Confertel-RESPECTABILITY 6269045

Tuesday, June 20, 2017

1:15 p.m. ET

\* \* \* \* \*

This is being provided in a rough-draft format.

Communication Access Realtime Translation (CART) is

provided in order to facilitate communication

accessibility and may not be a totally verbatim

record of the proceedings.

\* \* \* \* \*

Note From Captioner: Captioner is standing by.

>> Good afternoon and welcome to respectability webinar for June 20th, 2017. My name is Philip. I'm so glad that all of you are joining us today for interesting and little different webinar. Still connected to disability and employment. Comes at inclusion and powerful role that congregations can play. Can play a role, not just a role of accepting community.

Today's presentation is called putting faith to work.

Note From Captioner: Sorry. It's working. But I don't see my captions. There we go.

>> Useful reminder that Murphy's law or devil is in the details. Presentation is putting faith to work. Joined by two wonderful individuals who have been working on these issues for along time and great deal of experience to provide and great information to share with us today. First is Bill Gaventa. Director of the collaborative on faith and disability as well as a lot of consulting role ‑‑ at the Boggs Center of develop compartmental disabilities and associate professor of immediate ‑‑ pediatrics. Role at Boggs Center, workings ‑‑ inclusive congregational support. Active initiative is workforce development and self care and self directed care and staff training. Other presenter is Joe Timmons. Who has been working with rehab and educational settings for 30 years. Since 2002, worked at ICI at University of Minnesota. Provides ‑‑ work careers, mentoring from secondary to post secondary settings. Master's degree in social work. Two very well educated very well informed and caring and passionate leaders and so glad that you are going to be presenting your work today brought to you by Kessler Foundation. I encourage you to check out more on that. With that, I turn to presenters.

>> Glad you are here. I'm Bill. Let me just tell you that this little bit of project comes ‑‑ presentation comes out of a three to four‑year project that was funded by Kessler Foundation that involved four UCEDDs. Tennessee was Eric Carter and Tennessee, project coordinator and principle investigator. And Joe Timmons and folks at Minnesota got a pilot grant before we started the four‑state project. And the projects officially over, we are now in the dissemination and helping congregations to think about what we found in our ‑‑ in the premise of this. As we get going, the rationale put in place to work project comes out of two separate worlds. They need to be intertwined, woman comes out of world of work and support of employment and other out of faith communities and rational that they have. I'm going to let Joe start off coming out of world of employment.

>> Thank you, Bill. I'm glad to be here with you folks today.

Note From Captioner: Hard to hear the speaker.

>> Large network across the country that was decided needed about 25 to 30 years ago. We need a university in each state that can do stuff research, technical assistance and training with disabilities that is not organized across the country. [unintelligible] they are a group in Maryland. Coordinates the activities across the opportunity in the UCEDD. UCEDD play behind the scenes and much bigger than people might imagine. At university of Minnesota, 75 full time staff doing this work.

Every fall in November, UCEDDs meet and each ‑‑ at the UCEDD national meeting, different special interest groups meet on a regular basis. One of the groups that has been meeting for several years now through the UCEDD is called the collaborative on faith and disability. Our mission is to support people with disabilities, their families and those who support them by providing national and international leadership in areas of research, education, service, dissemination related and inclusive support. Fell through collaborative through faith and disability, engaged in a number of different activities to pro mote in all types of areas. We are going to talk about mainly putting faith to work which was a funded project by Kessler Foundation.

We will get to that in a minute. 13 UCEDD partners and beginning to connect with affiliated faculty and staff and individual affiliated members and partnering organizations. If you are interested in partnering or joining up the collaborative, look at UCEDD website and follow‑up with that.

For those of you that work in the field of disabilities, you know that employment rates of people with disabilities is certainly not where it should be. Because of these persistent and pervasive problems of unemployment, many people are not reaching potential and living lives where they are potential and skills and strength are not utilized. Service systems are beyond their capacities to meet the groups like vocational rehab, day treatment and rehabilitation centers and our places have much more pressure on them to provide supports and services especially as we enter of realm or era on ‑‑ of persons that are planning.

Support systems are regularly overlooked and research shows they are the crucial missing piece.

>> Sorry to interrupt. Could you speak up a little bit louder, we are having a hard time hearing you.

>> I'm sorry, thank you. Is this better now?

>> Much better, thank you.

>> Okay.

>> Speaker phones are not my favorite. To continue, data that's on current slide shows that 19% of people with disabilities participate in the labor force. 1929 are below poverty level. 5% of people with significant disabilities work in integrated settings where all or most of their coworkers are people without disabilities. And for years, we have known there is a need for innovation. Formal, expertise, resources and services are one thing. We need to extend out into the community and find more natural supports, connections and personal commitment for people that don't understand disabilities and understand the value of hiring people with disabilities.

We also know that most people find jobs through friends, connections and personal networks that the model of looking in the ads want ads and blind applying for people without noticing people and being connected prior to application is very, very difficult.

And through collaboration and they work that we have done through a UCEDD, we understand that congregations are places to get support. Average congregation has 186 attendees and 200 million people of faith in the United States today. Knowing this, we realize there has the to be some way of connecting with these congregations and trying to develop some relationship with them that can support the needs of people with disabilities.

>> So, Joe noted the number of congregations and this picture with four ‑‑ churches on four different corners in small town America is way of looking at that ubiquity that they are everywhere in a sense. If our colleague Carter does a wonderful job. Taking a map of given area and locates on that map all congregations you can see what can be looked at and first national support organization that is here in the country.

We know that people with disabilities now are attending and people wish to attend church services. They attend people as much without disabilities. That gap used to be larger. It's about average with rest of Americans.

And we also know and this is one of premises putting faith to work project is based, is that people are more often willing to turn in faith community systems and help than they are to a public funded or run organizations or to something representing state or federal government. That's also reflected in this chart about people ‑‑ about number of people who are willing to ‑‑ would be willing to draw upon the support of their faith community for helping to connect to employment. Very likely in somewhat likely so you end up with a significant percentage of people that would be willing to do that. One of the things we know though is that most people never think about working with their churches or churches working with people around employment kinds of issues.

Not advanced. There are a number of faith groups that have worked in area of employment. Some of them are national in reach. Most of them are job ministries or programs across denominations. You find services within different faith services like lieutenant return employment resources ‑‑ Lutheran, they will be Jewish vocational services. They are like other employment and educational programs. Some like jobs for life and career actions ministries work congregations with poverty or minority groups to help those folks find employment as part of their overall mission. Those national groups work through and with locally congregations. Most of them have not thought of including people with disabilities and services and supports.

If you are working with faith communities, we got to be willing to look at this in the eyes of people in these communities and spiritual rationale why they might want to be involved and what, how this fits into their sense of values and mission and vision. In Judean Christian tradition and Muslim faith, work is a gift and responsibility. There are scriptural traditions that underlie faith traditions which after firm importance of everyone using their gifts to service and going and community. Everyone is responsible to doing that is to respond in what they have given in service to God and community and God's call to service to everyone no matter ability or disabilities. This is one of edges here to help people in congregations think about people with disabilities always as people who are called to serve and contribute both within their faith community and in the wider community as a whole and not to see them as recipients of services and supports.

>> There are Biblical traditions in Old Testament communities nation's righteousness how they treated those. Of care and justice and opportunity. In an economy that was primarily agrarian, farmers who were major employers commanded to leave a tenth of their field. That's one of stories in old testament that has intrigued me for years. If you could translate that and think of number employers who consider themselves in faith, what about employers set apart of tenth of their job roles for people with disabilities or those on margins. This is Biblical phrase for that. We would not have probable for availability for jobs for people with opportunities and families.

Other vision in old testament, everybody belongs in community. When return from exile is happening in the Jewish story, people including blind and lame, everyone was going back to Jerusalem. Everyone was to belong. All had apart and to be faithful in Jewish Christians is to integrate that faith into the realms of personal, civic and economic life. They don't separate those like we do in modern times.

Specifically states no labor. One of my favorite savings from Talmud, not incumbent upon me to complete the work, you must not cease from pursuing it. If work is great, great will be that reward. Doesn't mean we can stop or just stop and stop trying. We should keep on pursuing.

In Islam, work comes with dignity. No one enjoys a meal more than a person who actually gives their time, effort and labor to go out and provide away to take care of themselves of their families. The Old Testament where that happens several times, that's difference between harvesting the grain and crops and giving part of it away to those on the particular engine. People can have dignity of working their own food. Muhammad was asked what is earning was best. Replied done with your hands. Paradox is that work is both a sense of gift and responsibility. The path of employment for some may first start with their human spirit belief that they have gift to say share. People with disabilities do not see themselves or society doesn't see them as having gifts to share.

Call to contribute and use those gifts and talents, not to bury them as New Testament talks about. Community is responsible to help that happen through opportunity and justice for people to use their gifts and service to God and neighbor.

We need to talk, I think, more than just about jobs or employment but to help people think about what is their sense of calling and vocation. So often employment with people with disabilities has too often about been getting them a job or almost any job. I think one of the key pieces that people are getting better at is doing is thinking through what are their gifts and strengths and what would they like to do. What would they feel call to do?

>> Frederick has a quote. Neither the hair shirt nor the soft Bert will do. The place God calls you is the place where your deep gladness and world's deep hunger.

Many of you know that a lot of congregations have been getting involved with ministries with people with disables and families. Focus has been object accessibility ‑‑ on accessibility and thinking beyond that, how do people have a sense of real belonging.

So question now is beyond just attending worship services and beyond being included, how can faith communities begin to think about ways to support people with disabilities in their congregations to help them find jobs and both within the congregation and beyond the congregation in the community.

In the faith traditions also work begins in the community. People are call to do live out their faith and response to God's calls following the law says and doing mitzvah. Everybody is called to be givers as well as receivers. Life and flourishing depends on multiple gifts of members and support of life together. There's a same about community and society. Community life is using everyone's gifts in center and community building. Work that is going on for last couple of decades. Putting faith to work then is a project and division that can start as it were right at home.

So now go back to Joe. He can tell you a little bit more about our model.

>> Thanks, Bill. As the collaborative on faith and disability think about what it could do, we connected with Kessler Foundation and proposed a pilot project that would look at ways of connecting people with employment. Underpinning this with philosophy that was connected to Olmstead division in 1999 by U.S. Supreme Court. Not decision since then but things come out of it related to person centered planning and philosophy employment first. If you are not familiar with employment first, encourage you to look it up. Talks about finding ways to connect people in employment that's integrated in the community. Pays minimum wage or better. Leads to possible promotion or growth in the job itself. That gets away from old models that a lot of people still are involved in where you connect to a system and that you do work with that ‑‑ within that system based on what is available. There is not much choice. There is not much opportunity. There is not much room for growth in a lot of these programs. We feel that people with significant disabilities should have many opportunities and options as people with less significant or no disabilities at all.

Here is a picture of congregation. All those people in that congregation have valued social roles in the community. This one works at university. This one coordinated a non‑profit network. This one does odd jobs around town. This one operates a day care. As you can see, people have different occupations and different businesses. We never think in that type of congregation that there is a network there so that someone that wishes to work with plants can be connected with someone in the congregation that owns nursery. Someone that likes to do man laborer can be connected and so on.

I love those slides. They have all those thought bubbles and people are thinking about what they do and what their value social roles are. I don't think they make connections to who is down the aisle or who is sitting next to them.

>> Putting faith to work model that started about five years ago, started out with looking at community settings that congregations take place in. We also wanted to make some connections with business employer networks, other mosques, friends and relatives. Other associations. Collaboration was key part of this using the congregation or religious organizations to be the condo it for this. People on the project in the four UCEDDs provided training to congregations. We got into technical assistance. Made connections with other congregations.

>> What we like to do when we work with individuals who are seeking employment develop circles of support and make a listing of people in individual's like lives that might be able to support a person who is job seeking. We want to start with family members, friends and close companions and move ‑‑ outward to acquaintances and people paid to be with them. We don't want to disparage people that are paid to be with them. Because of money part of it, may not be as natural we say as support that may come from family members, friends or acquaintances.

>> Need to move on? Okay. What we did ‑‑ what we have done is think about congregations as wonderful things about faith communities is capacity doesn't always happen. Capacity for group of people within a congregation to organize care. That happening in multiple smaller ways. To take that accountability of group of people to care and circle up as it were around someone and tap and connect that also to social capitol that's in congregation thinking about rest of members of congregation as people out in community as employers or employees. These could be people helping with people with a disability. Helping them with task of build specific skills. Networking to find the specific opportunities for person with disability either to have a job trial, to have a chance to interview. Maybe to serve as intern. Or to work in other ways in businesses.

We worked on circle around one person then we recruited congregations through people with disabilities and family networks in the foresights. Sites put word out. Announced it through disability networks. Began from helping young adult within congregation through transition from school to young adult life and work. About beginning new ministry. Their mission and how they saw themselves. Other ways of recruiting. Joe will talk more about this in a minute about using current employment ministries or job club met in church. Larger congregations have special ministries, programs and departments. Many of those started decades ago now. Many of those folks who grew up in those as children or adults. We see that putting faith to work is one way to think about helping people who are now adults take more inclusive and responsible roles in the community.

Putting faith to work is also another way of tapping gifts at the members of congregation to help in new ways. People who are employees or employers or congregational members may have never thought about their skills around what it is to be an employer or employee. Also started from agency invitations to congregations to collaborate. A number of different ways in the project that people are ‑‑ excites using project to recruit congregations and people with disabilities. One of the key things in putting faith to work, not designed to be a traditional supported employment training for professionals. Not trying to find people and put them through supported training. Blended approach to see that congregation and people within that congregation to have gifts to use to help someone find employment that various sites did it to meet the questions that those individuals had in that particular congregation had. Let people know about quality internet options for training. Key roles is that people of each of four UCEDDs, they started through ministry and mission and service in this area as well as connecting them who were involved with one another. This is not about trying to help a congregation to become a supported employment agency. Building on commitment, gifts and skills of connections within the wider community. Long‑term outcomes, we will talk about in a few minutes, wanted to develop a step by step model that almost any congregation could use that we try to disseminate a variety of ways that congregations did so that we hope to provide resources to give congregations and systems and employers in working together. That people with disabilities would gain a broader range of natural supports to find employment. Hoping to enhance collaborative work between congregations between families and develop a model that faith communities could catch a vision for this kind of work.

Joe? Is.

>> Thank you, Bill. I will talk about what happened in Texas, Tennessee and Kentucky after I talk about Minnesota. We started in Minnesota a year before the other three states just because of some organizational situations here. We approach things different than other three states. I will talk about other three in a minute.

>> First of all, let me talk about our outcomes. I worked on this project about a third of my week. So it was maybe 10 to 12 hours a week that I worked on this project and my supervisor was on it about one or two hours a week. Small project in terms of resources and time committed to it. We think we did well in terms of outcomes. We started in February of 2013. Sought out active employment ministries that are in faith‑based congregations. 15 organizations that had job clubs and other things for people without disabilities. Some formal and structured meeting once or twice a week on a regular basis and catering to white collared employees. People laid off recently and had administrative jobs or jobs in professional settings like banks or law offices or so on.

>> Other congregations that have job clubs or employment ministry serve young people starting out and other people that worked in manual labor or white collar jobs as you say. In winter of 2013, approached ten congregations that had employment in place. Large variation in size. Congregations had 200 ‑‑ some would have 5 and 15 people a week maybe serving 15 to 100 people over course of year.

All five congregations had a limited understands of disability issues. One of the places that I first ended up working when first approached them. Pastor said they didn't have anyone with disabilities in employment ministry. What he meant was they didn't have anybody that used wheelchairs or had a visibility disability. After I spent more time talking to that group, got a better understanding that disabilities are often or usually hidden. Many of people that they serve indeed had disability‑related to mental health or learning disabilities or autism ors a Bergeres or other hidden disabilities.

In the time that I worked in this project, three years, 40 people with disabilities found employment. Almost all of them were full time. I happened to work 100 job seekers who participated in groups that I was running or developed time with thinking about people's strength One of the reasons we did that, when we talked to people with disabilities especially older adults, many of them didn't know they had a disability, hints on idea that maybe some of these people with hidden disabilities might find out about the fact that they have a disability or might want to know they have a disability. A very interesting process from the standpoint that we would approach people who were having significant barriers to employment and talk about their strength and also some of barriers they were facing that turned out to be hidden disabilities or things related to that. Depression was a very common issue with people we worked with.

Our intervention we supported congregation staff and volunteers and worked one‑on‑one with participants who needed extra support. That could amount to assessments or career counseling. I moderated groups at two of congregation says related to strength and resiliency. Often were mixed group of people with disabilities and without disabilities.

I made a number of referrals to vocational rehabilitation that social security administration and other community‑based organizations that supported people with barriers to employment that I couldn't help directly. They needed more services.

We also help refer people to healthcare providers mental and physical when some individuals, for instance, had been in a job search for a long time, began depression or anxiety because of financial conditions or so on. We supported other disability awareness efforts in congregations.

With our success over three years in helping people find employment and connections with organizations that have continued their employment, ministries without direct support, we set up formulation of resources concentrations and state agencies like VR. We continued to consul with original faith‑based ‑‑ I do things about strength and resiliency and about developing strategies for overcoming barriers and so on.

I continue to serve as a volunteer on disability committee on congregation. We have other opportunity to say share the information that we learn for project.

>> We know that this approach holds great promise. Success we had can continue without our direct involvement. We know that people at employment ministries are able to make connections without my participation. We feel that congregations have benefited a great deal. They have found ways to be more inviting with people with disabilities as they come to employment ministry. Several people end up coming to congregation on Friday, Saturday or Sunday for services. We know this is territory for individuals congregations and service providers, I can't think of a single relationship that I was involved in helping build that turned out to be sour. All of individuals we worked with and service providers all seem to appreciate the activities that we engaged in and continue that to this day. We also learned that congregation move at different pace. Some more interested in me being involved in employment ministries and some reluctant. After they saw that I was there to support job seekers and not to change the way they did things necessarily, seemed to work fine. Five of congregations that I approached looked at me and said, we don't think we can use you at all. Because I had other congregations interested in working with us, that's fine, I will try back another time. I think that those congregation missed out somewhat and probably understand now that what we tried to do would have been helpful to their situation and not become an impediment or barrier themselves.

We found that building capacity and continuity is a challenge. More the people spent time volunteering, more willing they might be to participate. Employment ministry volunteers that only worked an hour or two a week didn't have as much incentive to get us involved. Few of congregations that had employment that worked several hours a week, five or six or seven were more interested because they had more time.

I was going to mention that in Texas, Tennessee and Kentucky, most of those projects did not have easy access to existing employment ministries. Couldn't figure out if Louisville and Austin or Memphis were not, didn't use job clubs or other employment type programs for people without disabilities. In any case, we had to in those states develop programming more at a grassroots level where we ask a congregations if we could have ‑‑ volunteers and talk about working with congregants that were unemployed to see if we could develop a relationship with them and the congregation.

That was more challenges in some ways because those communities that didn't have existing employment ministries, were even less inclined to go into this just because the number of congregations or knew about it was less.

>> What happened in Tennessee, and particular in Tennessee was fairly good success in terms of organizing circles of support and task enforces in congregations. Might have heard about it from a person with a disability, family member or faith networks or by the UCEDD by, Ken, center there. Nurturing task forces and groups. Key lesson again that every congregations move at own time and speed. And that people working from outside the congregation to help them with this technical assistance role that could be job employment program or supported employment program or some other persons from a system's perspective. Learn to respect the culture of each individual congregation especially when you go across different cultures and ethnic groups and faith communities do not work the same. What is next for putting faith to work, there is a practice guide. Somehow a picture to you in a minute. Online portal through collaborative on faith and disability for resources you are going to see briefly. Involved in writing articles for faith‑based magazines and couple of journal articles come up. On portal, putting place to work ‑‑ faith to work and collaborative, white paper that has a theoretical foundations for the project. And then a number of our resources that come out of particular state projects and partnership organizations who worked around statement of solidarity by religious community for employment of people with disabilities.

Kennedy Center, terrific resources for congregations for supporting people with disabilities in congregations. One of the things that this project did raise, they talk to do families and individuals, help them realize multiple other ways in which they needed to be thinking in their congregation about inclusion and support of people with disabilities. Statement of solidarity was done by the interfaith disability advocacy that worked. Connected to association with person's of disabilities. That's on website as well as AAPD website. And they have developed things like bullets and inserts and suggested steps for congregations as well. This is our manual came out of work. About 100 pages long. Order it through putting faith to work resources on the website. Come out of ‑‑ manual that comes out of what we did and try to go say essentially these are best practices.

Lots of different individual efforts around the country we know now of congregations of doing employment. I hear about more of them every day. In the end, key thing in terms of helping congregations get excited or interested in this is about the capacity of helping someone find a job to really make a difference ‑‑ in someone's life and to transform their lives really from being someone who is on the sidelines to someone who is working and contributing and using gifts and call that comes to them.

When comes back again to the end why this work matters is to individual people and their own journeys and own wishes to be more normal ‑‑ not normal ‑‑ more supportive. Get productive people who are giving out of their own lives to both community and say communities as a whole. We are going to stop and see if there are questions and we will be glad to connect with you after this. Let me ‑‑ let's see if there are questions.

>> Definitely, thank you, Bill and Joe. You can use the chat box in bottom left corner in the screen where says Q&A. Type it out, I will read it to you. All you have to do is ask a question is press 7‑pound on your keypad. That will put you in the queue to talk to us directly. First question from Noreen Gil. Provide more information about Texas component of your work.

>> I can. This is Bill. I live in Texas now. I didn't when we started. Folks in Austin area and woman working with this works with Hispanic congregations, kind of, again, different kind of approach where you had to use personal presence and stories and work through the sense of that community and those congregations. I think she has some success. We don't have a lot of data to report out of Austin in particular because the, one of the person's got sick during the project. Her input about some of the strategies for working with Hispanic congregations is important overall. We don't have a lot of data out of Austin ‑‑ particular Austin project. There is an interfaith inclusion network as Austin area as there are in several other Texas cities. And some of them have taken a look and tried to disseminate model some. I don't know ‑‑ this is thing about the project, nobody has to report to anybody about this. So it's now and so we don't know who ‑‑ which people are taking the ideas and taking the manual and running with them.

>> Wonderful, thank you. We have a question from the fabulous Lisa who ‑‑ question and comment and request for further connection offline. Foundational beliefs are similar within all religions. Can you connect me with someone that used it guide for Jewish community? She's planning to try this out in the D.C. area and would love to learn from others and not have to reinvent the wheel?

>> That's a good question. In Minnesota, there is an organization called Jewish family and children services that does their own type of employment ministry for people with disabilities. I met with them several times over the course of our project. Really got information from them about how we could make connections better. And they got information from us as to how we were going about our recruiting and so on. We had a relationship and did have conversations on a regular basis.

>> We didn't work directly with them because they were well sustained. We were trying to do these things. So unfortunately, we didn't really do things together except have these conversations. If we had more time and more money, I think we would have gone out and tried to connect individually with some temples and synagogues. Because it's such a large organization, they seem to be well connected to folks in those communities.

>> And ‑‑

>> [multiple people speaking at once].

>> There is also national leadership network on disabilities that not about a month ago had a webinar about putting faith to work project. And so contact me if you would like to be put in touch with them. I think there are other people that are beginning to look at this. I know there is question about employment issues as well. We will put you in touch with synagogues or Jewish communities that are trying to work on this.

>> There's a woman here in Minnesota. Her name is Shelly Christensen. She used to work at Jewish family and services. Now independent consultant. She does national things with Jewish organizations and really has put a lot of thought into connecting people with disabilities in the Jewish communities across the country.

>> Fabulous. I know Noreen was mentioning connections for traditional social services such as Catholic ministries. I want to approach this in a different angle and talking about statistics and disability employment. I know from bureau of labor statistics. It's about 10% of people with disabilities that do have jobs or self employed or entrepreneur. If this model could look appear entrepreneurship as a meld on or disability and employment?

>> Great question, I know a couple places do that. Supporting people of congregation in their own micro business so to speak. One of the ones I know is [unintelligible] congregation. Their story was written up in a small booklet out of stories of caring congregations. They have circle of support within their congregations. That's one of stories that I know. And I think we say some things in the manual about the whole possibility of micro enterprises and helping, you know, network of people within a congregation to support somebody in it.

>> Wonderful. I'm so glad that one of our audience members brought up difference of culture question. That is going to be one of my questions about cultural competency and particularly because different faith communities can be correlated with different ethnic communities and linguistic barriers there. I don't want to quickly check. Operator, do we have phone questions?

>> No phone questions.

>> All right. I guess last question to sum up is looking at this as a different approach, I'm wondering could there be a place for say a workforce board or agency to outreach two congregations in our community to stand something up like this?

>> My ‑‑ yeah. Part of the things for some other groups to say, hey, we heard about this. Congregations have been doing this. There is a model for it. There are manual is not a cookie cutter franchise type of thing. Working with individual concentrations that are going to find their own ways and support of ideas to capture vision and vision of congregation helping to support someone in this case and help congregation to do that in their own way so that they are in a sense in charge of that. Attaching vision is one of the things. Then if you want to work along with congregations, say with we are concerning about getting people to work with people with disabilities. We think they can help us with this. Is this something you would be interested in doing working alone. We can help you with employment stuff.

>> We are out of time today. I want to thank audience members.

>> We have follow‑up connections to make. I want to thank our lovely presenters who talked about interesting project and interesting pathways to unit communities of inclusions and faith and communities at work. For our audience, we are in the process of developing a bunch of new webinars. Do I have ‑‑ nothing set on schedule yet. Speakers we have are in different parts of country. They are crazy to track down sometimes. We are working hard. Local projects that we are doing in California. Cannot wait to talk to you about them. States have done interesting and innovative things around workforce innovative opportunity. Can't wait to share about them. Join us, next webinar we have. Hosting an event over Capitol Hill talking about Hollywood and media representations. Don't forget to check out episode of born this way on the emmy awarded winning television show. Talking about love, life and everything wonderful about disability today. Join us for our next webinar. Have a good night and good luck.

>> Thank you, Bill.

>> Thank you.

>> Thank you.