

INTRODUCTION

The Human Services Federation (HSF) is a network of over 125 non-profit agencies dedicated to providing Lincoln/Lancaster County a professional human services system that meets the health, safety, and basic needs of its residents. In an attempt to maximize our support to our membership through education, networking and power of collective action, HSF formed groups with similar interests, such as the Religious Affinity Group.

Fourteen different agencies identified a common challenge to embrace - **"how to actively engage local congregations in the fight against poverty, one person at a time."** We believe these discussions will accomplish two things:

- #1 Congregations will begin to understand what poverty really looks like in Lincoln;**
- #2 Congregations will be able to identify and effectively use local resources to open doors to help people get a hand up - not a hand out.**

Congregations in this community are key to our success. Each may choose to address poverty a different way. There are not many wrong ways!

For more information and additional resources or ideas on how to use this toolkit, please contact the Human Services Federation at (402) 441-4399 or email to: executivedirector@hsfed.org.



HOW TO USE THIS TOOLKIT

Welcome to an opportunity to learn more about your community. This project exists to better equip congregations in addressing people in poverty in the Lincoln/Lancaster area. We honor the tremendous resources you invest into your city with volunteer time, energy, financial and material donations. We are elated that our local services can partner with our faith congregations to meet needs.

1. Our mission with this toolkit is not as much to recognize needs as it is to increase the visibility to the real people that have them. It is intended for high school/adult audience. The 12 minute video "Do You Really See Me?" is suggested to "set the stage" for the four discussion sessions in this toolkit. We recommend it precede Module #1 for your first session. Each session (Module) is designed to be one hour in length. We recognize this may vary with the size of the group. All data used in exercises is based on 2007 Census Bureau unless otherwise noted. We hope this is an enjoyable way to address a very serious issue in our community. While we encourage congregational support, we also applaud individuals who wish to step up to address poverty one person at a time!

2. Here's Whats Inside!

4 Modules for four different meetings. Goals include:

- Module 1: Increasing Vision
- Module 2: Motivating Compassion
- Module 3: Empowering Action
- Module 4: Engaging Community

Each Module Contains:

- A) A challenge question or exercise about poverty.
- B) A group activity focusing on the goal.
- C) Discussion questions for the group.
- D) Educational articles about that area.

3. In addition: There are two other sections you may find helpful Section 5 includes articles on poverty. We might suggest this is the beginning of an on going library of articles you may choose to collect. Section 6 indentifies valuable community resources including a listing of the Human Services Federation members and our local Community Connections Resource Guide. There is also information inserted on 211. Finally, there are many who helped to create this toolkit and video. We appreciate their time and expertise.

**For more information on this project call:
The Human Services Federation
(402) 441-4399**

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MODULE 1: INCREASING VISION

Objective 1: To statistically examine poverty in Lincoln

Objective 2: To realize many people are one pay check or life altering situation away from poverty themselves.

15 Minutes: Show the video.

The video "Do You Really See Me?" sets the basis for discussion of this series. All people interviewed are real Lincolniters who agreed to be interviewed - not actors/actresses playing a role.

15 Minutes: 1-A. The Poverty Quiz: Who are the poor in Lincoln?

Definitions of Terms will be helpful throughout this material.

This is a short knowledge test about poverty. The answers are at the bottom of page 7.

1-B. Tough Choices:

Puts the poverty quiz into action. How far can people make money stretch when there isn't much money in the first place.

30 Minutes: 1-C. Being Poor Means...

This open discussion brings poverty from a statistical definition to the nitty gritty of everyday life. Take a moment to read the 25 descriptions under Being Poor Is Knowing Exactly How Much Everything Costs. Feel free to copy this and share it with your larger congregation.

1-D. "Congregational Survey 2007"

This survey, taken randomly of 42 communities of faith, illustrates how our local community is responding to those in need.

* Times are approximate given the size of the group.

Definitions of Terms

Poverty: Percent of people in poverty every month for typically 3 to 4 years.

Episodic Poverty: Percent of people who were poor in 2 or more consecutive months in a given time period.

Federal Poverty Guidelines: 2008 Federal Poverty Guidelines: Here is the link to the 2008 Federal Poverty Guidelines, used in various ways to determine eligibility for assistance programs <http://aspe.hhs.gov/poverty/08poverty.shtml>

Median Income: Median income is the amount which divides the income distribution into two equal groups, half having incomes above the median, half having incomes below the median. The medians for households, families, and unrelated individuals are based on all households, families, and unrelated individuals, respectively. The medians for people are based on people 15 years old and over with income.

Self-Sufficiency: Self-sufficiency means earning enough income to pay rent, buy groceries, and meet other basic needs for a household. It means maintaining a decent standard of living and not having to make choices about paying for child care but not for food, or paying for housing but not for health care. The Self-Sufficiency Standard calculates how much income is needed for families in Nebraska to adequately meet their basic needs: it is a valuable tool for guiding individuals and families into quality jobs and economically stable lives. For example, the Self-Sufficiency Standard for a family of one adult, an infant, and a preschooler in Lancaster County in 2007 is \$38,429.00.

Medicaid: Medicaid is a program that provides health care to people who are elderly, disabled, or parents and children in low-income families. The Medicaid program pays for most medical services. Kid's Connection is a health care program for children under the age of 19. Eligibility is base on household income.

Welfare: Aid to Dependent Children (ADC) provides case assistance to help families care for their basic needs. In some cases this program can also help people find jobs or get other kinds of help. Single parents, two-parent households, grandparent households, and other family types can qualify. Many adults must meet a 30 hour a week work requirement in a program called "Employment First" in order to get ADC. ADC is Nebraska's version of the Temporary Assistance to Needy Families (TANF) program.

Equality: The quality of being the same in quantity or measure or value or status. The principal by which all persons or things under consideration are treated in the same way.

Social Justice: Fair and proper administration of laws conforming to the natural law that all persons, irrespective of ethnic origin, gender, possessions, race, religion, etc., are to be treated equally and without prejudice. See also civil rights.

Charity: a) The giving of help, such as money or food, to those in need; b) and a kindly attitude towards people.

Who Are The Poor In Lincoln?

WHAT DIDN'T YOU KNOW? Take this quiz and find out!

1. What percent of household members served by the Lincoln Food Bank are children under 18? _____
A. 56% B. 28% C. 33% D. 17%
2. What percent of household members served by the Lincoln Food Bank are infants and children under 5? _____
A. 11% B. 20% C. 6% D. 9%
3. What percent of Lincoln Food Bank clients are Black or Hispanic? _____
A. 22% B. 43% C. 13% D. 64%
4. What percent of Lincoln Food Bank clients had incomes below the official federal poverty line during the previous month? _____
A. 67% B. 89% C. 93% D. 52%
5. What percent of Lincoln Food Bank clients report having to choose between paying for food and paying for rent/mortgage? _____
A. 89% B. 31% C. 56% D. 12%
6. Do you know how many children in Nebraska under age 18 were eligible to receive food stamps? _____
A. 61,523 B. 25,480 C. 10,018 D. 5,400
7. *What percent of children in Nebraska live in poverty? _____
A. 22% B. 12% C. 3.9% D. 16%
8. *What % of Lancaster County mothers, with children under 6 years of age, are in the workforce? _____
A. 50% B. 75% C. 35% D. Under 10%
9. *What % of Lincoln Public School students are enrolled in the free or reduced meal program? (school year 06-07) _____
A. 21% B. 5% C. 10% D. 33%

10. **What is the average per month food stamp allocation for a family in Lancaster County? _____
A. \$209.85 B. \$350.35 C. \$408.60 D. \$500.00
11. **What % of households in Lancaster County live in poverty yet have a 12 month, full-time wage earner? _____
A. 13.9% B. 4% C. 10% D. 40%
12. At People's City Mission between July 06-June 07, what % of Family Shelter guests were children? _____
A. 4% B. 66% C. 41% D. 27%
13. What % of Nebraska children live above the federal poverty level, but still considered low-income?
A. 61% B. 39% C. 18% D. 9%
14. What % of children who live in low-income families have at least one parent who works full time year round? _____
A. 33% B. 12% C. 78% D. 55%
15. What % of Lancaster County population reports volunteering in 2006? _____
A. 27.6% B. 3.5% C. 11% D. 36%
16. What is the Federal Poverty Level for a family of 4 in 2007? _____
A. \$35,080 B. \$17,170 C. \$29,320 D. \$20,650

Answers: 1. B.28% 2. D.9% 3. C.13% 4. A.67% 5. B.31% 6. A.61,523 7. B.12% 8. B.75% 9. D.33% 10. A.\$209.85 11. A.13.9% 12. C.41% 13. B.39% 14. D.55% 15. A.27.6% 16. D.20,650

*©2007 Kids Count in Nebraska by Voices for Children

** Community Services Initiative 2006-07 Annual Report by Human Services Federation

GROUP ACTIVITY-TOUGH CHOICES #1-B

Divide your group in half. Read the introduction together. Then $\frac{1}{2}$ address helping Carol and $\frac{1}{2}$ assist Kathy. Take time at the end to share your challenges.

TOUGH CHOICES

The Census Bureau 2007 Data (Nebraska Appleseed Center for Law In the Public Interest) says the typical American family living in the Midwest makes \$4,050 per month. These dollars pay for expenses with room left in savings to pay for retirement, insurance, entertainment, and relief from financial stress. Ends meet.

The self-sufficiency standard for the state of Nebraska says to be self-sufficient, the typical American must earn \$2,549 per month or \$14.48 per hour. This is the amount of money a person needs to have to "make it" each month without assistance. This could be spent on food, education, clothing, housing, entertainment, health care or child care.

Below are two of your neighbors. A rough estimate of expenses has been designated for training purposes. Please read their situations and serve as their financial counselor. How would you advise them to best spend their money? (You may want to go into 2 small groups and come together for a joint discussion later).

Situation #1: Carol

Carol is a 25 year old divorced mother of 3 children living in Nebraska. Her son, Brandon, is 2 and goes to a daycare that her friend operates from her home. Her daughter, Alissa, is 4 and goes to preschool. Another child, Mark, 9, is in 4th grade. The same daycare provider takes Alissa to school and picks her up from school at lunchtime. Carol works an early morning shift at a manufacturing plant and must leave the house at 6 a.m. to get the children to the daycare for "before school care" and be able to get to work by 7.

Carol's ex-husband is behind on his child care payments because he is a seasonal worker and has not had much work all winter. He promises to catch up as spring means more opportunity for work.

Carol earns \$1,233 per month at her \$7.70 per hour job. She also receives \$600 in child support - when it comes in. She pays \$550 rent and \$332 per month for utilities. Child care is \$200 per week or \$800 per month.

CAROL'S BUDGET

| Monthly Expense | Typical Family | Self Sufficient Adult and 3 children | Carol's Budget |
|---------------------------------|----------------|--------------------------------------|----------------|
| Food | \$466 | \$472 | |
| Housing | 874 | 532 | |
| Utilities | | | |
| Apparel and Services | 144 | | |
| Transportation | 682 | 204 | |
| Health care | 198 | 191 | |
| Entertainment | 178 | | |
| Personal Care Items | 43 | | |
| Reading/Education | 72 | | |
| Miscellaneous | 64 | 225 | |
| Tithes and Offerings | 114 | | |
| Personal Insurance and Pensions | 339 | | |
| Childcare | 800 | 853 | |
| Taxes | | 329 | |

On a Sunday, Carol's daycare provider calls to say that her car has died and she has no way of transporting Carol's children to and from school. Carol tries to locate her ex-husband, but he is finally working and can not participate in her childcare dilemma. Her only solution is to take time away from work but feels that she shouldn't do that very often as she had to be gone during the winter several days when Alissa had pneumonia. What choices does Carol have? Feel free to fill in Carol's monthly budget options.

Situation #2: Kathy

Kathy is 77, living alone in a rented apartment. She never married, has no dependents, and her only source of income is Social Security. Kathy worked in a bank all her life and spent very little on herself, but most of her savings was spent on taking care of her mother until her mother's death last year. Now Kathy's own health is deteriorating. She has diabetes and high blood pressure which require ongoing medication.

Kathy pays \$250 rent and \$50 for utilities. Her health care insurance is \$255. Her Social Security payment is \$609 per month. She does not have a car, but relies on others for transportation. Help Kathy budget her money on the chart below.

KATHY'S BUDGET

| Monthly Expense | Typical Family | Self-Sufficient Adult | Kathy's Budget |
|---------------------------------|----------------|-----------------------|----------------|
| Food | \$466 | \$178 | |
| Housing | 874 | 326 | |
| Utilities | | | |
| Apparel and Services | 144 | | |
| Transportation | 682 | 203 | |
| Health care | 198 | 35 | |
| Entertainment | 178 | | |
| Personal Care Items | 43 | | |
| Reading/Education | 72 | | |
| Miscellaneous | 64 | 74 | |
| Tithes and Offerings | 114 | | |
| Personal Insurance and Pensions | 339 | | |
| Taxes | | 113 | |
| | | | |

To get to her apartment, Kathy has to climb 5 steps. She has more and more difficulty walking and is afraid of falling. In fact, the other day she lost her balance and stumbled. She knows she won't be able to climb the stairs much longer, but the rent is so reasonable. What can Kathy do? Feel free to fill in Kathy's budget options.

DISCUSSION EXERCISE - BEING POOR MEANS 1-C

Take a minute to read through John Scalzi's definitions of what being poor means.

This is one man's perspective. A more inclusive list can be found at

www.scalzi.com/BeingPoorMeans

BEING POOR IS KNOWING EXACTLY HOW MUCH EVERYTHING COSTS

1. Being poor is hoping the toothache goes away.
2. Being poor is knowing your kid goes to friends' houses, but never has friends over to yours.
3. Being poor is a heater in only one room of the house.
4. Being poor is hoping your kids don't have a growth spurt.
5. Being poor is Goodwill underwear.
6. Being poor is a bathtub you have to empty into the toilet.
7. Being poor is not talking to that girl because she'll probably just laugh at your clothes.
8. Being poor is six dollars short on the utility bill and no way to close the gap.
9. Being poor is crying when you drop the mac and cheese on the floor.
10. Being poor is people surprised to discover you are not actually stupid.
11. Being poor is a six-hour wait in an emergency room with a sick child asleep on your lap.
12. Being poor is never buying anything someone else hasn't bought first.
13. Being poor is knowing you're being judged.
14. Being poor is deciding that it's all right to base a relationship on shelter.
15. Being poor is making sure you don't spill on the couch, just in case you have to give it back before the lease is up.
16. Being poor means even with a scholarship, you can't go to Art Center.
17. Being poor is everything must be mended, pinned, taped, glued or stapled for a little more use.
18. Being poor means two or three jobs, and never enough time, sleep, or money, never.
19. Being poor is having friends whose parents won't let them sleep over because you live in that part of town.
20. Being poor means not being able to afford the \$10 co-pay at the free clinic.
21. Being poor means you can't afford to go to a job interview because you don't have transit money.
22. Being poor is stealing food from the dumpster in back of the Pizza Hut.
23. Being poor is knowing 'Hot Water + free fast food Ketchup packs = Tomato Soup'.
24. Being poor means fishing for coins in your friend's couch while he's in the bathroom.
25. Being poor means putting a beloved pet to sleep because you can't afford the vet bill.

The following are a series of discussion questions for the group. Given the size of the group, you may want to divide into small groups for discussion purposes.

#1. If you lost your job tomorrow, couldn't find another for 4 months, and were the sole provider in your family, what would you do? Now imagine you have no family in town.

#2. What "assumptions" are made when poor people drive cars, buy television sets and VCR's, or buy candy at a grocery store?

#3. If your car broke down tomorrow and you were stranded, how many people do you know that you can call for help?

#4. Nebraska is #1 in the country for having women in the workforce. Is this positive or negative, and why?

#5. If you or a family member suffered an expensive medical situation, how would that change your financial stability?

#6. In your opinion, which is more severe, the physical or emotional challenges of poverty?

CONGREGATIONAL SURVEY 1-D

By The Human Services Federation - Religious Affinity Group

Local Lincoln Lancaster County Congregations are already active in social ministries. 42 communities of faith were surveyed in 2007. General observations follow:

General Observations:

In the area of Basic / Emergency Needs:

- 24% Provide no Basic/Emergency Needs
- 44% Provide assistance in some areas, but only to their own congregation.
- 32% Provide assistance in some areas to anyone requesting assistance.
- 87% Responded they give out cash contribution and/or gas cards.

Social Service Outreach Program:

- 58% Do sometimes provide various outreach services.
- 47% Do not provide outreach services.

The 3 most common groups providing outreach services are outreach to prison ministries (11) populations of New Americans (11) and persons with disabilities (mental & physical) (9).

The Sudanese population and Hispanic populations were included in several church surveys.

Also indicated outreach to Student Ministries, deaf, visually impaired children, and special needs children.

POINTS TO REMEMBER:

- Virtually all congregations get requests for financial help or food, and many feel frustrated in their efforts to handle these requests.
- Most congregations have a policy against giving out cash. When they do offer financial help, it is usually limited to once a year, and is given in the form of a check to creditors.
- Cooperation among churches is rare in the field of poverty relief. Successful ones find a way to bridge theological differences at the outset.
- Investing time in conversation with those seeking help may reduce the number of requests that a congregation receives.

- Several agencies provide the same sort of help that people seek from congregations. Directories of these agencies are available on the Web and in print.
- Helping people in need is rooted in the teachings of various faith traditions. Most congregations feel obliged to attempt some form of poverty relief, despite the frustrations involved.

Responsive Communities - Congregations and Poverty Relief by: The Polis Center, Indianapolis, Indiana (3/2000) Vol 1, No 9.

Suggestion: Read "The Crossing" by Todd Schwartz found in Section 6 before the next Module.

MODULE 2: MOTIVATING COMPASSION

Objective 1: To understand the culture of poverty

Objective 2: To increase knowledge is to increase personal responsibility

This section will discuss the inequities between the "have's" and the "have-not's."

30 Minutes: 2-A. Definitions of Poverty

1. Realities of Poverty/Definition of Culture
2. Root Causes of Poverty
3. Exclusion Exercise

20 Minutes: 2-B. Situational Exercise - "The Living Picture of Poverty" - Line Game

10 Minutes 2.C. Facts About Poverty in Lincoln

2-D. Do You Agree or Disagree...

* Times are approximate given the size of the group.

DEFINITIONS OF POVERTY 2-A

Take time to have the group read Pages 16 & 17.

The Reality of Poverty and Definition of Culture

We are going to say this pretty plainly, because that is the way that it is: 37 million Americans live below the poverty line, and the inequality between "haves" and "have-nots" continue to expand. The opportunities and choices available to low-income individuals and families are so different from those available to their wealthy and middle-class counterparts that they might as well be living in another country. You're more likely to get sent to Iraq, more likely to go to jail, more likely to have an unplanned child, and more likely to have asthma from breathing polluted air if you're poor. You're more likely to have to choose between paying for food and medical treatment, and less likely to get adequate care if you choose the latter. Yes we do live in the richest nation in the world and America's poor are still rich by world standards, but pointing out that there are still people in the world who are worse off in an absolute sense does not absolve us of the responsibility to address our own country's need.

2-A. The Culture of Poverty

Culture of Poverty - one definition is that the poverty persists over generations due to intrinsic differences in the values of those who are poor. It becomes a way of life...a form of dependency. Another thought on the culture of poverty suggests that the poor remain in poverty because of their adaptations to the burdens of poverty. Theories on human behavior might refer to this as a learned behavior or environment. We are not all blessed with the same opportunities and gifts.

People in the culture of poverty have a strong feeling of marginality, of helplessness, of dependency and of not belonging. Along with a feeling of powerlessness is a widespread feeling of inferiority or personal unworthiness.

People with a culture of poverty may have very little sense of history. They are a marginal people who know only their own troubles, their own local conditions and neighborhood, basically their own way of life.

Root Causes of the Culture of Poverty

- Dependency
- Poverty
- Out of Wedlock Births
- Non Employment
- Violent Crime
- Isolation/Exclusion
- Family History
- Discrimination
- Limited Community awareness
- Catastrophic Life Events

According to the Journal on Welfare and the Culture of Poverty (1992 W.A. Niskanen) root causes are also interrelated. For example -

- Poverty declines with an increase in average income and education.
- Out of wedlock births are strongly related to welfare dependency.
- Illegitimacy is also related to non employment.
- Out of wedlock births decline with an increase in church membership.
- Welfare dependency reduces employment.

"If money was a solution its likely poverty would have been eradicated long ago." - Gloria Onyuru, Editor of Spirituality.com

One of the root causes of poverty is isolation or exclusion. To experience this feeling have the group participate in the following exercise.

The Exclusion Game

What to Do: Divide the group into three groups. Assign each group a color: One group is Red, another Green, the third is Blue.

Round 1: The Greens have all the power and are given chairs to sit down comfortably. They may be treated to a glass of water or some chocolate. They order the Reds to stand together with their noses touching one wall. They may not look around or talk. They are totally excluded from the activity. Meanwhile the Greens give orders to the Blues, for example: Hop on one leg, do 10 push-ups, make animal noises, etc. The Blues must do what the Greens tell them, (within the bounds of safety.)

Round 2: After a few minutes stop and change the roles around, bringing the Reds away from the wall, the Blues now have power, and the Greens now face the wall. Blues tell Reds what to do. Hold a third round so that each group has experienced exclusion, domination and privilege.

Discussion: Give everyone a chance to talk about what happened in the game. What they felt at each stage. Focus on how people felt: Left out, angry, powerful, etc. What does this teach us about real life.

Note:

How would you feel if you were facing the wall or being ordered around for an entire day?
Now imagine what it feels like if it is for a lifetime.

GROUP ACTIVITY: SITUATIONAL EXERCISE #2-B

(Line Game and Discussion)

"The Living Picture"

DIRECTIONS:

Form a straight line, all facing the same direction in the middle of the room. One person stays out and reads the following:

1. Take 3 steps forward if a parent graduated college.
2. Take 1 step back if you have ever had your utilities shut off.
3. Take 1 step back if you have ever been evicted.
4. Take 1 step forward if you ever received an allowance.
5. Take 1 step back if you know the rules for visiting people in jail.
6. Take 1 step forward if you had a teacher who cared.
7. Take 1 step forward if you had a family doctor.
8. Take 1 step forward if you took a family vacation.
9. Take 1 step back if you have ever carried groceries on public transportation.
10. Take 1 step forward if you have paid more than \$1,000 for a car.
11. Take 1 step forward if you do your laundry at home.
12. Take 1 step back if you have ever cashed a check at a "Pay Check Advance" location.
13. Take 1 step back if you have ever held a job with no benefits.
14. Take 1 step forward if you have a family dentist.
15. Take 1 step back if your child has been to more than one school in a 9 month school year.

GROUP DISCUSSION QUESTIONS:

1. What were the steps you took forward and how would your life be different if you didn't have them? (Medical care, dental care, family vacations, caring teachers, etc.)
2. How many steps backward would it take you before you stopped trying to step forward? Why?
3. Culture is a group of people with a common belief system. If you have grown up believing: A) You're not good enough to belong; B) You're not smart enough to succeed; C) You don't work hard enough for a basic income and; D) The world "owes" you...

and that person comes to the door of your congregation for help - what are some of the first things you might do?

POVERTY REALITY FACTS: Did you know that in Lincoln: 2-C

1. The majority of people who utilize the homeless shelters and food pantries work 2 jobs?
2. The average waiting list for a Housing voucher is between 6 months to 2 years?
3. The waiting list for paid Respite Care services is 2 years?
4. The waiting list to get into substance abuse treatment is up to 6 months?
5. Single mothers and their children are one of the most neglected populations in this city?
6. 25% of the homeless population are single female parents?
7. Minimum wage is still \$5.85 and this totals far below the national poverty rate for full time employment?
8. The Federal Poverty Guideline for a family of four is \$20,650?
9. 58% of households in poverty reported affording safe recreation as a challenge they face while raising a family.
10. Even when services are available, 5 out of 10 poverty households report not being able to afford the minimal fees and 3 out of 10 weren't eligible at all.
11. The 7 wealthiest people in the world could end world hunger?
12. That a great percentage of volunteers in this community come from faith congregations?
13. That the city/county leadership are excited about partnering with faith congregations in addressing community needs?

DO YOU AGREE OR DISAGREE? 2-D

We SHOULD: understand poverty and its culture, step out of our bubble and take note of the city we live in, learn facts, identify local resources and utilize tools for effectively addressing the people we intend to serve.

We SHOULD: respect our neighbors, other cultural values, and the diversity of our community.

We SHOULD: serve our own congregation members and devise a wise plan for serving those in the community.

We SHOULD NOT: be poor stewards of our financial resources by randomly handing out money, or of our people resources by not offering opportunities for all ages to serve.

We SHOULD NOT: only write checks for financial donations *but also* consider crossing our safety zone and mentor a kid, babysit for a working mom, help someone learn English, share a meal with a hungry man.

We SHOULD NOT: judge people based on appearances, ability to speak English, immigration status, or material possessions.

HOMework

- Congregations are the WE listed above. But congregations are composed of individuals. This week change the WE to I and see if you still agree or disagree...
- Go to article E Section 5: How Not to Be Poor. Do you agree with this analysis?

MODULE 3: EMPOWERING ACTION

Objective 1: To motivate community partners for change

Objective 2: To recognize the importance of charity and justice

15 Minutes: 3-A. Introduction to Charity and Social Justice

- Definitions of Social Service and Social Change
- Back Pack Program - The Real Question?

20 Minutes: 3-B. Group Activity #3

- Express Your Opinion

Freedom to disagree is applauded in this section. You will need Post-it notes, magic marker and a facilitator for this activity.

15 Minutes: 3-C. The Arrogance of Charity - by Sharon Gaskell

- Introduction
- Article and Discussion Questions

10 Minutes: 3-D. Kids Count Action Statements 2007 - 5 Ways to Volunteer
The Politics of Poverty - Current Candidates

Homework: Where do your state and local elected officials stand on issues of housing and homelessness; juvenile justice; immigration; living wages; and health care? Have you asked them?

* Times are approximate given the size of the group.

INTRODUCTION 3-A

"Charity will never be true charity unless it takes justice into account. Let no one attempt with small gifts of charity to exempt themselves from the great duties imposed by justice." - Pope Pius XI, Divine Redemptoris, #49

| Charity = Social Service | Justice = Social Change |
|--|--|
| Scripture Reference: Good Samaritan Story | Scripture Reference: Exodus Story |
| The Gospel story does not attempt to survey the causes of the highway banditry. The Samaritan provides temporary and immediate relief. | Moses does not ask for food and medicine for the Jewish slave-labor force. He challenges the institutional system. |
| Private, individual acts | Public, collective acts |
| Responds to the immediate needs | Responds to the long term needs |
| Provides direct service: food, clothing, shelter | Promotes social change in institutions |
| Requires repeated actions | Resolves structural injustice |
| Directed at the effects of injustice: symptoms | Directed at the root causes of social injustice |
| Example: homeless shelters, food shelves, clothing drives, emergency services, congregation based community organizing | Example: legislative advocacy, changing corporate policies or practices, challenging community administration, structure and policy implementation |

BACK PACK PROGRAM

The Potential for Charity and Justice

The Food Bank of Lincoln administers the Backpack Program which sends a backpack of food home every Friday with needy children at targeted Lincoln Public Schools. Currently, approximately 850 backpacks go home with these children because without this food, many of the children and their families would not eat over the course of the weekend.

The program has received overwhelming community support and soon will be expanding to serve many more children. The charitable aspect of meeting this immediate community need is important. **The social justice question is:** How many backpacks go home on Friday before we say it is too many and work to eliminate the causes of hunger and poverty in our community?

Express Your Opinion:

1. Write the following on 4 large sticky note signs:

Strongly Agree/Agree/Disagree/Strongly Disagree

2. Put the four signs in each corner of the room.
3. Assign a facilitator to each corner.
4. The group leader should read out the below statements and ask everyone to choose a sign to stand by that reflects their opinion. A facilitator writes the majority view on a board or paper, then ask a person from each section to explain the reason for their answer.
5. After hearing differing perspective(s), has anyone changed their mind? - Encourage added statements and group discussion.

Now group leader goes onto the next statement:

- People in poverty could just work harder to get out of it.
- It is possible for everyone to have enough money to live comfortably.
- It is easy to get a good job, even if you come from a poor family.
- Your future is decided by how much money your parents have.
- We all have a responsibility for tackling poverty.
- Wealthy people should help those less well off.
- Government has a duty to help people in poverty.
- I shouldn't have to go with less just to help others that don't work.

| | |
|----------------|------------------|
| STRONGLY AGREE | AGREE |
| DISAGREE | STONGLY DISAGREE |

INTRODUCTION TO SHARON GASKEL'S ARTICLE

The following article frames the values of charity and social justice in a slightly different perspective. It has been included to generate discussion.

After reading the article, do you agree or disagree with the following article excerpts:

1. Charity seems to assume that the poor of this world can be fixed, saved, or rescued if we only donate \$30/month to charity.
2. 'Charity' maintains a distance; 'Justice' smells the stench, suffers the heat, cries over each death, and cheers each small success.
3. Justice challenges us to place the same value for every life and to provide what is due without expecting gratitude and a tax receipt.

SOCIAL JUSTICE VS CHARITY: THE ARROGANCE OF CHARITY

By Sharon Gaskell

Not long ago, at Starthrower Foundation's home in Cap-Haitien, Haiti, we received visitors who were new to us but not new to Haiti. They wanted to spend a few days with us, in order to get an idea of the work we do with the youth in this area. Perhaps we could work together, they said.

And so, even with our limited resources, we accommodated them. Carmene cooked the entire day, and Jack pumped water to fill the reservoirs before he went home at 4 p.m. everything was ready. I gave our guests a tour of our compound, including our well and generator, as well as the reservoirs on the roof. After a great meal, drinks and conversation on the gallery, our visitors showered and went to bed. We provided each of them with a comfortable bed with clean sheets, an effective mosquito net and, as we had electricity this day, the benefit of a fan to cool them.

When I rose at 3 a.m., I found that all our water reservoirs were empty, and no one had bothered to tell me. Perhaps our visitors thought the water reservoir could magically refill itself. Not wanting to inconvenience our guests in the middle of the night, I phoned Jack to ask him to make his way to work early to pump water for the guests to use when they woke. Then I began to prepare breakfast for them.

Jack had not yet arrived when our visitors rose, so I offered each a wash basin filled with our precious potable water, which we purchase in 5 gallon containers. Instead of understanding the sacrifice represented by their being able to wash at all, and in potable water at that, one guest testily said, "I'd rather have a shower!"

Such insensitive comments can stem from ignorance, especially when expressed by those who have never witnessed abject poverty. In this case, such a comment by a person with experience in Haiti and familiar with its challenges seemed more arrogance than ignorance. And the sad thing is, this attitude is not uncommon. In the intervening months, others have visited and shown similar disregard for the conditions we face: One wanted me to book diving trips; others have called asking for help with transportation then failed to show up. And so it goes. I have reflected on this callous attitude. Is it simple ignorance of the true absolute nature of poverty? Or could it be a learned response?

Over the past decade, I have become immersed more deeply in the beauty, and in the misery, of Haiti. And though this immersion has produced much personal suffering, it has also produced great joys, and a unique perspective of the privileged world of those who have not

only the basics of life, but much, much more. And from my unique perspective, I think that there's been a major shift in society's attitude towards the poor.

When I was growing up, I was taught that charity was a virtue equated with love. But these days, that perspective of charity meaning love has changed. Now, 'charity' seems to assume that the poor of this world can be 'fixed', that they can be 'saved' or 'rescued' if the rest of us would only donate \$30 a month to 'charity'. We get to feel good, that we've done our part, that now the poor will be fixed, and we get a tax receipt, too.

This idea of charity has assumed an arrogance that, I think, is not consciously intended. It is just there, in actions, often in words. It comes not because we have great wealth but, because of an accident of our birthplace and circumstances, we have access to education, jobs, housing and social services. To those who live in absolute poverty, these things we simply claim as our birthright are indeed great wealth.

Yet even the small bits of our wealth that we dole out in the name of charity are not freely given, but have strings attached. Everything needs a tax receipt. Material 'stuff' is valued over keeping people alive because, in our sheltered, privileged lives, we have not internalized the reality of the poor of this world. The poor, including our young people here in Haiti, do not eat on a daily basis. They have no water, potable or otherwise. They drag themselves to school (paid for by others) even though they are ill -- with malaria, typhoid, and a tumor -- because they understand that education offers them the only possibility for change.

The arrogance of charity puts a priority on material things. Items such as used clothing, computers etc are helpful but secondary. To situate them as priority is to miss the point. Think for a moment: If you lose your job, for example, you would know what help you need to get back on your feet. Perhaps you need transportation to get to a new job. How would you feel if, instead of bus fare or gas money, some well-intentioned person gave you a sledgehammers? If only you'd asked, you tell the donor. The hammer is very nice, but I can't ride it to work.

The humility of justice calls us not to do things FOR the poor of this world but rather do things WITH them, in service, in community, in negotiation, in partnership. They know what they need. We just have to ask and listen. 'Charity' maintains a distance; 'Justice' smells the stench, suffers the heat, cries over each death, and cheers each small success.

More than intellectualizing the word 'justice', we need to live it. Reflection is a powerful conduit which requires only the willingness to look within, and ask yourself, 'What am I doing and, most importantly, WHY?'

We've changed, and not for the better. I challenge you to become a human being rather than a human doing. To make justice a priority in our lives, we must consciously slow

down and be present, and think and reflect. Reflection can help us understand, and to let go of the instinct that we deserve our privileged lives. The arrogance of charity says, "I come first. After my needs are met, I will give you the leftovers, the things I do not need to make my life comfortable. Give me my daily shower, a tax receipt for my donation, cover my expenses and then I will do something."

These attitudes cripple rather than heal. Justice comes without strings. It gets down on its hands and knees in service, negotiates with, listens to, and says that the needs of each person on this planet are just as important as mine and yours. Justice challenges our comfort. We like our lifestyles, our possessions, our activities.

A medical professional in Canada recently said to me, "Please do not tell me any more about your work in Haiti. I think it is better if we do not know as it would make us too uncomfortable." Self-care slides into self absorption, and the potential for justice is aborted.

It is humbling to realize that my needs are not the most important in this world. It is exhilarating to realize my place in the big picture, and that my spirit has the potential to open to fullness not possible within the current mindset we call charity.

What is your wealth? Is it community? Family? Connections? How are you employing it in the service of life? What are the strings you attach? What would happen if you let them go?

Justice challenges us to place the same value for every life and to provide what is due without expecting gratitude and a tax receipt. Stop and reflect on the last time you were not thanked for your generosity. Let go of the need for someone's gratitude, and feed this hungry world.

And to the person who would shower when others are dying of thirst, I say, "Know that 12 percent of the planet uses 85 percent of the water. When you get home, you can shower all day long, if you want."

And that is the difference between the haves and the have nots: The haves get to leave, to go home where it's comfortable; the have nots must stay and endure.

Introduction: How do we begin to practice both charity and justice in our community? Kids Count 2007 from Voices for Children Nebraska gives the following suggestions for religious communities:

Volunteer

If you are so inclined, there are many organizations and programs that serve low-income populations which are in desperate need of your time and energy. Provide a forum for reflection after volunteer activities to connect underlying systemic and social issues with potential solutions to causes.

Organize

Hold a study group in your faith community to discuss why and how followers are called to promote social justice.

Educate

Procure materials that will help spread the word about the realities of poverty in Nebraska to your own faith community. Hold educational sessions on issues affecting your community, particularly those surrounding the needs of low-income working families.

Become a Champion of a Cause

The same needs detailed in this paper exist in your congregation. Be a champion for low-income working families that belong to your church or faith community, and take up their cause.

Advocate

Organize a delegation from your faith community to contact and visit your elected officials. Host evening letter-writing campaigns. On the following page is a short summary of the current candidates for President of the United States views on faith-based initiatives and social services. We encourage you to contact candidates at all levels of public office and ask them what they think about poverty in our community.

THE CANDIDATES ON FAITH-BASED INITIATIVES



Hillary Clinton

Clinton has articulated [support](#) for faith-based programs that address social ills and provide social services, adding that "there is no contradiction between support for faith-based initiatives and upholding our constitutional principles." She says that faith-based groups are often the most willing to tackle the difficult problems of the inner cities and venture into violent neighborhoods because instead of seeing "trouble," they "see God's work right in front of them." According to Clinton's campaign director of faith-based outreach, Clinton [wants](#) to maintain a "fair and level playing field" for both faith-based and secular organizations that offer social services.



John McCain

McCain supports faith-based initiatives and has cited charter schools in Arizona as good examples of effective faith-based organizations. He voted for a U.S. Senate version of President Bush's faith-based initiative designed to make it easier for religious groups that provide social services to compete for federal grants. McCain's spokesperson, Brett O'Donnell, [says](#) that, if elected, McCain wants faith-based organizations to "have at least the same standing as they have now."



Barack Obama

While he emphasizes the need for the separation of church and state, Obama has [said](#) that "one can envision certain faith-based programs – targeting ex-offenders or substance abusers – that offer a uniquely powerful way of solving problems." When [asked](#) if he would keep the White House Office of Faith-Based and Community Initiatives open, he said he would need to investigate the office's operations because of the danger that federal money could be allocated to churches "based on politics, as opposed to merit and substance." At an [April 2008 candidates' forum on faith and compassion](#), he described the office's purpose as a way to address "poverty and how to lift people up" rather than "simply build a particular faith community." He says the office should be "open to everybody" and not allow "certain groups to be able to evangelize."



Ron Paul

In a 2003 statement, Paul derisively [labeled](#) President Bush's [faith-based initiative](#) "a neocon project" that "repackages and expands the liberal notion of welfare." In 2001, he [proposed](#) legislation to "amend" the faith-based initiative by offering a tax credit for private donations to faith-based organizations that provide social services. "Churches should not become entangled with government subsidies and programs because truly independent religious institutions are critical to a free society," he said.

MODULE 4: ENGAGING COMMUNITY: **CONNECTING FAITH AND SERVICE**

Objective 1: To develop a common focus and skills inventory for your congregation
Objective 2: To understand the scope of services and volunteer opportunities in our community.

15 Minutes: 4-A. What Am I Getting Into?

- Volunteering Is Like Swimming
- "Anyway" by Mother Teresa
- Volunteer Partners, Inc. Connection

15 Minutes: 4-B. Group Activity #4 - "Getting Started-" As an Individual

20 Minutes: 4-C. Group Activity #4 - "Getting Started-" As a Congregation

- Now combine individual resources as a congregation.
- You Have Resources!

10 Minutes: - Next Step Action Plan
Volunteer Forms

- 4-D. "Encouraging Volunteerism In Your Congregation" (1)
"In Good Faith - Volunteer Leadership Fall 2004" (2)
"Managing Risk" (3)

* Times are approximate given the size of the group.

WHAT AM I GETTING INTO?

Volunteering is a lot like swimming. You can begin by wading ankle deep, knee deep or waist deep - just don't start by getting in over your head! Throughout the first three modules we have shared some common understanding about the realities of poverty in our community. Now its time to examine the realities of volunteering. Mother Teresa says it very well in her poem, "Anyway"...

"ANYWAY"

This poem is hung in a Calcutta orphanage.

People are unreasonable, illogical, self centered
 ... love them anyway.
 If you do good, people will accuse you of selfish, ulterior motives
 ... do good anyway.
 If you are successful, you win false friends and true enemies
 ... be successful anyway.
 The good you today may be forgotten tomorrow
 ... do good anyway.
 Honesty and frankness will make you vulnerable
 ... be honest and frank anyway.
 People love underdogs but follow only top dogs
 ... follow some underdog anyway.
 What you spend years building may be destroyed overnight
 ... build anyway.
 People really need help but may attack you if you try to help
 ... help people anyway.
 If you give the world the best you have, you may get kicked in the
 teeth
 ... but give the world the best you have
 ... anyway.

- Mother Teresa

When "Sam" comes to the door of your church, temple or mosque and asks for \$20.00 or a gas card maybe its time to stop and acknowledge that this represents only a small need in Sam's life. Will giving him \$20.00 really address the problem of poverty in our community? The challenge of poverty can be overwhelming. That's why we are encouraging faith communities (600 in Lincoln) and 125 non-profit agencies in the Human Services Federation to partner on many different levels, in many different ways. We truly believe if we work together we could aim to eliminate poverty - one person/child - at a time.

The Federation has asked Volunteer Partners, Inc., to be a place where we join hands for the greater good; one place where we can connect faith and service.

CONNECTING FAITH AND SERVICE

Faith motivates service and in turn service magnifies faith. Volunteering helps people express their faith in tangible ways. Research studying Christian faith-motivated volunteers found that regular volunteering has a positive affect on a person's faith. (Pew Charitable Trust/Fasten Network, 2003.)

Major findings were:

- **Volunteering increases a volunteer's church involvement** to include better church attendance and increased financial giving.
- **Volunteering tests and strengthens faith.** Volunteers who participated in community ministry once a week scored higher on measures of faith (generosity, prayer, bible study, witnessing) than congregants who regularly attend services but are not involved in service.
- Volunteers who encounter social, economic, racial, physical or political diversity in their ministry **engage more deeply in faith practices over time.**
- **Voluntarily serving others is more effective in strengthening the impact of faith than attending worship services.**

Faith is embodied in service in most religions. Volunteers are both engaged and mobilized in congregations. There is an expectation wherein volunteers are recruited for specific opportunities and empowered to claim their faith through this service. If service/ministry/volunteering is the aspiration of believers - connecting individuals to meaningful service opportunities will deepen their conviction.

GROUP ACTIVITY - GETTING STARTED #4-B

The first exercise is an individual one identifying your own personal time, interests and skill sets. Then assign a "master scribe" as you compile your congregation's interests and skill sets.

GETTING STARTED AS AN INDIVIDUAL

The following ten steps provide you with time to think about how, when, and why, you might wish to volunteer. This can be done individually or in a group.

Step 1. List 5 causes or issues that are important to you.

1. _____
2. _____
3. _____
4. _____
5. _____

Step 2. What skills or resources do you have to offer?

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Step 3. Is your congregation interested in something new or enhancing a current project?

1. _____
2. _____
3. _____

Step 4. What are some of the goals you have personally set for yourself?

1. _____
2. _____
3. _____
4. _____

Step 5. Think about it. How can you combine your person goals through volunteering?

Step 6. Would you prefer to volunteer individually, with your family, or on a special "all congregation" activity? Why? Sometimes volunteering with others builds your confidence to do more one-on-one volunteering later on.

Step 7. What volunteer hours do you want to fit into your life? (Extending yourself beyond your own capacity helps no one).

| | | | |
|-----------|-----------|-------------|----------------|
| Daytime? | Weekdays? | Long-Term? | Once in While? |
| Evenings? | Weekends? | Short-Term? | Often? |

Step 8. Virtual Volunteering is a consideration. Can you volunteer by computer? (Typing papers, doing bookkeeping, tracking mail, reaching shut-ins, etc.)

Step 9. Go to the Blue Pages in your telephone book or Community Connections and explore non-profit organizations which might meet your interests, needs, and time frames. But for today - now work together as a congregation combining resources.

JUST DO IT! 

GROUP ACTIVITY - GETTING STARTED #4-C

GETTING STARTED AS A CONGREGATION

Often times a person feels awkward to volunteer on their own. A group activity among friends is fun, feels good, makes a difference, and can help a person gain confidence. As a faith community, you have many of the same considerations to make as an individual. Below are some considerations you may want to consider as a group. Combine individual interests, skills and ideas and see what your congregation can do.

Step 1. List 5 causes or issues that are important to your congregation as a whole.
(Concerns of the top 5 issues or causes you are interested in addressing.)

1. _____
2. _____
3. _____
4. _____
5. _____

Step 2. What skills or resources does your congregation have to offer?
(Create a skills inventory of your congregation.)

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Step 3. Is your congregation interested in something new or enhancing a current project?

1. _____
2. _____
3. _____

Step 4. Think about it - How can you combine your congregational mission with a specific volunteer project.

Step 5. As a congregation which would you prefer: ✓ all that apply:

- _____ To work on one project at a time
- _____ To identify several projects based on interest
- _____ To do projects as they present themselves in the community
- _____ Other

Step 6. What volunteer hours work best for the congregation?

- _____ Daytime _____ Weekends _____ Long-Term _____ Often
- _____ Evenings _____ Short-Term _____ Once in a while

Step 7. Go to the Blue Pages of your telephone book or Community Connections and explore non-profit organizations which might meet your interests, needs, and time frames.

Step 8. Fill out the Sample Volunteer Partner application form on the next page. Go to www.volunteerpartners.org or call Volunteer Partners at (402) 435-2100, to explore options available.

JUST DO IT! 

VERY REAL EXAMPLES OF OFFERING A HAND UP RATHER
THAN A HAND OUT (5/1/08)

The following list of volunteer needs is NOT a menu. It is show only to get your minds thinking of all the potential aspects of your congregation or individual talents/resources you may have available to share.

Vehicles

1. When a family has their house burn down, and American Red Cross representative is there with food, clothes, hotel, and counseling for the next 3-5 days. But often this is not enough time to get clothing, get to a job, totally emotionally recover, get kids to school, etc. If a congregation could adopt such a family to help for say (2 weeks maximum) once a year it would be wonderful. Approximately 12-15 families per year find themselves in this situation.

People/Resources

1. Many congregations already assist our New American populations. Did you know over 75 Burmese refugees have arrived in our city since January! They are here in large families with clothes on their back. While Lutheran Family Services finds them apartments, they have no bedding, some clothes, no dishes, staples, and things we take for granted - laundry soap, toilet paper, etc.

Rooms/Facilities

2. Youth today need alcohol free options for things to do. Do you have a gym for multi-purpose room to show a movie, throw a pizza party, host a game night, etc. during the week? After school? Evenings? Weekends?

Computer/Copiers

3. Could you do the printing for a community task force or coalitions? (The Homeless Coalition, Family Violence Coalition, Substance Abuse Action Coalition, etc.)

Cooperative Efforts w/LPD, Neighborhood Works, etc.

4. How safe, secure and clean is your neighborhood? If it's great, maybe your congregation could commit to a different neighborhood to help. (Assist with your own neighborhood watch, do clean-up, report activity.)

Telephones

5. Kids make mistakes and may end up in jail or on probation. Can you find time to make "a call a day" to a youth incarcerated? Or phone him/her 2-3 times per week if they are on probation?

Advice

6. Could you lend a hand to the young pregnant mother who is trying to raise her baby, get an education, and hold a job, all at the same time?
7. Sex offenders are no ones best friend, But they need monitoring to ensure they stay away from children, go to counseling, have constructive adult outlets. Could you or a small group be a partner with probation?

Mentors

8. A meth addict leaves his/her 30 day treatment program. It is not enough. They want to quit and not return to that lifestyle. Can you become his/her "lifeline" for the next 3 months? 6 months? 12 months?
9. Could you step up (Big Brother's/Big Sister's or City Impact or Teammates) to help a child with poor or no parent figure to look to? What about focusing on teens, rather than on infants?

The list of volunteer opportunities in Lincoln is very very long. Again - the above is only to help you brainstorm those possibilities to see how your congregation as a group, or you as an individual, can make a difference.

The following list of suggestions and ideas was compiled by Councilwoman Robin Eschliman after coordinating a dinner for a small group of local congregations. (April, 2008).

Generosity UNLEASHED *In Lincoln*

The concept: the generosity we feel at Christmas, or at times like Hurricane Katrina, can be generosity that Lincolnites can unleash year around. Did you know there are opportunities that your local police department, parks and recreation department, and schools know about? You could touch the lives of the truly needy right here in our own community.

If you didn't know, read on. If you want to help, call or e-mail. I'd like to hear about it (your name won't be used if you want it kept confidential). Or you can help quietly and anonymously. Either way, the work needs to be done.

Robin Eschliman

Underwriting bus passes for low-income clients, particularly with the "Ride for Five" Program: call Kit Boesch, Director of Human Services Administration, 441-6868, kboesch@co.lancaster.ne.us or Beatty Brasch, Center for People in Need, 476-4357, bbrasch@centerforpeopleinneed.org

Robin Eschliman of the Lincoln City Council suggests that if there are individuals interested in starting a significant philanthropy project for areas such as 11th & E which is suffering from prostitution and overcrowding, that perhaps there could be a meeting with Urban Development about such a philanthropy group purchasing poor condition properties and re-selling them for single-family housing or non-profit presence in the neighborhood. Call her at 441-8795 or e-mail at robin@robincitycouncil.org.

June Pederson from the Aging Department has numerous volunteer opportunities for either elderly who would like to volunteer, or for elderly people experiencing trouble who need a volunteer to help them out. June can be reached at jpederson@lincoln.ne.gov or 441-6132 for these and several other programs:

- Foster Grandparent program to troubled children
- A guardian conservator program for volunteers to assist adults unable to manage their financial and legal affairs,
- Ombudsman advocates who help adults having difficulty in their nursing home setting
- Volunteers who help elderly people deal with fraud
- Support group for new widows

Kit Boesch of Human Services offered the following thoughts, along with her encouragement for this venture:

- Contact Wayne Svoboda, Director of Volunteer Partners. This is a nonprofit agency in Lincoln dedicated to helping volunteer groups with those areas and agencies who need assistance. There are low-income and elderly people who cannot afford to clean up their graffiti, and Mr. Svoboda has hundreds of other ideas on his website at www.volunteerpartnes.org. E-mail Mr. Svoboda at director@volunteerpartners.org, Phone: 435-2100.
- Nebraska Faith Partners Network is a group of churches in Lincoln that offer support groups for everything from overeating to grief support. Contact Kit at 441-4944 or email Maya Chilese at 525-3565.

The Lincoln Parks and Rec Department offers swimming and other recreational opportunities for low-income children. Call Director Lynn Johnson at 441-8265 to help with any of the following :

- Deferred maintenance on many of the buildings. The department could use help fixing them up.
- Donate a “scholarship” for kids who can’t afford recreational fees
- Engage youth groups who would tackle graffiti removal in bike tunnels as an on-going project.
- Adopt any park in the City for things like trash pickup, mulching trees, leveling gravel. Call Dave Bomberger at 441-6051.

Ms. Lori Seibel, Executive Director of the Community Health Endowment was equally enthusiastic about this endeavor and offered these insights:

- The Lancaster County Drug Court quarterly "Reunion" event is a way to support and reinforce the graduate's recovery process. They are looking for organizations that might be willing to sponsor or provide an event for graduates and their families.
- Lincoln Action Program/Free to Grow has volunteer opportunities to do a one-time Community Clean Up or other community revitalization projects.
- The Medication Assistance Project run by the Lancaster County Medical Society is a way to provide uninsured and low-income individuals with needed medical prescriptions.
- Tutoring through Lincoln Literacy Council is a very good way to help New Americans learn both English and how to navigate systems within American society.
- Community CROPS needs small groups of volunteers to maintain community gardens – a great way to be active and have fun.
- Clinic with a Heart needs volunteers to assist low-income and homeless clients in accessing their free medical clinic.
- The Ambassador and President Apartments, located just west of the Capital, are home to many individuals with chronic mental illness. A volunteer group could fund a holiday party, assist in maintenance, and other activities.

Ms. Seibel offered, once the volunteer group has decided on the focus of the efforts, whether single or multiple issues, she would be happy to discuss all the opportunities that are available and how we can help. Lori Seibel, President and CEO, CHE, PO Box 81309, Lincoln, NE – 68501, Phone: 402-436-5516, Fax: 402-436-4128, lori.seibel@chelincoln.org

Fund-a-Need through the Foundation for Lincoln Public Schools. Fund-A-Need provides a place for the donors to connect with the needs in the classroom. Lincoln Public Schools teachers use Fund-A-Need to promote the ideas and needs of their students. Teachers know the needs and submit the proposals, and every citizen can easily be a philanthropist. Individual donors browse through the proposals and select a proposal they want to fund. The Foundation sends a receipt to the donor as a record for the IRS. Contact Lorie Safford at 436-1612, email is lsafford@lps.org or click on www.foundationforlps.org.

Chief Casady of the Lincoln Police Department noted:

- There is a great need for Chaplains.
- There is need for organized activities for children in the pre- and early-teen years (9-14 year olds). He felt any kind of organized activities (movie night in the church basement, checkers tournaments, HORSE basketball shoot-outs, a field trip to Duncan Aviation, etc) would give this age group a structured time with stable adult volunteers, which could only offer positive results. The church could organize these activities/events with their own volunteers, or offer their person-power to existing organizations such as the local community centers.

- He mentioned "Teammates", the mentoring program established by Coach Osborne as an outreach to troubled youth. Though there is a detailed application process with a mandatory background check and required training, the rewards are great. It requires a one hour per week commitment for a mentoring relationship with a child that could truly make a difference in that child's life. For details, see the website: <http://www.teammates.org>.
- LPD's Victim-Witness Assistance program is constantly seeking volunteers to work with victims of crime. This work involves telephoning crime victims and witnesses, as well as clerical work (stuffing envelopes, running copies, etc.) needed to connect crime victims with resources and keep them informed about the status of their case. LPD provides training & would be happy to do presentations for groups (such as the church's adult education class) on what the unit does and what volunteer opportunities exist. Contact person: Joanna Svoboda - 441-6464.

Bradd Schmeichel of the Urban Development Department, 441-7865, is a contact for:

- Volunteers who are interested in attending monthly meetings of the Lincoln/Lancaster County Homeless Coalition, or
- Providing bottled water for the Peoples City Mission and the Matt Talbot Kitchen,
- Helping with the Back to School backpacks program for low-income children,
- Helping with the Fairy Godmother program with FreshStart Home

Christmas opportunities: Lin Quenzer from the Mayor's office likes the following programs that help the needy in our City:

- In addition to ringing bells, the Salvation Army has programs for prisoners who have no way to purchase gifts for their kids and cut the wrapping paper with sharp scissors; and programs for the children of prisoners.
- Lincoln Action Program has an Adopt-a-Family program and other Christmas ideas for the needy.

NEXT STEPS - ACTION PLAN

You are almost there! Compile your inventory and discussions into the following action plan.

Step 1. Name of Congregation: _____

2. Mission Statement: _____

3. Causes or issues you want to address in the next 12 months:

A. _____

B. _____

| 4. Skills/Resources Required | Already Have | Need To Find | Notes |
|------------------------------|--------------|--------------|-------|
| | | | |

Continue...

5. Optional Ways to Address this Cause or issue:
 - A. _____
 - B. _____
 - C. _____
 - D. _____

6. What general concerns or questions do members raise? For example:
Can we afford it? - Time/Money/Staff/People?

7. Call the agency or Volunteer Partners and express your desire to volunteer.

8. Just Do It.

9. Evaluate the "return value" individually and as a congregation of your experience.

10. Decide whether to:
 - A. Continue to do it
 - B. Discontinue the effort
 - C. Reengage in another project
 - D. Other

SAMPLE VOLUNTEER APPLICATION

Name: _____ Date: _____

Address: _____

Phone (H/C): _____ Phone (W): _____

Email: _____ SSN: _____

Under 18? Y or N If yes, age: _____ Circle Gender: Male Female

Level of Education completed: _____

Time Commitment: _____ One Time _____ On-Going _____ Seasonal
_____ Less than 3 Mo. _____ Other

Times Available: _____ Anytime _____ Morning _____ Afternoon _____ Evening

Days Available: _____ Mon _____ Tues _____ Wed _____ Thurs _____ Fri _____ Sat _____ Sun

What areas of volunteer work would you prefer? _____

What special skills, interests, hobbies and/or credentials do you have? _____

May an agency contact you directly? Yes or No Where? _____ Hm _____ Cell _____ Wk _____ Email

Consent to Release Information

I understand that as a condition of my volunteer work, my name may be checked against the Nebraska Department of HHS Adult/Child Protective Service Central Registries. This may be necessary to ensure that I meet provider standards. One copy of this form will be sent to the Adult Registry and one will be sent to the Child Registry. The purpose of this check will determine if my name is being maintained on either registry as a result of previous abuse/neglect allegations which have been investigated and have not been determined to be unfounded.

To the best of my knowledge, I do not have a conviction of prior history of adult or child abuse/neglect or maltreatment. Neither have I been convicted of a crime involving moral indecency.

I hereby authorize the Nebraska Dept of HHS to release information contained on the Adult or Child Protective Services Central Registry including the information that a record has been sent to the said agency.

Dated this _____ day of _____, 200_____.

Volunteer Signature: _____

Volunteer Printed Name: _____

Witness Signature: _____

Witness Printed Name: _____

SAMPLE GROUP VOLUNTEER APPLICATION

ORGANIZATION REQUEST FOR GROUP PROJECT VOLUNTEERS

(This form is to be completed for each group project needed.)

Organization Name _____

Mailing address _____ Zip _____

Volunteer Coordinator _____ E-mail _____ Phone _____

Project title and description of responsibility _____

Position location ____ as above ____ other: (specify address) _____

Is facility handicap accessible? ____Yes ____No Bus line(s), this location _____

Duration of volunteer activity (check one): ____ On-going ____ Short-term (days:____) ____ One time

Start date _____ End date (if applicable) _____

Days volunteers are needed (circle all that apply): Mon Tues Wed Thurs Fri Sat Sun

Times needed: Daytime hours _____ Evening hours _____

Minimum time commitment (if applicable): _____ Months _____ Hours per month

Qualifications/characteristics required _____

Types of volunteers suitable: __Adult __Youth(under 18) __Group __Family __Min. Age Required

_____ Disability (circle all which are suitable :) Physical Mental Emotional Hearing Visual

Training provided/required _____

Special requirements (tools, equipment, uniform, dues, costs, etc.) _____

Would you like this position to be publicized in the media (on space available basis)? Yes No

Has the Agency Agreement with Volunteer Partners been signed by this organization? Yes No

Request submitted by _____ Date _____

Please describe in detail the nature and scope of this project. Include details such as if it is indoors or out of doors. Will require lifting or climbing or reaching. What supplies will be necessary and who will provide them. What exactly will you be expecting of the volunteer group. If you need more room use a separate sheet of paper.

Please include any experience or qualification volunteers should have.

Will someone from your agency be on hand to supervise or monitor Yes No

Does your agency have any of the following items available for use by Volunteer Partners in a presentation that would include opportunities at your agency:

VHS or video about your agency Yes No

Brochures or pamphlets Yes No

Power point presentations Yes No

Will there be drinking water and restroom facilities available? Yes No

Would your agency be willing to provide appropriate refreshments to the group during or after the project? Yes No

ENCOURAGING VOLUNTEERISM IN YOUR CONGREGATION

*The primary goal of social service programs is to improve the situations of program recipients. But as any long-time volunteer will tell you, serving others brings as much, if not more, benefit to the giver of the service as to the recipient. *Studies show three important points about the connection between faith and volunteerism: 1) voluntarily serving others is more effective in strengthening the impact of faith than attending worship services more than once a week; 2) volunteering with persons of different or conflicting backgrounds and beliefs tends to confirm, rather than confuse, a volunteer's faith; and 3) congregation members who are personally involved in community ministry are more apt to financially support the congregation than are members who do not volunteer. *(For more information on this study, contact support@fastennetwork.org)*

PROMOTING VOLUNTEER SERVICE TO CONGREGATION MEMBERS

Although engaging in service can provide many spiritual benefits, volunteers still may find themselves feeling unchallenged and unfulfilled by their work in the community. Strengthening the faithlife of volunteers should be an important focus for congregational leaders, not only because service is such an integral component of a religious lifestyle, but also because community needs are great, and volunteers are consistently in high demand.

Here are some steps congregational leaders can take to revitalize their congregants' commitment to serve while strengthening the faith-life of volunteers:

1. Challenge members to get involved in community ministry as a necessary outgrowth of religious faith.

Provide the means for them to respond to your challenge. Offer mission opportunities through the congregation itself, and seek out opportunities for volunteers in public, private, faith-based and secular venues. Consider programs that require once-daily volunteers as well as once-monthly volunteers, so that even members who have very little time to donate can get involved in volunteer work. For families with school-age children and for working professionals, provide opportunities to volunteer during hours when they could be available, i.e. during weekends, vacation times, evenings and early mornings.

2. Work on moving members from short-term volunteer ventures to long-term commitments.

Many congregations literally move their members, sending them on long-distance mission trips during which participants can gain a new appreciation of the positive impact made in people's lives because of their efforts. But opportunities for joyful service exist close to home, too. Volunteers who thrive in distant missions settings may be inspired to get involved in similar projects locally.

3. Define volunteer jobs in ways that emphasize the relational aspect of volunteering.

Relational services - such as delivering meals weekly to a regular set of people or tutoring the same child over a period of time give volunteers the chance to develop personal bonds with other people. The challenges and rewards involved with personal relationships are far more significant for the faith formation of volunteers than non-relational service.

4. Set the standard by setting an example: get personally involved in community service.

Congregational leaders who are involved and visible in community ministries will be better equipped to connect the congregation's services with the community's needs.

5. Celebrate and educate volunteers.

Pray for upcoming volunteer events, and plan time afterward for the volunteers to share and reflect upon their experiences. Consider establishing a prayer group to help support volunteers through potentially difficult experiences in their community work. Use the group time to examine the social and economic factors that create the problems that volunteers are called upon to alleviate. Encourage volunteers to find ways to respond to systemic problems as well as to the impact of such problems on the lives of individuals.

6. Encourage service for service's sake.

Discourage the congregation from equating success as a volunteer with solving the community's problems. Remind volunteers that volunteering is an opportunity to learn, to befriend and to support, and that the burden of changing lives doesn't rest on them personally, but on God.

With the right balance of encouragement, opportunity, challenge and support, religious leaders can lead their congregations toward a renewed commitment to serving their communities and renewing their faith through community service.

MANAGING RISK

Minimizing Opportunities For Harm

Adopting ways of working which are consistently applied will go a long way to reducing the possibility of harm occurring. This includes:

1. Planning and managing the activities of volunteers.
2. Supervising all activities with children and vulnerable adults.
3. Giving volunteers clear roles of which everyone is aware.
4. Provide training.
5. Supervising and regularly reviewing volunteers and general management of the organization.

Planning

Since we know that people can suffer harm in all sorts of ways, it is important that activities are planned and managed in such a way as to minimize opportunities for harm being caused while in your care. Good general management and efficient administrative procedures will help to ensure the smooth and responsible running of your organization. Some of the most obvious things to consider are:

Knowing your staff and volunteers

1. Follow a thorough recruitment procedure.
2. Keep secure records of details provided at the time of recruitment.
3. Have a clearly displayed work schedule so that everyone knows who is on duty.
4. Keep a record of any complaints about or incidents involving volunteers.

Keep records, such as...

1. Attendance register
2. Accident book
3. Authorization/consent forms

It is important that there are clearly identified procedures for reporting incidents or accidents, making complaints or referring matters of concern, which everyone is fully aware of. It is good management practice to have a formal system whereby volunteers can express grievances.

Working off-site

The nature of some voluntary work means that volunteers may be at greater risk when their volunteering occurs away from a controlled environment such as an office. This can include providing a service which involves working with the general public, or care related work with people with challenging behaviors.

The following areas demand further attention:

Communication

A suitable off-site working system involves having good communications with the office/work base and the manager. This possibly includes the use of mobile phones for making contact at agreed times or at regular periods, to ensure that contact is maintained. The volunteer should have a list of emergency contact numbers such as the manager's out-of-hours number, a professional or case worker and the emergency services.

Information, instructions and training

Volunteers need to have enough information to be able to make decisions about what is safe for them to do, about the methods they can use, and the training necessary for them to use specific techniques and equipment. Volunteers should not be asked to do anything that they are not comfortable with or that they believe cannot be done safely, even if it involves withdrawing a service from a client. An example of this might be where an elderly client does not want a volunteer to use a hoist to help them into a chair, or where the volunteer does not feel confident in using a hoist. In both of these cases the volunteer should not manually handle the client, but report back to the manager. Make sure your volunteers have sufficient information about the type of work you have asked them to do and carry out a risk assessment of each activity to identify any special areas that may need particular training or instruction.

First aid

Volunteer managers are responsible for meeting the first aid needs of volunteers working away from the main base. You may need to make special arrangements for volunteers who work alone or in remote areas, such as finding a neighbor, friend or shop keeper, to act as a local contact; consider volunteers working in pairs; and providing training in first aid. You may also need to consider whether volunteers who travel or transport people need to carry a personal first-aid kit.

Personal safety

This is an important issue, particularly for those volunteers who carry out home visits or have to work alone. Do you ensure that your workers plan their journeys or visits beforehand? Ask if the route is familiar to them. Is the site isolated? Is it in a poorly lit or maintained area? What method of transport is being used - private car or public transport? Is the station close to the work site? Does the public transport run late at night or at times to suit shift work?

You may also want to think about specific issues such as identifying clients' relatives, friends and even pets who might present a risk and who are likely to be present at a home visit to a client.

It is wise to always ensure that a designated person at the work base is aware that a staff member or voluntary worker is working off-site, knows the details of their visits, and when they are expected back.

Working safely in other peoples' homes

There are two types of dangers associated with working in other peoples' homes - physical violence from a client and potentially damaging allegations being made against a volunteer.

Where volunteers will be visiting people in their homes it is important that they know what the boundaries of their involvement is for their own safety and that of the people they are visiting. Ask yourselves the following:

1. Why do you offer home visits?
2. Could a client be encouraged to use the office with reassurance and information about access, transport, parking?
3. If this is impossible, could a meeting be arranged on neutral ground such as a library, community center, GP surgery or local café?

If a home visit is agreed, ensure that all details are known to the volunteer:

1. Name, address and telephone number
2. Clients' situation - are they alone? Encourage them to have a chaperone with them.
3. Expected time and duration of visit.

Arrangements could be made for the volunteer to phone the organization on arrival and following departure. Out-of-hours contact numbers should always be available in case of emergencies.

Where possible, arrange for two volunteers to visit together and always telephone the client before setting off on a visit, giving a description of the volunteer(s) if they have not visited before and an idea of the time they will be arriving. It is important that there are mechanisms in place for feeding back after each visit, so that any problems are picked up quickly. It is equally important to check with the client that they were happy with the visit and the conduct of the volunteer.

The chances of becoming a victim of violence are statistically low, but it is wise to take precautions. A voluntary organization has a duty to protect its volunteers as well as its clients and it should always make a visit to conduct a risk assessment before sending in a volunteer. The Suzy Lamplugh Trust gives the following advice in its leaflet *Working safely in other peoples' homes*:

1. Always remember why you are there. It is their home and you are going into it.
2. You are invading their space.
3. It is their territory and they are in command. Your job may represent a threat to this.
4. Go in day light if possible.
5. Do you have to go alone?
6. Are there any records/reports available to you before you go?
7. Do colleagues know where you are going?
8. Do you have someone to check in with and a mobile phone/phone-card/money and telephone numbers?
9. Do you know what the location is like and how you will get there and back?

When you arrive

1. Remember you are a visitor.
2. Say who you are, why you are there and show your ID.
3. Check who you are talking to. Do not enter the house if the appropriate person is not there.
4. Wait to be invited in or at least ask if you can go in.
5. Acknowledge that it is their territory; let them lead the way; don't take over.
6. You may decide not to go in or leave immediately (e.g. if the person is drunk or aggressive.) Listen to your instincts.
7. Check as you go in how the front door locks.
8. Study your surroundings and make sure you know where the exit is.
9. Try not to react to bad, dirty or smelly surroundings.
10. Remain alert. Watch for changes in mood, movements or expressions.
11. If you feel at risk, leave immediately.
12. If you are prevented from leaving or threatened, stay calm and try to control the situation.
13. Do what you have to do to protect yourself.

Some golden rules

Be aware: Trust your intuition. If you feel scared or uneasy, do not just ignore the feeling, act on it.

Be alert: Walk tall, keep your head up, be aware of your surroundings, know where you are going and how you are going to get there. Look confident. And keep fit - good posture, stamina and strength are aids to self protection.

Avoid risk: When going out from the workplace, leave written details of your movements and when you expect to be back. If you change your plans, let your workplace know. Assess the potential risk of a situation. If it seems dubious, call back at base first, to check. Avoid dangerous short cuts, and walk facing oncoming traffic.

Take action when in danger: It is not weak to walk away from violence. Meeting aggression with aggression usually leads to confrontation. Defend yourself only if really necessary. Your aim should always be to get away fast.

Always report any incident: However trivial an incident may seem, always report it. Not doing so could put others at risk. Reporting is also important because a complaint can be made against you by a client.

Outdoor working

Where volunteers are working out of doors, you might want to think about what facilities are available for meals, toilets, extreme weather conditions, etc.

Remember to look at previous examples of "near misses" that may help to identify possible hazards. You could also contact other organizations who are involved in similar work to see how they approach potential problems and identify practical solutions.

Summary

1. Understanding the role of planning.
2. Where knowledge is power - knowing your staff, volunteers and clients and keeping adequate records.
3. Advice on working safely in other peoples' homes.

SECTION 5: Articles on Poverty

- A. 2008 Federal Poverty Guidelines
- B. The Crossing by Todd Schwartz
- C. Overcoming the Silence of Generational Poverty
- D. Balancing the Strength of the Community and Personal Responsibility by Voices for Children - Nebraska
- E. How Not To Be Poor by The National Center For Policy Analysis
- F. Additional Articles on Poverty

Additional Articles on Poverty

Card, J.J. (1981) "Long-Term Consequences for Children of Teenage Parents." *Demography* 18 (137-156)

Hill, A.M., and O'Neill, J. (1994) "Family Endowments and the Achievement of Young People with Special Reference to the Underclass." *Journal of Human Resources* (Fall): 1090-01.

Payne, RK: *A framework for understanding poverty*. RFT Publishing Company, Highlands, TX, 1998, 1-205.

Niskanen, W.A. (1994) "Crime, Police, and Root Causes." *Cato Policy Analysis* No. 218. Washington, D.C.: Cato Institute.

Tanner, M.; Moore, S.; and Hartman, D. (1995) "The Work vs. Welfare Trade-Off." *Cato Policy Analysis* No. 240. Washington, D.C.: Cato Institute.

Taylor, May Jane, and Amanda Smith Barusch, (April, 2004) *Social Work Journal*, "Personal, Family, and Multiple Barriers of Long-Term Welfare Recipients."

Reeves, Bob (2006-2007) Lincoln Journal Star/Values Section.

Samples of congregations making an impact -

| | |
|----------|---|
| 06/10/06 | Helping Hands |
| 08/26/06 | Making An Impact |
| 07/21/07 | Lincoln Urban Plunge Offers Volunteer Opportunities |
| 10/01/07 | A Day To Give Back |
| 12/22/07 | Church Program Supplies Wheels For Those In Need |

SECTION 6: Additional Resources

- A. The Speakers Bureau
- B. The Human Services Federation Membership List
- C. 211 Information Number
- D. Directory of Crisis Lines
- E. Public Assistance Programs in Nebraska
- F. Credits and Partnerships
- G. Community Connections (Booklet enclosed)

SPEAKERS BUREAU AVAILABLE

WHAT? The Human Services Federation has approximately 20 people who have volunteered to be available to come to your congregation's group to discuss poverty and resources in Lincoln/Lancaster County, Nebraska. They will do an introductory 15 minute presentation regarding:

1. The purpose of "Do You Really See Me?"
2. Who are people in poverty?
3. Navigating the human services network.
4. Accessing resources and volunteering.

They will then open the floor for questions and answer them to the best of their ability.

WHEN? We might suggest you consider a speaker only after the introductory video has been shown, or even after the four Modules are completed. This will give your participants a better understanding of the "need" and "the human services system" in Lincoln.

WHY? Because the Toolkit will probably raise as many questions as it answers. There are many variables and situations when you talk about poverty. Some are better answered verbally (vs) in a workbook session.

HOW? Simply call the Human Services Federation at 441-4399. They will fax you a brief request form like the one on Page 89. When a speaker has been located they will call and confirm. Please allow 7-10 days preparation time for the speaker.

HOW MUCH? The Speakers Bureau is FREE.

Congregational Request for A Speaker
"Do You Really See Me?"

Congregation: _____
Address: _____
Contact Information:
Name: _____ Phone: _____
Email: _____

We would like to request a free speaker on the issue of
Poverty in Lincoln on:

Date Preference #1: _____ #2: _____
Time Preference: _____

Approximate # in attendance: (Check One)

| | | | |
|-------|-------------|-------|----------|
| _____ | 10 or under | _____ | 50-100 |
| _____ | 35 or under | _____ | Over 100 |

This group has: (Check all that apply)

| | |
|-------|---|
| _____ | Seen the 12 Minute Video |
| _____ | Completed 2 of the Modules in the Toolkit |
| _____ | Completed all of the Modules in the Toolkit |
| _____ | None of the Above |

Please fax your request in at least two weeks in advance if possible, to
441-4335. Or call 441-4399/email: rcarter@hsfed.org
for more information.

Community Crisis Lines: All Crisis lines are 24 hours

| | |
|---|--------------------|
| Al-Anon/Al-Ateen | 402-477-9662 |
| Alcoholics Anonymous | 402-438-5214 |
| Child Abuse and Adult/Elder Abuse | 800-652-1999 |
| Drug/Alcohol Crisis Line | 402-475-5683 |
| Fire/Medical Emergency | 911 |
| Friendship Home Emergency Shelter | 402-437-9302 |
| HIV/Aids NE Hotline | 800-782-2437 |
| Nebraska Regional Poison Center | 800-222-1222 |
| Police/Emergency | 911 |
| Police/Non-Emergency | 911 |
| Rape/Relationship Violence | |
| Voices Hope Crisis Center | 402-475-7273 |
| Crisis Lines/Suicide/Mental Health | |
| Lancaster County Mental Health Center | 402-441-7940 |
| Youth/Family Crisis Cedars Youth and Family Crisis Hotline | V/TDD 402-437-8888 |

Credits and Partnerships

The Human Services Federation: Religious Affinity Group

- | | |
|-----------------------------|---|
| 1. Good Samaritan Center | 7. Matt Talbot Kitchen & Outreach |
| 2. YMCA Lincoln | 8. Good Neighbor Community Center |
| 3. City Impact | 9. St. Monica's |
| 4. Christ for The City | 10. Faith Partners |
| 5. Catholic Social Services | 11. Lutheran Family Services |
| 6. People's City Mission | 12. St. Elizabeth Regional Medical Center |

- The Lancaster County Human Services Office
- Volunteer Partners, Inc.
- Channel 5 City TV
- The Food Bank of Lincoln
- The United Way of Lincoln/Lancaster County
- Several Congregations who proofread our materials and gave us valuable feedback.
- Faith Partners
- Pat Carlson Consultant Group.
- The Center for People in Need
- The Stars of our video - Bobbie and Steve