

Helping the Homeless

In the past two decades, homelessness has reached epidemic proportions in the United States. It has emerged as one of the most profound and complex social problem of recent times. Although homelessness has always existed in the U.S., in the last decade nearly every city has experienced an unprecedented increase in homelessness. No one was adequately prepared to accept the magnitude of the homeless problem, because homeless families, women and children were the silent part of an invisible poor within their city limits. In recent times however, the homeless have become more visible to the general public thereby eliciting more public awareness and concern.

“In the great cities, there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing,” Ellen White observes in *Welfare Ministry* (page 173). How true this statement is today. The number of poor people in the U.S. has increased significantly over the past twenty years. According to the Bureau of the Census, the number of individuals in poverty grew from 24.5 million in 1978 to 35.3 million in 1983, which represents a 44% increase in five years. By 1992 it was estimated that approximately 37 million individuals lived below the poverty line.

The ancient Greek language provides us with two interesting words for poverty and both are translated “poor.” The noted New Testament scholar William Barclay provides some very insightful information on the subject. “There is the word penes, which simply describes the man for whom life and living is a struggle, the man who is the reverse of the man who lives in affluence. There is this word ptochos. This word comes from the verb ptossein, which means to cower or crouch; and it describes not simply honest poverty, and the struggle of the labouring man to make ends meet; it describes abject poverty, which has

literally nothing and which is in imminent danger of real starvation.”

Today these two words penes and ptochos accurately describe the two classes of poverty, temporary and chronic, that contribute to the present state of homelessness. In 1992 more than 9.2 million individuals were living in poverty even while they were working. Society has often referred to these individuals as the working poor (penes). These individuals are usually employed at low-paying jobs that normally do not generate sufficient resources to adequately support a family at a level above poverty. Every day is a constant struggle just to make ends meet. The inability of these individuals to earn a livable income at levels adequate enough to support themselves or their families, results in the person or family being placed at an extreme risk of becoming homeless.

The homeless in our society today, represent the lowest state of poverty a person can ascend to. This type of poverty (ptochos), implies a condition in which a person’s life is literally at risk from moment to moment. Among the homeless today, there are tens of thousands who fall into this category. According to studies conducted by the National Alliance To End Homelessness, there are approximately 3 million homeless individuals across the United States. On an average day in America there are, for example, approximately 6,000 homeless persons in Chicago; 1,500 in Des Moines; 3,500 in New Orleans; 4,000 in Seattle; and 200 in Laramie, Wyoming.

The actual number of homeless people remains elusive due to the fact that the definition of homelessness varies from place to place. Although different sources may disagree on the exact number of the homeless population, one fact is indisputable; the number of homeless has grown and continues to grow each year. Once homeless, daily survival becomes the priority of life. Homeless people are twenty times more like-

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ly than the general population to be murdered or victims of violent crimes.

This problem has long been a concern of Seventh-day Adventists. Ellen White understood the problem of poverty as it exists today among the inner-city homeless. "In the great cities are multitudes who receive less care and consideration that are given to dumb animals. Think of the families herded together in miserable tenements, many of them dark basements, reeking with dampness and filth. In those wretched places children are born and grow up to die. They see nothing of the beauty of natural things that God has created to delight the senses and uplift the soul. Ragged and half-starved, they live amid vice and depravity, molded in character by the wretchedness and sin that surrounds them. Children hear the name of God only in profanity. Foul speech, imprecations, and revilings fill their ears. The fumes of liquor and tobacco, sickening stench, moral degradation, pervert the senses. Thus multitudes are trained to become criminals, foes to society that has abandoned them to misery and degradation" (*Ministry of Healing*, page 190).

Who are the Homeless?

Virtually everyone has witnessed the effects of homelessness within his or her community, perhaps with sadness, guilt, or maybe feeling powerless to help. This has caused many people to ask, "Who are these people on the street?" Some in the media and politicians have even suggested that people make a good living begging on the streets, and going home to plush homes in the suburbs each evening. What is the truth?

The term "homeless" often evokes negative images of shabbily dressed "drunks" in parks or on street corners, or standing in line for a meal at some downtown soup kitchen. A recent television commercial about assisting the homeless showed a woman dressed in rags leaning over in a dumpster looking for food. Unfortunately, these myths have been perpetuated and have become the measure by which all homeless people are judged. For years the public has been led to believe that homelessness is an individual problem when in fact it is a societal problem, that affects everyone.

The public's perception of homelessness is largely based upon the negative stereotype images created by the media. Television and newspapers have been guilty of depicting the homeless as people with deviant values and attitudes. When the public's mind is programmed to think that homeless people are in that condition because they are lazy or irresponsible, it becomes "fashionable to look down upon the poor" (*Welfare Ministry*, page 170).

For many, homelessness is the result of the social stigma attached to poverty, social indifference to the plight of suffering humanity, and acceptance of old stereotypes. Only recently has there been a more positive focus and effort to understand this complex phenomenon referred to as homelessness. Across America today, men, women and children are literally being thrown into our city streets because of the collapse of social systems which were designed to prevent such atrocities. Unfortunately, as is the case with most programs for the poor, they are usually poorly managed, poorly staffed, poorly funded and normally produce poor results. Homelessness therefore becomes not only a condition of society, but also an outcome of society as well.

Causes of Homelessness

The most fundamental causes of contemporary homelessness is the lack of affordable housing and the growing poverty rate. Although the causes are different for each individual, as long as these two conditions exist, the most needy and most vulnerable of the poor will continue to be literally forced out on the street. Housing discrimination is also one of the root causes of urban homelessness. The inability to purchase a house frequently results in a higher cost in rent, and often in exchange for more shabby accommodations.

For the past fifty years the U.S. government has funded housing programs which are intended to create affordable housing for the economically disadvantaged. The tragedy is that these programs were never adequately planned, staffed or funded. These low-income housing "projects" are both inadequate and substandard for human occupation. In these almost monolithically unracial and

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poor neighborhoods, drug abuse is rampant and violent crime is a daily experience.

Each year approximately 500,000 low-income rental units are lost to gentrification, condominium conversion, arson, abandonment, or demolition. With these units unavailable for the poor, rent increases for the limited number of remaining units. This, in turn, leads to increasing eviction rates for low-income families who cannot afford the increased costs. The lack of new low-cost housing produces a chain reaction resulting in homelessness.

In recent years, U.S. government housing subsidies have declined from \$30 billion annually in 1981 to \$7 billion in 1987, and the cuts continue into the nineties. The supply of housing which the poor can afford has been drastically reduced each year. The acute need for affordable housing for the poor is evident in the growing number of homeless families on the streets of nearly every major U.S. city.

In July 1987, the Stewart B. McKinney Homeless Assistance Act, the first piece of comprehensive legislation of its kind, was made U.S. law. It provides emergency aid to the homeless in the form of funding for shelters, soup kitchens, and basic health care, as well as job training and educational programs. Funds were also provided for some transitional housing and permanent housing programs. While these emergency efforts have helped to save lives, additional efforts from both government and private charitable organizations are needed.

For individuals who are homeless, rapid, uncontrollable change must be endured as a part of daily life. The crippling effects of homelessness has not been determined, but the negative impact of these life experiences is directly connected to the "length and frequency of homelessness." The homeless population can be divided into three distinct groups, chronically homeless, marginally homeless and situationally homeless. Ziefert and Brown (1991), provide a very good description of these three types of homelessness.

First time homeless persons have usually been homeless for shorter periods than other homeless persons. These *situationally homeless* individuals

are likely to be receiving help from, and maintaining close relationships with, family members in the community. Loss of a job, loss of welfare benefits, or interpersonal conflict (including battering) are events typically leading to loss of residence.

The *marginally homeless* are more likely to be perceived as having a mental health or a substance-abuse problem than are situationally homeless persons. They rely on other homeless people for help rather than on family members. These individuals are well acquainted with the social service system and can engage that system to meet their needs. Loss of welfare benefits is the economic event that precipitated homelessness for some of these people. Members of this group have experienced homelessness before, some many times.

The chronically or *habitually homeless* are the least likely to be found in a shelter and the most likely to be assessed as mentally ill. They do not use private or public charity. Their support network is limited to one or two other street people with whom they share food and places to sleep, as well as other information crucial to survival. The chronically homeless have developed a routine for living on the streets.

These groupings demonstrate the progressive detachment of person from community. The individual withdraws in an attempt to be safe, both physically and psychologically, and the community withdraws by segregating the homeless in shelters.

Homelessness is the last stage of a process in which society separates itself from the poor, and this is "a crime in the sight of God" states Ellen White (*Testimonies for the Church*, volume 4, page 551). She quotes the Bible in stating that Jesus volunteered to become "poor" (Philippians 2:6) and says that by doing so He was able to "relate to the outcasts and those of low status in such a way that he redeemed poverty from its humiliation...[and] lift[ed] the stigma that the world had attached to it" (*Welfare Ministry*, page 173).

According to the U.S. government "anyone who lacks a fixed, regular and adequate residence" is homeless. Jesus once stated that the "foxes have holes, and birds of the air have nests, but the Son

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of man hath not (any)where to lay his head” (Matthew 8:20). Jesus knew what it meant to be homeless from birth to death. As one writer put it “Jesus’ life began in a borrowed stable and ended in a borrowed tomb.” As we see in the life of Jesus, homelessness places individuals and families in a very vulnerable situation.

Today homeless people are frighteningly dependent on bureaucratic institutions such as the welfare system, public housing, public health, legal systems, as well as community agencies and the local church. Unfortunately, when the homeless seek assistance from agencies established to help them, they often experience repeated failures and disappointments. “The poor need comfort and sympathy,” write Ellen White, “for there are those, who without a helping hand will never recover themselves. In working with these, Christ’s disciples will fulfill their commission. This is the highest credential of the gospel ministry” (*Welfare Ministry*, page 171).

While conventional social service agencies will always be needed, it is clear that the role of Christian organizations is of critical importance in the development of positive and eternal relationships between the homeless and God. When one considers all the resources available today to assist the homeless, it is evident that the only organization with both the power and authority required to make a profound impact is the Christian community service program. Unfortunately, our limited understanding of homelessness makes it difficult for the church to devise effective inner city programs to address this bleeding wound in society.

The homeless often seek assistance from ACS centers and inner city projects with feelings of hopelessness and discouragement, but they should never leave feeling like that. For many individuals, the adverse conditions that resulted in them becoming homeless, continue to undermine their ability to fulfill their role in family life and society. These roles include husband, father, wife, mother and child, or student. Homeless people are labeled as “bad mothers,” “no-good fathers,” “poor providers” or “bad kids.” In many instances none of these stereotypical labels really apply.

In most cases today homelessness can be traced directly to underemployment and unemployment. In other cases, a precipitous change in health or the sudden withdrawal of essential support services have made a family homeless. This feeling of not having any control over one’s life places a person at risk of “learned helplessness and depression” (Rafferty & Shinn, 1991). The relationship between homelessness and poor mental health is not surprising when one considers the frequent disruptions of daily life, combined with chronic exposure to extreme hardships.

Homeless women and children are disproportionately exposed to the adverse risks. Today, a significant portion of the homeless population in the U.S. consists of single mothers and their children. They represent society’s most vulnerable population. Even in Bible times, societal treatment of single-mothers (widows) and children (orphans) was frequently appalling. The phrase “widows and orphans” recurs throughout Scripture as the paradigm of the most vulnerable and oppressed population of society. They were often mentioned with “aliens” and were required to live outside the normal life of society. The same principles are basically at work today in our society. According to Psalms 94:6 the proud and wicked “slay the widow...and murder the fatherless.” Job 24:21 mentions that they “feed on the barren childless women, and do no good to the widow.” Isaiah 1:23 states that government authorities “do not defend the fatherless and the widow’s cause does not come before them.” The widows and their children, were outcasts of their own society. Denied the normal protection of their society, they were very vulnerable to violence and exploitation. So it is again.

The National Coalition for the Homeless estimates that approximately 40% of the nation’s homeless population are comprised of female-headed, single-parent families. The coalition also estimates that as many as 2 million children experience homelessness each year. Domestic violence and abuse have been identified as the leading precipitating causes of homelessness among women. Some studies report that 53% of families in homeless programs cite domestic violence and abuse as

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the primary reason for leaving home. Other changes in the family structure such as divorce also contribute to the rise of female-headed families.

The majority of homeless single mothers rely on child support payments or programs like Aid to Families with Dependent Children (AFDC). In many instances this represents the only source of income for the family and can be described as woefully inadequate. Single women with children comprise one half of all poor families in the U.S.

It has been said that the true effectiveness of any nation may be measured by its ability to provide for its weakest members. Of all the distressing aspects of homelessness, there are none more distressing than the physical and psychological health problems of homeless children. For many homeless children, their health problems began before they were born. They are at elevated risk for both physical and psychological developmental deficits. Growing up amidst psychological stress, physical want and economic instability, they are denied the opportunity to be children. Studies have consistently documented evidence that homeless children are at significantly higher risk for chronic health problems.

The environmental conditions of many shelters are conducive to the "transmission of infectious and communicable diseases" (Rafferty & Shinn, 1991). In addition to the severe health risks which homeless children face, they also must endure a history full of violence and victimization both internally in the family system and externally in society. The devastating impact of the psychological and emotional scars of homelessness can never be accurately measured, but unless there is immediate action, the future of an entire generation will be compromised because of the effects of chronic poverty and homelessness.

It is a sad commentary on "the richest country in the world" when homeless children are found on the streets, dressed in rags, talking to themselves, and caring for themselves. The disgrace is that we know how to care for the homeless, but society lacks the divine compassion to earnestly labor for suffering humanity, and as a result, hope has deteriorated into disappointment for too many children.

Homeless people have multiple problems. The visible problem of lack of a home may be the immediate crisis, but there are usually other problems which preceded the housing crisis. Some of these problems can be attributed to the lack of education or training necessary to find work in a knowledge-based economy. No matter what the unemployment rate is, finding jobs for the under-educated will continue to be difficult. Many have enormous skill deficiencies that will not be cured by short-term training programs. Literacy problems keep many from simply filling out applications for employment. Homeless people need compassionate hands to help lift them up instead of just "handouts."

It is clear that given the help they need, many homeless people can return to self-sufficiency. For some people the road may be difficult, but it is possible. For others, breaking the cycle is so hard, so costly, that self-sufficiency is virtually impossible. Still others find themselves in the ranks of the homeless because mental institutions have closed their doors, and the long awaited promise of community-based mental health programs has not been adequately developed. Alcoholism and drug abuse have assigned others to the streets.

Homelessness presents opportunities for the church to witness for Christ. As an old Chinese proverb states "opportunity often flies on the wings of adversity." At the same time, homelessness represents the failure of many systems, including the church. This is because the special needs of homeless people have not been a part of the agenda of church-related community service organizations for many years. From a historical perspective, prior to the 1930's, the responsibility of caring for the poor and disadvantaged was largely assumed by families and local community agencies which were usually operated by local churches. The church has traditionally viewed it's work with the poor as an outreach of Christ's ministry, a mission instead of a job. Today we urgently need a revival of this attitude of mission and service.

The challenge for Adventist Community Services today is to be the bridge that links the homeless to society and to the church.

Denver Adventist Community Services is only one example of how Christian volunteers working together in cooperation with other community organizations can increase the effectiveness and level of service for the homeless. As urban agents for Christ, they have provided the helping hand which has assisted in lifting the burden of homelessness from many families.

What can Adventist Community Services Do?

Homelessness defies simple solutions, but the most effective solution is to prevent it. Timely, focused assistance to families can often prevent a crisis from becoming a catastrophe, and keep people out of homelessness. Prevention assistance can take several forms. The most common are one-time rent, mortgage or utility assistance and budget counseling.

The new “continuum-of-care” approach to homelessness is one of the most effective ways to provide assistance to families at risk. This is a case management approach that includes assessing an individual’s particular needs, then providing a combination of financial and other assistance by working with other organizations, and then following up on that family’s progress in maintaining a home. Basic services as outlined in chapter 5 form the basis for this comprehensive approach. Schorr (1988) provides a helpful and practical framework for successful homeless programs. She suggests the following:

1. Offer a broad spectrum of services with special attention to the most urgent crisis facing the client, such as groceries, shelter, clothing, etc. In the case of homeless mothers, the need for money, housing, employment and child care are all interwoven, and solving each is critical to an overall resolution of their problems.

For years ACS centers have provided emergency services to the poor and homeless. Emergency food, clothing, utility payments, and rent assistance are key parts of our program. Christianity is caring, and there is no better way to show people that you care than to be there when they need you the most. The memories of the person who cared, the organization which helped,

and the church which provided emergency assistance during a severe crisis will be etched in the mind of the client forever. (See chapter 8.)

2. Render services that are coherent and easy to use. Special programs aimed at helping homeless mothers must meet the needs of mothers in shelters and include practical assistance such as telephones, transportation, clothing and child care.

Strive to make your center “user friendly.” Pictures that are culturally sensitive, soft Christian music, and friendly smiles go a long way to help people feel comfortable. Prepare a simple sheet to give to clients with the current telephone numbers of relevant agencies, child care programs, employment agencies, etc., along with pencils, paper and a telephone they can use for local calls. Ensure that the center is clean and orderly at all times, and has a homey feel about it.

3. Respond to severe but often unarticulated client needs. For example, since many homeless mothers have experienced frequently severe episodes of violence, it is important that their feelings about this be addressed at the same time that their other practical needs are being met. Emotional difficulties surrounding this experience may impede their ability to become self-sustaining.

Many individuals who seek help already have low-self esteem and find it very difficult to ask even for simple things like using the phone. Sometimes it is not “pride” that prevents people from asking for help, rather it is the rude treatment that they have received at other agencies. Volunteers in ACS programs must focus on helping the homeless re-establish their dignity. By praying for wisdom, the volunteer will have special insight into the needs of the client, and can offer the services in such a way as to preserve the clients dignity. When individuals seek services from community centers they should experience a blessing not a burden.

4. Circumvent bureaucratic limitations when necessary to meet the needs of the homeless. This is important when homeless mothers face the complexities of the welfare system and become overwhelmed. They need help in dealing with problems and finding solutions.

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It is important for ACS programs to have volunteers and staff who are acquainted with the rules of the local government social services program and some of the people that work there. For the poor, trying to navigate the maze of red tape in the bureaucratic system can be one long nightmare, full of disappointments. Experienced volunteers can help them through the maze.

5. Provide enough staff and volunteers to provide one-on-one assistance. Homeless mothers urgently need an advocate who can give undivided attention to their most immediate problems. Volunteers can be assigned to work with one, two or three homeless mothers on over a period of time, to stabilize their situation. This special volunteer assignment requires appropriate training for those who are willing to undertake the task. This “adopt a family” approach is one of the most powerful tools that ACS can bring to the homeless problem.

Many non-profit organizations do not have enough staff trained in the skills of direct casework. In addition to this, many dedicated and skilled staff members become frustrated because programs are often structured so that it interferes with their ability to act on their good intentions. ACS directors and boards must recognize that skilled and dedicated personnel are their most important resource. Each year there should be a plan to provide enrichment training to both volunteers and paid staff. Many times this training can be obtained in the local community for free or at a very small cost. Persons who are successfully recovering from the effects of homelessness, when asked what has been most helpful to their recovery, almost invariably mention a skilled, dedicated and caring person. Skilled, dedicated and caring people are the bottom line, and that fact must be reflected in your plans

6. Respond to the self-articulated needs of the client. It is important that homeless mothers retain a sense of control over their lives. They must have input into solving their problems themselves, rather than encountering a “help” that imposes solutions on them.

ACS has as a major purpose improving the life of the poor by helping the homeless help them-

selves. Unfortunately, this concern for helping the poor help themselves, if not pursued in an organized and systematic way will only result in clients becoming dependent on the agency. When an agency seeks to do everything for a person, it robs the person of his or her rights, freedom, dignity and will to self-responsibility. A maintenance-only mission is yesterday’s mission. Helping persons who are homeless to grow, rather than just to survive, must be the focus of ACS units today.

7. View the problems faced by these individuals in the context of the larger community environment. Homelessness is the complex interaction of many problems, most of which are out of the control of the mothers and their children. Those who advocate for this population must enlist the support of all segments of the community who are affected by the problem.

No one program can provide all the comprehensive services that the homeless require. In today’s economy it is neither practical nor realistic. The key word to helping the homeless is networking. The emphasis here is on creating options and providing services consistent with the goals of the client and mission of ACS. By networking with other agencies your ACS program can develop a large range of service alternatives, which can be packaged individually for each client. These unique services are tied together by agencies with a common purpose, to help the homeless.

Since all homeless persons do not need the same services, networking with a variety of agencies allows the case manager to develop an individual service package designed to meet the specific needs of an individual. Every community service program should offer clients assistance in the least restrictive environment possible, giving them choices and the least intrusive forms of assistance possible. Talk through with them their needs and the various options available and let them decide what they need instead of imposing pre-formed plans.

Like all people, the homeless require a range of services to help them lead stable and productive lives. Some homeless people need services outside the scope and mission of Adventist Community Services, such as psychiatric counseling, but

through networking these services can be delivered.

This chapter is designed to provide information on homelessness focusing on the need for ACS centers and inner city projects to take a more proactive approach in designing programs for this population. It is clear that ACS units have expertise to contribute in this area based upon their successful record of the past.

The ACS center is a valid part of the community. Most ACS centers are designed to be community-based systems which provide emergency services to help people successfully overcome short-term difficulties and get on with their lives. In order to continue to be successful, community service programs must be armed with new knowledge. Homelessness is a new kind of problem that requires different approaches from the past.

The challenge for ACS programs today, is to develop new plans that incorporate new information and which present the compassion of Christ more clearly. ACS organizations must not only think differently about programs and possibilities for the homeless, they must also think smarter; with greater creativity. They must do away with outdated assumptions and be guided by current knowledge and divine principles.

As our society contemplates major policy changes affecting the poor, there is no guarantee that the voices of the poor will be heard or their interests protected. One of the most important roles of Christian organizations is to ensure that the poor and helpless are not trampled in the rush to "reform welfare" and "make government more efficient." Concern for the poor is at the very heart of true spirituality.

Hopefully the information presented here will engage your mind and challenge your heart to find new methods and opportunities for working together in a more focused and collaborative effort to deal with the tragedy of homelessness in your community. There is ample opportunity for everyone in the church to contribute something towards helping the homeless.

Institutionalized charity can never replace individual commitment. Competent volunteers from every walk of life can utilize their talents in

some way to benefit the homeless. Teachers are needed to tutor children who have fallen behind their peers due to the disruptive effects of homelessness, adults who are illiterate need help in learning to read and write in order to become more competitive in the labor market. Physicians can donate their services and give employment physicals for adults or school physicals for children. Social workers, lawyers, nurses, and other counselors can volunteer their time and talents to work with the homeless in a variety of ways including: advocacy, counseling, children's programs, alcohol and drug abuse rehabilitation, domestic violence programs, shelters, legal aid and countless other activities. ACS programs will become more effective and cost-efficient when the talents of more volunteers are mobilized and utilized in the service of Christ through the homeless.

By implementing a strategy of assistance based on social competency, ACS units can develop programs which will provide homeless people with another valuable resource of assistance. It also provides the poor with another opportunity to see Christianity at work, which is the most convincing sermon we can deliver. The principles of true religion are found in working for the outcasts and oppressed of society. By sharing the responsibility of assisting the poor and meeting their needs, we reflect a portion of the divine character and attitude.

A true Christian is the poor man's friend. He deals with his perplexed and unfortunate brother as one would deal with a delicate, tender, sensitive plant. God wants His workers to move among the sick and suffering as messengers of His love and mercy. He is looking upon us to see how we are treating one another, whether we are Christlike in our dealing with all, high or low, rich or poor, free or bon (Ellen G. White, *Welfare Ministry*, page 168).

Resources

A Manual for Transitional Housing (1986, Women's Institute for Housing and Economic Development, Boston)

"*Why does Family Homelessness Occur: A Case Control Study*," American Journal of Public Health by E.L. Bassuk & L. Rosenberg (1988) volume 78, pages 783-787

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- "Characteristics of Sheltered Homeless Families,"* American Journal of Public Health by E.L. Bassuk, L. Rubin & A. Lauriat (1986) volume 76, pages 1077-1101.
- Caring for the Hungry and Homeless: Exemplary Programs* (1985, Federal Emergency Management Agency, Washington, DC)
- Predictors of Depressions among Homeless Women: Implications for Service Delivery* by A. D'Ercole, & E. Strvening (1987, Washington, DC) Paper presented at the American Orthopsychiatric Association Annual Program Meeting
- Establishing an Emergency Shelter: A Guidebook* (1982, Council for Community Services, Providence, RI)
- "Assisting the Homeless: Policies and Resources,"* Journal of Housing by S. Galbreath (1986) volume 43, pages 211-216
- "The Homeless Child at School: From Welfare Hotel to Classroom,"* Child Welfare by R. Gewirtzman & I. Fodor (1987) volume LXVI, number 3, May-June 1987
- "The Prevalence of Abuse Among Homeless and Housed Poor Mothers: A Comparison Study,"* American Orthopsychiatric Association by L. Goodman (1991) volume 61, October 1991
- "Homeless Women: A High Risk Population,"* Affilia by J.L. Hagen & A.M. Ivanoff (1988) volume 3, pages 19-33
- "The Impact of Homelessness on Children,"* American Psychologist Y. Rafferty & M. Shinn (1991) volume 46, pages 1170-1179
- Homeless Women: Characteristics and Services Needs for One of Society's Most Vulnerable Populations* by D. Roth, B.G. Toomey & R.J. First (1986 Columbus, OH) Office of Program Evaluation and Research, Ohio Department of Mental Health.
- Within Our Reach: Breaking the Cycle of Disadvantage* by L.B. Schorr (1988, Doubleday, New York)
- Poverty in the American Dream: Women and Children First* by K. Stallard, B. Ehrenreich & H. Sklar. (1983, South End Press, Boston: Institute for New Communications)
- "Skill Building for Effective Intervention with Homeless Families,"* Families in Society: The Journal of Contemporary Human Services by M. Ziefert & K. Brown (1991) April 1991

JobNet Fact Sheet

You will need a basic fact sheet on your job finding and placement service to insert with promotional mailings, fund raising, grant proposals and distribute at professional meetings and civic groups in the community. This particular fact sheet is not aimed at the unemployed, but at the wider community.

ACS Providing Job Counseling & Placement ...

JOBNET

Through JobNet, Adventist Community Services provides individualized job counseling and placement services. In [insert year], [insert number] people sought employment through this community program and [insert number] started a job.

How your organization can benefit:

- Our pool of potential employees is diverse and wide-ranging.
- All applications are prescreened by a job counselor.
- The service is free.
- Some of our applicants are qualified in specialized fields such as management, manufacturing and clerical.
- We coach applicants in job-readiness skills and professional behavior.

Call us at [insert phone number] with your job openings!