



Presbyterian Network to End Homelessness

Handbook for Pastors and Congregations

Spring 2007

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Introduction

This handbook contains theological and practical information you may find useful in responding to those who come to your church seeking assistance. You may also find key theological information to help in sermon writing and teaching. Much of this information is from Jean Kim's End Homelessness Jubilee Manual: 7 Steps and 77 Ways. Any parenthetical page numbers are references to that book.

Contributors include Luciano Kovacs, Stacy Rector, Andy Gans, Marc Greenberg, James Winans, Simone Hennessee, Jean Kim, David Murad and a multitude of pastors who asked many good questions that contributed to the suggestions included in this handbook.

The Presbyterian Network to End Homelessness (PNTEH or Network) was founded in March 2004 at the first national PNTEH conference at Fourth Presbyterian Church of Chicago by a group of individuals from around the country interested in connecting individuals, congregations and organizations working in direct service and advocacy around the epidemic of homelessness.

In September, 2005 the PNTEH hosted a second national gathering to meet with national public policy advocates, to examine “best practices” and to discuss ways that the Network could best serve to support others in ending homelessness in the U.S.A. The Network was incorporated as an independent tax-exempt entity in 2005. The PNTEH is committed to work for ending homelessness by:

- Sharing Information and Resources,
- Providing Advocacy and Education Action,
- Networking for Mutual Support, and
- Highlighting New Models of Ministry.

A Comprehensive Approach to Ending Homelessness

The Network challenges each Presbyterian congregation and Presbytery to embrace a comprehensive approach to ending homelessness that includes

- Compassionate responses to immediate human needs
- Creative empowerment of homeless individuals, and
- Courageous advocacy for effective and systemic policy changes (such as housing production, homelessness prevention, service provision, and promotion of livable incomes).

Specifically, we challenge each congregation to

- a) Honor the dignity and full humanity of those who are homeless and impoverished, and include them as fully equal and respected members of the congregation and in information-gathering and/or decision-making processes in the congregation's responses to homelessness,
- b) Root the congregation's work to end homelessness in faithful acts of prayer, worship, stewardship, study and education,
- c) Actively identify and collaborate with other faith communities, nonprofit agencies, business and government entities at municipal, local, state, and national levels in order to maximize effectiveness, and
- d) Utilize existing resources on homelessness developed by the Presbyterian Church (U.S.A.) since 1997 under the Women's Ministries program area, the Presbyterian Hunger Program, and the Urban Ministries program area, as well as resources developed by the Presbyterian Network to End Homelessness.

The Network identifies the four previously mentioned approaches to ending homelessness. We also make a few assumptions when asking each congregation to participate in the call to end homelessness:

- Homelessness is an offense to the gospel of Jesus Christ.
- Not every congregation can effectively address each issue.
- Congregations follow the mandate to care for all God's children as expressed in Matthew 25.

Theologically Speaking (43-58)

The Bible doesn't use the term *homelessness*, but does refer to hundreds of conditions of homelessness. In his seminary days, Rev. Jim Wallis (Executive Director of 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 is full of references to poor people. God is portrayed throughout the Bible as the deliverer of the oppressed" (*The Soul of Politics*).

Wallis 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 an 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.

Selected Hebrew Passages:

Genesis 15: 13-16

God promised to end homelessness for Israel and give them a new home.

Exodus 2: 23-25

God hears the outcry of the destitute homeless.

Leviticus 19: 9-10

God calls for caring for the poor.

Deuteronomy 15: 7-11

God commands Israel to care for the poor and homeless in their new home.

Isaiah 1: 15-17

Prayer on behalf of the oppressed.

Isaiah 58

True worship includes loosing the bonds of injustice and offering food to the hungry.

Isaiah 61

God brings good news to the oppressed.

Jeremiah 8: 18

God mourns for the homelessness of many people.

Jeremiah 8:22 – 9:1

Health care, homelessness intrinsically related.

Micah 6: 6-8

The Lord requires us to end homelessness.

Selected New Testament Passages:

Matthew 8: 19-20

Jesus experienced homelessness during his ministry.

Matthew 14: 13-21 (Mark 6: 30-44; Luke 9: 10-17; John 6: 1-14)

Feeding the hungry is addressing homelessness. Hunger and homelessness are the twin children of poverty.

Luke 19: 5-10

Zacchaeus welcomes Jesus into his home.

Matthew 25: 30-46

We must see Jesus in the face of the homeless.

Luke 16: 27-21

What happens to the wealthy when they do not care for the poor?

Acts 4: 32-35

The first century churches and homelessness.

James 2: 14-26

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

Ways to Respond When Someone Comes to Your Church for Assistance

The church is often the first place people go when seeking assistance, whether for a physical, spiritual or emotional need. This is for good reason—it's what we do, and people rely on that compassion and caring. It matters not if you are a small country church, a college church, a suburban church or a big steeple downtown church—people look to the church as a place of refuge and comfort.

Some churches have written or unwritten policies of how to handle requests for assistance. These requests are often prefaced with the simple question *Is there a pastor available?* This question doesn't just affect the pastor. Typically, the person answering the phone is the first responder. This could be a volunteer, receptionist, secretary or a pastor.

Here are a few things to consider when taking this call (whether on the phone or in person). This is assuming the caller isn't a church member or someone with whom you have an existing relationship.

- **Be aware of the complexity of homelessness.** An effective response to homelessness has to be comprehensive because homelessness is a complex phenomenon that needs to be addressed with an open mind and with compassion.
- **People who experience homelessness are human beings** in need—whether they have fallen through the cracks because of economic reasons, substance and alcohol abuse, domestic violence, family brokenness, mental illness and family rejection, as is the case of many lesbian, gay, bisexual or transgender homeless youth.
- **Be aware of your boundaries and limitations.** How much time can you allocate to this call? Do you really have an important meeting in 10 minutes or do you simply not want to take the call?
- **Discern if the person needs spiritual direction or financial help.** Listen carefully to the person's request and situation. If you can't discern within a few minutes what they need from you, don't be shy to ask, "How may we be helpful to you today?" A direct question may help the person get more directly to the point.
- **Repeat back what you heard.** This response may help to clarify the situation: "Ok, I hear you saying that you need gas money and a hotel room for yourself and your three children."
- **Ask more questions.** More information is almost always needed. Ask specific questions about where they were last night. Are the children in school? Have you talked with their teacher or guidance counselor? Have you spoken to someone in the Dept. of Human Services? It's ok to ask tough questions in a respectful way as a way to guide you in being a good steward of your resources.
- **Listen carefully.** Listen to see if their story and concern matches the original request. If there are children involved, one would hope that concern for the children would be consistent. Listen for gaps and ask more questions, if necessary. It may sound like you

are being suspicious, but it's important to know as much information as possible to make a well-informed decision.

- **Avoid an emotional “take over.”** Such encounters often appeal to our emotions—and for valid reason. If you give someone time to talk, it indicates you are a caring person. Keep in mind what your resources and limitations are. Many people may already know the services and hours available in your area and intentionally come to you outside those hours.
- **Take notes and keep notes on file.** This allows you to refer back to things previously said, if necessary. Keep a file of these pastoral encounters. You may be surprised if the same person comes back in a year with the exact same story.
- **Be an advocate; not a wallet.** Your best help may be connecting them to the right person. Making a call and introducing yourself as the pastor of “First Presbyterian Church” is more likely to get things moving faster than if they try to call on their own behalf.
- **Be a good steward.** If you have a discretionary fund and are assisting someone, write checks to a business. Don't hesitate to call and verify. Know what services are (and aren't) available before writing a check or giving cash. Utility companies may have payment plans, etc. If you do help financially, ask what their plan is for tomorrow.
- **Develop a policy.** When you give money to one person, more will follow. If you give more money, even more will follow. Find out from other churches how they handle these situations. Perhaps you can work out an inter-church system.
- **Support a local agency or increase your giving.** If this kind of interaction with people is beyond the scope of your church staff or pastor, consider establishing or increasing your giving to a local agency. Check with your area United Way agency for available services and resources.
- **The poor often feel like they get the runaround.** The more complete information you can provide, the better you have assisted them in getting what they really need. Receiving accurate information is important for people without access to the internet and telephone.
- **Make an informed referral**—“The Help Agency is open M-F from 10-3. If you need food assistance, they'll want to see your picture ID, so be sure you take it.” Call to verify the information before sending someone to another location. Find out what agencies and services are available in your area. Have a list of those services and their hours available.

An Under-Utilized Room (59-62)

In her manual, Jean outlines several ways (77, in fact) that a church can do something to make the church building accessible and welcoming to people who are homeless.

Here are a few ideas to consider:

- Emergency Shelter for particular age groups (senior adults, youth, women with children)
- Meal Program (bag lunches or a sit-down hot meal)
- Clothing Closet
- Health Care Screenings (blood pressure checks, cholesterol checks, etc.)
- Exercise or Nutrition Classes
- Computer Classes (including an introduction to the Internet)
- Recovery Groups (AA, NA, etc.)
- Referral Assistance
- Legal Services
- Money Management Classes
- Parenting Classes and Resources
- Thrift Shop
- GED Classes

From Jean Kim's End Homelessness Jubilee Manual: 7 Steps and 77 Ways.

Collaborating with Other Faith Communities, Non-Profit Agencies, Business and Government Entities

You may hear yourself saying, “*We don’t have the budget...Our staff is already overworked. We don’t have the volunteers to sustain a new program.*” If that’s the case, then concentrate your efforts on what you *can* do! Partner with a neighboring congregation and create something that brings your resources together. Your church may have the room and is easily accessible, while the church down the street has a good volunteer base, but lacks the room.

Pick one thing and do it well. Another excellent way to learn what you can do is call the local agency that already addresses services to the poor and homeless, and request a meeting with their director or a couple board members. Ask them what **unmet need** there is in the community, and let that be a starting place for a new idea or program. It doesn’t take a lot of money to do one or more of these ideas well. It takes a faithful commitment, lots of prayer and an unmet need. **To find partners in this work see: <http://www.pnteh.org/resources> .**

Advocating for Effective and Systemic Policy Changes

A society can be measured by how it treats its most vulnerable members. In today's America, homelessness is morally unacceptable and fiscally irresponsible. The emotional and psychological toll that homelessness takes on those who are homeless is devastating, particularly for children. The economic costs are significant and shortsighted. The cost of keeping an individual or a family in a shelter is significantly higher than the cost of permanent housing.

Common to all major religious faiths is the responsibility to care for those most in need and to stand for justice for those who are oppressed. By establishing public policies responsive to the needs of those most at risk in our society and by encouraging public participation in the solutions, chronic homelessness can be ended in the United States.

By utilizing the knowledge, expertise and resources available, we can build a society and a city in which no one need be homeless for longer than the time needed to deal with the emergency that caused their homelessness.

The Presbyterian Network to End Homelessness is committed to bearing witness to the crisis of homelessness and helping concerned people of faith and goodwill to build a society that reflects the values of justice and compassion basic to the Presbyterian Church (USA) and to all our faith partners.

Public policy advocacy is most effective when done in coalition with the involvement of people of faith, social service and housing providers, public policy experts and committed public and elected officials. **It is crucial that efforts be made to identify those currently working on public policy change in your community, city and state** and work in partnership with them in identifying winnable issues and advocating for change.

Ending chronic homelessness in the United States of America is a long term goal. To move us towards that goal, a way to get a perspective on how to build a public policy that will address the needs of those who are homelessness and at risk of homelessness is to imagine building a house with four walls:

- 1 – **Produce** Permanent Housing
- 2 – **Prevent** Homelessness
- 3 – **Provide** emergency and support services
- 4 – **Promote** income (either through employment or public assistance)

The Presbyterian Network to End Homelessness encourages you to identify and advocate for policies that will move public policy forward in these areas. Your advocacy will help build a society ultimately leading to ending homelessness.

Facts and Myths about Homelessness

Every night in the United States, about 750,000 people experience homelessness. That's more people than the entire population of our nation's capital. In one year, between 2.5 and 3.5 million people experience homelessness for some period of time (days to months). Over the course of a year, families with children make up about half of the homeless population.

Nationally, a typical family without a home consists of a young unmarried mother with 2 or 3 small children. Many of these young women are fleeing domestic violence, and most lack the work skills needed to secure jobs to support their families. Nevertheless, most families do not stay homeless for very long. About 80% of people exit the homeless service system quickly.

Nationally, there are about 150,000 chronically homeless people. It is estimated that many of the people who live on the streets are homeless for years, as opposed to days or months. Many of these people require medical and mental health services in addition to help finding a home. Most people who lose their homes temporarily stay in shelters, motels and cars. Many others are overcrowded living with family or friends. (from the National Alliance to End Homelessness).

As of February 1, 2000, at least 2.3 million adults and children, or nearly 1 percent of the U.S. population, are likely to have experienced a spell of homelessness at least once during a year. In New York City, shelter for a family costs \$36,000 per year in 2005. Shelter for a single adult costs \$23,000 per year. Supportive housing costs \$12,500 per year.

MYTH: You have to live on the streets to be homeless. People who stay at shelters are not considered homeless because they have a roof over their heads.

FACT: According to the Stewart B. McKinney Act of the Dept. of Housing and Urban Development (HUD) "a homeless person is the one who lacks a fixed, regular, and adequate night-time residence." There are many homeless in the country/rural areas where there are few shelters. People experiencing homelessness in these areas are less likely to live on the street or in a shelter, and they are more likely to live with relatives on overcrowded or substandard housing or live in a dangerous situation (drug abusing or abusive spouse).

MYTH: Homeless people in my community come from someplace else.

FACT: Conditions in our own communities create and sustain homelessness. While some homeless people move around to find jobs and housing, many are scared to leave their own familiar communities or are unable to move because of physical or mental difficulties or because they don't have the financial means to move.

MYTH: Homelessness is just a big city problem.

FACT: The National Low Income Housing Coalition reports shocking evidence that no corner of our land is immune to an affordable housing crisis. While homelessness is more visible in cities, it has become a problem in rural areas as well, especially areas hard-hit by the economic downturn. Research indicates that families—most often single mothers with children—make up the largest group of homeless people in rural areas. Fewer shelters exist in rural areas, so these families are more likely to live in overcrowded or substandard housing.

MYTH: There are no senior adults who are homeless.

FACT: The National Coalition for the Homeless claims that increases in homelessness among elderly persons are largely the result of the declining availability of affordable housing and poverty among certain segments of the aging. Senior adults are also more likely to suffer from a variety of health problems. There is growing consensus that homeless persons aged 50-65 frequently fall between the cracks.

MYTH: The United States has adequate services for the mentally ill, so they shouldn't be homeless.

FACT: The number of mentally ill needing services has far exceeded the services available. In the 1960s, about two million seriously mentally-ill persons were de-institutionalized on the principle that they could receive more humane and therapeutic care in the community than in institutions. Unfortunately, communities were not ready for this influx, and mentally-ill persons were discharged to nursing homes, SRO rooms, hotels, boarding houses, and low-income housing units without supportive services. By the end of the 1960s, many mentally ill had joined the ranks of the homeless. Community mental health centers are not adequately funded to provide care and housing.

MYTH: Government policy has no impact on homelessness.

FACT: Government policy affects homelessness more than any other factor. All of the following elements are public policy matters: building more single room occupancy (SRO) and low-income housing; raising the minimum wage; increasing the number of affordable daycare centers for low-income children; providing enough municipal emergency shelters; and allowing congregations and other non-governmental organizations to provide shelters without restrictive regulations. It is especially important for all citizens to let their elected officials know that human service funding is important. In 2004, one-third of human services agencies nationwide reported decreased funding from government sources. Ending homelessness is a policy issue.

MYTH: Emergency shelters and missions attract additional homeless people and are the cause of higher crime in the neighborhoods where they are located.

FACT: People are not traveling across country to spend time in a shelter. Many come to the city in search of jobs and opportunities. Homeless people are not the cause of the neighborhood crimes. Most violent crimes reported have been done by those who have housing, not the homeless. Emergency shelters do not endanger the safety or the values of a neighborhood. Despite the overwhelming need for shelter and affordable housing, neighbors and local governments continue to oppose the setting of service facilities in individual neighborhoods.

Opposition typically stems from a fear of increased crime, a perceived decrease in property values, an expected increase in traffic or parking problems, and the potential for an unsightly or unattractive facility. Research demonstrates that emergency shelter is able to coalesce in neighborhoods and potentially improve neighborhood conditions. By supporting the presence of emergency shelters to have homeless people under good care and supervision, neighborhoods are not only helping to get the homeless off of the streets, but also helping them create a life in which they do not need to resort to crime for survival. The neighborhoods that embrace such programs are greatly respected.

A Few Good Stories

An excerpt from “A New Timeliness in Job Training,” by Barbara Rose, Chicago Tribune staff reporter. September 28, 2005

(David Burbridge is a former board member of the PNTEH).

There was a time when a volunteer job preparing meals at a Salvation Army shelter gave David Burbridge--himself homeless--a reason to get up every morning. These days, he's up before 4 a.m. to commute to an automotive supplier on Chicago's South Side, where he recently landed a paying job with help from an employment program.

"I took it, grasped it and ran with it," the 49-year-old said of the program. "They opened that door for me and I just jumped in." Chicago's future economic prosperity will depend in part on the success of programs such as The Employment Project that move more workers into the mainstream of a competitive global economy, a new study reports.

"No longer is our mission just to place low-income individuals into jobs," said Mayor's Office of Workforce Development Commissioner David Hanson. "Our job now is to ensure those are good jobs, and that we can work with other entities--business, government and community organizations--to make sure we're keeping and attracting businesses that have good jobs to offer."

He said the chamber would encourage members to help implement some of the report's recommendations. Burbridge, the formerly homeless worker, said The Employment Project, which is part of nonprofit Inspiration Corp., helped him turn his life around after he lost his job and home three years ago because of drug and alcohol abuse.

The program taught him computer skills, helped him apply for jobs and provided clothes and transportation to interviews. It took him more than two years to land a permanent full-time job. Now he works at Facil LLC near the Ford plant, where he inspects shipments of screws, nuts and other fasteners.

The high school graduate earns \$30,000 annually, allowing him to rent a room in Wrigleyville while saving for a car and an apartment. On Sunday evenings, he volunteers at a downtown church [*Fourth Presbyterian Church of Chicago*] serving meals to the homeless. His next step? "I want to get an apartment and get settled," he said. "Then I'm thinking about going back to school" to get a better job.

Room in the Inn

During the cold months of November through March, Nashville faith communities open their doors to house homeless guests in a program called Room in the Inn—a program coordinated through a Nashville ministry called the Campus for Human Development.

This program provides direct services for Nashville's homeless while also providing continuing education classes in such areas as GED preparation, art, and music. Every weeknight during these months, faith communities in Nashville send vans and buses to the Campus to pick up guests and transport them to various houses of worship for the night. They receive hospitality, a hot meal and a place to sleep. Some congregations have built shower facilities, have purchased washers and dryers, and have created clothes closets, all for the benefit of their guests.

Guests leave early the next morning with a sack lunch for the day. This program gives faith communities the opportunity to truly "welcome the stranger, feed the hungry, and clothe the naked" in the months of the year when homeless people are most vulnerable. Members of congregations grow from the experience, too, by spending time with guests and understand their struggles and stories in a new way.

The Living Room

About eight years ago, a group of homeless people and supporters in Nashville gathered to articulate and discuss the needs of the homeless. Some of the homeless who were present suggested that as they navigate their way through social service agencies, soup kitchens and local missions they are often told what to do but rarely listened to. They desired for someone to listen to them and get to know them as human beings. They longed for a place where they could gather with other caring people and simply share their stories, joys and sorrows while also being heard.

Thus, The Living Room was formed and meets at the Downtown Presbyterian Church following lunch. Guests spend an hour together sharing and listening. They are an interfaith group with facilitators who are both homeless and housed—all committed to the power of love expressed through listening.

Participants formed a group to whom they could be accountable and be encouraged. Many were able to break free from homelessness and now return to the group as leaders and advocates. The group continues its ministry by also holding monthly retreats. These retreats are led by two formerly homeless people who are able to encourage and be present to those who attend.

A new group has formed from The Living Room called the Homeless Power Project, a coalition of homeless people who work for change in the city of Nashville. They have engaged the local police on issues directly impacting the homeless and have met with the mayor, social service agencies and local universities to advocate for the needs of the homeless. As a group, they have created significant change in the way the city interacts with the homeless, particularly as it impacts panhandling and issuing citations.

Both The Living Room and the Homeless Power Project demonstrate the change that can occur when committed people work together on one another's behalf. With very different missions and goals, both groups meet the needs of the homeless as articulated by the homeless. The Living Room provides a supportive, listening community while the Homeless Power Project empowers the homeless themselves to literally "be the change" in the city that they seek.

Ms. Janice Simmons' Story of Surviving Hurricane Katrina

When twenty-one year old Janice Simmons was only eleven, her mother died of breast cancer. The responsibility of Janice and her seven siblings was handed over to her grandmother who called them names, didn't give them any support, and gambled away all of the money her mom had left.

At the age of fifteen Janice had her first child. She stayed in school until the tenth grade but left when her grandmother had open-heart surgery and could not watch her child anymore. When Janice had her second child at the age of seventeen, her grandmother kicked her out of her house, leaving them homeless. Without a high school diploma, the only job Janice could find was at Burger King. Minimum wage does not cut it these days for a single mother with two children.

On top of a measly salary, it was hard for Janice to schedule her work schedule around the lives of her children. By the time Janice was twenty-one she had four children. "I see my kids as my angels because they give me someone to love," said Janice. Since the age of seventeen Janice and her children have been living in different homeless shelters around New Orleans. Janice recalls how, "Before Katrina, I already had a storm in my life."

When Katrina ravaged New Orleans, Janice hunkered down in their friend Joan's house for several days. The rescue process began when they were brought to a shelter on the West bank of New Orleans. When asked about the conditions of the shelter Janice said, "There was no electricity, it was hot, the kids were scared, there were feces everywhere, and bees had found their way inside."

After two days here they were moved to Hornsville High School in New Orleans, where they were bussed to Baton Rouge. When they arrived, they were informed that mandatory tetanus shots were being administered to everyone coming in from New Orleans. Two days later, at five a.m. they were bussed to the Red Cross shelter at Century Tell in Bossier City, LA. Here people helped Janice enroll her eldest son Joshua in school for the first time in his life.

Unfortunately, two weeks later, an announcement came over the loudspeaker informing the residents that they were being moved to the Hirsch Coliseum in Shreveport, LA. All around Hirsch, signs were posted warning parents to keep their eyes on their children because convicted child molesters were very likely be amidst the population there. The kids were not eating very much, and Janice had to stay up all night to protect her children.

After three weeks of sleepless nights at Hirsch, they were finally rescued by the Providence House. For the first time in their lives, Janice's family had a place of their own that they could call home. Janice immediately noticed an improvement in the children's eating habits and in their attitudes. Joshua transferred from the school he attended in Bossier City to Summer Grove Elementary School, just around the corner from their new apartment.

Janice has been longing for the opportunity to get her GED and plans to enroll in a program as soon as she finds a daycare for her babies. While Katrina devastated the lives of so many families, the story of the Simmons family reveals the grace of God that accompanied the wrath of the storm. Thanks to generous donations, families that were never given a chance before the storm now have an opportunity to build a home upon a foundation of love.

PNTEH Contact Information:

Presbyterian Network to End Homelessness
PO Box 12616
Chicago, IL 60612

Toll-Free Phone: 1-800-848-4122

Web Site: www.pnteh.org

Email: info@pnteh.org

PNTEH Membership Form

Yes, I want to join the Presbyterian Network to End Homelessness and be part of a grassroots network of individuals, congregations and organizations who share a common goal of ending homelessness.

By becoming a member of the Network, you join other lay persons and pastors, social service professionals and activists, all seeking to end homelessness through direct service programs, local coalition-building and organizing, and public-policy advocacy.

Annual Membership Options (per calendar year):

<i>Low Income</i>	\$ 10
Individual	\$ 35
Congregation/Organization	\$150

Please print legibly. Return this form with your membership payment to the address below.
Thank you – and welcome!

First Name _____

Last Name _____

Street Address: _____

City: _____ State _____ ZIP _____

Phone: (____) _____ Fax: (____) _____

Email: _____

Please make checks for membership fees and contributions payable to the *Presbyterian Network to End Homelessness* and mail to this address:

Presbyterian Network to End Homelessness
PO Box 12616
Chicago, IL 60612
Toll-Free Phone: 1-800-848-4122

Membership fees and contributions are tax deductible.

Online Resources and Bibliography

A sample of resources available online

National Alliance to End Homelessness

www.endhomelessness.org

Rev. Jean Kim's homepage

www.jeankimhome.com

The Souper Bowl of Caring

www.souperbowl.org

National Council of Churches, EcoJustice Program

<http://www.ncecojustice.org/>

PC(USA) Urban Ministries

www.pcusa.org/urban/

Presbyterian Hunger Program

www.pcusa.org/hunger/

Presbyterian Network to End Homelessness

www.pnteh.org

National Coalition for the Homeless

www.nationalhomeless.org/

University of Michigan – Social Work Library

www.lib.umich.edu/socwork/homelessness.html

U.S. Dept. of Veterans Affairs

<http://www1.va.gov/VI-WashingtonDC/page.cfm?pg=10>

Homeless People's Network

<http://aspin.asu.edu/hpn/>

Food Research and Action Center (FRAC)

http://www.frac.org/html/news/news_index.html

Bibliography

(These are selected resources; those marked by an asterisk are designated for children).

*The Braids Girl, Lisa McCourt, Tim Ladwig (illustrator); Jack Canfield/Health Communications, Inc., March 1998. While helping Grandpa Mike to volunteer at a shelter, Izzy tried to figure out the best way to help a girl her own age who is staying there (grades 1-4).

Children and Poverty: Studies on the Effects of Single Parenthood, the Feminization of Poverty and Homelessness, Stuart Bruchey (editor); Garland Publishing, Inc., March 1997. Focuses on a sample of runaway and homeless youth in two New York City shelters.

Crossing the Border: Encounters between Homeless People and Outreach Workers, Michael Rowe; University of California Press; September 1999. The relationship between the homeless and the social service community marks a border where the disenfranchised meet the mainstream of society.

*Erik Is Homeless, Keith Elliot Greenberg, Carol Halebian (photographer); Lerner Publishing Group; March 1992. A photo essay about a nine-year-old boy who is homeless in New York City. (grades 3-6).

Have a Great One! A Homeless Man's Story, Laurie Anthony; January 2000. Personal account of the author's experience with a homeless man in New York City.

*Home Is Where We Live: Life at a Shelter Through a Young Girl's Eyes; Bonnie Lee Groth, Kimiko/Cornerstone Press Chicago; October 1995. Life in a Chicago homeless shelter as seen through the eyes of a 7-year-old girl (grades K-3).

Lives Turned Upside Down: Homeless Children in Their Own Words and Photographs, Jim Hubbard; Simon & Schuster Children's Press; September 1996. Four young people document their lives through their images and interviews with the author (grades 4-8).

Shelter: One Man's Journey from Homelessness to Hope, Bobby Burns; forward by David A. Snow; University of Arizona Press; September 1998. Bobby's diary expresses a full range of emotions of a homeless person—anger, self-pity, pride, humility, shame, depression, optimism

There's No Place Like Home: Anthropological Perspectives on Housing and Homelessness in the United States. Anna Lou Dehavenon (editor); Greenwood Publishing Group, Inc., January 1999. Collection of essays addresses the lack of shelter—one of the most basic elements of human adaptation. Documents the homelessness of American adults with and without children in rural, urban and suburban settings.

Waking Up America: How One Doctor Brings Hope to Those Who Need It Most, Pedro Jose Greer, Liz Balmaseda; Simon & Schuster Trade; August 1999. Dr. Greer has become known for his tireless efforts to bring health care to society's "untouchables"—homeless drug addicts, sex workers, alcoholics, runaways or simply people who have lost their way.