult, and families. To meet their needs, a canned food pantry and clothing distribution center was established, as well as daily meals for the homeless. Many of the volunteers with these ministries are the kids themselves, learning what it means to serve others.

The deals with anywhere from 20-200 youth, 20 being on the intensive side. It feeds 150-200 people daily, 5 days per week and distributes food to 70 families weekly. It is currently setting up a computer training lab for job skills training and a thrift store out of which it will also distribute clothing as it has always done.

107. Sojourner's Neighborhood Center, Washington, DC
1323 Girard St. NW, Washington DC. 20009  (202)-387-7000
Contact: Marion D. Brown, Ex. Director  e-mail: marionb6@juno.com

Sojourner's Neighborhood Center (SNC) is a ministry which grew out of Sojourners Community (Refer to "Sojourners Community" in Advocacy section). The Center is located in the Columbia Heights neighborhood of northwest Washington D.C. whose 28,700 residents are a diverse mixture of mostly "lower-income" African-American and Latino families. SNC has been there since 1975.

The mission of Sojourner Neighborhood Center is working together with both children and adults in Columbia Heights to:

- strengthen the support base of families;
empower individuals to develop their God given strength and gifts;
promote an environment counter to one that is often overpowered by drugs, crime and
hopelessness; and
build bridges between many sectors in this community.

**Afterschool Enrichment Programs:** "Vision 2000" calls for Spiritual Development, Leadership Development and Community Development. This multi-dimensional approach inspires the Afterschool Enrichment Programs which reach children age 5 through high school. Everyday after school, 40 children gather at SNC. At the completion of snack, students are divided into three groups based on age and gender. Children engage in activities that challenge and nurture their need for educational, social, emotional, and spiritual growth.

Daily academic enrichment allows tutoring and homework time to strengthen math, reading, writing, speaking and computer literacy skills. Our interactive computer lab and various tutors from the neighborhood and Georgetown University's "DC Reads" Program enhance our children's academic growth. Gain leadership and community pride by participating in neighborhood improvement and social awareness activities.

**Parents Program:** A vital part of Sojourners is developing an empowering partnership with each child's parents or guardian. Encourages parent involvement in their children's educational and personal growth, assists in individual and career development, promotes family recreational activities, and brings "Vision 2000" home.

**Outreach and Partnership:** The work of SNC is not possible without the support of individuals, volunteer groups, corporations, organizations, and churches who partner with SNC in ministry. Community outreach around identified needs has always been a key component of SNC. These specified needs are addressed through various efforts which include interactive workshops on topics such as welfare reform, and community service projects involving SNC students. Reclaiming a neighborhood park by cleaning it up and painting a mural is a recent example of community efforts.

**Summer Freedom School:** The concept of Freedom Schools was established as a result of several successful programs and inspired by the 60s legacy of Freedom Schools. Freedom Schools were created as a result of parents, community leaders, and students coming together to create better educational opportunities for children.

Freedom Schools prove equally relevant to today's situation. Children of color in low income families are still denied the basic rights to a productive and peaceful life because of inadequate education and alienation from the mainstream of society.

Every day for 6 weeks, 50 children in grade K-8 fill the center for academic enrichment, conflict resolution, rich cultural awareness, recreation and community service. Through
the dedication and hard work of every talented, dynamic individuals, SNC's Freedom School has earned recognition as one of the best in the country.

From the *Washington Post*, Saturday, July 18, 1998:

**FREEDOM SCHOOL YOUTHS RALLY AGAINST GUNS:**

*NW Summer Students Throw Away Toy Weapons, Protest Juvenile Sentencing Bill.*

Yesterday's rally, held in Northwest Washington's Girard Street Park, was also part of a nationwide effort to urge young people to throw away their toy guns. "Juvenile shouldn't be put in adult jails. That's like sentencing them to being raped and abused," said a 13 year old boy.

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**Wesley Community Center, Inc., Savannah, GA**

1601 Drayton St. Savannah, GA 31401 (912) 236-4226 (912)-236-2618 Fax

Contact: Tammy A.K. Mixon, Ex. Director
Nancy Sanders, Director of Resource Development
E-mail: WesCenter@aol.com

**Mission:** Meeting the basic human needs of children, youth and adults and enhancing the lives of the disadvantaged people of Savannah and the surrounding metropolitan area.

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Wesley Community Center was founded in 1949 by Ms. Gertrude Green, the first African American social worker at the Chatham County Department of Family and Service. Ms. Green who recognized the need for day care for children of Negro working mothers, began meeting in 1948 with others in the community, including Rev. Arthur Curtwright, Rev. George Clary, and Dr. William K. Payne, to plan for a child care center. They were joined by the Methodist Church and Methodist Women Missionaries, whose interest was already in the area of serving the needs of Negro children and families through Bethlehem Centers.

With funding from the Women's Society of Christian Service, Savannah's Bethlehem Center first opened its doors in April 1949 and served twenty-five children. In 1972, Bethlehem Center merged with the Inner City Community Center and took its current name, Wesley Community Center of Savannah. Wesley's services include:

**Child Care and Development:**

Full day educational/recreational program serving 75 children.
Subsidized child care and scholarships for low income and homeless families.
Classes for two, three and four year olds with age appropriate curriculum.
Breakfast, lunch and snack provided.
Hours: 7 a.m. –5:30 p.m. Monday-Friday.
**Sister Works Project:** Domestic violence prevention and intervention services; Individual counseling; Support groups; Educational materials.

**Youth Arts Project:**
Adult supervised cultural programs fostering creativity and self-esteem.
Available to low-income youth.
Focused on visual and performing arts.
An alternative for youth who are not directed toward sports programs or who have a keen interest in the arts.
Structured to complement school curriculum.
Offered after school and evening hours.

**Crisis Intervention:** Emergency financial assistance for utility bills and purchase of medication; food pantry; resource and referrals to other helping agencies.

**Adult Literacy Project:** In conjunction with Royce Learning Center and HOPE House; offering literacy, math, computer skills, training and GED preparation; Individual tutoring; Classes held on site each Tuesday and Thursday evening.

**Family Advocacy Project:** Supportive services to assist in the preservation of low income fragile family units; provides advocacy, outreach and linkage to other social service providers; educational opportunities (parent workshops); crisis intervention; creation of auxiliary support system in the faith community.

**Women’s Center:** Offers mutual support, education and recreation for women throughout Savannah.

**Project Safe Place:** A Safe Haven for children in need (partnership with Greenbriar Children's Center).
Day Centers

109 Angeline’s Day Center, Seattle, WA
2025-3rd Ave. Seattle, WA 98121    (206) 461-4561
Contact: Diane Powers, Director

Angeline's Day Center for Homeless Women is a program of the YWCA of Seattle.

Angeline's is a place just for women. Women from all backgrounds are welcome. The differences of women may include age, race, language, income, culture, marital status, sexual orientation or religion as well as physical, mental or sensory disabilities. Angeline supports every woman's right to be different.

Women have rights to be treated with dignity, to have privacy respected, to have information about women themselves kept confidential, to have their grievances heard and dealt with according to Angeline's grievance procedure.

Women have responsibilities: Use of drugs and alcohol is not allowed at Angeline Day Center. It is a violence free place, therefore, name calling, weapons, fights, and/or racist or sexist comments are not allowed.

Located in Downtown Seattle, Angeline's Day Center is a safe, welcoming place for homeless women living on the streets or in shelters in the city of Seattle. At Angeline's, women take refuge from the cold. They can wash clothes, shower, talk to counselors, or simply sit and rest.

A program of the YWCA of Seattle, King County, Snohomish County, Angeline's first opened its doors on January 26, 1987. In February of 1990 Angeline's moved into its own building, located on 3rd Ave. between Virginia and Lenora. Angeline's serves over 1,300 different women each year.

The following services are offered:
Hospitality: coffee, tea and a place to relax.
Hygiene Facilities: shower, laundry and restrooms are available.
Information and referral service.
Mental Health Counseling: I was the first Mental Health Counselor assigned to Angeline's Day Center through the Health Care for The Homeless program, once a week to assess, develop treatment plan and to refer them to appropriate services.
Alcohol/Drug Counselor.
Quiet space to rest during the day.
A nurse is available daily.
An attorney is available once a week.
Lunch and snacks
Open 7 days a week from 7 a.m. to 7:30 p.m.
Sewing and arts/crafts are available.

Angeline’s is beginning capital campaign to build larger facility.

110. Sarah’s Circle Day Center, Chicago, IL
4750 N. Sheridan Rd., #220, Chicago IL 60640
Program Office: (773) 728-1991:
Contact: Rev. Gail K. Russell, Executive Director (773) 728-1014
E-mail: sarahscircle@mciworld.com

Sarah's Circle, a Drop-in Center for Homeless Women, was created in 1979 by volunteers in the Uptown community of Chicago who saw the need to provide a safe place, a place of hospitality for women who were of low income and/or homeless. For the past 21 years, Sarah's Circle has been serving women who are homeless.

Many problems cause women to be homeless. Societal issues include lack of affordable housing, lack of living wage jobs, cuts and/or elimination of government support systems, elimination of institutions serving persons with mental illness, and lack of enough domestic violence shelters. Personal reasons include mental illness, substance abuse, persons who are suffering from mental illness and substance abuse, domestic violence, sexual assault, incest, and losing a job. Many women experience a combination of these problems, causing them to be lonely, isolated, estranged from family or any other support system.

Sarah's Circle is the only agency in the Uptown area solely dedicated to serving women who are homeless. Sarah's is also unique in Chicago in that it specializes entirely in drop-in services for women. Sarah's staff and volunteers have built trusting relationships with the women over the years: these women view Sarah's more as "home" rather than as an agency. Sarah's is a point of entry and a point of prevention. Sarah's takes women where they are, and as they are ready, provides resources, referrals and support for them. This method over time offers more stability and more security than an overnight shelter. Sarah's "we're here when you need us" approach offers each woman a chance to come to staff and volunteers with concerns and questions, to ask about next steps when she is ready.

Sarah's Circle offers a welcoming, supportive, non-intrusive safe refuge for women who are homeless, transient and of low income. Sarah's offer physical services, socialization and advocacy.

Physical services include: meals and snacks, showers and toilets, laundry, clothing, personal hygiene items. Socialization activities include art and recreation, field trips, holiday and birthday celebrations, writing groups, and bingo and other games. Advocacy includes case management, a place to receive mail, ability to make and receive phone calls, support groups, such as domestic violence and recovery and many referrals. Sarah's also makes referrals for housing, jobs, shelter, health care, mental health care and recovery programs. The average attendance is 65-70 women a day, and 100-110 during peak times.
Community Service – Non Residential Programs

111. AIDS Family Service, Buffalo, NY
40 Gates Circle, #200, Buffalo, NY 14209  (716) 881-4612  (716) 881-4618 Fax
Contact: Rev. Geri Lyon, Director, Department of Pastoral Care

This is a model of a school that opened One Room for the most marginalized and sick. A Presbyterian clergywoman is the Director of Pastoral Care Department.

AIDS Family Services was housed in D'Youville College for its first ten years. Sr. Denise Roche, the President of the College opened One Room in the college for the Aids Family Services to offer a variety of help to those who suffer from HIV and AIDS and their families in the Western New York area. Today, the ministry has grown and is housed in a separate building, but without the help of Sr. Roche this would not have been possible.

Those who are living with HIV and AIDS are condemned as social outcasts on top of their painful and fatal illness, especially by Christian churches.

However, here is a ministry in Buffalo, NY that cares about this special population, called AIDS Family Services. The program offers the following services to help AIDS patients find hope, the will to live and a purpose for life within the limit of remainder of their lives.

**Pastoral Care and Pastoral Counseling** to meet their physical, psychological and spiritual needs.
Annual Retreats to help patients to reflect, rest, pray, worship and play.

**Wrapped in God’s Love (WIGL)** to help children of economically marginalized, HIV-positive parents, by linking houses of worship, civic groups, and individuals with them.

**Specialized Preaching and Teaching:** An ordained clergy people are available to preach and teach on the issues of AIDS and spirituality, medical and psychosocial aspects of HIV/AIDS, the special needs of teenagers and women in the face of the AIDS epidemic and pastoral response to the crisis. The Ministry tirelessly educate the community.

**Hearts Uniting** is an invitation to participate in intentional, committed, spiritual solidarity with all people in prayer, with conviction that prayer generates support, reconciliation, hope and love.

**Special Services and Rituals:** Every year the AIDS Family Services offers a Holy Thursday Mass in memory of men, women and children who have died of AIDS. On World AIDS Day the ministry celebrates a service of anointing for the sick, their families and weary caregivers.

**Contracted Pastoral Care Services:** The ministry is connected to other AIDS agencies in Western New York. The Ministry is contracted with the AIDS Designated Center at the Erie County Medical Center and the Horizon HIV Day Treatment Program.
Family, Friends, & Partners Support Group is a safe and compassionate place for AIDS patients to get help they need. The road to healing often begins by sharing their pain with others who are walking the same path.

Staff and numerous volunteers serve the most neglected, unwanted group of people who are suffering from AIDS or HIV positive. The Ministry is supported ecumenically, as well as interfaith.

112. Donaldina Cameron House, San Francisco, CA
920 Sacramento St., San Francisco, CA. 94108
Contact: Dr. Harry Chuck (415) 781-0401 x 128. (415)-781-0605 Fax

Donaldina Cameron House has been serving San Francisco's Asian community for 125 years. The mission of the Cameron House is to strengthen the weak, heal the broken, and welcome the rejected by serving urban youth, adults, and families through leadership development, counseling, peer group counseling, group support, crisis intervention, education, and advocacy.

Donaldina Cameron was only 20 years old when she began her missionary work in Chinatown. Her original intention was to work at the Presbyterian Mission Home for a few years but she stayed from 1895 to 1935, devoting 40 years of her life to this mission.

The programs of Cameron House include:

Asian Domestic Violence assistance is provided to Asian women and children who find themselves victims of batterers. These services include emergency shelter, translation, escort, supervised visits and mediation. After-care for women who have left emergency shelter is ongoing. Also available is the support of a children's advocate.

Legal Assistance is provided in partnership with Nihonmachi Legal Outreach (NLO) providing low cost legal assistance with special emphasis on domestic violence and immigration.

Support Group Meetings offer emotional/spiritual support, friendship and networking tailored to the needs of single mothers and newcomers. Several of these groups are language specific to Mandarin, Cantonese and Vietnamese.

Community Education is provided through the Chinese Current and through weekly Sino-cast radio broadcasts.

Technical Support is available to our human service constituents upon request.

Layettes are available for newborn infants.

Emergency Food baskets are available for needy families; Cameron House is a distribution site for families who have lost their food stamps as a result of 1997-98 Welfare reform.

Chinese Cancer Support meets twice monthly offering support services to cancer survivors and their families in Mandarin and Cantonese.
Counseling Service for Asian Batterers is available and is generally court ordered participation.

Family counseling, youth leadership training, computer training, tutoring, a Bilingual Afterschool program and many more.

The Cameron House program is unique in dealing with Asian immigrants, and works with other local agencies in homelessness prevention.

113. DorCanaan Homeless Mission, Santa Ana, CA
c/o Canaan Korean Presbyterian Church
940 W. Wilshire Ave. Santa Ana, CA. 92707
(714)-549-0121 (714)-549-0165 Fax
Contact: Ms. Chan Hee Park, Board Pres, Dorcanaan Homeless Mission—
(714)-832-4688 Fax: (714)-832-1108
English speaking Canaan Pres.: Helen F. Utley (714)-546-7324
Korean Speaking Canaan Pres: Rev. In Yang, pastor. (949)-653-0358
e-mail: canaan@unidial.com

DorCanaan Homeless Mission presents a rare model that the two congregations sharing a sanctuary are motivated to open ONE ROOM together. It is also a rare model that Korean speaking congregation is motivated to help the homeless in their neighborhoods. It broke the stereotype that "mission means sending financial aid or missionaries to overseas" and that "the major job of the church is focusing on member's personal salvation."

The purpose of the DorCanaan Mission is to empower low-income and homeless women and children to restore their pride, self-esteem, and quality of life by meeting their basic needs such as meals, clothing, housing, language, fellowship, celebration, recreation, child care, job training and spiritual support (singing, worship, prayer) in the vicinity of Santa Anna downtown area (10 miles radius), Orange County, California.

It is reported that there are 15,000 homeless people in the Orange County, California. A survey done in 1997 by Korean Canaan Presbyterian Church reported that more than 85% of the residents in Santa Ana downtown area are from Latino background. Most of them don't speak English, residing in over-crowed and substandard living condition. Most of them are day laborers. The community is prone to crime including occasional shooting, drug trafficking, substance abuse, domestic violence, undocumented alien status, over crowded school class rooms, single parenting, poverty and homelessness.

The former Dorcus Homeless Mission was formed by four devoted Presbyterian women in February, 1991 to feed 300-400 homeless people once a month, who come to the street church in the park, downtown LA ( Boyd and 3rd and 4th ) that has been served by Rev. Yae In Chun. The feeding program has continued for the past 9 years till 1999, being grown as an ecumenical effort among Korean speaking churches.
Soon after the feeding mission started, the LA riot occurred which caused an economic recession in LA area. 70% of those who were fed were African American and 20% were Hispanics and Whites and less than 10% were women and children, all of whom were suffering from poverty, unemployment and or homelessness. The Dorcas' feeding helped not only to meet the food needs of the hungry and but also helped to ease the racial tension that existed between the African American and Korean Americans in LA area.

Upon hearing about ONE ROOM mission, the Dorcas Homeless Mission was motivated to move one step beyond feeding and bring the project into the church, but they didn't own any facility. Therefore, they proposed to the Canaan Presbyterian Churches to join Dorcas, and so it happened: The English speaking Canaan Presbyterian Church, a church declining in membership, owns a church building, sharing a sanctuary with Korean speaking Canaan Presbyterian Church. The three decided to open one room in Canaan Presbyterian Church. And the two churches and Dorcas Homeless Mission developed "DorCanaan Homeless Mission as a joint program with an intention of expanding the former feeding program on the park into a variety of services that would gradually guide the population to overcome their poverty and achieve self-sufficiency. The name "DorCanaan" comes from Dorcas and Canaan.

In January 2000, the newly born DorCanaan Homeless Mission slowly started serving women and children in the Santa Anna downtown area with weekly meals (Saturday) and a worship service, hoping to expand as time goes on.

Although most of residents in Santa Ana area come from a Catholic background there is a trend that they join protestant churches. There is a great possibility of evangelism.

114. Food Mission For Christ, Inc., Hinesville, GA
244 B. Memorial Dr. Hinesville GA. 31313. (912)-877-2626
Contact: Carol Bates, President, Jones Peebles (912) 877-2626 Fax

The food mission was born out of prayer group of seven women that was meeting at the home of Rose Prewitt for 9 years. The prayer group members were Presbyterians, United Methodists, and neighbors (not sponsored by any church).

The food pantry is set up in a storehouse, donated by a lawyer who owns the building. He was willing to open ONE ROOM rent free for this food mission. The storehouse food pantry is a division of "Food Mission for Christ, Inc." which is non-profit and non-salaried organization whose resources depend on contributions from caring citizens. The volunteers are donating their times and resources to help make this food pantry possible and successful.

The food ministry at the storehouse strives to help families with desperate needs three times a week due to lack of volunteers: They need to open every day. Staff are on call for emergency cases. Needs are so great that this food pantry serves 60 families per week. This storehouse also distributes a nutrition chart for food recipients to learn from.

Due to the large response of individuals seeking assistance, it is necessary to limit each family to one visit a month.
The impressive things about this little food mission were that a lawyer opened One Room rent-free, and Presbyterians were operating the mission. They needed financial help. I suggested they apply for Presbyterian Hunger Program grant.

Tenderloin Reflection and Education Center, San Francisco, CA
220 Golden Gate Ave. 9th Fl., San Francisco, CA 94102.
Administrator: Eric Robertson  (415)-558-8759

The Tenderloin Reflection and Education Center is located in the heart of the Tenderloin area, downtown, San Francisco. The name "Tenderloin" was given to the area many decades ago when police in the area exploited pimps, prostitutes etc. and financially became well-off enough to eat tenderloin steak often.

TREC celebrates and promotes the diversity of the community through the creative and spiritual growth of the individual.

TREC offers programs in spirituality, creative writing and arts & crafts.

Wayne County Rural Ministry/Come Unity Center
4095 West Main St. PO Box 73, Williamson, NY 14589  (315) 589-8105
Contact: Janis Thomason-Mussen, Executive Director

Most people think that there are few homeless in rural areas. National statistics report that one out of every 6 homeless persons live in rural America. The village called "Williamson" is very small rural area. Who would think there are homeless there?

There are many apple orchards. Many growers have gone out of business because of high competition from foreign countries. Those that are left, continue to hire migrant farm workers to pick the crops. Many of these farm workers are Hispanic. However, the Immigration and Naturalization Service (INS) of the federal government makes their lives difficult by stopping even those who are legal when they leave the camps to go into town. INS also removes and deports those who are undocumented, leaving some farms without workers to pick the harvest. Therefore, some growers are choosing to hire other minority migrant farm workers to pick the crops.

There is no shelter in Wayne County. Homeless people contact the Department of Social Service or the Sheriff’s office and they place the homeless in motel rooms.

Wayne County Rural Ministry/Come Unity Center serves all of Wayne County. It is a small local "storefront" operation dealing with homeless as well as people suffering in poverty in rural area. The ministry is rooted in Christian faith and supported by ecumenical churches. The Wayne County Rural Ministry has operated for more than 50 years without taking government funding and does not participate as a United Way agency.

In 1999, Wayne County Rural Ministry served 24,618 people giving out 5,436 food boxes, 2,736 lunches, 3,544 produce bags, 12,195 shoppers, 94 free clothing, 50 blankets, 112 financial loans for rent or utilities, 14 income tax assistance, 362 Christmas and 75 Thanksgiving guests. In addition,
there are also uncounted numbers of people who drop by just to socialize. Not all people served by the ministry are homeless; some are poor, low income people.

"John answered, "he who has two tunics let him give to him who has none; and he who has food, let him do likewise" (from the brochure of Wayne County Rural Ministry).
In Washington, DC, the Capital City of the United States, the most affluent nation in the world, there are 7,500 homeless people on any given day. In 1998, an estimated 12,500 persons in the District were homeless at some point, meaning that 2.3% of the District's population of 530,000 persons became homeless, more than twice the rate of other large cities in the United States.

The communities known as "Shaw Community" and "Petworth Community," where most of the APPA clients reside, is suffering from poverty, unemployment, lack of housing, and substance abuse. Statistics show that about 95% of the population in these communities are either currently using drugs or have used them in the past. 85% of APPA clients are homeless people. 95% of the children whose parents APPA serves are from single-parent homes or from kinship-care. 70% of the school-age children are below academic grade level. Frequent shooting and killing or drown to death by drug or alcohol overdose are daily norms.

APPA, Action for Peace through Prayer and Aid, a Christian faith-based organization, supported by ecumenical and interfaith traditions, was established on October 12, 1996, with the goal of working towards eliminating poverty and advocating for justice, unity, peace, and wholeness in Washington D.C.'s poor neighborhood of Shaw and Petworth.

APPA strives to meeting the needs of the poor and divert their attention from substance trafficking to spiritual lives and to enhance the quality of their lives by learning to care for themselves and their physical surroundings (i.e., gardening).

**House of Peace:** To achieve above goals, the "House of Peace," was first launched in a little rent-free storefront room on October 30, 1998 as a Day Drop In Center. The space was donated rent-free by a Presbyterian woman, a member of Beltsville Korean Presbyterian Church in Maryland, who leased the building for business, where the homeless are welcomed, receiving food, clothing, blankets, toys, refreshments. It also serves as a house of worship and prayer.

**Advocacy:** Advocacy action and activities such as racial conflict reconciliation take place in another rent-free, larger space on 5th Ave. NW, upstairs of carryout restaurant donated by restaurant owner, a Presbyterian woman, a member of Rockville Korean Presbyterian Church in Maryland, who leased the building.

A third place will be available soon which is a 2 story apartment building, which Korean Central Presbyterian Church in Virginia purchased and owns, but allows APPA to use rent free for APPA programs and housing for the homeless.

Mission for Messianic & Evangelical Reconciliation (HAMMER Mission) for the community development through repairing and gardening projects in the low-income communities.

**Jesus Jubilee 2000:** APPA is also seeking to host a project called, "Jesus Jubilee 2000". This ministry outreach program will address the needs of homeless single mothers and their children residing in the two communities as described above.

The goal of this project is to offer job training, seminars, and education. Currently, in this needy area, there exists no similar outreach program targeting this specified groups. Single mothers and their children are in great need of physical, emotional, and spiritual rehabilitation.

**Newspaper:** APPA will soon publish a bi-weekly newspaper, Peace Times, to educate the public on the issue of homelessness, racial conflict resolution and peace and justice. This paper will function as a consciousness raiser and a bridge among people from different economic, racial and cultural backgrounds.

**Easter:** On Easter Sunday every year, five hundred people come from multi-racial communities and bring plants and flowers to plant in the neighborhood of "Shaw Community" and "Petworth Community" to beautify the neighborhoods physically and bring emotional and spiritual healing and plant a motivation in the hearts of suffering and wounded residents of the areas to rise from their death to live healthy, hopeful and productive lives.

APPA is supported by 28 Board of Directors, including local and foreign exchange professors (2), lawyers (3), pastors (6), business-owners (15), and others (2), projects are supported by Korean Presbyterian Church of Rockville, MD; Korean United Methodist Church of Greater Washington, VA; Capital Presbyterian Korean Church, VA; Pilgrim Community Church, VA; Korean Presbyterian Church of Beltsville, MD; Washington Younagnak Korean Presbyterian Church, MD; Maryland Korean Presbyterian Church, MD; Capital Christian Fellowship (Mennonite), MD; Korean Central Presbyterian Church, VA; First Korean Presbyterian Church Virginia; The Washington Korean Presbyterian Church, VA; Stafford Emmanuel Korean Baptist Church, VA; Northern Virginia Korean Presbyterian Church, VA; Northern Virginia Mennonite Church, VA; Korean Orthodox Presbyterian Church, VA; Korean Central Presbyterian Church, VA; United Korean Presbyterian Church, MD; and many caring individuals.

San Jin Choi, the pastor of the program, who will soon be ordained in Mennonite faith tradition, comes from Korean culture and heritage. But he is sharing his faith, talents and blessing with those non-Koreans who are suffering poverty and other multiple difficulties in the Capital City of the United States. He is taking all kinds of risks in the dangerous neighborhoods. But he carries the love of God and cares for the most vulnerable and underprivileged in this country. He is a committed servant and a prophet whom we rarely see in our contemporary world. At this point, he pays meager compensation to his co-workers except himself. His wife, a nurse, puts bread on their table. Their courage in jumping into the most risky neighborhoods and serving people can be an exemplary model for all of us.

Action for Peace through Prayer and Aid (APPA) and supporting Korean churches in Maryland and Virginia area can be a good model for other Korean Churches in the United States that claim "the job of the church is meeting spiritual needs of the church members and mission is sending funds and missionaries overseas," and taking care of the homeless is the business of the Americans."
118. **Beloved Community Center, Greensboro, NC**  
437 Arlington Street. Greensboro, NC. 27403 : (336)-370-4330  
Contact: Rev. Nelson Johnson : (336) 292-9972 or 274-1145 (Fax: (336)-274-8308)  
Rev. Z. Holler (Presbyterian Church, USA):  
113 S. Tremont Dr. Greensboro, NC 27403: (336)-274-1801  
E-mail: zeebcc@aol.com

Barbara Dua and Rev. Z. Holler (Presbyterians) and Rev. Nelson Johnson, Pastor of Faith Community Church were instrumental in starting the Beloved Community Center.

Their original vision relating to homelessness was to obtain a building to develop Single Room Occupancy apartment but didn't get the building. Later they rented the present building and developed the Beloved Community Center where anybody was welcome and hospitality was offered. Gradually they moved to advocate social issues, including the abuse of workers, educational issues, and, at present the criminal justice system. 65% of the prison population in the State of North Carolina is African Americans. People are sentenced in a manner of racial discrimination. Kwame Cannon, at age 17, received 2 consecutive life sentences without committing any murder. 5,000 letters from every level of the community, including political leaders, were sent to the Governor, who is not responding to the community request.

They are following Dr. Martin Luther King, Jr’s ideal to stand with the poor and the biblical concept of Jubilee to release the captives and oppressed.

**Exodus House** opens 2 rooms in the church to house homeless people modeling after the Church of Savior in Washington D.C.

The Beloved Community is a model that teaches the church as well as the wider community about unfair criminal justice system in the United States. It also awaken churches to stand with those who are oppressed.

119. **Migrant Education, Inc.-- Su Casa & Mi Casa, Cobden, IL**  
POBox 600, 8125 Old Highway 51 N, Cobden, IL 62920  (618) 893-4022  
Contact: Diane Cheak, Director: (618) 529-4434(h)  (618) 893-2774 Fax  
Angie Gomez, Family and Community Partnership Coordinator

About 2000 migrant workers travel, during the summer months form Texas and Florida (60 to 70%) and from Mexico to pick vegetables and fruits and work in nurseries and canneries in Illinois. In some areas, migrant workers live in camps owned by growers. In Cobden, Illinois, a camp was built with a subsidy from the U.S. Department of Agriculture. A non-profit board manages the camp, and rents pre-fabricated units to families for the six-month season. A Head Start program is housed in the camp and provided day care and comprehensive services for 90 children.

Housing is one of the most difficult problems facing migrants in Illinois. Until 1986, most growers provided camp where farm workers could live rent-free during the season. Some these camps were
adequate, while others were lacking even basic comfort and sanitation. Attempting to help, the state legislature passed a law which set standards for labor camps, and put them under the jurisdiction of the Department of Public Health. Many farmers were unwilling or unable to bring their camps up to code, and subsequently closed them; most small farm operators have gone out of business.

Currently, most migrants in Illinois must secure their own temporary housing, and pay rent. In order to make the seasonal profit they rely on, they crowd as many families as they can into each dwelling. Field work is paid by the piece, at a rate that approximately the minimum wage. Wages of the majority of migrant farm workers in Illinois fall below the federal poverty guidelines. (More information from Housing for Migrant Workers in 77 Ways in Step 2).

Some of their other needs are: health care and health insurance, translation, bilingual education, and services for children with disabilities.

Most migrant workers are people who have come from Mexico, El Salvador, Guatemala, Honduras seeking freedom or better life. The largest group of farm workers are from Mexico.

There are 2,000 farm workers and 6 camps like this one in 5 cities in Union-Jackson County. At this particular camp we visited there were 68 families and 80-90 children living in trailer houses.

The Migrant Camp is a meager living quarters, trailer houses where migrant workers and their families reside for 8 months every year. Union-Jackson camp started in 1973 to help transient migrant workers who are hired for seasonal work. At first it was a place to keep farm equipment. Now they put several trailer houses and 68 families of farm workers live.

The goal of Migrant Camp is to help migrant workers gain independence, develop partnership with farm community and Dept. of Human Service, help migrant workers settle down if they wish to do so and get health care for them and help improve their language. Many are illiterate even in their own native language.

This program operates by federal and state funding.

Southern Illinois is the second largest fruit producing community in the United States. The community couldn't get enough local people to work on the farm because it is seasonal job. They used to have many African American workers who came from Alabama or Mississippi but later helped train illegal residents at low wages. These farm workers pick apples and peaches.

Migrant workers usually suffer due to the lack of place to live; their earnings are not enough to rent regular apartments; and most of them are undocumented, illegal workers who are not eligible for any benefits. Especially in winter they have no jobs, no means to support themselves and no house to live in. Some (30%) begin to settle down wherever they started to work. The rest move on.

Farms open in the last week of March for 8 months and close at the end of November. For 4 months they have no means of livelihood, making housing needed critical in the winter.

Other needs are:
  · Spanish language information signs in the camps
Jean Kim’s “End Homelessness” Jubilee Manual

- Interpreters in the court system
- Advocacy in the legal system.
- Temporary and permanent housing.
- Health care. The Number of clinics is limited. Some Doctors provide volunteer services.

There are many homeless migrant workers in the United States. Farms need them but do not pay them enough to live on. They need a job, but then the seasonal jobs with low pay constantly leave them in poverty or homelessness. Farm workers are exploited but they have no legal rights to protest against such an injustice because they are not legal residents.

120. National Coalition For The Homeless, Washington DC
1012 Fourteenth St. NW #600, Washington DC. 20005-3406
(202) 737-6444 (202) 737-6445-fax
E-mail: nch@ari.net Website: http://nch.ari.net :
Contact: Sue Watlov Phillips, Interim Co-Director
Chuck Currie, Interim Co-Director, (x310) ccuurrie@fumcpdx.org
Michael Stoops, Community Organizer (x 311)

Begun in 1984, the National Coalition for the Homeless (NCH), strives to create the systemic and attitudinal changes necessary to prevent and end homelessness, while currently working to increase the capacity of local supportive housing and service providers to better meet the urgent needs of those families and individuals now homeless in their communities. The four content areas NCH is focusing on are:

- HOUSING that is affordable to those with the lowest incomes,
- AFFORDABLE/COMPREHENSIVE HEALTH CARE and other needed support services,
- LIVABLE INCOMES that makes it possible to afford basic necessities, and
- The CIVIL RIGHTS of those who are without homes.

NCH is well-respected as a proactive voice of thought and substance, initiating proposals that will improve housing, social welfare and related policy at the federal, state and local level to insure individuals and families real opportunities for long-term stability and economic viability, so they are not forced into the extreme poverty that homelessness represents.

NCH works in partnership with those who are or have experienced homelessness, local homeless housing and service providers, faith based groups, corporations and individuals committed to preventing and ending homelessness for the children, men and women who suffer it, or are at risk of doing so.

NCH publishes materials related to the issue of homelessness, and maintains and updates a directory of National, State & Local Homeless & Housing Advocacy Organizations that provide statistical information of homelessness in each city and state (Ref: Reading resources in Appendix).

121. Seattle Displacement Coalition, Seattle, WA
4554 12th NE, Seattle, WA 98105 (206)-632-0668 (206)-632-9486 Fax
Contact: John Fox, Coordinator for the Coalition
E-mail: jvf4119@zipcon.net
Many people are willing to give charity for the poor. But many are reluctant to speak up against injustice. Dorothy Day said, "there are many charities but no justice." I am thrilled to find a few good advocacy groups in the nation that are fighting against poverty and homelessness in the U.S. Here is one of them, a very active, committed and faithful advocacy group; that is the Seattle Displacement Coalition working hard in Seattle, Washington.

The Seattle Displacement Coalition is a 20-year old city-wide low income housing and anti-homeless organization (501c3 tax deductible), made up of low income people, homeless people themselves and representatives of church, low income housing, labor, community, and homeless groups.

It is a volunteer resident-based organization dedicated to the goal of eliminating homelessness in our community with a staff of 1-3 people, a board of 15 people, an "activist volunteer list" of over 70 people now working in subcommittees of the group to address key issues of the Coalition, and a support base of over 700 people who have attended at least one coalition event in the last year.

The Coalition was created to build networks of leadership and participation among affected people, especially the homeless, around winnable strategies to overcome poverty and homeless in our community.

The group has a long and well-recognized track record including successful campaigns for local and state legislation to expand funding for low income housing and shelters and successful efforts to obtain laws that prevent demolition and abandonment of our remaining low income housing stock.

Through street level protests and legal challenges, the group also challenges public and private developers who engage in redevelopments that threaten low income and displace low income tenants. Over 1000 very low income units have been replaced or saved in downtown Seattle due to these efforts.

The group also has mounted both street level and legal challenges to the City's anti-homeless laws such as Seattle's notorious "no-sitting" and "parks exclusion" laws. We currently have a lawsuit pending against the City's no-sitting law, the Coalition now is on the verge of successfully securing City Council support for a gutting of the parks exclusion law - a tool the police have used to bar the homeless from our public parks.

In 1990 (4/17/90), in a Washington Post column, Coleman McCarthy featured the Coalition's successful efforts to reopen abandoned buildings in Seattle's downtown for the homeless under principles of self-management.

The Coalition also has worked to preserve mobile home parks for low income seniors and is now working with several senior citizen groups, labor organizations, and especially public housing residents themselves in a critical effort to prevent the Seattle Housing Authority from converting, demolishing, or raising rents on several thousand very low income housing units that it manages - essentially all that is left of housing serving the poorest of the poor in our community. this effort, many low income people face displacement.
The Coalition also provides outreach, education, and occasionally assists in delivery of survival programs (it has run street food programs such as launching the city's first "Food Not Bombs" program).

The Coalition also launched the city's first independent living project for homeless youth which it ran for three years premised off the principles of self management - a program which drew national attention and was featured on "Save Our Streets." The program is still running well under the aegis of a church organization and it served to set a precedent that has encouraged more private and governmental support for independent living alternatives for homeless youth rather than treatment or a return to abusive families.

Its work with homeless youth also included helping homeless youth set up their own "advocacy organization" and working with the ACLU to mount a successful legal challenge to the State's notorious Becca Bill that struck down provisions of the law giving parents the right to commit their sons and daughters against their will and without due process.

Its primary goal over the years, however, has been to provide a forum for affected people and their supporters to challenge those structural forces causing homelessness in our community and to do it in a way that directly involves affected people themselves in leadership and participatory roles.

It delivers programs occasionally, but it is primarily a longstanding and successful advocacy project willing to engage in street level advocacy including the use of civil disobedience such as sit-ins and building occupations, but also willing and able to work conventionally and effectively in the halls of government and through the courts when appropriate.

Its motto is "the Coalition will not compromise away the rights of homeless and low income people - especially their civil rights and their human right to decent and affordable housing."

The Coalition has a long track record of building effective educational, outreach and advocacy campaigns and in achieving tangible benefits for the homeless, including providing housing directly to the homeless (especially to homeless youth). We also promote city planning solutions, services, and housing that is premised to the greatest degree possible off the principle of self help and self management by the homeless themselves.

122. **SHARE Seattle Housing And Resource Effort, Seattle, WA**
Mailing: PO Box 2548, Seattle, WA. 98111
Office: 1902 Second Ave. 2nd Floor, Seattle, WA. 98101 (206)-448-7889
Contact: Scott Morrow, Organizer voice mail: (206)-517-9011

SHARE is an organization of the homeless and recently homeless men and women dedicated to making conditions better for homeless people while working toward ending homelessness. SHARE is a grassroots organizing effort of homeless men and women working in a non-hierarchical way.

SHARE is involved in the self-management of twelve shelters and storage lockers, etc. Its current campaign is for a Tent City, called "a temporary Urban Shelter Project."
It is SHARE/WHEEL's belief that an encampment can provide a safe place where some members of the homeless community who either can't get into or uncomfortable in the traditional shelters, can meet people from the housed community in the open and start forging a better way of living.

There are an estimated 5500 homeless people in Seattle and only 2400 shelter beds. To help address this shortfall, Environmental Works Community Design Center (EW) is working with SHARE/WHEEL, homeless and formerly homeless men and women, and City officials to develop a proposal for a sanctioned urban campground in Seattle that would provide safe and secure shelter for up to 100 homeless persons.

SHARE/WHEEL and EW's objective is to establish a six-month model encampment on the self-management principle that has been successful in SHARE/WHEEL's other shelter, bunkhouse and transitional housing projects. Their hope is to meet the needs of all parties involved, including the city of Seattle.

SHARE/WHEEL established a Tent City in March 2000, on privately owned property. The City of Seattle continues to threaten property owners willing to work with SHARE/WHEEL on its Tent City. The Tent City, therefore, has been nomadic, moving from church parking lot to church parking lot for several weeks. (See 77 Ways—Church Opens Parking Lot).

123. **Sojourners Community**  
2401 – 15th St. NW. Washington DC.20009  (202)-328-8842  
Contact: Rev. Jim Wallis, Robin Fillmore Chapin

Sojourners is a Christian ministry whose mission is to proclaim and practice the biblical call to integrate spiritual renewal and social justice.

In response to this call, Sojourners offers a vision for faith in public life by:

- Publishing *Sojourners* magazine and other resources that address issues of faith, politics, and culture from a biblical perspective;
- preaching, teaching, organizing, and public witness;
- nurturing community by bringing together people from the various traditions and streams of the church;
- supporting the work of the Sojourners Neighborhood Center in Washington, D.C.;
- hosting an annual program of voluntary service for education, ministry, and discipleship.

Sojourners ministries grew out of the Sojourners Community, located in Southern Columbia Heights, an inner-city neighborhood in Washington, D.C. The community began at Trinity Evangelical Divinity School in Deerfield, Illinois, in the early 1970s when a handful of students began meeting to discuss the relationship between their faith and political issues, particularly the Vietnam War.

In 1971, the group decided to create a publication that would express their convictions and test whether other people of faith had similar beliefs. What emerged was an evangelical publication committed to social justice and peace: *The Post-American*.

In the fall of 1975, the fledgling community moved to Washington, D.C., where both the community and the magazine took the name *Sojourners*. The biblical metaphor "sojourners" identifies God's people as pilgrims-- fully present in the world but committed to a different
order--and reflects their broadening vision. No longer defined solely by Sojourners magazine and
its exploration of issues of faith, politics, and culture, the group branched out into ministry in its
low-income neighborhood.

The community has given birth to a variety of ministries. Many activities are based in the
Sojourners Neighborhood Center, which houses a learning center for neighborhood children, runs
after-school and summer programs for children, and otherwise seeks to strengthen and empower
individuals and families, seek justice for disenfranchised people, and build community in the
neighborhood and beyond.

Sojourners outreach building houses Sojourners magazine and Call to Renewal, a network of
people, churches, and organizations working to overcome poverty. Sojourners has provided
leadership and support over the years to various activities including Witness for Peace, the Pledge
of Resistance, the Nuclear Weapons Freeze Campaign, the Free South Africa movement, and most
recently the Call to Renewal.

Rooted in the solid ground of prophetic biblical tradition, Sojourners is a progressive Christian
voice that preaches not political correctness but compassion, community, and commitment.
Sojourners includes evangelicals, Catholics, Pentecostals and Protestants; liberals and
conservatives; blacks, whites, Latinos, and Asians; women and men; young and old. They are
Christians who want to follow Jesus, but who also sojourn with others in different faith traditions
and all those who are on a spiritual journey. They reach into traditional churches but also out to
those who can't fit into them. Together Sojourners seek to be a public voice at the intersection of
faith, politics, and culture.

**Call to Renewal**: Throughout the summer of 1999, Call to Renewal has actively challenged the
widespread perception that the current "economic boom" has benefited all Americans equally.

In a July 6 Call to Renewal press release, convener Jim Wallis wrote that recent economic
prosperity "has been a tide that has lifted all yachts." Although the media and politicians are quick
to celebrate our current economic growth and prosperity, they often don't mention that this
prosperity is disproportionately favoring the rich, a posture Wallis publicly labeled as "moral
hypocrisy."

Call to Renewal welcomed President Clinton's July "Poverty Tour," while also emphasizing that
*partisan debates and arguments must be put aside to address the core problems that fuel poverty.*
"Arguments between liberals and conservatives need to be replaced with what's right and what
works," Wallis said. “The president's poverty tour must now be followed by concrete action that
will diminish poverty in the United States, such as support for living wage movements across the
country as well as the health care, child care, and job training needs of the unemployed and
underemployed.

Call to Renewal has emphasized the necessity of including churches and other faith-based
organizations as contributors both to new social policy formation and to effective service programs.
The critical role that "FBOs" can play has been recognized by presidential candidates George W.
Bush, Bill Bradley, and Al Gore. Each has expressed in different ways their commitment to
working with FBOs to address poverty and related social problems. But in a June 11 op-ed piece in
The Washington Post, Wallis noted that faith-based organizations should be looked to not only for
effective programs but also as participants in the formation of public policy. FBOs, he said, must
"raise the common moral values on which our society must build and insist on a strong standard of
the common good to guide our public policy."

Call to Renewal, through its three National Summits and its national constituency representing 29
denominations and 40 states, has tapped into the energy and dedication of individuals and groups
who truly want to come together, despite religious differences, to overcome poverty and the ills that
fuel it.

Between 1995 and 1997 the income of the poorest 20 percent of female-headed families with
children, which includes six million people, fell an average of $580 per family

In the past two decades, the lowest fifth of U.S. households have seen their real family income
decrease 7 percent since 1979, while the top 20 percent has seen theirs increase 34 percent.

The minimum wage, when adjusted for inflation, was 19 percent lower in 1998 at $5.15 than it was
in 1979, which it was worth $6.39. (Source: Center on Budget and Public Priorities, "Average
Income of Very Poor Families Fell During Early Years of Welfare Reform, Study Finds." Press
Release, Sunday, August 22, 1999.)

Call to Renewal is a catalyst that brings people together to help create that new vision – a moral
polities that combines spiritual renewal and social responsibility.

Call to Renewal recognizes that divisions within and between the churches have contributed to their
decline in public influences. The Spirit of God is moving through the materially poor to call the
church of faithfulness, not only for their sake but for the sake of the church.

Call to Renewal will implement a unique four-point agenda that will help to lead America toward
new partnership, alliances and solutions.

**The Call to Renewal Platform**

**Overcoming Poverty:**
The urgency of this issue is recognized throughout the country. Religious leaders and service
provides in particular are deeply concerned about the long term effect of 1996 welfare legislation.

Our biblical faith makes it clear that the ultimate test of a society's integrity in God's eyes is how it
treats those who are poor and marginalized. The reality of the welfare legislation is that people are
losing benefits without adequate provision for jobs, child care, or national benefits.

The church's roles is not to "clean up the mess" created by bad social policy but to step forward and
offer moral leadership for the sake of the nation's poor people. It is the church's duty to lead by
example, offering financial help, facilities, time, and energy to create and support
community-based economic and social development programs.

The church cannot accept this responsibility alone. We must rally the larger society for the sake of
our poorest citizens, working in partnership with government, private enterprise, and social service
organizations to initiate community-based economic programs that create jobs, teach job readiness,
and publicize job availability through our various networks.
We must also take a leadership role in formulating new public policy that goes beyond either a sole reliance on government programs or the hope that churches and charities alone can solve the nation's problems.

**Dismantling Racism/White Supremacy**

White supremacy – a system of attitudes and social structures that advantages whites over people of color – continues to characterize the United States. People of color are consistently disadvantaged on every level of society, and the expectation of white privilege is still an underlying assumption in the majority culture. Call to’s commitment is both to racial reconciliation in our personal relationships, churches, and communities and to racial justice in the structure of our society's economic and political life.

Our contribution will be to link directly racial reconciliation with racial justice and to help bring together groups that are working on racial healing. We will seek a deeper understanding of the ways that America's racial structures and attitudes divide and impoverish us – and ways to dismantle those structures and attitudes.

**Affirming Life**

We believe that every human life is a gift from God, and that we are called to protect, nurture, and sustain life wherever it is threatened. Our goal is to work together to determine common ground where the faith community is divided.

**Rebuilding Family and Community**

The breakdown of the family in our society is devastating to our children. We affirm that healthy families in supportive communities are essential to provide a safe and nurturing environment for children. We forthrightly uphold endeavors to rebuild strong family relationships and the support system needed to sustain them.

Churches and neighborhood centers are already demonstrating remarkable success in becoming "sanctuaries" in violence-torn neighborhoods. We support the empowerment of such centers to work on issues from gang truces to mentoring and tutoring for youth and adults; from addiction counseling, programs to conflict-resolution training; from summer "freedom schools" to neighborhood crime watches.

CALL TO RENEWAL continues to network and to forge new partnerships of committed individuals, churches, and other interested groups who want to overcome poverty and its related problems in our country.

124. *Temenos Catholic Workers, San Francisco, CA*

1475 Polk St. #301, San Francisco, CA. 94109

Contact: Fr. C. River Sims  (415)-922-7553

Temenos is an advocacy ministry to male & female sex workers and homeless youth in the spirit of Dorothy Day and Peter Maurin.
"On Polk Street, Temenos continues a ministry of presence, of seeking to build a new society in the shell of the old simply by being a presence of non-judgmental, always-forgiving love.. and trusting the One who goes before us into Galilee," Fr. River Sims writes.

Polk street is one of the busy and popular streets in the Tenderloin area of San Francisco where drug shooting, male/female prostitution, murder are the daily norm.

Temenos rents a small space upstairs of an old building on Polk Street and hot soup and sandwich in the evening to the homeless on the streets and offers art space where the homeless can express their feelings in their art work. The also hand out clean needles to drug shooters as a way of prevention of AIDS (60%). Without clean needles they will shoot anyway spreading AIDS to everyone else.

Father River Sims is a real friend who carries the image of Jesus Christ to those who gave up hopes because they never had one before.

125. VIVE la Casa: An Organization for World Refugees, Buffalo, NY
50 Wyoming Ave. Buffalo, NY. 14215  (716)-892-4354  (716)-892-6191 Fax
Contact: Rev. John R. Long, Director

I read a sad and shocking newspaper article while I was on my speaking tour in Bufalo New York; on February 24, 1999, Maria de Jesus Cespedes-Cabanillas, a 23 year old woman from Peru jumped off with her brother from a running train, Buffalo bound from Canada to get away from border patrol because she was afraid to be arrested and deported back to Peru. She lost one of her legs and a few days later she died in the hospital due to excessive bleeding. Her brother was not hurt.

Inas Ahmed and her daughters (5 and 6 ½) sit in Hamilton, Canada, wondering if and when her husband and father of two children will join them. Charles Namakando sits in a detention cell just outside New York City, wondering if he will be sent back to Zambia where he was tortured and members of his family were killed for their politics (The Hamilton Spectator, 1/22/99).

Every year, thousands of people cross the U.S. border, eager to start a new lives in Canada. Some of them land in prolonged U.S. detention. Unlike the United States, Canada allows asylum-seekers access to welfare, jobs, medical benefits and government sponsored lawyers. About half of the 24,000 people who applied for asylum in Canada last year transited through the U.S. into which there many more flights from their countries of origin.

"The policy of the government of Canada is that if people are in need of protection, they should seek protection whenever they arrive in a country that can extend protection," says one Canadian immigration official. If they arrive in the U.S. first, they should pursue their claim there, he says. "Once people are in Canada, we have no choice but to give them access to our system," he said. Canada as a rule does not detain people unless they have been found to be a public threat. A 1951 convention, which both Canada and the U.S. signed, states that people fleeing persecution should not be punished on account of their illegal entry.
But in 1996, Congress passed the Illegal Immigration Reform Act, requiring that anyone without documentation be held and placed in "expedited removal." Charles Namakando says that his sole intention of being in New York is to escape persecution in Zambia and move to Canada, where his wife and two daughters live.

No judge. No jury. No hearing. No trial.

Without criminal charges or court proceedings, agents of the U.S. Immigration and Naturalization Service can unilaterally ban people from the United States for 5. 200 such bans have been issued at the Peace Bridge and the three bridges near Niagara Falls since aggressive new immigration law took effect last April (1996) (The Buffalo News).

Rev. John Long, director of VIVE, an organization in Buffalo, NY that assists Canada-bound asylum-seekers, says it is absurd that the Immigration and Naturalization Service is detaining non-criminals who do not want to be in the U.S. Many of them, he says, escaped torture in their native countries only to land in jail in New York." (Christian Science Monitor, December 3, 1998)

Hundreds of immigrants who are simply seeking political asylum share cells with people accused of violent crimes, and are often subject to abuse because they are foreigners. Keeping them in jails is cruel, unnecessary and a waste of money. The new immigration laws provide that everyone who comes to America seeking asylum is detained before a first interview. Those who pass it are then often detained for months or even years as they wait for their asylum hearings. Many of them are victims of torture or other traumatic events whose problems are exacerbated by jail (The New York Times Editorial, December 31, 1998).

Hunger Strike: During the first week of October, 1998, the New York Times and Bergen (NJ) Record reported widespread hunger strikes among many detainees at the Elizabeth (NJ) and Wackenhut (Queens, NY) detention facilities. The primary reasons they gave for their hunger strike were prolonged detention, sharp reduction in parole, deportations to danger in their home countries, harsh treatment by guards, insufficient food and expensive telephone cards.

Canada Improves Refugee Processing: Beginning December 1998, refugees bound for Canada no longer need to wait in the U.S. before entering Canada to begin their refugee claims. The new system will allow refugees to remain in Canada once they have presented themselves to officials at the border. They no longer have to pass through U.S. Immigration, avoiding the danger of being detained (jailed) and deported by the U.S. while their Canadian refugee claim is still pending. Refugees used to present themselves in person on the Canadian side of the border to begin their claims and be finger printed and photographed. Then they had to return to the U.S. to complete a long form which sent to the Canadian immigration office. Only after the form was approved could the refugee enter Canada.

VIVE, Inc. is a non-profit tax-exempt charitable organization that assists refugees who seek political asylum in Canada. VIVE in Spanish means "live". la casa in Spanish means a "house." People call the shelter, "la casa", a program of VIVE,. And the program is known as VIVE La Casa. VIVE was founded in 1984 in response to the needs of the many refugees from Central America who found themselves homeless in Western New York.
By the late 1980s, political upheaval, war and terror in Somalia, Sri Lanka, El Salvador, and other countries brought many people to its doors. Over 25,000 refugees from more than 90 different countries have been sheltered at La Casa, the facility maintained by VIVE in Buffalo, New York.

Under the new processing system, refugees will be routed through VIVE before they go to the Canadian border. Then they will complete a form required for entrance to Canada. Immigration Canada will advise taxi drivers to take their fares to VIVE going to the border. VIVE will assist refugees in filing out the new form as well as the complex six-page document as is presently done for asylum-seekers. Refugees who do not have their form completed at VIVE are likely to face a lengthy wait at the Canadian border while their documents are being prepared by a Canadian Immigration officer.

Refugees constitute the largest group of homeless persons in the Buffalo area. They are fleeing war and persecution in Africa, Asia, Latin America and Eastern Europe and will not find a permanent home until they reach Canada. These are the most vulnerable people: Countryless as well as homeless, without funds, generally unable to speak English, unfamiliar with North American city culture, and without family or friends.

About half of all people who seek asylum in Canada come to the Province of Ontario, and at least one-third of them cross the Western New York border because its proximity to Toronto, where many immigrants to Canada settle. More than half these people seek shelter at La Casa.

As a rule, La Casa residents have sold all their possessions and spent their life savings for a passage to freedom. Many are traumatized: they have been threatened, jailed or tortured; they may have seen loved ones killed or may fear for their own lives.

At no cost to these needy people, VIVE provides services in five essential areas: advocacy, Food and shelter, Medical and mental health services, Education, recreation, counseling, Resettlement referrals, Preparation of Canadian immigration forms. Twenty five staff members and numerous volunteers provide these essential and professional services during the period of the refugees' critical resettlement from third world countries to North America. Each staff member participates wholeheartedly in the mission of welcoming and sheltering the homeless, feeding the hungry, and freeing the oppressed.

**Legal Services:** In response to 1996 U.S. Immigration Legislation, which brought stricter enforcement of policies, and an increase in the number of refugees detained by the INS, the Legal Services Office had separated from Refugee Services and expanded its service. VIVE Staff attorney usually represents people on detention issues and other issues.

Rev. John Long, the Executive Director of VIVE, is a Presbyterian minister.

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126 WHEEL (Women's Housing, Equality & Enhancement League), Seattle, WA
Mailing address: PO Box 2548 Seattle, WA. 98111-2548
Office: 1902 -2nd Ave. 2nd Floor, Seattle, WA. 98101
Marchand, Women's Organizer   (206)-956-0334   (206)-448-2389
e-mail: marchand@speakeasy.org
WHEEL is a very rare and an excellent grassroots advocacy and organizing effort of homeless women and formerly homeless women.

WHEEL is a non-profit and non-hierarchical group of homeless and formerly homeless women working on ending homelessness for women. WHEEL is all about empowerment and action.

The mission of the WHEEL is trying to get women out of the places they have been hiding, recognizing each woman as an individual, and getting women to participate in the process of improving and creating programs.

WHEEL's goals are to give voice and leadership to homeless women, to organize campaigns around increased services and safety for homeless women, and to develop and support self-managed shelters. WHEEL's ultimate goal is to end homelessness for women.

WHEEL initiated a 1993 campaign that resulted in increased hours at daytime drop-in-centers and women-only floors in new low-cost housing programs. In 1995, an organized effort succeeded in moving the entrance to the Downtown Emergency Service Center (DESC) from Crack Alley (dangerous to women) to Third Avenue (a safer place).

WHEEL organizes an annual Homeless Women's Forum that brings community members and homeless women together to commit to working on improving existing programs and developing new resources to meet the needs of everyone including homeless women. Helped in 1997 develop Dorothy Day House, a new permanent housing program for older women who have been homeless a long time.
**Newspaper**

127. Real Change – Homeless Newspaper  
2129 – 2nd Ave. Seattle, WA. 98121 (206)-441-3247  
e-mail: rchange@speakeasy.org  
Contact: Timothy Harris, Exec. Director

Real Change, the Homeless Newspaper, was organized by Timothy Harris, in 1994 in Seattle, WA. The purpose of the paper is to educate the public on the reality and root causes of homelessness and hire homeless people as vendors. Real Change first started out as monthly newspaper but since January 1999, it became twice-monthly paper. During a typical month, the newspaper employs approximately 150 homeless and very low-income vendors. Real Change publishes 26,000-30,000 copies per month, and focuses upon the concerns of the poverty and homelessness. The paper is edited by a committee of formerly homeless people who meet weekly to plan content and judge submissions.

The Real Change Homeless Empowerment Project (RCHEP) provides a non-profit umbrella for a number of projects that were mostly initiated by members of the Real Change newspaper. These includes:

The Homeless Speakers Bureau began shortly after the inception of the paper as a means for homeless and formerly homeless participants to speak to schools, churches, and civic organizations about their own experiences with homelessness and how others can become a part of the solution. The Speakers Bureau, which is advertised primarily through Real Change, now has about 50 engagements annually.

StreetWrites is a peer support group for homeless and very low-income people who are interested in finding like-minded community, improving their writing skills, and becoming more effective communicators on behalf of the poor. StreetWrites was founded in 1996 by Anitra Freeman, a formerly homeless member of the Real Change Editorial Committee. The workshop meets at the Change/ECHEP office on Tuesday and Thursday evenings, and has an open mike poetry reading on Sunday afternoons. This year, StreetWrites has had six public readings by their performance group, The Bedless Bards, including a joint reading with poet Sherman Alexie and readings at Arts Edge.

StreetLife Gallery, located a block away from Real Change at the corner of 2nd and Bell, was founded by homeless artist Michael Howell in 1992. StreetLife operated as a program of the Archdiocesan Housing Authority (AHA) until January 1998, when the RCHEP formally assumed sponsorship of the program. Real Change has had a close relationship to the Gallery since 1994, and in 1996 began to oversee the Gallery's self-management at the request of gallery members and AHA.

StreetLife Gallery now serves about 50 homeless artists who use the art supplies and workspace provided. The Gallery has common work areas as well as 20 private
cubicles that rent for $5.00 per month, as well as window and wall display space for completed work. Proceeds from all art sold goes directly to the artist.

**The MacWorkshop**: This RCHEP computer lab was initiated this year in response to increased demand upon Real Change's computers by members of StreetWrites and other Real Change programs. The 6 terminal computer workshop offers basic skills training in computer and internet use and provides access to computers.

RCHEP programs are largely self-managed by program participants, and program decisions are member driven. StreeLife Gallery members meet bi-weekly to discuss issues affecting the gallery and make decisions regarding their program. Gallery members elect officers from among themselves who provide formal gallery leadership. Members are trained as site monitors who are responsible for maintaining a safe and welcoming environment. Gallery members are supported in their self-management by RCHEP staff.

*Street Writes* is also self-managed, and is run by member-facilitators that have been chosen by the group. Our homeless speakers bureau is coordinated by staff, but all speaking engagements are done by homeless and formerly homeless members of the RCHEP.
II. WORSHIP RESOURCES

The following are worship resources I developed taking into account the feeling and life of homeless women as I learned while I was serving them through the Church of Mary Magdalene, a congregation of homeless women, in Seattle, Washington.

*LITANY OF HOMELESSNESS*

Leader: The homeless are poor, dear God,

**People:** because we lost everything.

Leader: The homeless feel miserable, dear God,

**People:** because we lack the opportunity for shelter and security in time of our dire need.

Leader: The homeless are angry, dear God,

**People:** because we are hungry, thirsty and naked and have no place to turn.

Leader: The homeless are depressed, dear God,

**People:** because we easily fall into hopelessness as there isn't much to hope for.

Leader: The homeless are infuriated, dear God,

**People:** because we are alienated, feared and avoided as if we are a different species.

Leader: The homeless are oppressed, dear God,

**People:** because the burden of poverty and pain weighs us down and bends our backs.

Leader: The homeless are furious, dear God,

**People:** because we are accused of being mentally ill or drug/alcohol abusers.

Leader: The homeless are down, dear God,

**People:** because most of our nights are filled with tears and our days approach despair.

Leader: The homeless are helpless, dear God,

**People:** because many of us are victims of violence; we are wounded and powerless.

Leader: The homeless are crying out, dear God,

**People:** for acceptance, love and compassion. Amen.
LITANY OF DEATH

When we are abused, our identity dies.
When we are dominated, our self-determination dies.
When we are oppressed, our freedom dies.

When we are forced, our free-will dies.
When we are threatened, our peace dies.
When we are raped, our dignity dies.

When we are sick, our health dies.
When we are mentally disturbed, our dreams die.
When we are depressed, our joy dies.

When we are angry and hateful, our love dies.
When we fall into temptations our will-power dies.
When we hurt ourselves and others, our value dies.

When we are evicted, our home dies.
When we are hungry and thirsty, our hope dies.
When we have no resources, our future dies.
When our children are taken away by CPS, our heart dies.

When we give our body for money, our worth dies.
When we are lying and stealing, our honesty dies.
When we are messed up by drugs or alcohol, our mind dies.

When we alienate each other, our bond dies.
When our minds are narrowed, our vision dies.
When we reject ourselves, others and even God, our soul dies.
When we are homeless, our life dies.

When we abandon or discriminate against the needy ones,
God's children die.
When we reject God's will, the purpose of our life dies.
When we do not love our neighbors, our salvation dies.
IMAGE OF VIOLENCE

VIOLENCE is an act of violating women's dignity; women's rights are vetoed; it keeps women in a vulnerable place; it degrades the value of women as human beings; it kills women's voices; it is a vengeful assault in action and thought on women.

VIOLENCE is visible or invisible abuse on women; it is ignoring women's needs, hardship and pain; it is an assault to the image of God in women; it is impairing women's body, soul and spirit; it is incapacitating and inabling women; it is impoverishing women; it is inappropriate, intolerable, indifferent, an insult of women's pride and dignity; it is an insult and invasion of women's privacy; it is an iniquity. It is robbing women of their integrity.

VIOLENCE is all forms of oppression; physical, emotional and spiritual oppression; it is treating women as outcasts of our society; it is treating women as an obsolete and lifeless object.

VIOLENCE is treating women lifeless, least or lesser or lower than anything; it is making women landless (no home, no job, no resource to live); it is forcing women to be limited, lonely, lost and losers.

it is an action or thought stemming from the lack of caring and compassion.

VIOLENCE is making women to live on the edge; violence is an act or thought that erase, eliminate, estrange, exclude and expel women from their family, friends and society; it is an exploitation and execution of women's body, soul and spirit.

VIOLENCE is an act and thought neglecting, negating and nullifying women's existence; it is making women naked, nameless and a needless nobody and nothing; it is nonsense and nauseating acts and thoughts.

VIOLENCE against women is an experience of being checked out like canceled checks and being cut off from all the chances; it is an experience of being controlled, chained, chastised, cheated, cheap, choked, chopped, crucified, ceased to exist. It is an everlasting captivity.

VIOLENCE is embarrassed, endangered and exhausted thing for women to bear; it is emptying women from existence.
AFFIRMATION OF FAITH

We, who are homeless or suffering from multiple difficulties, believe in God who created and blessed women and men equally in God's own image.

We affirm God as a loving and forgiving God, not a condemning God. Therefore, we refuse to be treated as inferior and less worthy human beings. We loudly affirm that we deserve to dream a vision, hope and future.

We re-image Jesus Christ as a forgiving and healing mother, father, sister, brother, friend and Savior who, himself, was homeless, abused, and killed on a cross.

We affirm Jesus' resurrection as a mirror of our own healing from our poverty, homelessness, brokenness, bondage and destructive thoughts and actions.

We affirm the Holy Spirit as our source of strength and inspiration who raises us after every fall. The Spirit constantly leads us back home to God.

We affirm our gathering as a worshipping community that practices love, joy, peace, forgiveness, security and support for one another. Amen.
CONFESSION:

People with homes:

Dear merciful God, we, the people with homes, pour out our souls and confess before you: You created all human beings in your image and blessed them equally, but we have created a high wall between the rich and poor. We force the poor into poverty and homelessness. We pretend to be blind and deaf when the needy look to us and cry out for help. We sleep in warm beds while the homeless sleep in rainy streets. We eat fresh juicy meat while the hungry chew on old dried bread. We have fun while the homeless are sick on cold, wet streets. We keep silent when we must speak the truth. Apathy and indifference have been our guards in protecting our abundance. Our dear merciful God, forgive our ignorance, apathy and selfishness. Bring us back home to you and help us to live your vision to end homelessness. Amen.

Homeless people:

Dear merciful God, we the homeless people pour out our souls and confess before you that we have been busy complaining that no one cares about us. In our frustration and powerlessness, we often give up and turn to a destructive life style. Too often we fall into temptations and become captives of despair and hopelessness. Our lives have been full of hurts, anger and hatred and we often cover our feelings by using substances. Sometimes we abuse our bodies which are the temples of your Spirit. We have been blind to see you as a loving and forgiving God. We have been slow to give you thanks for your care and love. Too often we forget that you walk, cry and suffer with us and in us. Dear merciful God, forgive us for walking away from you. Bring us back home to you and help us to live your vision to end homelessness. Amen.
**LITANY OF BIRTHING**

Leader:  God loved the wounded and oppressed so much that he/she gave the birth of Jesus Christ.

People:  The birth of Jesus Christ causes us to give a birthing.

Leader:  What birthing shall we bring to the people filled with worry, anxiety, and who are at war with self and others?

People:  Let us give a birthing of peace and justice in us and to each other.

Leader:  What birthing shall we bring to people who are full of doubts and lack of confidence?

People:  Let us give a birthing of faith in God who never gives up on us.

Leader:  What birthing shall we bring to people who are sad and depressed?

People:  Let us give a birthing of joy in all circumstances.

Leader:  What birthing shall we bring to people who are discouraged and helpless?

People:  Let us give a birthing of courage to get up after every fall.

Leader:  What birthing shall we bring to people who are broken and divided?

People:  Let us give a birthing of reconciliation with self, one another and God.

Leader:  What birthing shall we bring to people who are frozen in greed?

People:  Let us give a birthing of a sharing spirit with one another.

Leader:  What birthing shall we bring to people who are indifferent and apathetic?

People:  Let us give a birthing of a compassionate heart to the need of others.

Leader:  What birthing shall we bring to the homeless women?

People:  Let us give a birthing of homes for every living person on the streets.

ALL:  Let us give a birthing of a BOND that binds us into one sisterhood and brotherhood transcending class, color, culture, religion, race, gender and disabilities. Amen.
**LITANY OF WOMAN**

**W.** WOMAN is warm, wise, worthy, wonderful, willing winner.

**O.** Woman is owner of a womb that is a warm, welcoming, wonderful place where life is conceived, loved, nurtured; it is life-growing and life-giving place.

All human beings, men and women, including Jesus, Buddha, Mohammed were conceived and born through women's wombs.

Regardless of our marital status, this makes a woman very unique, special, blessed and worthy.

Woman is an optimistic and overcoming and ordained one by God.

We also become an opportunity for others to see how blessed they are. We become an opportunity for people to learn to share what they have.

**M.** WOMAN is a blessed mother. The nature of mother is love.

Mother shares our pain with us. Mother can give her life for us.

The nature of the Christian God is love. This God gave God’s own life for us.

The closest image of God on earth is the mother.

All women, married or single, have this nature of motherliness in us.

As no one else on earth can be this mother, we must be proud of ourselves for being blessed with this motherly quality.

Woman is a magnificent magic maker.

**A.** WOMAN is an able and appreciative angel.

**N.** WOMAN is a greatly needed, neat, natural, nice and nurturing person.

Women offer new beginnings to all human beings.
LITANY OF HEALING

Leader: God created all women in her/his own image.
People: Healing is restoring the image of God in us.

Leader: Healing is rediscovering our identity and dignity.
People: Healing is an undoing of the harm done to us.

Leader: Healing is a freedom from all forms of oppression.
People: Healing is an ending to our homelessness.

Leader: Healing is a safety from rape, abuse and all harms.
People: Healing is an ending to abandonment and alienation.

Leader: Healing is an ending to anxiety and worry.
People: Healing is a liberation from guilt.

Leader: Healing is an accessibility to Doctors.
People: Healing is accessibility to health insurance.

Leader: Healing is living in peace.
People: Healing is turning away from substance abuse.

Leader: Healing is an overcoming of all the temptations.
People: Healing is our singing and laughing.

Leader: Healing is caring for ourselves and others.
People: Healing is restoring our bond with others and God.

Leader: Healing is unconditional love.
People: Healing is forgiveness.

Leader: Healing is using our full potential.
People: Healing is celebrating diversity and equality.

Leader: Healing is walking in the light.
People: Healing is walking into the future with a hope.

Leader: Healing is getting our dream back.
People: Healing is having many opportunities.

Leader: Healing is opening our visions.
People: Healing is breaking silence.

Leader: Healing is becoming free from greed.
People: Healing is loving our neighbors.

Leader: Healing is no more stones and snakes.
All Healing is justice flowing like a river.
LITANY OF HOME

Leader: Dear Jesus, you are our home.
People: Your home is filled with your unconditional love.
Leader: Your home is filled with your life that raises the perishing.
People: Your home is filled with your hope that uplifts the despairing;
Leader: Your home is filled with your grace that forgives unforgivables.
People: Your home is filled with your compassion that feels other's pain.
Leader: Your home is filled with your shalom that ends all wars.
People: Your home is filled with your security that stops all violence.
Leader: Your home is filled with your justice for all the suffering.
People: Your home is filled with your equality that knows no discrimination.
Leader: Your home is filled with your wholeness that heals all brokenness.
People: Your home is filled with your rainbow colors that shatters all racism.
Leader: Your home is filled with your unity that mends all divisions.
People: Your home is filled with your honor that praises the most lowly.
Leader: Your home is filled with your welcome that embraces all the strangers.
People: Your home is filled with your bread that is shared with all the hungry.
Leader: Your home is filled with your water that quenches all the thirst.
People: Your home is filled with your abundance that knows no poverty.
Leader: Your home is filled with your rooms for all the homeless.
All: God created us in the image of God’s home. But our greed and injustice evicted us from our homes. Dear Jesus, restore us back to your home.
**LITANY OF JUBILEE**

J. JUBILEE is a restoration of JUSTICE and PEACE. JUBILEE is a joy.

U. JUBILEE is unconditional restoration of women's dignity, pride and self-esteem. It is universal unity of all women. It is unification with separated families. It is uniting with your own community. It is union with God which is also going back home.

B. JUBILEE is a birth of new hope, new dreams and a new future and new life. Jubilee is a new beginning. Jubilee is the boycott of all abuses and oppressions and unjust practices.

I. JUBILEE is restoration of the identity and image of women.

L. JUBILEE is love, light, life and the lifting of women's pride.

E. JUBILEE is eternal and enjoyable eligibility and equality for all women.

E. JUBILEE is ending all forms of oppressible sources.

   JUBILEE is ending all violence on all women. JUBILEE is ending of all wars.

   JUBILEE is ending homelessness.
LITANY OF HOPE

Leader: Dear God of Sarah, Hagar, Mary Magdalene and Seattle* women, you are the source of life, love, forgiveness and hope.

People: Dear God, you created us in your own image and blessed us all equally.

Leader: You heard the cry of Hagar, Hannah, Bathseba, Ruth, Tamar and Rahab and comforted and blessed them.

People: Dear God, you created us in your own image and blessed us all equally.

Leader: Jesus came to this world to bring good news to the poor, to recover sight to the blind, to set free the oppressed, to comfort those who mourn and to heal the broken-hearted.

People: Dear God, you created us in your own image and blessed us all equally.

Leader: Jesus did not judge the woman caught in the act of adultery who was brought to the death sentence. He forgave her and empowered her to start a new life.

People: Dear God, you created us in your own image and blessed us all equally.

Leader: Jesus freed Mary Magdalene from 7 demons; depression, paranoia, despair, hopelessness, alienation, fear and pain. He chose her as his first witness of his resurrection.

ALL: We are often hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed because you give us hope and dwell within us. Amen

$insert the name of your community
LITANY OF RISING

Leader: Jesus Christ rises from the dead:
People: We rise from our own death.
Leader: We rise to our pride.
People: We rise to our identity.
Leader: We rise to our dignity.
People: We rise to our worth.
Leader: We rise to our joy.
People: We rise to our love.

Leader: Jesus Christ rises from the dead:
People: We rise to our peace.
Leader: We rise to our freedom
People: We rise to our potential.
Leader: We rise to our opportunity.
People: We rise to our equality.
Leader: We rise to our courage.
People: We rise to our full health.

Leader: Jesus Christ rises from the dead:
People: We rise to our hopes.
Leader: We rise to our dreams.
People: We rise to unity with our children.
Leader: We rise to our vision.
People: We rise to our homes.
Leader: We rise to our life.
People: We rise to our salvation.

ALL: With Jesus Christ, all women rise.
We rise like a bird.
We rise like a bread.
We rise like a balloon.
We rise like a kite.
We rise like a tide.
We rise like a sun.
We rise like a fire.

With Jesus Christ, all women rise to our solidarity.
LITANY OF THANKSGIVING

Leader: We give you thanks, O God,
People: for the little things we own.

Leader: We give you thanks, O God,
People: for the bed we can sleep in tonight.

Leader: We give you thanks, O God,
People: for Jesus Christ in our life and his coming to us when others have abandoned us.

Leader: We give you thanks, O God,
People: for your forgiveness and your healing of our wrong doings.

Leader: We give you thanks, O God,
People: for giving us courage to get up after every fall.

Leader: We give you thanks, O God,
People: for the church of Mary Magdalene;
where we are treated like “human beings;”
where we have found our “dignity;”
where we have found ourselves "coming home to God;”
where we have found an "oasis" in a desert life;
where we have found "refuge" from our fear and pains; where we have found a "port" in the storm;
where we have found "peace, joy, rest and new vision;"
where we have experienced" healing."

Leader: We give you thanks, O God,
People: for the women who feed us with warm fresh food;
for the women who sing and pray with us;
for the women who have taught us to sew;
for the women who clothed us with new bras and panties;
for the women and men who support us financially;
for the churches supporting our respite bed, which is for our sick sisters;
and for all the other volunteers who share their time, energy, talents and their resources with us.

III. Other Resources
Poem
by Ms. Virginia Blair

**Not SoTender Tenderloin**

I am a Tenderloin writer.
I see it as it is.
Takes no hi-grade culture dude.
My words are blunt, crude and rude.
I am a writer of the Tenderloin.
What I say will hit right in the groin.
Violence, drugs, guns is the norm,
So shoot up, man, in your hateful scorn.

Day or night an endless shift –
Urine doorways, nomads that drift,
Backpacks and push carts.
Street corners crowded with young tarts-
Spike heels, miniskirts,
High-rolling flirts.

Painted “Gays” with full blown wigs,
King-sized pumps and hands too big,
Sashaying tight covered buns,
Pantyhose with long, long runs.
Tongue darts over glistening lips.
Stop to bargain a possible trick.
Squad car coming around the block.
Scatter you freaks, into the dark!

Speeding car smacks old man, distressed,
Never stopping – it’s only one less!
A child cries, is slapped and shaken,
A distraught mom’s withdrawal breaking
Looking for that one more fix-
Endless tramp of a homeless bitch!

The lame on crutches and walkers-
Unable to run-
Went through garbage, dog poop and scum.
Watchout!
You’ll get stuck in a big wad of gum.
You’re in the center of a big city slum.
Little children of all race and color,
Skipping rope made with bands of rubber,
Avoiding ruff necks of prejudiced gangs,

With money waiving in their hands
“Honkeys” or “Spades” will offer you ice.
Shake your head fiercely-just say “No Dice!”
Run as fast you can
to the protection of the local police stand.

An old woman screams, knocked down
Purse snatched-culprit runs, sheltered
In alleys of hypo-needles and sodden sleeping drunks under makeshift cardboard tents and bunks.

Maybe a corpse with a rag-thin cover-
Unclaimed, no name, John Doe.
In the morgue, another tag on a naked toe.

Pockets picked by snake-fingered thieves in the dark.
A shiv flashes near a sleeping man’s heart.
“Don’t move you stinkin’ old goat
Or I’ll slit your Goddamn throat!”
Dante’s Inferno right here on earth,
The scourge of the poor, disabled from birth.

Run-away children, cold and despaired,
Picked up by vultures for sex and a bed.
Disease runs rampant, but that’s o.k.
Pass it onto the next John who pays.
Life is a jungle of tits and ass-
The Tenderloin’s history, present and past.
Broads, pimps, cheap booze and drugs
Grip the boney fingers that beg for more
And more until there is no more
AIDS –the grim reaper’s final score!

The sub-freezing morning light will discover
Grotesque forms in unconscious state of uncover. Dump the body anywhere-
One less bum. No one cares.

A shot is heard-gunpowder smell of death.
Someone breathes his final breath.
Endless sirens echo the night,
Emergency cars and fire trucks bright.
some poor fool’s cooking crack.
“Fire! Fire! cries the man-
Feels no burns on face and hands,
While boom boxes boom out hard rock bands.

Little old lady, it’s getting late.
Hobble your cane to your apartment gate.
Big storm coming—you’ll get wet.
There’s no shelter for you and your pet.
Triplet lock doors—in safety you hide-
Waiting for daybreak to wink its eye
To get your morning coffee and a slice of pie.

This is the Tenderloin, pit of the homeless,
the poor, the unwanted, the depraved.
So out of my way-
I have a deadline to make today.
I’m a Tenderloin writer with
No great answers, no wet tears.
With dry worldly eyes
I tell it like it is.

Note: Tenderloin is an area in downtown
San Francisco, CA which is known as
“Killer’s zone.”  Printed with permission.
Hospitality Defined:

To be hospitable is to convert the hostis into a hospes and the enemy into a guest. It is to create free and fearless space where brotherhood and sisterhood can be formed and fully experienced. Hospitality is a relationship between host and guest. To accept hospitality is to open oneself to healing and shelter. Luther Place strives to be a hospice, a non-threatening, non-hostile environment where people are called to change but at the same time are accepted as they are for hospitality stems from the basic need of all people to be and to feel at home.

Planet Earth – Our First Hospice:

The concept of hospitality first emerged along with the creation story. The creation story presents the idea that the earth and all the living creatures within it were viewed as a gift given by Yahweh to man and woman. Jewish history declares not only that environment is a gift, but also that human existence is a gift. According to this perspective, the world was created by God as a hospice for man and woman. God was the host, and they were the guests. Their position as guests was not only one of being blessed by the gifts of the Creator; but along with the blessing, they were given responsibility. This responsibility came from the Jewish concept that they were created in God’s image. They were to maintain creation as a faithful steward would. The theme of the Earth as Hospice and we, its creatures, as guests of God and hosts to one another is reiterated in the “Jubilee” law of the Hebrews: Land and the resources were not to be monopolized by a few but were to be shared by many.

However, the ideal of today’s industry is to eliminate the living factor, even the human factor, and to turn the productive process over to machines that can carry out production much more quickly and on a larger scale than can humans doing the same job. The mechanization of agriculture on macro-levels often leaves the unemployed and deployed poor who move in mass to the city, where too frequently nothing better is offer them. Too often there is no or poor quality housing and little or no job opportunities for unskilled persons. Consequently, people find themselves swallowed by the welfare system because they have no choice.

Hospitality in Ancient Civilization

The ancient world here considered is made up of the Greeks five centuries before Christ, and of the Bedouins out of which Abraham came. Some archeologists and historians think that temples were the first inns to be developed. If this was the case, then very early in history the religious and hospice ideas became interconnected.

The Greek word for host and guest is the same word, zenos, showing that often times a role reversal took place between host and guest. It was difficult to discern which was which.

Another Greek word, the one for hospitality – philozenia – love of strangers – implies that one is always ready to serve and care for those who are strangers and pass his or her way.

The Latin word for hospitality also holds an interesting implication. The word bustus which mean both stranger and enemy, brings in the aspect of risk involved in being hospitable. When people are truly hospitable, they are willing to accept hosting a total stranger, not knowing whether that person is friend or enemy.

The showing of hospitality was also highly valued in the Bedouin culture, especially since their home was in the desert. an oasis, or stopping place, was a mutual gift all desert people could offer each other. Among the Bedouins even one’s enemy was to be protected and treated hospitably while he was within a host’s tent. One of the rules was that the host was to identify himself and keep the conversation running smoothly without asking that the guest identify himself or speak. Only after the guest’s needs, such as food and rest, were filled was he expected to respond with a story; but even then he did not have to say if he was friend or foe.

Abraham, in Genesis 18, is a prime example of such a host. He is visited by two mysterious strangers; and without knowing who they were, he extends a warm welcome, offering himself as their servant and preparing for them a magnificent feast. They then tell him who they are and proceed to conform God’s promise that is to be with father of a great nation and that his
wife, Sarah, is to be with child. Here, as so frequently in the host-guest relationship, the roles are reversed: Abraham becomes the guest and his guests become the hosts.

The Jewish tradition is full of such stories. Elisha was shown hospitality by the Shumenite woman who had a small room built for his use whenever he was passing through that area of the country. She, his hostess, was blessed with a son through the prayers of Elisha. He, her guest, became her host through his act of concern. Each was guest of the other (2 Kings 4:8-37).

Along with the theme of hospitality in Jewish history, there is also related idea that the powerless are to be given justice. The powerless, in fact are all those oppressed by society – they are the poor and all those unable to provide for themselves through normal means. Isaiah says: “Cease to do evil and learn to do right, pursue justice and champion the oppressed; give the orphan his rights, plead for widow’s cause” (Is. 1:15-17). Pursuing justice can mean to identify so deeply with the oppressed and powerless of society that it is difficult to discern who is doing the hosting and who is being a guest. Host and guest are one because of the gifts they offer each other.

Hospitality is best exemplified in the life and witness of Jesus Christ, who being God’s incarnated flesh was both the supreme host and guest of all who came in contact with him.

**Jesus’ View of Hospice**

Jesus from his very beginnings found “no room in the inn.” This was simply a foreshadowing of the pattern of his life to come. He was a propertyless prophet with no place to lay his head, a wanderer who in his homelessness identified himself with the poor, the oppressed, the downcast, the sick, the exiled, and the poorly received of society. Jesus, host and guest to people from all social classes, had a clear perception of what his hosts and guests needed and gave according to their needs.

Jesus had true poverty of spirit, which made him an especially good host. He had no defenses and, therefore, could perceive no one as an enemy. He had nothing to defend. Jesus was not clinging anxiously to private property, knowledge, good name, or money. He was a man-god emptied himself.

Much of Jesus’ ministry took place through table fellowship. Table fellowship and hospitality shown to guests was of great importance among the Jewish people during the time of Christ.

Jesus also sought fellowship with the outcasts of society, such as Zaccheaus, the tax collector. Seeking out Jesus as host, Zacchaeus had the table switched on him.

Jesus sought fellowship at his table. Zaccheaus became a host, but, in so doing, found himself a guest of Jesus, whose fellowshipping called Zaccheaus to be more than Zaccheaus had ever thought he could be. Zaccheaus responded to Jesus’ hosting by returning stolen money fourfold to those from whom he had taken unfairly. Jesus too emphasized doing justice to the poor. He called the wealthy to repentance, denouncing wealth as an obstacle to one’s being a sensitive host or a receptive guest.

**The Meal as Hospice**

Jesus said when we invite people, don’t invite those who can pay it back but invite the poor, the crippled, the lame and the blind for they have no means of repaying us. In the Gospel of Matthew, Jesus insists that to host the hungry, the thirsty, the stranger, the prisoner, the sick and the naked is to host Christ himself (Mt. 25: 31-46). To respond as a host in this way will bring salvation to the giver.

Jesus is the great host saying “come unto me all ye that are heavy laden and I will give you rest. Take my yoke upon you and you will find rest in your soul (Mt. 11: 28-30).

It is significant that at the close of his physical life he chose the fellowship table as the form of communion spent with his disciples. It was a way of tell his disciples again that being guests and hosts to one another is what his ministry was and is all about.

The early church and the teaching of the epistles emphatically emphasizes hospitality as a major theme. The early church, according to Acts. “met constantly to hear the apostles teach and to share the common life, to break bread and to pray. All
those faith had drawn them together held everything in common; they would sell their property and possessions and make
general distributions as need of each required.

**Hospice Through Interreligious Base**

Most of Luther Place and its N Street Village ministries operate from an interreligious base that produces synergistic results,
that would not be possible if these ministries were attempted unilaterally as the acts of a single Lutheran congregation. Such
ministries ironically result in our own enrichment, our salvation! Always, as we host, the tables are turned and we are blessed.

**Hospice as Evangelism**

Each of these acts of hospice is our evangelism. Each act is a “sanctification of God’s name” by aiding us to become more
and more one with the “least of these” and by providing us the way for doing the work of justice in coalition with any and all
others of like mind or motivation.

The Hebrew concept for such actions is Kiddush Hashem “- to sanctify God’s name by bearing witness in body, mind, soul
and spirit to the difference that faith makes.

By evangelism, we mean to exemplify (not impose) the presence of God; and as such, it is our intention to be a light amidst
the darkness of our nation’s capital, a light such Isaiah metaphorically envisioned and one such as Jesus incarnationally lived
out. If the Jesus example means anything to us Christians, then our instinct must be pastoral, embracing the Shepherd and
his homeless sheep, of the lost and the found. In reality that includes us all, through salvation (in shalom), in new lives that
are healed and restored to harmony and wholeness with their Creative Source. Yahweh, in whose creation we are all guests,
pilgrims, and sojourners.

**Hospice as Willingness to Face Death**

We are in God’s providence and living in the afterglow of Easter. It is that truth that enables us to face our own death as a
congregation, should faithfulness require that, even as we live in the midst of Washington’s dead and dying everyday. Yet it
is the victory over death that is celebrated around the altar table in the presence of Christ, and it is that triumphant event that
enables, lifts and inspires a congregation that by every criteria should have expired long ago. The Eucharist is central: It is the
Source.

**Consequently**, Luther Place can not, dare not, and will not die when it is so critically needed by the homeless of Washington
D.C. at Thomas Circle. Where would God’s people go? What would they call “home” in this neighborhood? The White
House with its ultra-security insulation? The elitist AMA or the NRA? The Soviet Embassy with its shuttered windows and
Store? …Where? The truth is that there no place to call “home” except in that place where the Host offers eternal hospitality to the homeless flock. Luther Place must be that place.” Simply a hospice. It is to be a shelter, an oasis, a refuge
from the harsh environment of our Capital’s asphalt desert …a place where our own itinerant Savior can be at home and
welcome outcasts, embracing exiles, those urban nomads who wander through life “restless until they find their rest in Him,”
at his banquet with their ever present Host.
Appendix III: Other Resources
**ARTICLE**

How To Start A Program?
By Jean Kim

A common question after learning about homelessness has been “where do we go from here or where do we start?” I am going to mention a few basic things people can start with.

Those of you who are concerned about homelessness and are motivated to do something, call several people who share the same concern with you.

Have the first prayer meeting with those whom you have called. Prepare a nice meal which will help you bond with each other. Explain to them about this material and the mission of ending homelessness, for women and children in particular.

Encourage yourselves to form a "Praying Compassion Group" with those who came to the first meeting and include other members of your church or in your community who shares the same concerns.

Pray and reflect on the Scripture texts suggested in step 3. Study the 7 Steps to end homelessness in this Manual. One effective way of reading the material is to assign several individuals to read a step each to report back to the next prayer meeting for discussion.

In the meantime, set up a space in your church library for books on "homelessness" for your compassion group and your church members to read. Or add this Manual to the section labeled as "Women's Concerns" or "Peace and Justice."

Research the reality of homelessness in your church neighborhood or the surrounding area. Visit a few homeless programs in the surrounding area, learn what they are doing, what they are lacking and what are the unmet needs. Ask them what your church can do either at your church facility or at the agency. Find out what can be a possible joint program that the two of you can do together.

After this homework is done, go back to your group, discuss the possibilities. Pray hard to hear the voice of God on which of 77 ways will be appropriate for your church to do or must do in your church setting or for your community. Some of the 77 ways are very simple and others are more complicated, but any church can do some of them.

Plan one or more projects that can be done at your church or in your community.

Present the plan to your church Board/Session and solicit approval and support. The most concerned people in your church community will be Presbyterian Women or the Peace and Justice Committee, if you don't have a "homeless task force."

Establish a relationship with local service agencies that you have visited and present your ideas if you came up with one or propose partnership with existing agency and ask what needs you can help meet.

Ask partner agencies to offer you technical assistance that you may need if you start one at your church.

Seek partnership from other churches or denominations if your church alone can't do it.

The Presbyterian Church, USA, recommends designating a “Sunday with the Homeless” on a quarterly basis and focus worship prayer, liturgy, sermon, Sunday school and adult education on the issue of “homelessness.”

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Jean Kim's “End Homelessness” Jubilee Manual
Churches must attempt to invite the homeless and also visit homeless programs in their area and build a network with them.
How To Open A Shelter – Experience and Process
by Charles Kothe,
Chair of the Steering Committee (Pastor of Lake Burien Presbyterian Church (USA))

Partnering with CCS To Serve Homeless Women in South King County

The Presbytery of Seattle convened a team dealing with the issue of homelessness and I was asked to serve on it as the representative from Social Justice and Peacemaking Committee.

Josephine Archuleta, Shelter Developer, of the Archdiocesan Housing Authority, served as a very knowledgeable consultant.

Studies indicated that no shelters for homeless single women existed in south King County, the area in which Lake Burien Presbyterian Church is located.

I was asked to scout the territory and see if an ecumenical coalition of churches would be interested in establishing a shelter for homeless women in south King County. We determined that only by acting in concert with other churches would such a ministry be possible.

Fortunately, I had a ready-made group before whom I could float the proposal. Each month, clergy in local churches gather for a sack lunch, informal meeting at Lake Burien. Sure enough, the churches that agreed to send a representative to serve on the Hospitality House Steering Committee mostly came from that lunch group. So we were off and running quickly.

Letters were sent and calls made to other congregations in the area, inviting them to become...
part of this joint ministry. Several responded in the affirmative.

A Steering Committee was established with the agreement that we would meet monthly and I would serve as chair.

As I write, we are comprised of Christian churches, both Protestant and Roman Catholic. We are very much open to the sponsorship of the shelter being inter-religious, and we are working on that angle.

Of the initial 9 churches engaged in this ministry, Lake Burien’s facility was considered best suited to accommodate a shelter. Renting or purchasing a facility was financially prohibitive.

The City of Burien was incorporated rather recently. It was our intent from the beginning to work with the City in terms of any permits that might be required.

The permit of a “Community Residential Facility” limits the number of women to be served at any one time to 9.

The City of Burien outlined the steps required for us to obtain City Council approval of our application. Eventually, there would be a public hearing on the matter before a “Hearing Examiner.”

When the word spread throughout the immediate neighborhood that Lake Burien was being considered as a site for a homeless shelter, one woman in particular sent out letters and posted notices in the local Post Office that read in part: “HOMELESS SHELTER COMING SOON NEXT TO YOUR HOME –PROPERTY VALUES DECREASE ... INCREASED PERSONAL DANGER.” She urged people to come to the meeting we had planned for the people of our community to become familiar with the proposed program. At such a forum we promised to answer any questions and respond to any concerns.

A flier that we designed was distributed throughout the area welcoming people to attend.

The meeting was held at Lake Burien with over 80 people in attendance. The majority were upset about the shelter proposal as they understood it. If I were to walk into that room again with a crowd in such a belligerent mood, I would do things differently. We had arranged for several of us to make presentations, each one emphasizing a particular part of the shelter program. But we were constantly interrupted with accusations and hostile questions. Consequently, the presentation was disjointed and incomplete, and gave the impression that we were ill-prepared and unable to respond adequately to all of their concerns. It would have been wiser for me to have asked a respected member of the community to moderate the meeting, set clear ground rules for the discussion, and to insist on a certain degree of decorum. As it was, we gained the support of very few in our effort to be informative –desirous as we were to win their approval, even their participation in the shelter program.

We also learned that we needed legal counsel. Fortunately, a lawyer heard about our plight and agreed to work with us pro bono. She has been especially helpful in guiding us through the turbulent waters of City requirements in our pursuit of City Council approval.

Our choice of the name Hospitality House, though hardly original, came from our shared belief that we are following Jesus in word and deed, especially in “welcoming the stranger.”
Our favorite passage that captures the compassionate spirit of this ministry is from Hebrews 13:1-2.

With the site secured, we knew the most difficult task would be in raising the money to support the program. With a proposed budget over $120,000 we identified several within our steering committee who were experienced grant writers. Along with our applications to major funding sources like United Way, Civic Clubs, Boeing’s Employees Community Fund, and the Weyerhaeuser Corporation, we pursued grants within our respective denominations: Presbyterian, Methodist, United Church of Christ, Lutheran and Roman Catholic. To our astonishment, the response was remarkably good.

By selling Lucinda House Pins, we made additional money, but better still, we spread the word about Hospitality House throughout the community. Each church sold hundreds of these pins designed by Lucinda Yates, who was once homeless and has devoted her creative gifts to enabling organizations like ours to profit from her commitment to end homelessness. Whenever a person inquires about your pin, you launch into a conversation about Hospitality House.

Even before we went public through articles about us in the local newspaper, we began to sense a groundswell of support. People began calling to offer their skills for the benefit of our future guests: a dentist, a beautician, a therapist, and the local bakery. Clothes, quilts, a television and VCR, and many more unsolicited gifts have come our way. It is clear to us that Hospitality House appeals to those who hunger for a hands-on involvement in ministry. Never underestimate the value of a shared mission that taps into the deep reservoir of human kindness and the benefit to the community when it feels good about itself.

The coming together of churches has also been a blessing long overdue in this community. Several Presbyterian Churches have been involved from the beginning, but I was especially pleased when another one recently came on board. Our two congregations have historically moved in opposite theological circles and, therefore, rarely have we done things together. With new staff in both churches, it is a new day in our relationship with each other.

From the start, it is essential to make it clear to the Steering Committee that simply sitting in on monthly meetings is not enough. Representatives from each church were encouraged to participate in one of the following teams: Services to Provide; Policies & Procedures; Supplies and Equipment; Funding; Staffing & Volunteer Requirements; and transitional & Permanent Housing.

We found it extremely helpful to have guest speakers from other shelters operating in the Seattle area, even if they serve a different target group. We borrowed extensively from the written material speakers brought about BYLAWS and ARTICLES OF INCORPORATION; rules and procedures, etc.

Several months into the process, we held a special OPEN HOUSE at Lake Burien, primarily for members of churches sponsoring the shelter. Our goal was to give people within the congregations an opportunity to become better acquainted with the program and to tour the
site. In contrast to the neighborhood meeting, this group was very positive and enthusiastic. We made sure that speakers from other shelters, including women who have benefited from such programs, were part of the presentation.

The remodeling of two bathrooms, with one containing showers, is yet to happen. Also pending is the need for someone to take my place as chair of the steering committee as we move into a new phase when we become an incorporated board of directors.

In preparation for the City hearing before the Hearing Examiner, each congregation encouraged their members to sign petitions and/or write letters to the City Council. Formal letters were discouraged. To make it as convenient at possible, we recommended that tables be set out on patios or in Fellowship Halls with stationery available, pens, and “writing points” that a person could easily incorporate in a brief letter. We promised to mail or hand deliver the material to City Hall. Doing it on Easter was especially productive.

Public hearing before the examiner of Burien City Council was held. Unlike the first negative and hostile meeting, majority of 38 speakers gave supportive, positive comments; they assured each other homeless women wouldn’t be danger to the community; the community rather feel proud of the Hospitality House to come to help the homeless. The project obtained approval from the City to go ahead under the condition that it will keep all the rules and regulations.

Hospitality House is consistent with all applicable development regulations and, to the extent there is no applicable development regulations, the Comprehensive plan.

The facilities for Hospitality House will not change the exterior appearance of the existing Lake Burien Presbyterian Church. All development regulations for the changes to the interior of the facility will comply with existing regulations.

It is consistent with the purpose and intent of the zone in which the site is located.

The Lake Burien Presbyterian Church is located within single family residential zoning, the purpose of which is to provide housing. Hospitality House will be providing housing for up to nine women between the hours of 6:00 PM and 8:00 AM.

It is consistent with public health, safety and welfare.

The women who will be served by Hospitality House are members of the “public” who are in great need of safe shelter. There are no homeless shelters in South King County for women without children. Without the safe shelter that Hospitality House will provide, the health, safety, and welfare of these women is in danger. This shelter will remove these women from the streets of South King County. This shelter will provide these women with a bed, food, and security for the night. They will not have to sleep in a car, behind a dumpster, or in an abandoned building. Hospitality House will be working with these women on implementing a plan to stabilize their lives through employment, counseling, education, drug and alcohol treatment, healthcare, and permanent housing. The community that supports Hospitality House will be making a great contribution toward the health, safety, and welfare of the homeless women and thus making a great contribution to the health, safety, and welfare of the community itself.

The health, safety, and welfare of the current residents in the vicinity will not be compromised by Hospitality House. CCS will carefully screen each applicant. Rules will be agreed to and enforced.
Pre-approved women who arrive at the shelter will not be interacting with the current residents in the neighborhood, unless those residents choose to volunteer at Hospitality House. The women will be picked up by a van and delivered to the facility at 6:00 PM. They will be escorted immediately into the facility and will remain inside until 8:00 AM when they will be taken away from the facility by a van. These women who are approved are desperately seeking a safe place to sleep at night. They are not trying to escape the facility. Nevertheless, the professional site manager from CCS and trained volunteers will be sleeping on site to assure that there are no incidents during the night as well as their principal purpose of fellowshipping with these women and trying to help them reach a point where they are no longer in need of a temporary shelter.
What Is Needed to Participate In The Shelter Program?
developed by The Room In The Inn in Charlotte, NC.

A Congregational Coordinator; a person with overall responsibility for your program.

Transportation; a van or automobiles.

Volunteers; a minimum of two to remain overnight and to serve as the van driver. At least one of these volunteers will be a male, and at least one should remain awake at all times.)

Food preparation; preparing, serving and sharing meals with guests can be great fun.

Bedding; blankets, mattresses/cots, pillows (these are often available as donations).

Bathroom; showers are desirable but NOT required. Several congregations can participate together to provide a weekly site for our neighbors. There are several such cooperative inns presently operating.

General Rules:
Once the guests arrive at your place of worship, you introduce them to your volunteers and share general information—such as location of rest rooms and when meals will be served. Explain the rules that your congregation has established and post these rules in the sleeping area. Some examples are: No drinking. No smoking in the building. No weapons. No drugs. (alert host of any prescribed medicine). No fighting. No foul language or abuse will be acceptable. Each guest shall respect the property of other persons and of the host.

Suggested Nightly Activities:
Newspaper. Magazine. Bible Study. Singing. Conversation. TV or video (movies, sporting events, etc.)

Other options: Training classes. Medical services. Dental care. Haircuts

Common Questions:
· What about illness, injury and communicable diseases?
  If any guest needs immediate medical attention, call 911. Refer any health concerns to the program director or Public Health Department. Use preventive measure to reduce the risk of infection—such as using paper products and following hand washing procedures. Use common sense.

· What about disorderly conduct?
  Take action to reduce conflict. Try to resolve peacefully, but know limits. Never put your hand on another person. Call the police if the situation escalates.

· What about Mental Illness?
Some of the homeless suffer from mental illness. Do not crowd such guests. If there is an episode, call 911.

- **What about insurance?**
  Most congregations already have adequate insurance. Check with your insurance agent.
SESSION ACTION

An approach of Fifth Ave. Presbyterian Church, NY

Report of the Ad Hoc Committee on the Homeless, received and recommendations approved by the Session of the Fifth Ave. Presbyterian Church, New York, NY, February 25, 1999:

The Homeless Persons Sleeping On Our Steps

If a prophet stood at our front door and shouted “thus said the Lord…, “he could not have been more effective in consciousness raising than the quiet people who come and sleep huddled on our steps in their cardboard boxes every night. In truth, they challenge us to thinking through what it means to be the church in this city.

Recognize Realities
We need to honor the complexity of homelessness while we seek to express God's unambiguous love and care for those who have sought shelter on our steps.

The City's Department of Homeless Services is eager to partner with community and not-for-profit organizations and offer significant funds and technical expertise to those willing to serve the homeless.

We must keep our response to homelessness holistic and coordinated and coalitional.

Be Church
We must be inclusive of the homeless in our spiritual life of prayer and worship. We must study and learn more about the root causes and be ready to speak out in advocacy in our economic and social systems for the changes which are necessary for the least among us.

Create Permanent Residence
Each person deserves a safe permanent place to call “home.” Sleeping outside, even on our steps, is not a good thing. Even sleeping inside in our safe and comfortable shelter is not a desirable long-term solution.

Goal: Advocate for an increase the number of low-cost housing units available. Our contribution to this will be to assist Habit for Humanity, through funds and people-power, to build new units of affordable housing in New York.

Collaborate with West Side Federation of Senior Housing to provide expanded residential facilities for homeless people not able to live independently.

Work on legislative issues that arise which positively impact availability of permanent housing.

Upgrade lives
The population sleeping on our steps is made up in great part of “graduates” of our society's prisons, rehab centers for drug/alcohol, and mental institutions. There is a severe lack of services for successful re-integration of these people from institutional to independent living.

Goal: Advocate for an increase in half-way houses and other mediating services that provide continued medication and treatment for mentally ill,
Strengthen programs for recovering alcoholics and substance abusers, provision of job opportunities for those who have been in prison, participate in the Interfaith Assembly for Homelessness and Housing which provides life skills training for employment and residential success and identifies entry level jobs.

**Increase number of available shelter beds**

There are fewer than 8,000 “shelter beds” in the city each night. Advocates estimate as many as 30,000 homeless. Most of the 150 churches and synagogues in the program for the Partnership for Homeless do not run their shelters every night (presumably due to the lack of volunteers to keep them open).

**Goal:** To increase number of shelter beds available:

**Work with** other churches/synagogues to create a major citywide relations campaign to be done in collaboration with the Partnership for the Homeless and the NYC Department of Homeless Services.

**To increase** volunteer involvement among Fifth Avenue Presbyterian Church members, some of whom may be able to stay in church shelters near their homes rather than coming to midtown.

**To encourage** the Dept. of Homeless Services and the Schools of Social Work to develop and implement the plan to provide paid internship for students who would provide “person power” for the shelters in a supervised training program which would supplement voluntarism.

**Find New Sites for Services**

**Goal**-Identify possible sites in Presbytery NYC which could be purchased, leased, fixed up, or maintained for homeless services while still maintaining the church worship life.

**Work with** Development Consultants to identify appropriate services and money sources available through DHS and HUD.

**Encourage** collaboration with businesses and corporations - i.e. Peninsula Hotel and our other neighbors.

**Tell the story:** Develop a public relations campaign in collaboration with the Dept. of Homeless Services to raise awareness of current realities.

**Recommendations:**

The Session guide the congregation and its organizations to focus on Homelessness for the 1999 calendar year and recommend everyone try to find a way to address it.

The Session requests the Outreach Group to make homelessness a priority for the 1999 calendar year.

The Session requests the Worship Group consider how to expand our spiritual outreach to the homeless people who sleep on our steps.

The Session requests the Education Group consider creative ways to improve understanding of homelessness and develop skills in addressing it.

The Ad Hock Task Force be asked to continue work until June, 1999 to test feasibility and initiate as many of the goals listed above as possible.

The homeless people who sleep on our steps provide a silent witness to unsolved problems and economic disparity in our city. Up to 20 people will continue to be allowed to sleep on our steps and in the 55th Street bays under the same understanding as they do now.
1) They do not obstruct any church activities.

2) They clean up after themselves and depart by 7:00 a.m. -including flattening boxes and putting cardboard on the curb for pick up.

3) No begging, no loud music, no disruptive behavior or foul language. (Infractions will result in calling the precinct police.)

4) They will be allowed to come back in to use toilets in the 7 West 55th Street lobby before 9:00 p.m. and after 7:00 a.m.

5) The Ad Hoc Committee will befriend our 'outdoor guests', speaking with them as often as possible, encouraging them to accept assistance available through social services, and promote the concept of our steps as temporary- an emergency sanctuary.

6) We will arrange with the Outreach Units of the Dept of Homeless Service and the Volunteers of America to visit our people at least once a week to encourage them to take advantage of available services and programs.

7) We will pray with and for our homeless guests as often as possible.

8) We will ask the various mobile services delivering food, clothes, blankets and medical care not to use our NW corner of 5th and 55th for their service.

We will make these understandings known to BID, the Dept of Homeless Services, the Precinct police, the manager of the Peninsula Hotel, and our neighbors at the Rockefeller Apartments.
HISTORY

Church of Mary Magdalene
by Jean Kim

I decided to write about the Church of Mary Magdalene extensively to encourage others to develop a similar program for the homeless population, women, and children men and families. I also wanted to write the history of the Church of Mary Magdalene since it is very unique and meaningful ministry, not only for the homeless, but for all the participating churches and individuals.

With a vision and decision to develop a worshipping congregation with homeless women, I approached a very close friend of mine to tell her that "I have conceived this vision of developing spiritual program for homeless women for a decade. It is about the time to deliver this baby. Would you be a midwife?" She was more than willing to be a midwife for me to give a birth to this baby, the Church of Mary Magdalene.

I began by constructing a Church of Mary Magdalene on paper. It was a proposal as to how and what we would do. I discussed my proposal with a friend who was a psychiatrist with whom I had worked many years. She critique the material and the two of us approached more friends.

A group of 5-7 members of Seattle Church Women United met with whom I had worked on peace and justice issues. We read and discussed what I wrote.

I suggested to name the church "Mary Magdalene." Mary Magdalene was a woman in the New Testament who was caught by 7 demons and healed when Jesus came into her life. She was the first person to encounter the resurrected Jesus, the first person who was commissioned to deliver the news of his resurrection to the world, and the first person to do it.

In the biblical times, multiple difficulties, any difficulties, such as physical or mental illness, personal tragedy were called "demons." I hoped homeless women who experienced multiple difficulties including homelessness could experience healing as Jesus came into their lives such as Mary Magdalene experienced. They could arrive where she arrived, witnessing not only to Jesus' resurrection but to their own restoration from past hurts, wounds, and homelessness.

No one came up with different name. We ended up naming the church "Church of Mary Magdalene." We then formed the first board of Mary Magdalene Church.

It was in November, 1990, my friend and I went to see the pastor of the First United Methodist Church, 5th Avenue and Columbia, in downtown Seattle, where homeless women and men live and hang out underneath the beautiful Columbia Towers and next to the exclusive Rainier Club.

We told him that we needed a space to have worship service with homeless women. He said that he had to run it through his committees. I remember challenging him saying that "I haven't got time for that; homelessness is an urgency. God commanded me to plant the cross in a church, which became apparent to me that I was to develop a church with homeless women; I just needed a little corner in that giant church building." Praise God for him who did give me a little coffee room without running it through the committees. I also remember him asking me when I wanted to start the church. I named the date, "January 19, 1991. He said OK.

I printed large and small flyers informing homeless women of "worship, singing and food" on January 19, 1991, quickly distributing them to a few women at shelters and a drop-in center.
One advantage I had in starting this ministry so easily and quickly was that I had been around quite a long time in the community and was known to homeless women, service providers, a circle of ecumenical churches and non-religious people. You can say, I had some credibility in the community. I was a mental health counselor through the Health Care For the Homeless, a program of Harborview Community Mental Health Center through the Department of Psychiatry of the University of Washington Medical School. I was assigned to Angeline Homeless Women's Drop In Center,YWCA Women's Shelter and Lutheran Compass Center Women's Shelter as a Mental Health Practitioner to assess emotional problems and offer case counseling and management service for homeless women. I was also deeply involved with peace and justice movement with many people in the community. Therefore, it wasn't difficult to get support in the wider Seattle community. It was as if God disciplined and prepared me for this day!

On that history-making day, January 19, 1991, half dozen homeless women came with my flyer in their hands. I also invited a few friends including a clergy woman to be with us. I conducted our first worship service in a coffee room at the First United Methodist church upstairs, sitting around a little round table, very small, simple and quiet way. One woman on the first day said "When I saw the name Mary Magdalene, I knew it is the right place for me and I came." We worshipped God together and ate lunch.

We began to meet on every Saturday because the First United Methodist Church did not have a space for us on Sunday. The Church still meets on Saturday. We opened from 7:30 a.m. to 3:30 p.m. Homeless women must leave the shelters at 7:30 a.m. and reopened at 5:30 p.m. I began to build a small congregation as a volunteer pastor. I didn't want to wait until we were ready financially. I felt sense of urgency.

We started this church with zero budget. I was a volunteer pastor on week-end. At that time, I was working two part-time jobs which was equivalent to 2 full time jobs. A year later, the Board of the Church of Mary Magdalene paid me one quarter pay, half pay the next year, three quarters next year, and then full time pay. But the mission costed me 18 hours a day. I called it 400% work.

In our first year denominational executives gave us their blessing with token contributions along with volunteer gifts from women's organizations. Agencies that are supported by government funds restrict religious people to enter the premise, but the agencies allowed me to go in to see women or leave flyers because they had known me for a long time. They were comfortable with my approach that would be different from those who imposing conversion.

I ended up developing two types of congregations: One was a visible one worshiping on Saturdays. The other one was an invisible one existing in the community included over 50 women I encountered during the week to listen, support and help meet their needs.

The list of invisible church members is longer than the visible ones. For many reasons they weren't at our church services. Some of the reasons were that they did not want to be with a crowd; they did not want to associate with the mentally ill or homeless women one more day; and/or they were not interested in the organized traditional "church." But they wanted to maintain contact with me in the community. Some women considered themselves to be our members because they had a relationship with me.

I want to stress a few points here:

- It did not take many people to start something like this program. It started with ONE PERSON who was seriously concerned with the issue of homelessness.

- Finding a few others who shared the same concern wasn't hard at all. But they were ones who were willing to start the Church in a small way, joyfully and hopefully.
It was important to take a church to the streets where the homeless are, instead of waiting for them to come. The homeless do not have financial means, strength or motivation to travel long distances to look for a God, who didn't seem to care, in the perceptions of the homeless.

It was important to reach out to the homeless. I always feel the worship service is a banquet of the Kingdom of God, and my job was constantly inviting people to the banquet. Many of them needed to be invited many times before they appeared.

We then filed the church as non-profit organization.

**The Purpose of the Church**

We described the **Purpose of The Church** in the record in the Corporation of the Church as follows:

The Purpose for which this corporation is formed is to provide a spiritual, loving and supportive environment for nondenominational worship services, meals and counseling for homeless women of Seattle, enabling those who come to express their talents, improve their skills and find assistance in discerning ways to improve their lives.

The Program of the Church of Mary Magdalene will respond to the needs of the congregation. It may include: worship, sharing meals, socialization, talent-sharing, therapy groups, singing, cooking, dancing, GED and English classes, parenting, money management, and other activities as may be deemed necessary.

**The Mission Statement as recorded in Corporation Article:**

We, the women of community of God's covenant, are called into the ministry of Jesus in this world. God calls us to break down the dividing walls between the rich and poor women in Seattle and bring peace to them. Peace for homeless, dysfunctional women will mean healing for the wounded, liberation for the captives of illness, empowerment for the powerless, comfort for the grieving, security for the frightened and abused, love for the abandoned, and hope to rise with Jesus from their tomb of illness and hopelessness.

The purpose of the church was based on the belief that God created women in her/his own image and blessed them equally to enjoy the abundance on earth and have a home to live in. This is God's justice. By restoring the lost pride, self-worth and the image that God created originally, women can begin to feel better about themselves: This new image will enhance motivation to live, to get better, to get up, to work, to produce and to regain hope and healing.

The purpose of the church was based on the belief that the Christian Church must offer a profound ground of hope and healing in God by enhancing the woman's image instead of damaging it. If many traditional churches contributed toward lowering a woman's image causing them to feel inferior, the ministry of Church of Mary Magdalene must undo this damage.

**The Ministerial Purpose Of The Church** is therefore "empowering women to restore their pride, self-worth and dignity by experiencing a positive, loving and forgiving God instead of a judging, condemning and punishing God; to find a fundamental ground of hope and meaning of life by having faith in God; to seek experience of
healing from previous as well as present wounds; to end homelessness by developing emotional, spiritual and physical homes.

**In order to meet spiritual needs of the homeless women** we developed our own image of WOMAN. Homeless women tried to replace the negative image with the positive image of women they created. God loves these women because they are created in the image of God and blessed. By claiming who they are and by building themselves up, they restored the original image of God who created them. They also developed their own Affirmation of Faith of homeless women and many litanies (Ref: Worship Resource).

**It was and still is a Women's Church.**
Many women had experienced much abuse and were profoundly damaged emotionally and spiritually. In their homeless life they continued to be abused, robbed, and/or raped and even murdered. They faced continual threat and fear in their daily street life. Many of them are fearful to be around male figures and some are even paranoid. They wanted to have one day without such a threat. Therefore, we developed a community of women that is safe, accepting, caring, loving, sharing and supporting.

However, later we decided to invite men on four special occasions since many supporters are men, and they were longing to experience worshipping God with us. Those four events are our anniversary (January 19), Easter, Thanksgiving, and Christmas.

**It was and still is an ecumenical church.**
This church started ecumenically. Members come from all different denominations and even non-Christian backgrounds, and our supporters are from ecumenical churches, other faith traditions, and women's secular organizations. The church is non-denominational (ecumenical): All women with or without Christian faith are welcome.

**The Theme of our Sermons**
In order to find the fundamental ground of hope in God, we set up theme for every year and looked for clues in the Scripture that lift up the image of women. The first few years we prepared sermons focusing on the Scripture texts that strengthen the image of women.

The theme of 1994 was "Let us dream a new dream." Since many women gave up their dreams a long time ago, even if they had a dream, it never came true. Their dream was always crushed. Therefore, the focus was on the fact that every woman deserves to dream a new vision and hope.

The theme of 1995 was "Jubilee."
We talked about Jubilee for the whole year from the perspective of the poor, oppressed, abused homeless women and the whole congregation developed the image of jubilee for women (Ref: Worship Resource).

The theme of 1996 was "Coming Home."
I often think of the vision God gave me in my dream to "plant a cross." Looking back those years I had worked with homeless women, I now know planting the cross meant planting "hope, love, motivation, justice, patience, forgiveness, discipline and much more. With the theme "coming home" we dealt with 52 virtues such as love, compassion, forgiveness, honor, etc. Whenever, we restored each virtue God created in us as the image of God, we celebrated it as "coming home." Now I feel that planting cross meant planting all of those 52 virtues in the souls of the homeless women.

The theme of 1997 was "Exodus."
We encouraged each woman to experience an exodus, coming out of some kind of trouble and naming their promised land they wanted to find. Of course, for many women, exodus from homelessness was the priority and
moving into a permanent home was their promised land. Some women also expressed exodus from illness and healing as their promised land.

**SATURDAY ACTIVITIES**
As I mentioned earlier, the Mary Magdalene program is an integrated one. Whatever we do serves to meet the three dimensional needs, physical, psychosocial and spiritual.

**Breakfast and Hot Lunch: Breaking bread together:**
We served homemade hot breakfast as our way of welcoming homeless women struggling to survive in cold weather, cold treatment of the world and cold every way around. We also serve hot lunches, resembling the holiday meal. Meals not only meet physical needs of homeless women but add emotional satisfaction and spiritual needs in believing that food comes with love of those who prepared it with their resources, energy and time. Eating food helps the homeless to experience the taste of God's love. Volunteer groups who cook the food are the agents who transfer God's love into the souls of homeless women. Meal time is also a social time with one another and with the volunteers who prepared them. We call our meal "communion" with each other and Jesus. It is a most physically, emotionally and spiritually gratifying time. Therefore, we eat a lot together, not only Saturdays, but during the week when we meet in small groups for activities or therapy.

Pastor and volunteers cooked breakfast. Lunches were cooked by over 30 different church or non church groups on rotating basis. We even had Asian food, soul food of African American culture as well as traditional American food. For the first year, the Korean Elder Association cooked for us. We ate plenty of rice and kimchee (pickled spicy vegetable). Our congregation, therefore, became a culturally integrated one also.

**WORSHIP SERVICE**
A few unusual things were included in the worship service.

**Sing out:**
Before worship service, the whole congregation sings for an hour. Singing has served to meet their spiritual needs as well as the therapeutic healing.

My family could not help develop my music talent since I was born and reared in difficult times and moving around so much as a refugee escaping from war. When I lost my son and hit the bottom of my life, I didn't want to live any more but couldn't do anything about it except to cry every day. Whenever grief, guilt and pain crushed and choked me to the extent that I could not breathe any more, I would sit down with a hymn book open and begin to sing from the first page on. My singing at that time meant crying out, screaming, groaning and mourning, and praying. By the time I reached the last page of the hymnal, I experienced relief and was able to breathe, get up to cook or go to work. From this experience I learned that music can be a wonderful instrument of God's healing power.

I encouraged my congregation to sing for an hour. They enjoy it so much that no one wants to stop singing even after an hour singing. I had to stop them to proceed with worship service and meeting the lunch schedule.

We shook scarves, banged on drums, tambourines and whatever we could grab; we used them along with our singing. We sang emotionally, physically and spiritually. Women experience relief, joy and peace after they sing out all of their frustrations, anger and down feelings. Women also witness that they cannot be angry and sing at the same time. They have to choose one of them. In singing time there is no room for anger to creep in. It is very joyful time. We experienced the presence of the Spirit and built a cohesive community among ourselves. An hour long singing prepares the congregation to get ready spiritually to worship God.

I hope our traditional churches try this method. There are a lot of people who need this therapeutic and spiritual worship service.
We had different volunteer song leader every Saturday. It was a nightmare to get different song leaders every Saturday. But there were many talented women who came and led singing. Finally, the Episcopal Church gave us $4,100 grant to hire a music leader. Francyl Gawryn was hired. She was one of our music volunteers. She had leadership skill, vocal talent and played the guitar.

**Choir:**
We then formed a choir of homeless women. Of course, we were amateur singers who made a joyful noise and praised God. The choir sang in our worship service. Local churches invited our choir to sing in their services. They found it inspiring to see homeless women who seemed to have no hope or joy, praise God in singing, perhaps better than many healthy people can do. Our singing in the community became our way of serving the community that served us in many different ways. Before we formed a choir, we used to invite an outside choir to sing for us. Singing together with people from community means building one community in solidarity and in one God. The guests enjoyed the whole service as much as our members.

We were even invited to sing at the national Silent Witness Exhibit and March held in Washington D.C. in October, 1997, honoring thousands of women who were killed in domestic violence. Many of our women are survivors of domestic violence, beginning in their early life and throughout their adult life. They weren't killed, but many of them were profoundly injured and live with those scars forever interfering with their healthy life as members of the society. They are living witnesses. Living Witness sang for Silent Witness. It was a profoundly moving experience. Our women built an image of violence, and it expresses quite well what they witness as "violence." (Ref: Worship Resource).

**Congregation Preach Together With A Pastor:**
The whole congregation participated in preaching the sermon with their input and ideas. Most of these women have been preached at and finger-pointed as sinners, judged and condemned. It was about time they spoke up. They did a wonderful job participating in preaching. Preaching together met not only their spiritual needs but also helped them feel important, and they were heard. Verbalizing ideas, knowledge, problems, feelings and helping to build sermon is a wonderful thing people need to experience. Therefore, the sermon I preached became theirs rather than I feeding them and preaching at them with only ideas.

**Healing ritual: Offering**
Since the congregation did not have much cash, we didn't have monetary offering. Instead, I passed out a couple of 3x3 size thin papers. I encouraged women to write on one of them all of their negative and destructive sources, issues, problems. They put down pains, burdens and habits with drug/alcohol, wrong doings (stealing, lying, prostitution), illness, homelessness that they don't want to own or experience any more.

They then bring them to the altar as their offering to God. It is very tangible, concrete and a visible way of naming their troubles. In faith that God will accept them, cancel them and forgive them, they take them to God. As a concrete proof that God accepted and forgave them, we burned the paper on the candle flame. As they see their paper turning to ashes, the worship leader helps them affirm that their troubles are gone and encourages them not to repeat or take them back.

On another piece of paper, the worship leader encourages them to write all of the positive aspects of themselves including wishes, dreams, and affirmation that God loves them. I encouraged them to write down all the positive things such as "God loves me, I am a good woman, I need housing, healing, jobs, or anything they hoped for. I encouraged them to tuck this piece into their bosom and let it remind them what they have in there. This was a way of developing faith in God. This practice was created on the basis that where their mind is, their behavior, their life style and their effort will be, and their soul can be placed in God's hands.

It is a very concrete way of developing a belief system that women can be healed and uplifted from all forms of troubles; God is with them and will help them as they struggle to bring their dreams to reality. It is exactly what

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**Appendix III: Other Resources**
our women experienced. They claimed that it works. It has been serving as a very powerful tool to bring healing to these wounded souls.

**Prayer:**

In our prayer time we stood in a circle holding hands; everyone participated in congregational prayer expressing something each person had to celebrate with the congregation responding "Praise God;" confessing their own mistakes and wrong doings with congregational response "Forgive us, O, Lord;" and prayer concerns for themselves, others and world with congregational response "Hear our prayer, O God."

Some women celebrated their sobriety from alcohol or being clean from drugs even for a short time. Some of them celebrated for good things happening to themselves, families or to their friends. Many of them prayed for their family members whom they haven't seen for a long time. Some mothers prayed for their children in prison. A major prayer concern for many women was housing or healing for those who are sick.

We prayed for justice in this nation for the poor and hungry and homeless. And the pastor ended by adding more of her pastoral prayer for the church. This model of praying was not like reading ready-made prayer or listening to the prayer a pastor alone delivers. It was a communal prayer in which every one's hearts and souls are poured in together as a community of faith that shares pain and troubles.

**OTHER ACTIVITIES ON SATURDAY**

**Hot lunch:**

After the worship service, a hot meal was served. (Ref: Breakfast and Lunch: Break bread together indicated above). We combined closing prayer and prayer for the meal because after breaking from the service it was hard to get attention back for another prayer. We usually sang "let us break bread together on our knees." We took the meal as our communion with our Lord.

**Medical and Nursing Service:**

On Saturdays, we also had a retired medical doctor come in as a volunteer, and nursing students from the nursing department of the university for training in dealing with homeless mentally ill population. They offered educational classes, created group discussions and answered medical questions because many of our women have medical problems. It was very touching to see a prominent medical doctor washing the feet of these poor women who walked the streets daily.

**Massage therapy:**

We had a talented board member who had training in massage therapy. She would come in early Saturday morning and gave massages to women who live in enormous anxiety and stress in homeless life. Women enjoyed it very much.

**Exercise:**

On Saturday, we had a member of the church who was a water aerobic teacher. She turned on music and led women through different steps of exercise. They enjoyed it very much and greatly needed it too.

**Theology of the lingerie:**

As a tangible way to help restore woman's dignity and pride we offered a NEW clean pair of lingerie on Saturday, on a quarterly basis. I usually made people laugh by saying that it is my "lingerie theology," and that feminist theology must start from lingerie theology. Wearing unfitting, dirty, or someone else's underwear, no one could feel like a person, especially women. Those who walked in to our church on Saturday morning, filled out a lingerie request form first, enjoyed breakfast, singing, worship and lunch. By the time they left, they had their new lingerie. 1 Cor. 3:16 says that our body is the temple of God's spirit; whoever destroys our body God will destroy that person also. Therefore, wearing new lingerie helps restore the women's image God created and loves. It is emotionally and physically gratifying experience as well as uplifting the image of God in us. Our women seldom
can purchase new clothes. They wear used clothes given by people. But lingerie must be brand NEW, never been worn even once!

**Clothing closet:**
Early in the morning as they came in or after lunch, we opened clothing bank. Each woman could pick her clothes donated by the community.

**Food closet:**
We kept very small quantity of food in the closet. Or I brought food package in for ones who needed them. According to the needs, women took home cooked food or canned food items.

**Crisis intervention/case management:**
After lunch, women lined up by taking a number to bring me their crisis situation: "no place to sleep tonight, someone was sick, some one needed a job or got a job but no bus pass, or white uniform, or white shoes, someone needed legal service," etc. I had to help solve them before we all closed the church at 3:30 p.m.

**WEEKLY ACTIVITIES (Tuesday-Friday)**
For the first a couple of years we didn't have any space to do anything else but Saturday service at the Methodist Church. Most of counseling, crisis intervention for women took place on the street under my umbrella (most of the winter it rains in Seattle), or in my car. My office work done at home at night. But then, the vice president of investment in the Smith Barney Co. responded to a newspaper article about our church and responded by paying for an office space. It was small but was located on the 2nd Ave. between homeless women's shelter and Drop In Center. It was convenient for the women and me to visit each other. That office didn't have fire escape except one front door. In case of fire I had no choice but being roasted in there. I and women were so happy and appreciative to have a place, not standing under my umbrella or sitting in my car we didn't even notice the fact that we didn't have fire escape. The room was so small it could hold only 5-6 women, but sometimes we jammed 10 women in there for group work. Later we were able to use common area for arts and crafts.

**Daily Outreach:**
I had seen a lack of motivation among homeless women to learn or to do something. Many of them have never disciplined or strengthened their will power or patience. They have never experienced living with a good role model figure in their family environment. It was hard to motivate them and help them to stick to what they wanted to do. They gave up and dropped it easily. Therefore, the whole ministry has been planting (inducing) motivation. To raise their motivation, outreach was a crucial. Every day, I was out there visiting and inviting them. I visited the Drop In Day Center, low income housing, shelters, rest rooms of department stores, library, park, streets, bus stops. Some places I had to go during the day, and some others I had to be there in the evening. This was why I was seeing so many women who were not coming to the church but needed help. I was a walking social worker and clergy.

**Bible study (weekly):**
In the first phase, we had no space for bible study. So we got on a ferry to Bremerton which took two hours for a round trip. It was especially meaningful when we studied God's creation by looking at water, fish, clear blue sky, and beautiful nature. We did bible study on a ferry eating snacks I brought. Bible study was a time for homeless women to express their daily problems and find solution in the bible. The solution could be physical, emotional or spiritual one. It was also a prayer time for one another. After the bible study we went to the Korean Elder Association for hot meal. They always treated us as special guests calling us "angels." My husband was a volunteer president, and I was also a volunteer there.

**Housing Group (Weekly):**
Since many women struggle to find place to live, I spent many hours and days helping them to find housing; apply for low income housing and find emergency housing when they were evicted or on the run with children from
abusive spouses or they fall ill or are discharged from hospitals. Sometimes their anger management problem caused eviction from their shelters, and they had no place to go. I tried to call all the existing available facilities but often I get answer " there is no bed."

I kept housing applications. The half of the session was a therapy session. I led women to talk about what caused them homelessness; their own behavioral issues that led them to eviction and how they could change. In the second half of the session I helped women to fill out application forms because I noticed very few women can concentrate enough to finish it or mail it. Quite often, the completed application form would rot in the bottom of their purse. After I sign the form as a professional reference, I myself put the stamp on and mail them leaving a copy for my file to return back to at a later date. We found housing for numerous number of women and settled them down.

**Arts & Crafts / crocheting/sewing Group (Twice a week).**

When I was working at mental health system, one schizophrenic woman gave me a picture she had drawn. She inspired me to see God-given talent in her and motivated me to open a social club with mental patients, not in the mental health center, but outside the facility, in a church building on weekly basis. Those alienated people who have no place to go used to come there once a week and express their talents in drawing, writing, knitting, even playing games.

While many homeless women suffer from chronic physical or emotional troubles, amazing number of homeless women have God-given talents. For them we developed a class that taught arts, crafts, knitting, crocheting and sewing. They made dolls, ornaments, jewelry; crocheted afghans, baby blankets, doll clothes, and many more. We were invited by church bazaars to sell our crafts and women then received some extra income. We provide snacks or hot meals when this group met. Most of all, they felt so good about themselves for being able to produce marketable products. This group led by a faithful and talented member of the Church of Mary Magdalene. This project could grow into piece work if we had a paid or unpaid consistent supervisor/leader. While many women have little education and job skills, they can do less stressful simple work under guidance. We could not fully develop it because we did not have enough staff or volunteers.

**Filling up bean bags:**
A few women got a part-time job and earned some extra income by filling up bean bags for a food bank. If we had larger space, we could have expanded this program also.

**Stuffing envelopes:**
Church Council of Greater Seattle or some churches gave our women a little job to stuff envelopes and earned extra income.

**Gardening- "Peapod patch"**
Some homeless or formerly homeless women were interested in gardening and landscaping. Simple gardening and landscaping were something a woman could do alone without much interaction with other people, since some of them have trouble relating to others. The City of Seattle rented out a small piece of land, called "peapod patch" to people who wanted to plant something. Church of Mary Magdalene paid to rent the space and a few homeless women planted some vegetables. In the fall, they brought me a few tomatoes. I can never forget how precious they were unlike many I had seen in the market. Our women raised them! It was like seeing a new life! I am sure those women who raised them felt the same.

**Women's Support Group:**
Lonely women, or women who didn't have much insight to what was wrong with them, or women found it hard to change their behaviors, came together to support each other in trying to do better with their lives. This group was led by a volunteer counselor. When I led this group, I used to introduce "behavior modification" to them.

**Counseling:**
Women who learn about our program constantly come into my office looking for help or simply to talk. Besides me, we had volunteer counselors and interns in psychology, theology, social work who also helped with individual or group counseling and facilitate therapy groups.

**Computer Class:**
Women who live on public assistance or a limited income always face lack of funds to meet their needs; those checks cannot be stretched out to the end of the month. To offer them an additional financial help, we decided to offer a computer class hoping many women were interested in learning. It takes committed volunteer teachers to show up on a consistent schedule and homeless women who are committed to learn. We had neither group available. Volunteers were very inconsistent and so were the learners, but it could be done if funds had been available to hire a computer teacher.

**Stuffing envelopes:**
Church Council of Greater Seattle or some churches gave our women a little job to stuff envelopes and earned extra income.

**Fund Raising:**
Since the Church of Mary Magdalene was dependent on outside individual contributions, not a penny from government, it was constant event to raise funds by the Fund Raising Committee of the Board and the pastor of the church. Individual, church, secular donations and grants on local, regional and national level supported this church. We had a few successful fund raising concert by local musicians; their talent, time and even some of the expenses were donated by them. Therefore, this church was everyone's church.

**Publicity:**
We sent out occasional newsletters, annual inserts in the monthly paper of the Church Council of Greater Seattle, usually in November of each year. The story of the church was publicized in local, regional and national newsletters, magazines, local newspapers, as well as on local television. Even for the pastor to receive so many awards was a good way of publicizing the ministry to the public. Through speaking to churches, organizations, colleges and universities and events was another good way of doing publicity.

**Internship Program:**
We trained students from University of Washington, School of Social Service, Seattle Pacific University, Nursing /Psychology Department, Seattle University, Psychology Department, Antioch University.

**Community Education:**
Church of Mary Magdalene's reliance on volunteers and financial support from other churches has had a wonderful side effect. As women from the community come to visit or volunteer or to cook, they step across an invisible boundary -- into the "foreign country" of homelessness. Many have learned from the media that homeless people are dangerous, and to be feared. For their part, homeless women often think that mainstream "church people" look down on them. As they share a meal, sing and pray together, or talk over their needlework, women find they have much in common. These visits combine with contact in the other direction, as our pastor and choir go out to visit other churches to speak or sing, and as craftswomen visit church bazaars to sell their wares and being on media (newspaper, TV, magazine and newsletters). Bit by bit, over the years, these congregations are becoming better educated and more engaged in the issues of homelessness because they have actually met homeless people. It is our hope that they will be moved into advocacy and civic activism that will impact the underlying causes of homelessness, as well as improve the social safety net.

**Volunteer coordination:**
For most of activities and events we needed help from volunteers as we could not afford to hire more than one or two paid staff. The Church of Mary Magdalene was a program of volunteers, the people acknowledge their gifts and were willing to share them with those who were disadvantaged and excluded from getting the same blessings.
Scheduling for Saturday cooking:
As I mentioned earlier, sharing table together was a essential part of the work of Jesus and so it was with the Church of Mary Magdalene. More than 35 churches shared that responsibility. Soliciting a new group, maintaining the existing groups, contacting them and scheduling their cooking days was a big mission itself. Due to the love and effort of those who were willing to share major meals with homeless women, at Mary Magdalene banquet was prepared every week. The major hot meal was on Saturdays, and there were snacks at each activity.

Networking:
This ministry networked with 100 other social service agencies and churches to give and to receive support. We shared the homeless population for different services and needed to support one another and work together. We needed to network with Christian churches and other faith traditions because we shared the same concern to end homelessness in this country.

Social Club:
There was a time in the first phase of the ministry, we needed a place for homeless women to sit in on weekends. On Saturdays, the church was open, but there was no drop in center on Sundays. I opened a Social Club for them on Sundays in an empty large store space in downtown Seattle. It was hard to obtain permission to use it for that purpose because Pioneer Square Preservation Board, which consisted of residents, business owners and a few service providers, were adamantly against opening anything for homeless people. First, I was rejected for the use of the empty space. I went to a higher Board above the one that rejected me. I presented my program of the Social Club on Sunday with the following arguments: 1) "Those homeless people are not coming from out of the city or town. They are residents of the Seattle's downtown community just as everyone else although they sleep outside. 2) Basically they are good citizens of this society although they are poor and some are sick; 3) They are not going outside to spend their public assistance check and come back in to the city, but they spend the whole check in your stores, and therefore, they are your customers. 4) Isn't it better for me to have them all at one place with dozen different healthy programs including food and clothing on Sundays rather than having them all over the city including the doorway of your store?" The Higher Board of the Pioneer Square Preservation gave me permission to use that expensive store space rent free with the comment " We have never heard such good proposal."

I offered groups work, arts & crafts, sewing, games, reading, hot meals, coffee, and even nap time. I carried out this social club with secular volunteers because it was Sunday. The Angeline Women's Drop In Center received an extra grant to open their Center on weekends. I went back to the Preservation Board with a complete report on how many different programs and how many women in total were served during the time I was allowed to use the space. The Board was very happy with what they did. "Knock and the door will be open; ask and you will get it!"

SPECIAL EVENTS

Summer picnics:
In summer time, the Seattle area is beautiful. It is sad if people can not find a place to go in this beautiful cool weather. Our homeless women have few places to go and few people invite them. I worked it out with churches on the Islands to invite us in summer for picnic because our women enjoy the ferry ride. To go to the churches on islands we must ferries. Luckily, we found four churches on four islands that host our picnics every summer. There is no church under the sun that hosts a picnic every month throughout the summer. That's Mary Magdalene. It was a wonderful connection we made with local churches and isolated homeless women.

Both parties enjoyed each other so much. The hosting church often paid our travel cost and prepared a wonderful BBQ picnic. Our women usually ate all they could eat and pack enough to take home.

Mother's Day:
Our women have very difficult time on Mother's Day and Father's Day. Not only do they carry mixture of love and anger toward their parents they also carry longing, guilt and anger for their own children, who are usually taken away by the state as they are being assessed and unable to care for them. They also feel anger toward their grown children who abandoned them as their parents did. To deal with this emotion, we call Mother's Day "Women's Day." Instead of thinking of their own mothers, we focused on their being "women," and found some good things about themselves as women and celebrated that. Of course, we dealt with love, guilt and hatred we carry as women and helped them to be free from that so that they can really become women to celebrate who they are.

For 1997 Mother's Day, we sent out letters to the wider community, inviting all women to come with nicely wrapped gifts, and also invited homeless women. We paired them up, created an opportunity for women from wider community and homeless community to sit together, give gifts celebrating being women, and chat and be connected. Both populations enjoyed it so much that they want to repeat that every year. It went so well that some women built relationships with each other and maintained contact afterwards. It was a wonderful way of helping the wider community to sit closely with the homeless women and learn directly about their situations.

Anniversary, Easter, Thanksgiving, Christmas were the most special events for them. We invited the whole homeless community, men, women and children and also supporters from the wider community. We sang, worshiped and shared meal together. At Christmas many gifts from different churches and individuals were distributed to the homeless women, men and children. I always hoped that people in the wider community show that much interest in the homeless on monthly basis, not once a year. Then, we might make a big difference in ending poverty and homelessness.

My 60th Birthday: In July 13, 1995:
I celebrated my 60th birthday. In Korean culture, it is a big deal because in old times, people never made to their 60th birthday. My son asked me what he could do to celebrate my 60th birthday most meaningfully. Most common thing Korean grown children do for parents of 60th birthday is sending them on a trip to Holly Land, or Europe, or something. My son asked me where I wanted to go. Of course, I have never been to Holy Land where Jesus was born; I am dying to go there someday. I told him to host a big picnic with lots of music for the homeless women on one of the Seattle Parks. He said, "Mom, that is not to please you in celebrating your big birthday. It is pleasing somebody else" I told him, "yes, but it is the best way of celebrating my 60th birthday." He hosted a wonderful picnic hiring a person to play music. Homeless women seldom experienced such a party! My family had never seen how much homeless women could eat! I had never seen the how many of the members of the Church of Mary Magdalene and other homeless women could dance, play and have such a good time! And I also invited my family, relatives, personal friends and asked them not to give me gifts or cards. Instead, they could give me birthday funds which I wanted to use to create a "no homeless woman night " in downtown Seattle.

In Korean culture, on 60th days birthday friends and family members give money. Monetary gifts came in throughout the year because whenever friends heard about my 60th birthday they gave me money. Guess how much I collected? From July to December, over $10,000! With that gift, I discussed with shelter providers to choose two nights right after Christmas. It is the most lonely time with empty pockets and it is closer to the end of the month. We gave 30 women motel rooms.

With the funds, throughout that year, we helped 168 women and children with their rental assistance and emergency residence in motel rooms. One of them was a very paranoid woman who had broken leg and had to walk around the streets on her crutches. I kept her in motel room for 2 months until she got the cast off. Another one was a woman with 5 children whom I had to place in motel because we couldn't find low income housing or even a shelter in time of need. I still didn't get to go the Holy Land. But I visited the true Holy Land of Jesus Christ that is existing among the homeless. Every year, I urged our Board to allocate substantial amount of budget for the housing for homeless women. They have been doing it ,and I deeply appreciated it.

This congregation of homeless women kept growing. Throughout the year, a total of 500 different women went through our worship services. Equal numbers of different women we saw in the community. We had a couple of
thousand supporters on local, regional and national level. It was a church that was created by everyone and supported by everyone, women, men and children from different denominations, faith traditions and secular groups. For the first 5 years we had one paid staff (pastor), after which, for the rest of 2 years while I served, we hired a secretary and member volunteers and many other volunteers helped. This program has been proven to be unique and a needed one. A local TV station cited our program 10 times. Newspapers, magazines and newsletters on local, regional and national levels reported our story over 46 times and 13 awards came our way. The Holy Spirit inspired one person with a vision and then involved a few more and more and more. Today we have 20 hard working women on the board and 3 paid staff. Many homeless women witnessed that their life had turned around through this ministry.

Since I retired, under the wonderful, capable successor and leadership, the Church's weekly activities have been moved to the same location where they worship. They have expanded by hiring another staff to run the weekday activities, called "Mary's House."

**Mission of Ending Homelessness For All Women**

When I reflect upon the past, it is an amazing work of the Holy Spirit how she guided me to start this mission of ending homelessness right after the General Assembly made overtures to me. Whenever I come back from a large conference I seemed to end up writing a confessional statement. In 1988, when I came back form World Conference on Peace And Justice in Korean peninsula held in Seoul, Korea, I wrote a confessional statement for the Church Council of Greater Seattle on the hatred of the U.S.A. on peoples who hold different ideologies from ours. In 1990, when I came back from Pacific Peace and Justice Conference held in Hilo, Hawaii, I wrote a confessional statement for the Church Council of Greater Seattle on the sin the U.S.A committed toward people in the Pacific Islands. Both times I was sent to these conferences as one of those who represented the Church Council of Greater Seattle because I was serving on the Board. The Council published both statements in its monthly newspaper. Before and after the 1997 General Assembly held in Syracuse, NY, this time I ended up writing the following confessional statement for homeless women. We published it in Church Council newspaper. The Executive Director of the Church Council read the confession at the Christmas service of the Church of Mary Magdalene. When I wrote this statement, I have never even dreamed to be called to go on a national speaking tour to motivate Presbyterian Churches to participate in the mission of ending homelessness. I was retiring and was not looking for another job. I want to share it with my readers because that confessional statement became the base and root that gave me the motivation and strength to develop the mission further and ended up writing this book:

**Background of the Statement**

We are at a crucial point in time when welfare reform and economic policy in this nation throw more women and children into homelessness. Having a place to live is a fundamental human rights God gave everyone in this world, and yet this affluent democratic country allows too many human beings, especially women, to suffer homelessness. Leaving so many women and children in homelessness is an absurd sin we, as a people and a nation, commit together. Homelessness is an assault and violence against our human dignity which is the image of God. Federal, state and city governments and religious or secular agencies are trying to do something. But their efforts and programs fall far short of the goal to end homelessness.

A serious question is, how long we will keep on providing the insufficient level of programs and keep producing and increasing homelessness, especially for women and children? Are we going to perpetuate this problem for 200 or 500 more years? At some point we have got to stop it by attacking the root causes of homelessness.

I have experienced unbearable pain and frustration every single day when I had to face a great shortage of housing for the new or chronically homeless women, who are sick or with young children. I have been sharing anger and rage with many women who ended up sleeping on the streets or in temporary shelters. Out of this pain and rage, a new vision was born to develop a mission of ending homelessness for all women in this country.
NOW is the time for all of us to move beyond the temporary band-aid programs toward the final solution. And thus, we make this strong appeal to our sisters and brothers, regardless of your religion or no religion, to join us in developing this movement of ending homelessness for all women in this country and in this world as a clear CALL from God, who created all human beings in his/her own image and blessed them equally to have homes on earth.

1. Confessional Statement
In order for the Church of Mary Magdalene to develop the movement ending homelessness for all women on the biblical base, we prepared the following confessional statement:

We believe in the liberating and healing Jesus Christ whose purpose of coming to this world was to be incarnated with God's heart to deliver (salvation) human beings from poverty, sickness, yokes, oppression and sins (Luke 4:18-19, Matt. 4:23-25, Luke 14:15-24, John 3:16.

This statement of Shared Principles on Welfare Reform was signed by 47 religious and Social Welfare Organizations. Leaders stated that "as people of faith and religious commitment, we are called to seek justice for people who are poor. Central to our religious traditions, sacred texts, and teachings is a divine mandate to protect the poor. We believe that people are more important than the sum of their economic activities. "Robert Bohl, Moderator of the General Assembly of the Presbyterian Church, USA stated that "as Christians, we must set before all our leaders their responsibility to promote the common good."

We must remind them of the clear biblical message that God judges harshly whose nation that ignore the cries of the poor and the vulnerable, and we must hold our leaders to that standard of accountability. Indeed, it is worth noting that in the scene in Matt. 25:31 so familiar to all of us, it is the nations that are called to stand before the judgment seat of God and answer for their treatment of the poor."

Scripture tells us that Jesus accepted, recognized, healed and restored women; examples are Mary Magdalene, the bent-over woman, the woman with a bleeding problem, the woman caught in the act of adultery, gentile women, Mary and Martha and many more. St. Paul described equality of women in Gal. 3:28: "there is no longer Jew or Greek, there is no longer slave or free, there is no longer male or female; for all of you are one in Christ Jesus.

Whereas: the housing and welfare policy have affected the poor, there are approximately 3 million homeless and 4-19 million people are at risk of becoming homeless in this affluent country, Whereas 18.7 million Americans will be homeless by the year 2,003 if there is no change in the national housing policy,

Whereas: in Seattle alone we have more than 5,000 homeless in any given night, and it will be increasing with the present welfare reform and housing policies,

Whereas: there are too many women are homeless and are sick,

Whereas: the Federal government allocates 1% for social service and nearly 50% for the military spending,

Whereas: homelessness in this affluent country is an absurd sin we commit together as a society. It is a gross human rights abuse and violation that must end here first before we blame the human rights abuse in other countries,

Whereas: we believe in the Creator God who made all human beings, men and women, in God's own image and blessed them equally to live on earth in harmony with each other and enjoy the abundance on earth (Gen.1:26-30) and therefore, all humanity and all the resources belong to God and everyone deserves to share the blessings,
Whereas: we believe in the Blessing God who commanded the blessed to bless others (Gen. 12:3b) and to care for the poor (Lev. 19:9-10, 18).

Whereas: we believe in the Exodus God who could not sit in a remote heaven watching people suffer and die and came down to the earth to deliver people out of their misery and pain (Ex. 3: 7-10),

Whereas: we believe in the Healing God who binds up broken hearted, comforts the mourning, brings good news to the poor and frees the oppressed and captive (Is. 61: 1-3),

Whereas: we believe in the Liberating God who proclaimed Jubilee year, the year for the poor to restore what they lost and for the rich to return to whom it originally belonged and both become liberated (Lev. 25:8-12),

Whereas: we who have homes, families, jobs, financial resources, sense of pride, self-esteem and dignity are wealthy and powerful in the eyes of the poor and also in the eyes of God,

NOW THEREFORE, WE CONFESS: that the Christian church follows the modern day economic ideology and values as our principle, we are engulfed by them rather than being reformers. We abandon the ideology and value of the gospel of Jesus Christ and allow the gulf between the rich and poor to become wide and deep.

We confess that we make the church as a club to meet our own needs and comfort instead of becoming a giving, sacrificing and dying church as Jesus Christ did and therefore, we create a big gulf between Jesus and the Christian church by losing the ideology and the cross of Jesus Christ.

We confess that we lock God up in heaven and leave no relationship between God and the reality of human suffering in homelessness.

We confess that we theologize wealth as blessings from God, claim its ownership and adopt apathy and indifference as our guard to blur our conscience and greed.

We confess that we have been seeking complacency and security of our own by closing our eyes toward needs of the poor; sleeping in a warm bed while the homeless sleep in rainy alleys, under the bush and at crowded shelters; eating juicy meat while the homeless chew a dried bread; riding in heated cars while the homeless walk on wet and cold streets with no warm cover.

We confess that we keep silent when we should speak the truth about the injustice of degrading, abusing, raping and murdering the homeless women in cold, wet, violent streets. We condemn the poor and homeless in the name of welfare reform.

We confess that we allow poverty to drag God's people, especially women, into homelessness and play deaf and blind when the homeless women look to us and cry out for help.

We confess that we give basket charity to the poor at Thanksgiving and Christmas to ease our guilt and greed and forget about their existence for the rest of the year and never want to look into the root cause of the homelessness.

We confess that we blame the poor and a few people in the White House for the poverty and homelessness in this country and forget we are part of the problem and refuse to own it. We confess that we must share the responsibility of dehumanizing and demonizing the poor and homeless women by leaving them in substandard human condition.

We confess that the Christian community is losing our address, identity and the standing ground as a Christian church in this particular historical and economic context of our day.
We confess that we, the Christian churches are facing a crisis by losing the message of Jesus Christ, therefore losing our direction, losing our responsibility and Jesus' command to love and care for the poor and needy neighbors as ourselves.

Now We Call Upon The Churches For Action!

_ We must examine ourselves and our life style and begin to simplify them and learn to share our blessings with those who are in need.

_ We must examine what we do with our faith in God and what we do with our blessings.

_ As a church we must honestly examine how thick our wall is from the outside world and also examine where our funds go. We must urge the church to share substantial portion with the poor.

_ As citizens of the State we must honestly examine where our funds go and urge local government to spend more funds for the homeless rather than on the sports stadium.

_ As a nation we must honestly examine how the welfare reform affect on the needy people and urge our government to allocate the tithing (10% of the budget) for the poor and homeless.

_ We must develop a policy of ending homelessness making it a major goal of local, state and federal government. We must develop a rehabilitation program to help the poor and homeless recover from poverty and homelessness as well as disabilities.

_ We call upon churches to investigate the situation of homelessness and adopt ending it as it's major mission goal.

_ We call upon all the Christian churches and congregations of other faith tradition to respond to the homelessness in our own city and State and work together to achieve our goal of ending homelessness in this country.

_ We call on the churches to work ecumenically to overcome the crisis we are facing in order to recover our identity and ideology as the Christ's church through our courageous action of delivering all suffering people of God from their homelessness.

_ All the religions on earth must commit to be the healing, sharing, liberating, acting, sacrificing communities that have a courage to take a risk, stand up for the powerless and homeless and die for justice.

_ We declare that we won't tolerate this injustice of homelessness in our society any longer and that NOW is the time for all churches to speak up, take responsibility and leadership to end the poverty and homelessness.

_ We request that the statement of this confession be published in the denominational / other religious papers.

_ We also request that this statement of confession be used for bible study and worship in churches.

Appendix III: Other Resources
SHIRTS DRIVE
As an outcry of the homeless women to end their homelessness, the Church of Mary Magdalene developed t-shirts and sweatshirts with the message "End Homelessness For All Women" printed on them. We want one million people wear the shirts and one billion people read the message and be motivated to do something to end the homelessness for all women and children in this country.

Wearing the shirts serves multiple purposes:
- Consciousness raising on the reality of homelessness of women in this country.
- Proceeds from the donation will be used to assist homeless women with rental payment or emergency housing ($15.00 donation for t-shirts and $20.00 donation for sweatshirts)
PERSONAL TESTIMONY

What Motivated Me to Serve the Homeless?
by Jean Kim

Friends who know something about my life encouraged me to put my story here. A common question people usually raise is "how in the world a little Asian woman has been working with homeless population and became a voice on the issue of homelessness in the United States.

First of all, I would say it was the will, inspiration, guidance and work of the Holy Spirit. My life was very deeply wounded by many traumas but God transformed all of them into a motivation to serve the most marginalized in our day.

I was born in North Korea to a wealthy family. My father, highly educated and wealthy and capable leader in the community in those days, was very violent person who abused my mother and two older brothers severely. I grew up watching the abuse and sharing my mother's tears and anguish and even her psychosomatic ill digestion problem. Although he didn't put his hands on me, it didn't help to increase my self-esteem as a "girl." I grew up hating to be a girl. I learned to think that girls were born to be, used and abused.

When the Communist came in to rule the North Korea in 1945, who hated and persecuted most educated and wealthy people, my family except my father and his second wife, escaped to South Korea seeking freedom with what we had on our back because we couldn't bring any land with us. Suddenly we became a refugee family in our own country and began to experienced cold, hunger and homelessness (no stable place to settle down).

After four-year of deadly struggle to survive, Korean war broke out which took the life of my oldest brother, my father figure and little possessions we owned. My mother and all of us became sorrow-stricken family who learned to hate war. We were not the only one; we were one of millions who went through the same devastation not only with war but losing loved ones. The impact of the Korean war left streets in Seoul, the Capital city, where I lived, full of begging children and lepers. Massive destruction, millions of lives of Koreans and UN soldiers, widows, orphans and homeless elderly, severe poverty and everlasting wound and grief were the products war left for us.

In 1959, when I graduated from Han Kuk Theological Seminary, one of the two major Presbyterian Seminaries then in Korea, I decided to be a social worker for the most marginalized in those days taking a model after Jesus who sat, ate, talked, walked, accepted, and healed the poor, hungry, sick, homeless, women, children, and outcasts in his days. This image of Jesus had captured me early on in my teen-years.

This decision came when I discovered that I must change my leading student's role in the Seminary days to a second citizen's position after graduating from the Seminary just because my gender was female. I refused to be treated as an inferior, second class human being. I refused to be a Biblical Linguistic scholar as some seminary professors suggested. I decided, instead, to work with lepers, TB patients, orphans, widows and homeless elderly people as an employee of CARE-Korea, an U.S.A. social service agency stationed in Korea in post war era.

CARE-Korea assigned me to be in charge for 12 leper colonies existed surrounding Kyonggi Province, outside the capital city in those days. I developed self-help projects for them in 60s.

In 1970, I was invited to United States by the Homeland Ministry of the United Church of Christ as one of 11 people from the world. After receiving one month training, I was assigned to Camp Moval which was a retreat center of the United Church of Christ located in Union, Missouri, 50 miles south of St. Louis. A year later, my
sister-in-law petitioned for my husband to immigrate to U.S. who was struggling politically under dictatorial regime in Korea then.

Experience of racial discrimination on the job in St. Louis motivated me to get an advanced degree (MSW) in 1977, focusing on "mental health", which allowed me to work for my first job at St. Clair County Community Mental Health Center in East St. Louis as a Day Treatment Coordinator for mentally ill and developmentally disabled people.

In 1978, Another devastating trauma hit me hard, knocked me down and I fall into a deep, dark ditch of hopelessness when I lost my 17 year old son. I hit the bottom of my life in heart-piercing-and-tearing pain and anguish with as heavy guilt feeling as the weight of whole heaven and earth collapsed on me. I could not continue with my life eating and breathing after burying him under the ground. Sitting at his grave side and demanding and pleading to God to open the earth and let it swallow me and wipe me out of this world, cancel my existence. My life had been and was too miserable. I was seriously suicidal. On top of such an emotional crushing anguish, for the entire year, physically I was experiencing child delivering pain and visual hallucination in which someone was in the house behind the doors to harm me and wind was walking with me whenever I moved about in the house. It was physically and emotionally devastating, fear-filled and spiritually God-forsaking experience.

For the whole year of 1978, I cried out to God to kill me grumbling that I had no hope, seeing only darkness of death, and there was no need for God to forgive me, love me, feels sorry for me or even deliver me. I begged and begged God to take me away from the earth. But I could not kill myself because I knew that I didn't own my life but God did. I wanted to lose myself just like mentally disturbed patients I was working with, but it wasn't happening either although some of my friends thought I was losing myself.

One day God confronted me with a message that I was denying the existence of God if I refuse to accept God's comfort, hope, love and forgiveness which were the central nature of God. I ended up surrendering to God allowing God to do anything God wanted to do with me. What was existing after that wasn't me but it was totally God-owned life. With this helpless surrender, God really did everything God wanted to do with me. God picked up this thrown-away garbage and made it useful for God's mission. God put some light into my soul and I ended up exclaiming "now I see the light, I see the light!" God planted a renewed motivation into my soul to serve the Lord again.

God transformed all of my loss, traumas and pains into the motivation to serve the Lord by serving the homeless, who are experiencing the same painful loss, trauma and pains as mine.

On the day when the North Puget Sound Presbytery took me into care as an inquirer, my confession to the whole Presbytery with ever-running tear was that " if I live, I live to the Lord, and if I die I die to the Lord; whether I live or die, I am the Lord's for the Christ lifted up the corps of Jean Kim and breathed life into it." On that day, the eyes of may pastors and elders filled with tears. Some more schooling was taken with my full time job at Harborview Community Mental Health Center in Seattle. It was spiritually joyful experience but physically painful heavy duty job.

People in Seattle area are still talking about the day I was ordained (at 52) in the bilingual service with bilingual leaders, bilingual choirs and multicultural dinner. People including myself have seen the light after all 52 years of darkness.

When I was ordained on April 12, 1987, my first call came from Ecumenical Campus Christian Ministry at University of Washington, Seattle, for me develop an International Ministry there. God helped me to develop a wonderful ministry. The Holy Spirit carried me for 7 years on her wing. When I was leaving, one of the colleagues commented that " an era was over with Jean's leaving."
A year after I was ordained, while I was serving the Campus Ministry, early Easter morning of 1988, God appeared in my dream in a huge bright light, took me in to a little one room church with wooden floor and told me to "plant a cross there and it will grow out the roof." I tried to do more spiritual programs at Campus Ministry in responding to the command to plant a cross, not understanding what exactly God was saying.

I was gradually sick and sick with something doctors could not name. One day I was admitted to the Stevens Hospital with 220 high blood pressure and chest pain. In the hospital bed, I confronted God that I didn't have time to be in the hospital and what exactly the message to plant to cross meant. I asked God to speak up so that I could understand. All of sudden, the meaning of the dream came clear that I must do the ministry with homeless women. I surrendered to God again confessing that "yes, yes, I will do it if that is what you are asking me to do."

In the decade that I worked in mental health setting, I carried a vague vision to do something integrating human spirituality and psychosocial problems. This vision began to be conceived in my soul as I was meeting many people committed to mental ward for suicide attempts. I knew very well that people become suicidal when they lose hope. As a theology graduate I knew that these people could find fundamental ground of hope in God but we, the mental health practitioners, weren't allowed to deal with spiritual issues. But I didn't do anything about my vision because it was going to cost me too much.

On the hospital bed at Stevens Hospital, I apologized to God saying I didn't understand what exactly God was saying in the dream. I ended up confessing that "yes, you are right. What good would the life insurance and job security and good pay do, had you taken my life last night. I am sorry that I rely on worldly security instead on you. I will do it! I will do it!"

As I came home, I started Church of Mary Magdalene, on January 19, 1991, a homeless women's congregation in Seattle, Washington, as a volunteer pastor on week-end until I was ready to give up one of my two part-time jobs; one with community mental health center and the other with Campus Christian ministry.

Again, the Holy Spirit had flown me seven years of serving homeless women literally carrying me under her wing. It wasn't my power at all. The committed, enjoyable, hardworking seven years had passed like 7 months.

I thought I could be dead in 1996 or 1997, because my asthmatic cough got worse when I was out on wet, cold, and windy Seattle streets all day doing outreach to find lost souls. I was coughing to death feeling and fearing that one night I might stop breathing. But I couldn't die without leaving something written so that others can continue what I started as some of us continue with what Jesus left for us. I didn't want to carry my several decades of work experience with homeless population to my grave and bury them with me.

I request the Church of Mary Magdalene Board to retire me early at 62. We had over a year to prepare to hire a new pastor. While I was preparing the congregation to accept my early retirement, I was conversing with God "are you happy with my early retirement? If not, please talk to me. But this time clearly and not like last time which took several years for me to understand what you were saying."

A couple of months prior to my retirement, November 1997, I happened to lead a workshop at the National Presbyterian Welfare Consultation in Louisville. Barbara Dua, then Associate Director for Women's Ministries Program Area, was one of my workshop participants, hearing about my retirement, offered me a short term (two years) speaking tour job. I didn't know what to do with the job offer because it was so sudden, and I wasn't looking for another job. All I wanted to do was writing a book on "ending homelessness." When she called me a week later to ask if I decided to accept the job, I took it as God's answer to my prayer; this time it was very clear, concrete and loud. I said "yes." The job was traveling around the whole nation to motivate Presbyterians to do something to end homelessness.

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Appendix III: Other Resources
Having done two years tour (1998 and 1999) speaking to 180 different groups in 70 different cities in 24 different states, I confess that the book I am completing now is a whole lot better one than the one I was going to write without the two years experience. My daring two years experience was a wonderful learning opportunity more than what I shared with people. Now I feel very humble and even ashamed to be a bold speaker with only a nickel-worth of ideas and experience with the "homeless."

The programs I visited taught me so much that I indebted to all of them. This book will be useful tool not because what I say but because it contains 120 wonderful model programs I visited that are the miracle works of the Holy Spirit who constantly empowers good chosen people to carry out the program for our Lord, Jesus Christ.

I am grateful to God and to those who helped me to write this piece instead of burying them with me in my grave. This year of 2000, I am still living; my asthma was better while I was traveling although once it came back at the end of the tour. My knees that collapsed during my speaking tour improved, and I can walk very fast without crutches! I still avoid walking up and down steps and stairs.

Reflecting upon the ministry with homeless women in Seattle and speaking to Presbyterians to end homelessness all meant "planting cross," as God commanded me to do; planting motivation, the original image of woman God created, dignity, self-esteem, and hope, love, forgiveness of Jesus Christ in the souls of homeless women and planting the value, life and commandment of Jesus Christ to love our neighbor as ourselves in the hearts of the Presbyterians. We all are called to plant the cross, Jesus Christ, in every one's soul and life.

**THE 1999-2000 DIRECTORY OF NATIONAL, STATEWIDE, and LOCAL HOMELESSNESS ADVOCACY ORGANIZATIONS**

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**ALABAMA**

Alabama Arise (334) 832-9060
Alabama Low Income Housing Coalition (205) 652-9676
Homeless Coalition of Mobile (334) 208-7226

**ARIZONA**

Arizona Coalition To End Homelessness (602) 340-9393
Affordable Housing Coalition (Flagstaff, AZ) (520) 214-7456
Phoenix Consortium f/t Homeless (602) 253-6905
White Mountain Coalition on Homelessness (520) 323-1303
Tucson Planning Council for the Homeless (520) 323-1303

**CALIFORNIA**

California Coalition For Rural Housing (916) 443-4448
Housing California (916) 447-0503
Association of Homeless & Housing Service Providers (510) 827-3598
Coalition Against Homelessness in Solona County (707) 427-8466
Coalition on Homelessness, San Francisco (415) 346-3740
Emergency Services Network (510) 747-1090
Harvest for the Hungry (619) 274-3669
HomeBase (415) 788-7961
Homeless People’s Coalition
L.A. Coalition To End Hunger and Homelessness (213) 746-6511
Non-Profit Housing Association of Northern California (415) 989-8160
Orange County Homeless Issues Task Force (714) 633-8071
Appendix III: Other Resources

Regional Task Force for the Homeless (619) 694-8722
Sacramento Housing Alliance (916) 442-1198
San Diego Coalition for the Homeless (619) 281-1815
Sonoma County Task Force on the Homeless (707) 575-4494

COLORADO
Colorado Coalition for the Homeless (303) 293-2217
Housing Advocacy Coalition (714) 634-0738

CONNECTICUT
Connecticut AIDS Residence Coalition (860) 231-8212
Connecticut Coalition to End Homelessness (860) 721-7876
Connecticut Housing Coalition (860) 563-2943

DELWARE
Delaware Housing Coalition (302) 678-2286

DISTRICT OF COLUMBIA (WASH. D.C.)
Coalition for the Homeless (202) 347-8870
Coalition of Homeless and Housing Organizations (COHHO) (202) 347-8870
D.C. Tenants’ Advocacy Coalition (202) 628-3688

FLORIDA
Florida Coalition for the Homeless-Orlando, (407) 834-2222
Florida Housing Coalition, Inc. -Tallahassee (850) 878-4219
Florida Impact - Tallahassee (850) 309-1488
Alachua County Coalition for the Homeless and Hungry-Gainsville (352) 378-9079
Bay County Homeless and Hunger Coalition-Panama City (850) 769-2738
Broward Coalition for the Homeless- Ft. Lauderdale (954) 522-5790
Coalition for the Homeless of Central Florida -Orlando (407) 426-1250
Coalition for the Hungry and Homeless of Brevard County- Cocoa (407) 631-2549
Collier County Coalition for the Homeless – Naples (941) 774-0523
District 8 Homeless Coalition - Ft. Myers (941) 590-7824
Emergency Services & Homeless Coalition of Jacksonville- Jacksonville (904) 390-3171
Emergency Services & Homeless Coalition of St. John County-St. Aug. (904) 797-6744
Escambia Coalition for the Homeless – Pensacola (850) 469-0353
Florida Keys Outreach Coalition – Key West (305) 293-0641
Hillsborough County Coalition for the Homeless – Tampa (813) 974-1362
Homeless Coalition of Palm Beach County – West Palm Beach (561) 832-0011
Homeless Coalition of Polk County Inc. - Lakeland (941) 687-8386
Lee County Coalition for the Homeless – Ft. Myers (941) 827-0878
Manatee Community Coalition on Homelessness – Bradenton (941) 727-0878
Marion County Coalition for the Homeless – Ocala
Miami –Dade County Homeless Trust – Miami (305) 375-1490
Mid-Florida Homeless Coalition – Eustis (352) 357-5550
Pasco County Coalition for the Homeless - Dade City (727) 849-4724
Pinellas County Coalition for the Homeless – St. Petersburg (727) 570-3420
Sarasota County Coalition for the Homeless, Inc. – Sarasota (941) 364-8854
Tallahassee Coalition for the Homeless – Tallahassee (850) 576-5566
Volusia/Flagler Coalition f/t Homeless –Daytona Beach

Appendix III: Other Resources
### GEORGIA
- Georgia Coalition To End Homelessness – Athens (706) 549-6161
- Augusta Task Force for the Homeless – Augusta (706) 774-1059
- Chatham-Savannah Authority for the Homeless – Savannah (912) 234-0693
- Metro Atlanta Task Force for the Homeless – Atlanta (404) 230-5007
- Metropolitan Columbus Task Force for the Homeless – Columbus (800) 341-9371
- South Central Georgia Task Force for the Homeless – Valdosta (912) 245-8064

### HAWAII
- Affordable Housing and Homeless Alliance – Honolulu (808) 845-4565
- East Hawaii Coalition for the Homeless – Hilo (808) 961-2559

### IDAHO
- Boise/Ada County Coalition for the Homeless – Boise (208) 389-9028

### ILLINOIS
- Illinois Coalition To End Homelessness – Elgin (847) 742-4227
- Illinois Hunger Coalition – Chicago (312) 629-9580
- Statewide Housing Action Coalition (S.H.A.C.) - Chicago (312) 939-6074
- Chicago Coalition for the Homeless – Chicago (312) 435-4548
- St. Clair County Homeless Action Council – Belleville (618) 277-6790
- Southern Illinois Coalition for the Homeless – Marion (618) 993-0094

### INDIANA
- Indiana Coalition on Housing and Homeless Issues - Indianapolis (317) 636-8819
- Elkhart Homeless Coalition – Elkhart (219) 294-5471
- Homeless Prevention Network – Lafayette (765) 423-4880
- Northeast Regional Housing and Homeless Task Force – Fort Wayne (219) 456-4172
- Southern Indiana Housing Initiative – Jeffersonville (812) 284-3373

### IOWA
- Iowa Coalition for Housing and the Homeless – Des Moines (515) 282-1810
- Heartland Housing Initiative – Dubuque (319) 583-9653

### KENTUCKY
- Homeless and Housing Coalition of Kentucky – Frankfort (502) 223-183
- Northern Kentucky Homelessness and Housing Coalition – Covington (606) 291-1340
- The Coalition for the Homeless, Inc. - Louisville (502) 589-0190

### LOUISIANA
- Acadiana Regional Coalition on Homelessness – Lafayette (318) 237-1866
- Central Louisiana Coalition to Prevent Homelessness – Alexandria (318) 487-2061
- Homelessness and Housing Resource Center – Lafayette (318) 781-021
Appendix III: Other Resources

Homeless Coalition of Northwest Louisiana – Shreveport (318) 227-2100
Northeastern Louisiana Housing & Supportive Services Corporation-Monroe (318) 362-3339
Southwestern Louisiana Homeless Coalition – Lake Charles (318) 433-6282
Unity for the Homeless – New Orleans (504) 821-4496

MAINE
Maine Coalition for the Homeless – Portland (207) 772-1918

MARYLAND
Center for Poverty Solutions –Baltimore (410) 366-0600
Baltimore County Coalition for the Homeless – Towson (410) 847-9007
Coalition for Homeless Children and Families – Baltimore (410) 332-9314
Frederick County Coalition for the Homeless – Frederick (301) 662-7003
Montgomery County Coalition for the Homeless – Rockville (301) 217-0314
Our Voice Heard – Baltimore (410) 366-0600
Washington County Task Force on Homelessness – Hagerstown (301) 797-4161

MASSACHUSETTS
Arise – Springfield (413) 734-4948
Massachusetts Affordable Housing Alliance – Boston (617) 822-9100
Massachusetts Coalition for the Homeless – Boston (617) 737-3508
Citizens’ Housing and Planning Association – Boston (617) 742-0820
Massachusetts Housing and Shelter Alliance – Boston (617) 367-6447
Central Massachusetts Housing Alliance – Worcester (508) 791-7265

MICHIGAN
Michigan Coalition Against Homelessness – Lansing (517) 377—509
Alpena Homeless Coalition – Alpena (517) 356-3471
Basic Needs Task Force – Adrian (517) 263-7310
Battle Creek Homeless Coalition – Battle Creek (616) 966-3320
Berrien County Homeless Coalition – Benton Harbor (616) 927-1353
Branch Co. & Coldwater Homeless Coalition – Coldwater (517) 278-5094
Committee Concerned with Housing – Flint (810) 239-5847
Consortium of Homeless Assistance Providers – Saginaw (517) 755-0413
Detroit/Wayne County Homeless Action Network – Detroit (313) 831-3777
Emergency Needs & Homeless Coalition – Marquette (906) 226-7410
Greater Lansing Homeless Resolution Network – Lansing (517) 483-4575
Housing Resources, Inc. of Kalamazoo County – Kalamazoo (616) 382-0287
Kent County Emergency Shelter Sub-Committee – Grand Rapids (616) 247-6370
Jackson, Michigan Coalition for the Homeless – Jackson (517) 788-4240
Macomb Coalition for Emergency Shelter – Mt. Clemens (810) 783-0916
Northern Michigan Coalition Against Homelessness – Traverse City (231) 922-4890
Oakland County Task Force on Homelessness – Pontiac (248) 858-1189
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<td>Washtenaw County Interagency Shelter and Housing</td>
<td>Ann Arbor</td>
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<td>Wayne Metro Homeless Services Coalition</td>
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<td>Minnesota Coalition for the Homeless</td>
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<td>Minnesota Fair Housing Center</td>
<td>St. Paul</td>
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<td>Alliance for Metropolitan Stability</td>
<td>Minneapolis</td>
<td>(612) 332-4471</td>
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<td></td>
<td>Anoka County Affordable Housing Coalition</td>
<td>Spring Lake Park</td>
<td>(612) 786-8334</td>
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<td></td>
<td>Metro Interfaith Council on Affordable Housing</td>
<td>Minneapolis</td>
<td>(612) 871-8980</td>
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<td></td>
<td>Partners for Affordable Housing</td>
<td>Mankato</td>
<td>(507) 387-2115</td>
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<td>St. Paul Area Coalition for the Homeless</td>
<td>St. Paul</td>
<td>(651) 224-1329</td>
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<td>Mississippi</td>
<td>Mississippi United Against Homelessness</td>
<td>Meridian</td>
<td>(601) 483-4838</td>
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<td>Missouri</td>
<td>Missouri Asso. for Social Welfare/Housing/Homeless Task Force</td>
<td>Jefferson City</td>
<td>(573) 634-2901</td>
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<td>Housing Comes First</td>
<td>St. Louis</td>
<td>(314) 367-2993</td>
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<td>Boone County Basic Needs Coalition</td>
<td>Columbia</td>
<td>(573) 442-3229</td>
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<td>Montana</td>
<td>Montana people’s Action</td>
<td>Missoula</td>
<td>(406) 728-5297</td>
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<td>Nebraska</td>
<td>Nebraska Commission on Housing and Homelessness</td>
<td>Lincoln</td>
<td>(402) 471-3759</td>
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<td>Nevada</td>
<td>Project Restart</td>
<td>Reno</td>
<td>(775) 324-5166</td>
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<td>Southern Nevada Homeless Coalition</td>
<td>Las Vegas</td>
<td>(702) 631-8816</td>
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<td>New Hampshire</td>
<td>New Hampshire Coalition for the Homeless</td>
<td>Lebanon</td>
<td>(603) 448-4872</td>
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<td>New Jersey</td>
<td>Affordable Housing Network of New Jersey</td>
<td>Trenton</td>
<td>(609) 393-3752</td>
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<td>New Jersey Alliance for the Homeless</td>
<td>Newark</td>
<td>(973) 482-0625</td>
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<td>Elizabeth Coalition to House the Homeless</td>
<td>Elizabeth</td>
<td>(908) 355-2060</td>
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<td>Food and Shelter Coalition</td>
<td>Jersey City</td>
<td>(201) 333-5700</td>
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<td>HUD Tenants’ Coalition</td>
<td>Newark</td>
<td>(973) 643-7711</td>
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<td></td>
<td>Middlesex County CEAS Committee</td>
<td>North Brunswick</td>
<td>(732) 745-4228</td>
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<td>Paterson Coalition for Housing</td>
<td>Paterson</td>
<td>(973) 684-2228</td>
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<td>New Mexico</td>
<td>Homeless Advocacy Coalition</td>
<td>Albuquerque</td>
<td>(505) 242-4644</td>
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<tr>
<td>New York</td>
<td>Coalition for the Homeless</td>
<td>New York</td>
<td>(212) 964-5900</td>
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Neighborhood Preservation Coalition of New York State – Albany
New York State Housing Forum – Binghamton
New York State Rural Housing Coalition – Albany
New York State Tenants & Neighbors Coalition – New York
Cornell Coalition for the Homeless – Ithaca
Nassau-Suffolk Coalition for the Homeless – Garden City
Western New York Veterans’ Housing Coalition – Buffalo

NORTH CAROLINA
Homeless Interagency Council – Raleigh
North Carolina Low Income housing Coalition - Raleigh
Affordable Housing Coalition – Asheville
Asheville-Buncombe Homeless Coalition – Asheville
Durham Affordable Housing Coalition – Durham
Greensboro Housing Coalition – Greensboro
Homeless Interagency Council – Wilmington
The Homeless Coalition – Fayetteville

NORTH DAKOTA
North Dakota Coalition for the Homeless – Fargo

OHIO
Coalition on Homelessness and Housing in Ohio (COHHIO)-Columbus
Cleveland Tenants Organization – Cleveland
Community Shelter Board – Columbus
Emergency Housing Coalition – Dayton
Fairfield County Housing Coalition – Lancaster
Greater Cincinnati Coalition for the Homeless – Cincinnati
Home-Aide of Wood County – Fremont
Housing Network – Akron
Housing Services Council – Kent
Licking County Coalition for Housing - Newark
Northeast Ohio Coalition for the Homeless – Cleveland
Ottawa County Housing Collaborative – Port Clinton
Richland County Homeless Coalition – Mansfield
Sandusky County Homeless Coalition – Fremont
Seneca County Homeless Coalition – Fremont
Warren County Housing Coalition – Lebanon

OREGON
Interfaith Homeless and Housing Coalition – Portland
Oregon Coalition on Housing and Homelessness – Salem
Oregon Housing Now – Portland
Oregon Rural Housing Coalition – St. Helens
Southwest Oregon Community Action – Coos Bay

PENNSYLVANIA
Pennsylvania Coalition to End Homelessness – Harrisburg
Pennsylvania Low Income Housing Coalition – Glenside
Homeless Advocacy Project – Philadelphia
Kensington Welfare Rights Union – Philadelphia
Lebanon County Homeless Coalition – Cleona
Philadelphia Committee to End Homelessness – Philadelphia

RHODE ISLAND
Housing Network of Rhode Island – Providence
Rhode Island Coalition for the Homeless – Providence
Statewide Housing Action Coalition (SHAC) – Providence

SOUTH CAROLINA
South Carolina Low Income Housing Coalition – Columbia
Midlands Area Consortium for the Homeless – Columbia
Upstate Homeless Coalition of South Carolina – Greenville

SOUTH DAKOTA
Rapid City Area Homeless Coalition – Rapid City
Sioux Empire Homeless Coalition – Sioux Falls

TENNESSEE
Tennessee Coalition for the Homeless – Memphis
Chattanooga Coalition for the Homeless – Chattanooga
Greater Memphis Interagency Coalition for the Homeless – Memphis
Knoxville Coalition for the Homeless – Knoxville
Nashville Coalition for the Homeless – Nashville

TEXAS
Texas Alliance for Human Needs – Austin
Texas Homeless Network – Austin
Texas Low Income Housing Information Service – Austin
Austin Area Homeless Coalition – Austin
Appendix III: Other Resources

Coalition for the Homeless of Houston/Harris Counties – Houston
House the Homeless, Inc. Austin
San Antonio Area Homeless Action Coalition – San Antonio
Tarrant County Access for the Homeless – Fort Worth

UTAH
J.E.D.I. For Women – Salt Lake City (Justice, Ecno. Dign & Indep. for Women)
Utah Issues – Salt Lake City
Salt Lake County Homelessness Coordinating Council – Salt Lk City

VERMONT
Vermont Affordable Housing Coalition – Burlington
Vermont Coalition for the Homeless – Burlington

VIRGINIA
Virginia Coalition for the Homeless – Richmond
Virginia Housing Coalition – Richmond
Arlington/Alexandra Coalition for the Homeless – Arlington
Better Housing Coalition – Richmond
Blue Ridge Housing Network – Front Royal
Virginia Interfaith Center for Public Policy – Richmond

WASHINGTON
Washington Low Income Housing Network – Seattle
Washington State Coalition for the Homeless – Tacoma
Council for the Homeless – Vancouver
Housing Development Consortium of Seattle-King County- Seattle
Pierce County Coalition for the Homeless – Tacoma
Spokane Low Income Housing Consortium – Spokane
Yakima County Coalition for the Homeless – Yakima

WEST VIRGINIA
Cabell-Huntington Coalition for the Homeless – Huntington
Greater Wheeling Coalition for the Homeless – Wheeling

WISCONSIN
Hunger Task Force – Milwaukee
Wisconsin Partnership for Housing Development – Madison

WYOMING
Wyoming Coalition for the Homeless – Cheyenne

NATIONAL ORGANIZATIONS
Habitat for Humanity International – Americus, GA.

Appendix III: Other Resources
Housing Assistance Council – *Wash. DC.*
International Union Gospel Mission - *Kansas City, MO.*
National Alliance of HUD Tenants – *Boston, MA.*
National Alliance to End Homelessness – *Washington DC*

National Clearing House on Families and Youth – *Silver Spr. MD*

National Coalition for Homeless Veterans – *Wash. DC.*
National Coalition for the Homeless – *Wash. DC*
National Health Care for the Homeless Council – *Nashville, TN*
National Interfaith Hospitality Network – *Summit, NJ*
National Law Center on Homelessness and Poverty – *Wash. DC*
National Low Income Housing Coalition – *Wash. DC.*
National Network for Youth – *Wash. DC.*
National Resource Center on Homelessness and Mental Illness. *Delmar, NY*

National Rural Housing Coalition – *Wash. DC.*
National Student Campaign Against Hunger and Homelessness – *LA, Calif.*

YWCA of the U. S. A. – *Wash. DC*
Reading Resources on Poverty/Homelessness


Being Church, Becoming Community, John M. Buchanan, John Knox Press. 1996

Best of Times (The), Haynes Johnson, 2001


Christ Outside the Gate, Orlando Costgas, (Maryknoll: Orbis Press, 1982).

Christian Social Teachings, George W. Forell, ed., (Minneapolis, Minnesota: Augsburg, 1996

Church and Society (Presbyterian Church, USA); The Next Decade in Urban Ministry: November/December, 1995.

Church and Society (Presbyterian Church, USA): Homelessness: May/June, 2001

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Church and Society (Presbyterian Church, USA); what Does God Require of Us: (March/April, 2003)

Cities (Reimagining the Urban), Ash Amin & Nigel Thrift.

Cities on the Hill, Frances Fitzgerald.


End Homelessness (Manual): (Presbyterian Church, USA): Jean Kim.

End Homelessness (Video): (Presbyterian Church, USA): Jean Kim.


Grace Transformed, N. Gordon Cosby.


Homeless Mentally Ill (The), Peterson, Kay.


Homelessness in America (Mary Ellen Hombs and Mitch Snyder.)


Land (The), Walter Brueggemann.

Loaves and Fishes, Dorothy Day (San Francisco: Harper and Row, 1963)

Long Loneliness, Dorothy Day, (San Francisco: Harper and Row, 1952)

Mental Health Issues Affecting Homeless Women, Bassuk, Ellen L and Buckner, John C. and Zima, Bonnie.

Poor Get Welfare (The), 1994, Copeland, Warren R:


Nation in Denial, Alice S. Baum & Donald W. Burnes, (San Francisco: Westview Press,).


Poverty in Urban America, David Hilfiker, MD.


Referral Keeping in Homeless Women, Schlosstein, Edythe, St. Clair, patricia and Connell, Frerderick:


Risk Factors for Disease in a Homeless Population, Vredeveo, Donna L et al.

Straight Talk on Welfare, Unfounded Stereotypes Lead to Bad Public Policy, Morefield, Kathy:

Streets of Hope, the Fall and Rise of an Urban Neighborhood, (Boston: South End Press, 1994)/


Theological Basis for Community-based Development, Arden Shank, Vol. 2, 1994

Tyranny of Kindness, Theresa Funiciello, (New York: The Atlantic Monthly Press,).


Urban Churches, Vital Signs, Nile Harper

Urban Justice, David Hilfiker, MD.


Why Christianity Must Change or Die, John Shelby Spong

For Church and Society Magazine, Presbyterian Church (USA) call 1-888-728-7228 x 5810.
For homelessness/hunger resource, Presbyterian Church (USA) call 1-800-334-0434