

THE TACOMA RESCUE MISSION:

HOPE FOR THE HOMELESS

ORAL INTERVIEW TRANSCRIPT

JOE ELLIS: EXECUTIVE DIRECTOR

DIANA K. JEFFERY: ADMINISTRATIVE ASSISTANT

UNIVERSITY OF WASHINGTON  
DOING COMMUNITY HISTORY/437  
PROFESSOR MICHAEL HONEY

SUBMITTED BY:  
PATTI R. SAUNDERS  
JUNE 1, 1991

Joe Ellis, Executive Director  
Tacoma Rescue Mission

Joe, could you tell us a little bit about your personal background and how you became involved with the Tacoma Rescue Mission?

I became involved with the Mission as a volunteer board member. Back in about 1976 I was invited to join the Board of Directors because I worked in the clergy and in what's commonly called parachurch organizations; organizations assisting church activities. And I was involved with a missionary group in Calcutta, India, and raised money for them ... actually, internationally, but it was based here in Tacoma. Through that involvement I was asked to join the board here at the Mission, specifically in the area of fund development and donor relations. After three years the former director retired and I was asked by the board to take over as Executive Director.

What brought you to Calcutta?

Through the church, I went to Bible College in Minneapolis in a small church school and became involved in the local church as an Associate Pastor. In the larger church I met a missionary named Dr. Mark Fontaine who had a very major ministry in Calcutta, India, and his brother, Fulton Fontaine, who pastors a church in this area. I was attending the local church and was introduced to Dr. Fontaine who was building a large hospital in downtown Calcutta, and needed to raise the dollars necessary to build it. I became involved with him and for four years worked with that ministry and travelled all over the world raising money and in-kind donations: doctors' support; medical equipment; food for the very large program in Calcutta. So, it was very interesting work -- on the road, all the

12

time, so that got to be a little old; that's mainly why I left it, was that it was too much travel, and it got to be too big for one person.

Are you an ordained minister?

I was, yes, I come from a clergy; for about 16 years I was ordained with the Assemblies of God fellowship. However, for the past several years I have not retained my credentials; they are not current -- simply because I don't need them here. Also, I have been involved in political circles quite a bit the last few years, and have some aspirations in that area. I've felt that perhaps that was a direction I should be taking now.

And now, to go into the Rescue Mission -- just a brief history?

The Mission was founded, locally, in 1912, by a minister with a very strange name; his name was Gypsy Smith. He had a series of meetings area-wide; sort of like Billy Graham does today -- they call him Evangelist Gypsy Smith. As a result of the meetings that he had he challenged the people of the area to care for the homeless; at that time they were largely out of the maritime and lumber industries; unemployed people who had come to the Northwest for lumbering but were unemployed because of downturns in the economy even back then ... or because of alcoholism. So, he challenged a group of church people to get together to provide meals and to offer shelter for that group of men. That's how it was started. The early days, other than that basic formation and how it was initiated, is pretty vague ... like we've kind of lost that part of our history. So, for a period of 20 or 30 years, we're not sure, really, who was involved or where the facilities were located, other than the fact that it didn't have a permanent home; it was just moved around into various

downtown areas ... even out on the tide flats for awhile, I understand. Then, it skips some time until the World War II era, when a Presbyterian minister with the last name of Shaughnessy, became the Director. He really built the Mission, I think, into a stable organization; into an outreach-type program and really expanded the concept of the Mission and the services to the community. He did a wonderful job; was the Director ... I think in those days they called it Superintendent ... for about 25 years. He left a very major impact on the program. Many people today tell me they support the Mission because of Reverend Shaughnessy. So, apparently, he did a very good job.

So, he was the director from about 1940?

Well, maybe from about mid-1935 ... he was here 25 years, and I believe he left in 1960. I'm not sure about that, either -- he either died while still an employee or he died a short time after leaving the Mission. He was a major factor in the growth and the proliferation of services and the financial support that's necessary for an organization like ours. I think all the way along in any kind of an organization or company development, or what, you have critical and key players; but as I look back over the nearly 80 years, definitely, Reverend Shaughnessy played a major role in the development of the organization.

And, then, after Reverend Shaughnessy?

There was a gentleman by the name of Ray Marvin. Ray still lives in the area. I believe he still lives in Puyallup and is involved with a ministry in the Philippines, and travels back and forth. I think he is now beyond retirement age, but still active. He was here, I think,

for about 10 years, and expanded programs beyond. There was a solid financial base when he came, and, I believe, he is responsible for starting the Family Shelter and our Hope Home for women; and for a period of time we had a medical and dental clinic. Doctors would volunteer their time to provide health care to our clients. I think the medical clinic was probably in existence for 15 years. However, it was very small and actually duplicated services that were then provided by the Health Department through free clinics; so we discontinued it in 1980. The dental clinic, however, continued until about 2 or 3 years ago. And then we discontinued it for the same reason: the Health Department had begun a local community clinic and we were competing for the same dollars -- they were Federal dollars that passed through the Health Department; so when they started their own, dollars became scarce and they directed them to their own program instead of to ours; though we had had our program for about 20 years and had worked with the Health Department during that time.

Ray Marvin was sort of an entrepreneur, from what I understand. Reverend Shaughnessy was thought to have been more of a pastor; more of the "evangelist". Ray Marvin instead was developing new programs; willing to risk ... somewhat of a fundraiser ... and somewhat controversial; because of that, within deep-roots and Evangelical Christian circles there seems to be a way that churches expect us to do business and if we step outside of that framework then there's some criticism; but I think Mr. Marvin probably did an excellent job, while he was here, as well.

And, after Mr. Marvin?

Then, there was J. Hanley Barker, who was a well-known individual in our community. He worked with the Welcome

Wagon, this group that welcomes new people into the community. He had also, at one time, owned, I believe, a Mayflower moving business in town, so he was very well-known. He was very involved in church work, as a businessman in the community. And then, during middle-age somewhere, probably, decided to go into ministry full-time, and became the Chaplain of, I believe, the Oregon State Prison. He worked down there for 3 or 4 years; then was called to become the Superintendent of the Mission. He was here, I believe, for about 7 years, until 1980, so he probably came in about 1972 or 1973 ... bringing with him some stability ... you can't be with Hanley for more than 5 minutes and not think he's a wonderful person. A very warm, and friendly kind of a person; a very caring, loving individual. However, he's very conservative. He's known as that, I think, and I say that very kindly. His conservatism, I think, brought in some stability; whereas Mr. Marvin being an entrepreneur, created a bit of uneasy feeling about finances ... maybe we were growing too fast; maybe we were trying to do too many things ... and that kind of thing. I think Mr. Barker brought some stability to the organization, and was very good. It's interesting, as you look at the growth of an organization and the history of an organization, how people come along at various times and make a contribution -- a significant contribution -- and, yet, distinctly different from the person who was there before ... sort of this cyclical growth of an organization.

Mr. Barker retired in 1980; then I became Director in June of 1980.

And the period of time from 1912 until Mr. Shaughnessy became the Director in 1935, who was in charge?

We really don't know. We do have some records that speak of volunteers, mainly; businesspeople in the community who volunteer time; you have to keep in mind that it was

very, very small, of course ... I remember reading an old newspaper article that I had found that talked about having 9 clients; so I doubt that there actually was a full-time Director. I don't know ... Reverend Shaughnessy may have been the first full-time employee of the Mission. I remember ... in fact, we have some pictures from those early days where you would see people ... especially from First Presbyterian Church ... Someone there who has been involved in the church for a number of years may be able to give some insight to that because our records indicate, and people have told me, that First Presbyterian Church here in town was the Mission for years. I think that they provided the nucleus of volunteers and the dollar support necessary to provide the services. I've always felt that it was a group of volunteers over a period of time who maintained the organization.

Could we go on to the programs and funding?

Actually, I've worked from the basis that was here; which I think that, probably, all of the other men have done. We have discontinued some of those services as the needs in the community change; we've been adaptable to that and rather malleable for programs as we see a need in the community ... But we've grown in size and scope; the needs have changed, certainly; the issue of homelessness has been phenomenal for the last 10 to 15 years; certainly the proliferation of drugs ... and I think that it's virtually impossible to talk about the homeless without discussing drugs, because it's so rampant within that particular group of people. So, as a comparison, we were serving about 3,500 meals a month in 1980, and we are serving upwards of about 14,000 a month now. We were serving probably 10 to 12 people a night at our Family Shelter in 1980; we now have a 49-bed facility and it's full almost every night. We don't have 49 people there every night,

but each one of the rooms is filled ... We may have a room for a family of 5 but only 3 people in the family ... but all of the rooms are filled, probably 90% throughout the year. I believe when I came they had 6 employees; I was the seventh employee. We now have 48 or 49 ... our budget is 10 times greater than what it was in 1980. In the fiscal year of 1991-2, which will begin in July, we will be probably at about a \$2.6 million operational budget, and then our capital campaign is beyond that. So, in the last 10 years what I've been tempted to do is, basically, to help people in time of emergency; if they need shelter; if they need food; if they need clothing; if they need crisis intervention counseling -- helping people "where they are" with the problems they have. But, I've learned that feeding someone and giving them shelter can enable a person as well. So, what we further attempt to do is to bring some long-term solutions; consider some other options -- of education, job skills training; transitional, longer-term housing, those kinds of things to help people break the cycle of poverty and to rid themselves of addictions to drugs or alcohol -- debilitating problems, however they're expressed in their lives. I think that's a major difference. And we're not without our critics who think that we're becoming secular and liberal and all of that ... but I think that, prior to 1980, there was more of a concentration on a religious approach ... and we still have that; I'm not at all embarrassed by our faith ... we think that faith is one dimension of living. And, if a person embraces our faith -- traditional Christian Evangelical faith -- and can't read, we still haven't helped them a whole lot. Now, theologically, people would argue that, in fact, we have helped them not only immediately, but eternally -- and I don't have a problem with that in the theological sense -- but they're still rendered incapable of employment; of satisfying the needs of the family and all of that. So, we approach it from a whole-person perspective; of the emotional



18

needs; the intellectual needs; the spiritual; the family; the community; financial; vocational; physical ... So, from eight dimensions of living we try to develop our program to assist everyone. Of course, the "hub", you might say, of all of these programs, are areas that become the spokes in a wheel, to use that analogy. The "hub" certainly is our faith. We are tied together by that, and our Christian perspective ... and we do find that most of the people who make it over the "hump" of addiction do it through a faith ... embracing a faith and feeling that part of their problem has been that they've overlooked that dimension of their lives. So, I don't want to imply that we are no longer sharing faith or helping people discover and pursue faith ... but we have other emphasis as well, in other areas. So, we've expanded our programs over the last 10 years and we were able to do that because of the good name in the community that the organization had, and because of the solid financial base and the performance of a staff a long time before I came.

What area have you expanded in most?

Emergency services, just in sheer numbers. As I mentioned, from 3,500 meals to 14,000 meals a month. All of those are free meals. But I think more than just in numbers, we've expanded in several ways -- in the quality of service; we are not a soup kitchen. We hate that name; we really do, because soup kitchens are usually a "day late and a dollar short" ... dirty ... and serve soup ... and, you know, two or three-day-old bread ... As I travel around the country, I go into what are still called soup kitchens, and they are deserving of the name; however, we feel we are not.

So, we've expanded not only in the numbers that we serve, but we've expanded, certainly, in the quality of the food; and the way it is prepared and the way it is served.

We certainly have expanded our other programs ... our educational programs. We now have a joint venture program -- a cooperative program with Tacoma Community College, in the area of adult basic education: literacy training; G.E.D. completion; English as a second language -- and, it's computer assisted learning. We had, during the month of February, 1991, 107 students enrolled in that program ... so, we're very pleased by that. We're giving people a way out of poverty; we're breaking the cycle, and helping people. So, we've expanded in those areas. We've certainly expanded in our programs, as well -- a New Life program, which is a 9-month residential program; we call it a "concentrated study of the dynamics of living". We try to help people with life skills: basic math and money management; interpersonal skills of getting along with people; male/female relationships; anger management; problem resolution -- very practical kinds of things on how to get along with people. A lot of people, I think, mistakenly feel that unemployment is a cause for homelessness. I'm not of that opinion. People can get jobs; most of our clients can get jobs; they just can't keep them. They have pent-up anger; they haven't developed skills; training; they get frustrated; or, they're at such a low level into the "feeder" system to employment that if there's a downturn at all in business, they're the first to go; they're the first to be laid off, because they have very low skills/abilities. So, we've tried to expand programs in those areas -- not just to "stop the bleeding" as it were, through emergency programs -- but then what?? Kind of the old adage of the educators, "If you give a hungry man a fish he'll eat it and be satisfied for a day; but if you teach him how to fish, [theoretically, at least] then he'll never be hungry again." And then, from our Christian perspective, we think that ... also ... because he's been helped, he will then learn to be a "helper", and help others as well, in teaching them to fish; again, using that analogy ... We want to break the cycle of poverty; not just make it easy for people to live on the streets, or to be homeless,

or to continue unacceptable lifestyles of drug addiction and alcoholism. And I think, sometimes, we were guilty of that ... well-intentioned, but sometimes, kindness can be dangerous to the alcoholic and to the addicted. So, we have attempted to expand our programs into job training; into education; into living skills development, and I think the most important thing is to let people know that they are in charge of their lives! They don't choose everything that comes their way; but they do choose, and they have the right and the responsibility to choose how they will react to those things that occur in their lives. I think that's the major difference of where we were 10 years ago, as compared to where we are now.

Are these services provided at the 1510 Pacific address?

For the men, yes. And then we have the Hope Home for women that's over near Tacoma General at 7th and J streets. And then our Family Shelter is at 15th and Tacoma ... in the middle of the block ... but just past Tacoma; but the New Life program for men is at the 1510 Pacific building. And our Challenge Learning Center is there as well. Hopefully, with our new facilities we'll be relocating both of those programs to new facilities.

Why do most people come to the Rescue Mission and what are their alternatives, Joe?

Well, I think most come because of our emergency services. They simply need a meal; they need a place to stay. The options are, of course, staying with a friend; or family; or other agencies in town -- the Salvation Army has a family lodge; Martin Luther King Center has a Last Chance Shelter, so they can stay there; there are other meal programs as well -- on-site feeding programs like the Hospitality Kitchen and some others -- Nativity House

serves lunches as well. So, there are some options; in fact, I think that, in Pierce County, there's no reason for homeless or street people to go hungry ... I really don't believe there are any reasons for that ... there are plenty of on-site feeding programs, as well as emergency-type programs where people come downtown on a regular basis and distribute sandwiches and soup from vans and etc., so you can be on the street and just go over 3 or 4 times a week and get a meal. I think, for shelter, we are short shelter beds, certainly, in our community, for families; but, for single men, especially for single men ... there are a few times during the winter months ... under certain circumstances where we are full and Last Chance Shelter is full, and the others; but most of the time single men can be accomodated with the system that's in place.

So, is there a need, more, for the family setting; for women and children?

Certainly. Right. And, again, I think it's a change in our society ... in our culture ... Like, I come from a very large family ... by today's standards, large ... in central Indiana ... a poor family ... I have six sisters and a brother, and my great-grandmother lived with us ... In fact, my mother was born in the home that we all lived in; she then sold it a couple of years ago, but she was 68 when she sold it, so we'd only known one house. My great-grandmother ... then died when she was 88, and I was 16. But, it used to be that families cared for families; but, that's not the way it is any more. There's some talk in the media and in social service circles about this generation being the first generation in years to have it "worse off" than the parents. Children leave home; go to college, or whatever, and can't make it out there and then come back to the nest. And, I know that that happens, too -- but, I think it happened quite a

bit in the earlier generations. And I know that, certainly, earlier generations cared for their parents far more than we do. It seems that children leave -- especially daughters -- leave; get married; have a child or two; something happens in the marriage and the parents of that young lady can't have her come back. So, the family won't take them in; brothers and sisters have their own families, have their own problems, and they're alone ... And, Welfare certainly does not allow for the lifestyle that most want to live, so that they can live independently; so I think that that creates a lot of the "family homelessness" ... Especially in our area. In the Family Shelter ... I think you would find when you go up there ... a lot of military. Military families or people who came to the area -- away from family -- because of the military. That's generally the case. And they have no one to turn to in time of problems. And a husband leaves them; or is frustrated and beats up to wife, (or the mother) and abuses the children, or whatever ... and they flee that terrible situation, and they have no place to go. So, families ... homeless families ... is, you might say, a terrible "growth industry". We now serve, I think, probably about 150-160 individuals a month at our Family Shelter; but we turn away more than that every month ... that's the reason we also want new facilities; to expand our facilities, especially in the area of families.

How long do most of the people stay at the Family Shelter or at the Men's Shelter? What is the average?

Actually, on all of them, they'll stay as long as we'll allow them ... which is interesting. When I first came, in 1980, there was a 3-day limit on the Family Shelter. Statistics revealed they stayed something like 2.8 days ... Critics said that that was not enough ... we agreed ... we extended to 7 days ... Our records then indicated they stayed for like 6.6; or 6.8; or something like that. We then expanded it to 10 days; same thing occurred ...

we are now at 14 days, and I think you'll find that the average stay is somewhere around 13.2; or 13.4 ... or, whatever ... If we extended it to a month, they would approach a month. But, during the two weeks that they are with us at the Family Shelter, we attempt to help them with their problems; overcome their problems; find a more permanent arrangement, or solution, to their housing problem; try to stabilize the family, and to network with other agencies in getting them assistance that will help them longer-term ... Now, as far as the men ... single men ... I believe that's 14 days in a 30-day period as well. So, they can stay 14 days ... and then they can stay more than that. But, after the 30 days they can come back for 14 days ...

So, basically, every month, a person would be able to stay at a shelter for two weeks?

Right ... We did have it so it was unlimited stay ... but then you just have people who are living there forever; and we don't want to become enablers ... I think that most of the community would expect us to help people, but not to adopt them. And, we just don't want that. We think that there are options; there are opportunities beyond staying at a shelter at night, eating the meals at a mission; and then going out and doing whatever they want during the day, and saying they are "homeless". We just have a little bit of a philosophical problem with that. But they do stay 14 days -- we attempt to work with them ... when you are in our facilities you'll see signs that encourage people to the New Life program. We try to talk with the overnight guests to help them be aware of options of how they can improve their situation in life. But, the men can stay 14 days ... I think that it was about two months ago that we went back to a 14-day length of stay. I think, prior to that, it was an unlimited stay. And, our staff began to see that it was

20 or 30 people night after night after night after night ... and I really didn't feel that our community; our donors, whether it be foundations; or businesses; or individuals ... were giving the money for 20 or 30 people to have unlimited stay -- and, basically, a "free ride". We want to help people who are genuinely in need; who are struggling ... who are hurting; not who choose it as a lifestyle on a permanent basis.

Joe, do you find that some people do come back every month for those two weeks?

Oh, yes, definitely. Definitely. There is a large portion of the homeless population ... that's a lifestyle of irresponsible living: "I don't want any kinds of restraints. I don't have family; I don't want to work; I want to do my thing -- leave me alone!" That's not for me. The old traditional hobo/bum/tramp kind of ... you know, hit the rails ... move around the country. And that is done. It's not just unemployment. It's a lifestyle for many of these people.

And, where do you think they went for the two weeks that they can't stay?

They go to Last Chance Shelter, or they'll sleep in an abandoned building ... or someplace like that. Again, I don't see that as all that bad ... I really don't ... I want to help people who are genuinely in need; who are hurting; not who choose that as a lifestyle. And, so they sleep in an abandoned building ... I don't feel real badly for them ... I don't have real guilt or compassion ... I mean, they choose that lifestyle.

Do you think that some people do choose that lifestyle and is there a chance that they may change, Joe?

I think that they may change; that's always the hope that's there, yes. But, in fact, some psychologists would say that people -- even you and I -- don't make radical changes in our lives unless the other options are harder to deal with than the change. So, though that sounds almost cynical and hard, we can't help anyone -- it's the old adage of "you can lead a horse to water but you can't make him drink"; we can offer all kinds of programs, and they won't "take" with anyone -- unless they genuinely want to make a change in their lives. If they get tired of drug addiction, or of living out of abandoned buildings ... and being lonely ... and fearful ... and having to maintain a "macho", "street" image to survive ... When they get tired of that, then meaningful change can occur; and I do think that happens -- if they live long enough ... if they live long enough. But, with drug overdose, and the medical problems of sustained use ... Very strong studies; very conclusive evidence show that drugs -- even casual use of marijuana -- destroy brain cells. Certainly, "crack"; "acid"; and "coke" destroy brain cells. There's not a doubt. I saw a program just this past weekend that showed x-rays of the brain ... people who had used cocaine ... and it was just unbelievable ... I was at a seminar two weeks ago and a very prominent brain researcher was there and she had slides on the effects of cocaine and other drugs on the brain and brain cells. But a program ... I believe that was on PBS ... even went into more detail ... and it was unbelievable how, through the brain, would have "tunnels" of dead brain cells. People don't understand -- you can't take chemicals into your body without having a chemical reaction ... and many of the drugs that we use are permanent ... permanent brain damage. So, if the people can live long enough, oftentimes they do want to make some changes. But then, see, that only complicates the road to recovery; it complicates the job that we're



asked to do. Where it used to be the affable, "town drunk", you know, who was served at the Rescue Mission -- it's not true today ... in the men's mission, especially, you have the drug users; the drug dealers ... they're an unsavory lot ... they're not just people who went astray ... these are people, oftentimes, who have chosen -- very definitely, chosen the path that they've travelled ... and once they get down that path ... it's a long way back home ...

Joe, in the ten years that you have been the Director, what percentage, would you say, have changed their lifestyle; just a ballpark figure. And, also, what people are more "at risk" now? The people that you serve -- how would you categorize them -- would you say that you are serving more white people -- depending upon the population within the Tacoma area -- how would you classify those people that you serve? People of color, or more white ... or ...

I don't know that that has changed a lot. We serve, probably, 25% black, but it's my understanding that in the city of Tacoma ... I believe recent statistics show 21% ... of Tacoma's population are black. And, so, we're not too far off from a cross-section of ... certainly, ethnically or racially ... the people in the community. We hardly ever see ... Indo-Chinese ... That tells us something: 1. They are new immigrants; they still see opportunity in America, where many of us who have been here just sit around "crying in our beer" all the time. That's a matter of record; that can be proven over and over and over. Another thing that I think is significant in working with Indo-Chinese population is: they care for family; they have an extended family -- they care for one another. We've lost that ... which I was addressing earlier. Indo-Chinese people -- certainly in the hilltop -- in the downtown area; in the poorer areas of Tacoma, there are some sizeable numbers of Indo-Chinese people ... but we don't serve them, except through the Clothing Bank ... they do access clothing ... free clothing for their families. But they are quite a self-sufficient lot, and they work hard; they're

willing to work at entry-level jobs; their students, by-and-large, do well in school ... It's an amazing kind of a thing. I remember, in recent years, with the ... "boat people" out of Cambodia ... and the HoMung people ... all of those have come into our community in the ten years I've been at the Mission. And, while we've had this great influx into our community, we don't see them in our services. So, ... I'm quite certain that the percentages -- racially, ethnically -- have not changed in the 10-year period. The numbers that have changed -- again, all the way through, the number is through drugs; the proliferation of drugs -- There's not a doubt in my mind ... even mentally ill ... from time to time when we run statistics ... we find about 30 to 35% of the people we serve have one form of mental illness or another. A lot of that is drug-induced; and continued by drugs. I think the way the government programs handle the mentally ill is to keep them drugged and push them out the door ... keep them on "medication" ... that sounds a little bit cruel and, perhaps, cynical -- but that's my experience; I wish it were otherwise ... I would be pleased to be reporting that I see it otherwise but I don't. In Tacoma, we have a high number of mentally ill because of Western State being here; because of American Lake Hospital being here ... and we have real problems in those areas ... but, again, that makes the job of the shelters -- the Rescue Mission -- more difficult We're not clinicians; we're not doctors; we're not medical professionals; and, yet, we're called upon to help these mentally ill people ... Certainly the group we're serving now, among our male population ... are far more violent than they used to be. But then, our society is ... our society is far more violent ... To drive ... driving here from Olympia, where I understand you live ... you see crazy people on the road ... that cut you off ... they won't let you in -- to an entrance to the freeway ... They get upset ... they ride right on the back bumper ... and, you know, the violence that you see ... A person ... an Oregon resident ... was driving on I-5 here a couple of

weeks ago; apparently did something that angered a driver ... the driver came up beside him and opened-fire! ... And shot out the windows in his car ... and he narrowly escaped. We see that all the time. That's the society that we're living in -- crime statistics are up; we're more violent a society ... and, again, I think it's drugs. And, I think it's the pace that we're all living under ... and the frustration; others say it's the gap between the "have's" and the "have-nots". I don't, necessarily, agree with that. But, nonetheless, we are a more violent society. And, we do see that, in ... the people we serve.

Joe, could we, perhaps, try to wrap up these last things in a nutshell, because I know we're running out of time. What would you say the future looks like for the Mission, and maybe just how it's accepted by the community, and where the majority of the support for the Mission comes from?

About 70% of our budget comes from private sources. About 30% comes from government sources; whether it be H.U.D. grants; or F.E.M.A. funds; or client services -- sometimes the government pays clients, who then pay us in some of our programs. Our Challenge learning center is largely state funds, through the Superintendent of Public Instruction. So, 70% comes from private; 30% comes from government sources and entities. I don't know ... I'm always upbeat and positive ... or try to be ... the Mission, really, in the future, will be what we make it. If government doesn't support us, I think the public will. You have to tell the story; you have to make a meaningful difference in the lives of people. And, I think that if you tell the story often enough, to great enough numbers of people, then people will respond, and help, because I think that we are still a caring people, by and large ... And, I think that we work hard, as an organization, to be recognized in the community as ... an organization worthy of support. And, we work hard to earn that respect. So ... we work hard for our programs to be good programs

in helping people ... and I think that if you do that ... and you have the programs ...

You've said that Reverend Shaughnessy was remembered as a pastor; and Reverend Barker is remembered as an entrepreneur. How would you like to be remembered for your tenure with the Rescue Mission, Joe?

You surprised me there. I don't know. I guess I don't have a goal in that respect ... I think that people will have to make up their own minds. But, what I attempt to do is to be responsive to needs in the community and develop programs that serve people ... but not have my head in the clouds all the time; I like having my feet on the ground. You can get so wrapped up in this that you go either to one extreme or the other. One extreme is, "Why don't these bums get off their butt and get a job." And people express that to me, all the time -- "It's their fault ... I worked hard ... I had to go to college ... and I had to go through all of this ..." And, you can develop that kind of a critical, hard attitude; on the other hand, you can be really sloppy in your compassion ... to think that these people are "poor victims"; "They're not responsible ... it's because of where they were born; or how society has treated them; and the system is "stacked against them"; ... and, I don't buy that either. I just don't buy that. There are too many examples of people breaking out of those "prisons" that society tends to place them in, for me to assume that they have to stay there. So, I like to be a "middle of the road"; and give hope; and say that people are still "captains of their own ships" ... and of their own fates ... I want to then give people training programs that will help them to reach their goals -- not mine -- I don't have goals for the people we serve; but I know that they do. And, if I can find what those are, and give them some hope, then they don't have to abandon them ... they don't have to abort

their dreams. And give them skills to help them reach their dreams ... that's what I'm interested in ... That's kind of an interesting question ... I'll be thinking about it for the next few weeks ... how I should have answered it ... But, I ... I'll be judged by performance; I think people see me as, certainly, intense, and, hopefully, as a "get it done" kind of person ...

Thank you very much, Joe.

Thank you.