

Hand Outs

Appendix B

Interfaith Hospitality Network Guest Guidelines

This agreement is signed by each guest head of family when entering the Network.

1. I will seek housing, financial assistance, and/or employment on a daily basis while I am staying in the Network, and I will meet regularly with the Network director to tell him or her of my progress.
2. The Network is a drug-free and alcohol-free environment. I will remain substance-free while in the program. I understand that anyone under the influence of alcohol or drugs will not be accepted into the Network.
3. No weapons or things that can be used as weapons are permitted onto the property of the day center or any host congregation.
4. There is no smoking in any Network building. I will smoke only in defined smoking areas outside the buildings.
5. I understand that for the safety of children and other guests, all medication must be given to hosts for proper storage.
6. I will treat staff, volunteers, and other guests with respect and courtesy.
7. I will provide a nurturing environment for my children. I will not leave them unattended at any time. I will discipline my children with patience and understanding.
8. I will keep all areas clean by picking up after my family and assisting with housekeeping chores. I will eat only in the kitchen and dining room areas, unless otherwise specified by the host congregation.
9. To ensure the safety of all, I will sign out and/or notify a host when leaving the congregation. I will notify the hosts if I will be late and/or miss dinner one evening. I understand that my bed cannot be guaranteed if I choose not to return.
10. If I miss the Network van, I will find public or other transportation to the host congregation.
11. I understand that the Network and the hosts are not responsible for lost or stolen items.
12. I understand that anyone with a contagious disease or illness must leave the Network until the period of contagion is over. Other housing arrangements will be made by the Network director.
13. I understand that no visitors are allowed at any Network facilities. Only those persons listed on my intake form may stay with me.
14. I understand that the Network provides short-term housing. The maximum length of stay in the Network is 30 days.

I understand the rules and policies above and agree to abide by them while using the services of the Interfaith Hospitality Network.

Signed: _____ Date: _____

Signed: _____ Date: _____

Family Members: _____

IV.

What Happens During Host Week?

A. The Schedule

Evening

5:30 p.m.

- Hosts arrive.
- Review Hospitality Logbook.
- Determine work to be done.
- Check room accommodations.
- Dinner preparation.
- Set up dining area.

6:00 p.m.

- Welcome guests (5:00 p.m. on Sunday).
- On Sunday, help guests move in and set up sleeping areas; hold orientation meeting.

6:30 p.m.

- Dinner.
- Clean up dining room and kitchen.

7:30 p.m.

- Fellowship time.
- Children's activities and homework.
- Clean up hospitality room.
- Guests prepare lunches for next day.

10:00 p.m.

- Curfew. All guests should be in congregation's facilities unless special arrangements have been made.

11:00 p.m.

- Lights out.

(Note: Suggested bedtimes are 9:00 p.m. for children, 10:00 p.m. for teens.)

Morning

6:00 a.m.

- Wake up guests.

6:30 a.m.

- Breakfast.

6:50 a.m.

- Morning cleanup.

7:00 a.m.

- Van picks up guests.

7:00-7:30 a.m.

- Review Hospitality Logbook, make any required entries, and store logbook in a place accessible only to hosts. Check rooms and do final cleanup.

Saturday and Sunday Mornings

- If guests will leave the congregation later on Saturday or Sunday mornings, make arrangements with the Network director.
- Strip and fold cots and blankets (Sunday morning) for transporting; place pillows inside cots.
- Guests prepare clothes and other personal belongings for moving (Sunday morning).



National
Interfaith
Hospitality
Networksm

71 Summit Avenue
Summit, NJ 07901
Telephone: 908 • 273 • 1100
Fax: 908 • 273 • 0030
Email: info@nihn.org

**NATIONAL INTERFAITH HOSPITALITY NETWORKS
FACT SHEET**

SINCE ITS FOUNDING IN 1988, **NIHN** HAS :

- Established and supported 76 Interfaith Hospitality Network affiliates (87 Network programs) in 27 states and the District of Columbia, and is currently developing 34 others across the country.
- Enabled over 2200 congregations of all denominations to work together in outreach ministry each year.
- Enabled over 75,000 people to volunteer in Network programs annually.
- Provided shelter, meals, and comprehensive assistance to over 13,000 homeless family members last year, 60% of whom are children and one half of those age 6 or younger
- Helped approximately 80% of guest families find permanent housing.
- Assisted more than 6,000 adults in job search or job training programs annually.
- Received the 1988 New Jersey Pride Award in Social Services from Governor Kean.
- Received the 1992 President's Annual Points of Light Award, the country's highest recognition for volunteerism. NIHN was one of 21 recipients chosen from over 4500 nominees.
- Selected by the United States Information Agency as model program to represent American volunteerism to representatives from 12 foreign countries.
- Demonstrated through its many thousands of volunteers that Americans do care about the homeless. The Network program gives people who want to help, a *way* to help.



National
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71 Summit Avenue
Summit, NJ 07901
Telephone: 908 • 273 • 1100
Fax: 908 • 273 • 0030
Email: nihnj@aol.com

Summary of IHN Program Benefits

For Guests

- Safe, homelike shelter where families can stay together.
- Guests cite the caring of volunteers as one of the most important benefits: "I never knew so many people cared."
- Intensive case management by Network Director to assist in finding housing and jobs and in meeting other needs.
- On average, 70% of guest families secure permanent housing.

For Volunteers

- Opportunity to help homeless families directly: to make a difference.
- Opportunity to work in an outreach mission within their own church or synagogue.
- Wide range of volunteer activities to fit varying schedules and levels of commitment.
- Opportunity for families to volunteer together.

For Congregations

- Opportunity for outreach ministry (within the congregation's own facilities) focusing on the needs of people in the community.
- Opportunity for participation in a community interfaith project.
- Increased sense of community among members as they work together in shared mission.

For Community

- Cost-efficient mobilization of community resources.
- Does not duplicate services already in the community; works with social service agencies to provide counseling, job training, help with housing search, etc.
- Does not institutionalize shelter as a solution to homelessness.
- Becomes a catalyst for other community initiatives, such as job counseling, parenting workshops, transitional housing, etc.

A Community Response for Homeless Families

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February 19, 2002

Dear Community Leaders and Members,

There is a new organization in Plattsburgh that can make a dynamic contribution to our community well being. The Greater Plattsburgh Interfaith Hospitality Network is a newly incorporated non-profit group made up of men and women committed to solving a problem – the problem of homelessness. Yes, there are homeless people in our city, and sadly, many of them are children!

Last year over 200 local families were given emergency shelter by the Department of Social Services, but only 80 of these families could be placed in the overcrowded Evergreen Townhouse Community. The others, unfortunately, had to be housed in run-down motels where they were isolated and had minimal social services. What can we do?

The solution is a countrywide organization with a proven track record. The National Interfaith Hospitality Network has affiliates operating successfully in over 27 states. It has even been selected by the United States Information Agency as a model program to represent American volunteerism to representatives from 12 foreign countries. People who have been helped to find a home often say that it was the personal touch, the friendly caring that gave them strength to start over.

How does it work? A community, following national guidelines, starts by enlisting 8-10 religious congregations that agree to provide overnight lodging for up to 14 homeless people (parents and children) for one week every few months. During the day, they go to a community center where they receive skilled help in their search for homes and jobs. Plattsburgh has an enthusiastic core group that has been busy presenting the program to local congregations and we have a projected opening of FALL, 2002!

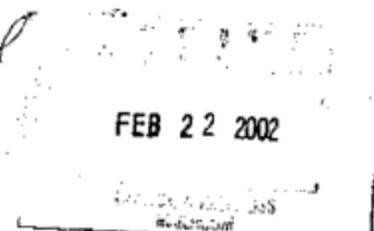
Now GPIHN is asking for widespread community interest and support. Come to a Community Meeting and meet Mr. Bob Busler, Director of National Development. He will answer your many questions. Meet the core group and find out how you can help make our area a better place, because when neighbors help neighbors, everybody wins!

March 5, 2002 - 7:00 PM
Trinity Episcopal Church
20 Trinity Place
Plattsburgh, New York 12901

Sincerely,



Rev. Julie Bergdahl
Core Coordinator
(518) 561-5255



FEB 22 2002



**INTERFAITH HOSPITALITY
NETWORK**

A Community Response to Homelessness

Social Service Agencies

An Interfaith Hospitality Network brings local social service agencies together with religious organizations to assist homeless families, or guests. An IHN program benefits everyone involved—homeless families, volunteers, congregations, social service agencies, and the larger community. Understanding the work of the agencies in your area is an important part of developing a Network.

Agency Overview

More than likely, your area has many kinds of agencies: public and private, for profit and nonprofit. Some of the agencies (such as county and city social service departments) may be large and bureaucratic; other agencies (such as shelters) may be mid-sized and have a small professional staff; still others (such as food pantries) may be small, loosely organized, and managed by volunteers.

Agencies in the Network

Your Network and the social service agencies in your area will benefit from the working relationship you develop together.

Social service agencies provide the Network with these services:

- Make initial assessments and refer families to the Network program
- Assist guests with securing needed services, such as entitlements, housing, and job training
- May provide space for a day center or supply transportation services

The Network helps social service agencies in the community, especially those that work with homeless and low-income people, by providing the following:

- A new source of services for families in need
- An increased community awareness of the agencies' missions
- A potential source of volunteers and other support for the agencies

Once your Network is operating, your Network director will maintain cooperative relationships with the agencies in your community. He or she will be a member of a providers' group of organizations that serve homeless people and will communicate regularly with agencies that provide services to your guests.

Referring Guests to the Network

Social service agencies—particularly shelters, government assistance offices, and information and referral services—will be the primary sources of guest referrals to your Network. In some large cities, one agency acts as a clearinghouse for all shelter referrals. In other areas, several organizations may share the responsibility.

Networks focus on families and depend on volunteers. Therefore, agencies use these criteria when referring families:

1. IHN guests are families with children, with both parents or a single parent present.
2. IHN guests should not be active substance abusers or have acute psychiatric problems.

Your Network director will acquaint local social service agencies with the IHN program and with the way they can make referrals. The Network director will make formal presentations to agencies one or two weeks before your Network opens; at that time, agency staff will learn about the Network's services and the process for referring guests.

Before agency social workers refer a family to the program, they obtain the Network director's approval. Guests are accepted into the Network only during working hours; this rule assures that the Network director is able to interview guests before they are accepted into the program.

*IHN is a place
for families.*

**The Office of Temporary and Disability Assistance (OTDA) and
The Office of Children and Family Services (OCFS)**

FAITH-BASED AND COMMUNITY-BASED PARTNERSHIP

Leadership

The OTDA and OCFS Faith-Based and Community-Based Partnership was formed in 1998 in response to the Temporary Assistance for Needy Families (TANF) Charitable Choice provisions. The leadership of Commissioner John A. Johnson and Acting Commissioner Robert Doar has encouraged both agencies to seek ways to expand the opportunities for all faith-based and community-based organizations to help us serve families and children in need. To support this partnership, each agency has designated faith-based coordinators and liaisons that act as a bridge between government and faith-based and community-based, grassroots organizations.

Vision

The Vision of the partnership is to assist the faith-based community to become high quality human services providers by maximizing the availability of information and resources administered by OTDA and OCFS. While the primary focus of the partnership is on helping faith organizations, all community-based organizations have access to any of the materials and technical assistance that may be available. Progress toward this vision has been accomplished through:

- ◆ Major technical assistance workshops held across the state reaching more than 700 diverse faith-based and community-based organizations
- ◆ Panel presentations with our federal partners, including the Departments of Health and Human Services, Labor, Housing and Urban Development, and Agriculture; reaching over 500 diverse faith-based organizations in Long Island and New York City
- ◆ Response to ongoing requests for technical assistance and information from calls generated through the agency websites.

New Activities

The OTDA and OCFS partnership, in conjunction with the Professional Development Program, Rockefeller College, University at Albany, are creating a comprehensive Office of Temporary and Disability Assistance/Office of Children and Family Services Faith-Based and Community-Based Website. This website will offer guidance to help faith-based and community-based organizations to:

- ◆ Understand what faith-based activities are and what they are not
- ◆ Determine whether they are ready to become service providers
- ◆ Understand how best to become part of their communities' efforts to help their citizens
- ◆ Understand the requirements for obtaining and managing public funds and information
- ◆ Obtain needed information, technical assistance material and links to use websites and more.

The website is under development and is expected to be active in early spring.

An OTDA and OCFS Faith-Based Partnership Teleconference is being planned for February 23, 2004. This teleconference will provide an overview of federal charitable choice rules that govern federal, state and local spending; New York State's faith-based activities; the Federal HHS Compassion Capital Fund Demonstration Program; and the role of the local departments of social services as partners in the development of quality human services. The target audiences for the teleconferences include local youth bureaus, local departments of social services and state OCFS and OTDA staff.

Local Districts as Partners

The local districts are a vital link between families and the services and supports they need to sustain healthy families and move toward self-sufficiency. We encourage the local districts to explore the usefulness of new and renewed collaborations with faith-based organizations. While small faith-based organizations may not individually have sufficient capacity to run government-funded programs, they have a deep connection to their communities and through consortia or other partnerships may be able to assist in reaching and serving difficult-to-serve families.

For Further Information and Assistance Please Contact

OCFS:

Janice Bibb-Jones

(518) 474-9461

Janice.Bibb-Jones@dfa.state.ny.us

OTDA:

Larry Ritter

(518) 474-9510

Larry.Ritter@dfa.state.ny.us



Office of Faith-Based & Community Initiatives

EEOB Room 112 - Washington D.C. 20502 (202) 456-6708

Top 10 Frequently Asked Questions About Charitable Choice

1. What is Charitable Choice?

Charitable Choice is a set of rules about how government buys social services. It *already exists* in federal law and applies to these domestic programs: Temporary Assistance to Needy Families (1996); Welfare-to-Work (1997); Community Services Block Grant (1998); and SAMHSA drug treatment (2000). Congress has passed Charitable Choice repeatedly, by wide margins and on a bipartisan basis.

Charitable Choice is *not* a special fund set aside for religious charities. Instead, it makes faith-based groups eligible to compete on a level playing field with other groups for government funds to provide certain public services. Charitable Choice creates equal opportunity for faith-based groups that are effectively achieving public purposes. It doesn't ask a provider "who are you?" but "what can you do?" Charitable Choice is results-oriented and prizes performance over process.

Charitable Choice:

- ❖ Prohibits government from excluding faith-based providers from competing on an equal basis for government funds because they are religious or "too religious";
- ❖ Obligates government to protect the religious character of groups that receive government funds;
- ❖ Protects the religious liberty of people who need government-funded assistance by expanding their service options and requiring alternatives if anyone objects to a faith-based program;
- ❖ Honors the constitutional rule that government not be biased for or against faith-based groups or fund inherently religious activities like sectarian worship, instruction, or proselytization; and
- ❖ Prohibits discrimination against beneficiaries on the basis of religion, race, gender, age, disability, etc.

Charitable Choice is based on well-established, fundamental principles – neutrality, voluntariness, results, evenhandedness, nondiscrimination – that guide how government delivers services to needy Americans. When helping people in crisis, one size does not fit all. Americans in need deserve a rich diversity of resources. The goal of Charitable Choice is simply a level playing field that neither favors nor disfavors faith-based charities. It doesn't grant religious groups any special favors but ends the special burdens that have often hampered them.

2. How does Charitable Choice fit with President Bush's broader agenda to rally America's armies of compassion?

Charitable Choice is part of a much broader reform agenda focused on performance and outcomes, and dedicated to supporting neighborhood-serving groups – both sacred and secular – that are achieving vital civic purposes. In addition, President Bush wants to:

- ❖ Spark an outpouring of private charitable giving across America, through several innovative tax and liability measures to boost private, corporate and philanthropic giving.
- ❖ Remove legal, regulatory, and other programmatic barriers that thwart or discourage small-scale groups from partnering with government to serve their needy neighbors.
- ❖ Target certain high-need populations with specific initiatives (for example, religious/secular and public/private partnerships for mentoring the children of prisoners).

Charitable Choice is an important part of this ambitious agenda to unleash the best of America, but only a part. If we want to rally the quiet heroes who are lifting lives and healing neighborhoods one heart at a time, government must welcome faith-based groups as partners, not resent them as rivals.



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3. Is Charitable Choice son

Hardly. Charitable Choice is the settled, agreed-upon law of the land. It's been applied four separate times – all recently: 1996, 1997, 1998 and 2000 (twice) – by strong bipartisan majorities in Congress, and signed into law, beginning with the landmark federal welfare reform law in 1996. The President's plan simply applies existing law and principles to other federal service programs. Charitable Choice has gained steady momentum since 1996 and enjoys diverse support that spans political, theological, and racial lines. Studies suggest that while relatively few faith-based groups either know about or have yet utilized Charitable Choice, about 60 percent of urban community-serving congregations that supply social services are interested in exploring the option, to provide a hot meal or a mentor or a safe haven for our children. Where Charitable Choice for welfare services *has* been implemented and supported, in states like Indiana, Texas, Wisconsin, and Ohio, it has expanded options for needy Americans while respecting their religious freedom and the Constitution. Charitable Choice provides a helpful set of guidelines to discipline and structure these needed collaborations.

4. Is Charitable Choice necessary?

Yes. Charitable Choice challenges or eliminates perverse bureaucratic rules and regulations that have often hampered civic-minded, public-spirited partnerships between government and faith-based social service providers. Under the old rules, to seek support, community-serving religious groups often had to purge, conceal, or compromise their distinct religious character – the very quality that sparked and sustained their success in mobilizing volunteers and achieving uncommon results. Charitable Choice was written to give faith-based groups an equal opportunity to contribute to the federally-funded mix of services. It explicitly protects religious charities from pressures to secularize their programs, abandon their religious character, or sacrifice their autonomy. It contains specific legal and practical protections that safeguard the right of faith-based groups to retain their religious distinctiveness while also honoring the religious liberty of clients and the constitutional bar against funding inherently religious activities.

5. Does Charitable Choice violate the constitutional separation of church and state?

No way. Charitable Choice stresses neutrality, pluralism, evenhandedness, and nondiscrimination. It attacks the anti-religious bias that pervades too many statutes and regulations, while ensuring that groups use public grants for public purposes. The Constitution requires neutrality, civic pluralism and equal treatment, not rigid secularism or no-support separationism. Government must widen access and insist on fairness, judging would-be social service providers, whether sacred or secular, by their results, not their beliefs. Charitable Choice is about funding valid public services, not religious worship. Clients may choose an alternative service and be able to get help without religious coercion or discrimination. Charitable Choice also authorizes indirect funding like vouchers or certificates, where clients themselves decide what sort of program best meets their needs. Since 1990, for example, low-income parents have used vouchers to get childcare at houses of worship and other thoroughly religious places.

6. Can government guarantee that no fringe or unpopular groups receive funds?

No. The Constitution and Charitable Choice require nondiscrimination. Providers must be selected without regard to religion. All people of goodwill – whether Methodist, Muslim, Mormon, or good people of no faith at all – are constitutionally able to compete for federal funds based on results, and provided they honor all governing anti-discrimination laws. Charitable Choice focuses on achieving strong civic purposes. America is a diverse and pluralistic country. Constitutionally, government cannot pre-select winners and losers, compile an arbitrary list of “approved” religions, or disqualify groups because some people might find their beliefs odd or mistaken. Religion cannot be taken into account when awarding grants or contracts. Religion is irrelevant in the competitive award process, so government isn't required to determine what groups are “genuinely” religious.

This agenda is about delivering quality social services to the least, the last, and the lost of our society, not advancing religion or



picking and choosing among

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7. Does Charitable Choice fo

~~Not at all. The purpose of Charitable Choice is *not* to aid service providers, whether sacred or secular, but to help the poor and needy. Federal funds will be used for valid public purposes – conquering addiction, overcoming poverty, curbing recidivism, etc. – not to assist religious charities or to promote religion. Charitable Choice includes explicit language stating that no federal grants may support “sectarian worship, instruction or proselytization.” Government may not fund inherently religious activities, but it should be able to purchase effective services, whether faith-based or secular. Also, Charitable Choice protects the religious liberty of people seeking help – it (i) increases their service options, (ii) forbids providers from refusing to serve them, (iii) ensures that clients can’t be forced into inherently religious activities, and (iv) guarantees an equivalent alternative service if a client objects to a religious provider.~~

8. Does Charitable Choice amount to taxpayer-funded discrimination?

Absolutely not. First, under Charitable Choice, when government partners with religious charities to deliver social services, the sole purpose is obtaining effective help for needy Americans, not advancing religion or underwriting job bias. Second, Charitable Choice specifically requires providers to respect all federal anti-discrimination laws protecting clients. Providers must serve anyone entitled to assistance without bias, and accept clients of any faith or no faith at all. Third, Charitable Choice clearly requires faith-based groups, like all other groups, to obey federal civil rights laws prohibiting job discrimination on the basis of race, color, national origin, gender, age and disability. Fourth, Charitable Choice preserves the established civil rights protection for religious organizations, established in the Civil Rights Act of 1964, to maintain their distinct character and mission by hiring staff who share their religious beliefs. Not all community-serving congregations or faith-based groups utilize this law (many, in fact, do not); besides, many faith-based social service providers rely almost entirely on volunteers, not paid staff. Still, this long-standing right of religious organizations to hire on the basis of religion is a cornerstone civil rights safeguard enshrined in federal law and protected by the courts. Religious freedom is one of our most precious civil rights. This is not taxpayer-funded discrimination any more than granting churches tax-exempt status is taxpayer-subsidized discrimination. Many secular nonprofits discriminate in hiring on the basis of ideology and will not hire orthodox religious believers. The time-honored right of religious groups to hire staff committed to its mission is protected in federal law, and deserves no less protection than the right of environmental groups to hire only environmentalists, and Planned Parenthood to hire only those who support abortion rights.

9. Does Charitable Choice help guard against “capture” and secularizing government rules?

Yes. Charitable Choice clarifies and codifies protections for faith-based groups against unjust and unconstitutional secularizing rules – reversing the bias in many federal laws, regulations, and policies. It strikes a strong and careful balance between responsibilities and freedoms. Charitable Choice enables explicitly religious organizations to compete for government funding to achieve public purposes, and without having to abandon their religious character. People of faith don’t have to strip religious symbols or art from the wall or secularize their program. They have control “over the definition, development, practice, and expression” of their religious beliefs. They retain their long-standing civil rights protection to hire staff on a religious basis. They enjoy protection over their internal governance. And finally, government audits can be limited by setting up a separate account for government grants, so that public scrutiny follows only public money. Faith-based groups, like all others, should not become too dependent on any one funding source – corporate, philanthropic, or government. But they can make these decisions for themselves.

10. Will religious charities be held to the same fiscal accountability measures as secular programs?

Absolutely. Charitable Choice explicitly states that faith-based groups “shall be subject to the same regulations as other nongovernmental organizations” to account for their use of public funds. Government should be results-focused and insist on one bottom-line standard: performance. Does a program achieve successful public outcomes: more of what we want (mentors, literacy, housing) and less of what we don’t (addiction, crime and poverty). We should hold *all* providers to these objective standards. Charitable Choice gives faith-based groups the same equal opportunity – no better, no worse – to compete for funding while adhering to the very same accountability requirements and fiscal scrutiny that apply to everyone else.

Today's Program:

- **Pertinent Charitable Choice provisions**
- **How local districts can partner with faith and community-based organizations**
- **How such partnerships actually work on the local level**

Reasons for Partnership

- **Encourage local districts to explore the usefulness of collaborating with Faith and Community-Based groups.**
- **Encourage consortium building with even small groups to expand possibilities for local service delivery.**

Charitable Choice Provisions:

- **Makes faith-based groups eligible to compete on a level playing field with other groups for government funds to provide certain public services.**
- **Focused on outcomes and supporting neighborhood-serving groups (both sacred and secular) that are achieving vital civic purposes**

Charitable Choice Provisions:

- **Purpose of Charitable Choice is *not* to aid service providers (whether sacred or secular), but to help the poor and needy.**
- **Requires providers to serve anyone entitled to assistance without bias, and accept clients of any faith, or no faith at all.**

Charitable Choice Provisions:

- **Enables explicitly religious organizations to compete for government funding to achieve public purposes, and without having to abandon their religious character**

Charitable Choice Provisions:

- **Explicitly states that faith-based groups “shall be subject to the same regulations as other non-governmental organizations” to account for their use of public funds**

OTDA and OCFS Faith-Based and Community -Based Partnership

- Encouraged both agencies to find ways to expand opportunities for faith and community-based groups to help serve those in need
- Both agencies designated liaisons to act as a bridge between government and faith and community-based groups

Current Efforts:

- Technical assistance workshops, reaching over 700 faith and community-based groups
- Panel presentations with federal partners focused on NYC/ Long Island region (Upstate presentations coming soon!)

Current Efforts:

- Ongoing technical assistance to faith and community-based groups and individuals
- Building collaborative partnerships with state/ local government agencies
- OCFS-DRS Ministerial Breakfast meetings

New Activities:

- **Today's teleconference**

- **OTDA and OCFS Faith-Based and Community-Based Technical Assistance website**

New Activities:

- **Building a consortium of state/ federal agencies to work as partners in technical assistance for localities**

- **Panel presentations with federal partners which will focus on Upstate New York**

In Ontario County:

- **Geneva Presbyterian**

- **Fourth year of partnership**

- **Families get assistance with job searches, employment counseling, housing assistance**

In Clinton County:

- **The Greater Plattsburgh Interfaith Hospitality Network**
- **First year of partnership**
- **Eight different churches that host families on a rotating basis**

Interfaith Hospitality Network

- **Has recently changed their organizational name to “FAMILY PROMISE”**
- **<http://www.nihn.org/>**

Project UTH TURN

- **UTH Turn is a collaboration of churches, criminal justice partners, schools, social service agencies, Fund for Community Leadership Development (FCLD) and New York Theological Seminary (NYTS).**
- **Founded in 1999, UTH Turn is a prevention/intervention project that works with “at risk” youth, ages 13-21 who are in the greatest need of intervention**

Project UTH TURN

- **Since 1999, over 1500 young people served**
- **794 young people served last year**
 - **310 of those court-adjudicated**

UTH TURN Partnerships:

- **ComALERT**
- **Developmental Assets Task Force**
- **Teaming for Technology**
- **NYC ACS**
- **Various criminal justice partners, including OCFS, NYC Criminal and Family Courts, Legal Aide Society**

Services Offered

- **Case Management**
- **Counseling**
- **Leadership Training**
- **Mentoring**
- **Educational and Job preparation**
- **Employment and Social Service referrals**

Resources:

- **OCFS:**
Janice Bibb-Jones
(518) 474-9461
Janice.Bibb-Jones@dfa.state.ny.us
- **OTDA:**
Larry Ritter
(518) 474-9510
Larry.Ritter@dfa.state.ny.us

Resources:

- **For information on Ministerial Breakfast meetings:**
 - **Father Kofi Amissah, Director Of Ministerial Services, OCFS**
(518) 474-9400

Resources:

- **OCFS:**
Janice Bibb-Jones
(518) 474-9461
Janice.Bibb-Jones@dfa.state.ny.us
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