



Love for the Least, the Last, and the Lost

Caritas Manila: Shaping, Serving, and Empowering
the Poor

Felix Tonog and Rachel Barawid, Philippine Business for Social Progress

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For more than 60 years, the social services and development ministry of the Archdiocese of Manila has helped the less fortunate to find self-reliance and dignity. In doing so, it has cultivated its next generation of leaders and donors.

*We hope you don't remain recipients of love.
Generate love wherever you are and you'll make
this country a better place to live in.*

– Luis Antonio Cardinal Tagle, Archbishop
of Manila

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It was the post-war 1950s, and the city of Manila was slowly recovering from the devastation of the Second World War. In its wake, Philippine businesses were focused on rebuilding, while the poor had a hard time finding work and decent housing. Persistent inequality was leading to much social and political unrest. As a priest who had served in many important church posts for more than two decades, Father (Fr.) Rufino Santos was well aware of war's impact. In 1944, as secre-



A beneficiary and her child receive supplies from the Caritas Damayan typhoon-response program.

tary to Archbishop of Manila Michael O'Doherty, he laid his life on the line by telling Japanese occupiers that it was he, and not the archbishop, who had authorized food donations to Filipino guerrillas. Fr. Santos was arrested and sentenced to death, but he was rescued by American and Filipino forces just hours before the scheduled execution.

His bravery and service to the church and on behalf of the poor made Fr. Santos a beloved hero, and in 1953, Pope Pius XII appointed him archbishop of Manila. Fr. Santos was only the second native Filipino to take up the post in the nearly 400-year history of the Catholic Church there. Once in office, Archbishop Santos proposed a new vision for uplifting the poor based on a philosophy of shared commitment. "I expect the more fortunate of the faithful in the archdiocese" — a large, usually metropolitan area for which the archbishop is responsible — "to contribute their help in the amount of one peso a month for the same purpose, for buying food, clothing, and medicines for our poor

brethren, and for the education of their children," said Archbishop Santos. As the Philippines recovered from wartime trauma, the idea of a faith-based social welfare model funded by "one peso a month" was transformative in a country where some 80 percent of the population identified as Catholics.

In time, "one peso a month" became a symbol of collective responsibility for Catholics to care for the poor and disadvantaged. But initially, it was part of a strategy to consolidate the charitable works that were being implemented by parishes across Manila. In 1953, Archbishop Santos appointed an eleven-man administrative board for Catholic Charities, which served as an umbrella organization for social services delivered in Manila under the auspices of the Catholic Church. Over the next two decades, Catholic Charities served the people of Manila in myriad ways — for example, helping them to recover and rebuild from 14 days of flooding in 1972 that devastated poor communities. In the meantime, Archbishop Santos was anointed Cardi-



Young beneficiaries of Caritas Manila's feeding program.

nal Santos, the first native Filipino to ascend to the College of Cardinals. In 1976, Catholic Charities was renamed as Caritas Manila, sometimes referred to as just Caritas, which translates from Latin to mean Christian charity and the love of mankind.

Today, Caritas works to benefit the disadvantaged of Manila in the areas of social development, family empowerment, social entrepreneurship and other special concerns. And though it operates as a distinct, non-profit entity that is separate from the Catholic Church with only 26 full-time employees, it is able to use its vast infrastructure to do much of its work; thousands of volunteers from the 365 Catholic parishes across the city work on the frontline to help programs and deliver services. Fr. Anton Pascual, executive director of Caritas Manila, describes it as “a non-governmental organization that is faith-rooted and love driven,” whose goals are to help the least, the last, and the lost. “Because we are the church, we build a Christian community,” he said. “You get the best of both worlds: the best of church and the best of NGO.” The central role of the Catholic Church in public life has conferred Caritas with an abiding sense of goodwill from the people of the Philippines. Despite operating as a separate entity, its devoted volunteers and illustrious donors give time and resources to Caritas Manila as a channel for giving back to the church, linking the fortunes of the two organizations inextricably.

Under Cardinal Santos’ successor, Cardinal Jaime Sin, Caritas has extended its reach across 43 dioceses (areas under the pastoral care of bishops) in metropolitan Manila as well as the Luzon, Mindanao, and Visayas regions. The organization has also orientated itself from simply donating goods toward the human, spiritual, and socioeconomic development of its beneficiaries; seeking to empower people to rise from poverty and dependence toward a life of self-reliance and dignity. As Caritas refocused its mission to help the poor to help themselves, its programs have also evolved toward building the capacity of the disadvantaged through its diverse education, health, and spiritual pro-

grams. In doing so, this faith-based organization is also cultivating the next generation of leaders, donors, and believers.

EDUCATION FIRST

Education has always been a priority for Caritas Manila and the Catholic Church in the Philippines. The Archdiocese of Manila has provided about 10,000 scholarships to elementary, high school, and college students over the last 50 years, and for most of that time, its mission was focused on lifting the young and disadvantaged out of poverty by providing grants for vocational and technical training or for college. In 2005, however, Caritas decided to take a more holistic approach. It would no longer focus just on training and education, but also on developing future leaders for society and for the church by emphasizing the shaping of their identities, their beliefs, attitudes, and actions, according to Christian values and teachings. In the Catholic Church, that process of shaping one’s person is known as “formation.” “It’s really about forming them to become servant-leaders of the church and society, and not just about scholarship,” said Fr. Pascual, Caritas Manila’s executive director, who also conceived the flagship Youth Servant Leadership and Education Program (YSLEP) in 2005.

The new approach stemmed partly from Fr. Pascual’s service as a parish priest from 1988 to 1992 in Bicutan, where 100 Caritas scholarship recipients lived. They had been extended a helping hand because they were economically, emotionally, or physically injured in some way, but with the support of the scholarship, some would go on to become leaders in their communities and in the church. Given the value that those scholars brought back to the church community as young leaders and Caritas’ limited resources, Fr. Pascual came to believe it was important to identify scholarship candidates who also had leadership potential.

Scholars go through four years of intensive formation courses focused on self-discipline, moral integrity, and social responsibility to develop their skills and character toward becoming the sort of

leader who puts the needs of others first, following the example of Jesus Christ as a servant leader. To help reinforce lessons at home, Caritas requires that the YSLEP scholars' parents agree to undergo some formation training as well. This immersion has paid off, as the scholars have gone on to become major contributors to church life. "The struggle here at first is when the scholars have yet to involve themselves in the church, but once they get involved, you will see them enjoying and even exceeding their hours of service," said Jhon Caminsi, the program officer of YSLEP.

Alfredo Dimaculangan, one of the early beneficiaries of a Catholic Charities scholarship, is a symbol of what YSLEP is about today. About four decades ago, he was one of six children who lived in Pasay with their parents, surviving on the meager income of a small tailoring shop they owned. In 1967, the shop and their home were destroyed by fire. A social worker from what was then Catholic Charities went to a school where families had been evacuated, looking to help the poor and deserving. The social worker found two such candidates in the same family — Dimaculangan's older sister first received a scholarship, and a few years later,

Dimaculangan received one as well. Today at age 63, he holds a top position in a government-owned company, manages his own accounting firm, and serves as a lay minister in his church. Dimaculangan represents a sense of purpose that the YSLEP program seeks to cultivate in young talented Catholics: "Do not just aspire to be successful in life; make sure that whatever you do is the best you can. Then share your talents and blessings by helping others," Dimaculangan said.

It costs about US\$530 per year to fund one YSLEP scholar. The scholars are required to finish the four-year program and can then receive six more months of funding to find employment and support their families. They must also be active in Caritas as a member of its alumni association, and are urged to set aside money to support another scholar someday. "I believe this is one of our strengths and what makes us different. After graduation and being a recipient of the scholarship, they shift to becoming a donor," said Caminsi. In this way, Caritas' investment in leadership education helps to fuel its future endeavors. By identifying a group of promising young people and creating an environment in which they can develop



Trucks picking up used or new goods for the Segunda Mana program on a rainy Manila day.

their leadership potential, Caritas ensures that the scholars' future economic prospects are improved.

At the same time, Caritas is cultivating a pool of engaged and prosperous future leaders of the Catholic Church who are cognizant of the role that Caritas has played in improving their lives and are looking to pay it forward. One such donor is Mercedes Zantua, a tax consultant who feels a special kinship with the program. Many years ago, in her third year of college, she was about to drop out after her father said he could not afford tuition anymore. But through YSLEP, a benefactor stepped in with money that helped her finish her degree. Today, she gives 10 percent of her monthly income to YSLEP scholars. "I am certain that these YSLEP scholars will also help others when they get a job, because there are always people who need help," she said.

REMAINING RESPONSIVE

Caritas historically has focused on health interventions targeted at the most vulnerable in society — for example, through its mother and child malnutrition programs. But the leadership has recognized the need to change with the times, and to remain responsive to the evolving needs of Manila's poorest residents. In recent years, the rising incidences of natural disasters related to climate change have been a cause of great suffering in the archdioceses, particularly in the urban slums where poverty and disease are already rife. One such area is the Baseco Compound in Manila, which sprawls across reclaimed land in Manila Bay and is a relocation site for about 60,000 poor people known as "informal settlers." By virtue of its location, Baseco is subject to flooding from high winds and storm surges, as well as fully fledged typhoons. Its location and crowded conditions make it vulnerable to disaster and disease, flooding, fire, malnutrition, and other health problems. Many of its nearly 40,000 children suffer from malnourishment and related illnesses, with limited access to doctors and dentists.

The multi-dimensional problems of Baseco led Caritas Manila to merge formerly separate initia-

tives in disaster risk reduction and management and in preventive health under an integrated program called Caritas Damayan. Sitting under Caritas Manila's special-concerns pillar alongside other initiatives such as restorative justice, *damayan* translates from Tagalog as the expression of sympathy and extension of mutual aid. The idea of a more nuanced and integrated approach to poverty alleviation has led Caritas Damayan to implement disaster assistance and prevention programs in conjunction with feeding and health programs in Baseco, conducted in cooperation with parish and community leaders as well as the local government.

The Disaster Risk Reduction and Management (DRRM) component delivers services based on three distinct stages: preparation, response, and rehabilitation, according to Gilda Avedillo, head of Caritas Damayan. In tandem with its partners, it runs training exercises for volunteers to help Baseco residents reduce their vulnerability to flooding, and to respond quickly and provide relief supplies and emergency health services until officials and humanitarian aid groups arrive on the scene. Local residents are a major part of the response, and some have taken ownership of it. Baseco resident and Caritas Damayan volunteer Bonna Bello persuaded fellow residents to participate in DRRM drills and help her to monitor conditions and remain responsive. The number of volunteers fluctuates from 300 to 500. "We have groups assigned to monitor the community, to give an early warning before a storm, to monitor the evacuation center, and to take charge in the distribution of relief goods," said Bello. In the case of an actual disaster, the goal is to deliver supplies and services to victims within 24 hours.

Lourdes Freires, 54, was another Caritas Damayan volunteer. She is a nurse who once worked for a non-profit humanitarian aid organization and traveled to areas hit by disaster. She has assisted in clinics and relief operations, and as part of the Damayan health initiative helped to run a feeding program for 1,000 beneficiaries, while providing advice on family planning. In the process, she

also received training in first-aid and disaster preparedness while attending formation sessions. After three years of service, Freires joined Caritas Manila as a salaried employee. There she is responsible for training 200 YSLEP scholars who live in Baseco on disaster preparedness and coordinating services at a warehouse where Caritas stores its relief supplies. “This is my mission now,” she said. “I feel my life now is better than before. We are being helped and changed by Caritas.” In time, Caritas Damayan began helping communities outside Baseco, including people displaced by a fire in the Parola Compound in Tondo, the most populated area of Manila, and those affected by Typhoon Lando in the northern part of the country. It responded with its biggest relief mission yet when Typhoon Haiyan hit the Visayas region.

The role of volunteers from the church community is crucial to the success of Caritas Damayan and the larger organization itself — Caritas Manila relies on some 3,000 highly motivated volunteers to support service delivery. Freires, now on the Caritas Manila staff, first volunteered for the organization in 2007 after becoming involved in a parish renewal program and serving as a lay member of the Legion of Mary. “When I entered the church, that’s when I had the feeling of belongingness,” she said. “I learned about Caritas, so I volunteered. I guess this is my calling. I made a commitment to Him.”

ECONOMIC EMPOWERMENT

Industry. Skills. Knowledge. Innovation. Labor. Spirituality of Work. In the language of Caritas Manila, the words add up to i.s.k.i.l.s, a set of training activities to improve the socio-economic prospects of the poor. Participants learned how to process foods; how to make home-care products; and how to turn fabric into handbags, backpacks, and wallets — and most important, how to find customers to sell their products to. In 2011, this livelihood program was repackaged into a social enterprise known as Caritas Margins, which has since earned about US\$1.3 million for Caritas

Manila. The products — from the all-natural *malunggay pancit canton* (noodles) and *tuyo* (dried fish) of the food production center to the environmentally friendly soaps and detergents of the home-care center and to the bags of the sewing center — are sold directly to customers, such as schools and janitorial agencies, or in Caritas Margins kiosks in shopping areas.

The development of Caritas’s social enterprise arm began in earnest in 2010 when Salvador V. Arcangel VIII joined Caritas. He formerly worked for the government’s Department of Social Welfare and Development. “Here it is different,” he said. “This is what the Lord teaches us to do. And we see it taking shape as we help our partner communities.” At the outset, Arcangel was the only Caritas staff member assigned to the livelihood program, though in time he was joined by a senior citizen who is a certified public accountant and a chef. Without any background in marketing, Arcangel conceived the idea of selling the products made by beneficiaries. The livelihood program was originally focused on training to help the marginalized find jobs or start their own micro businesses. But Arcangel was impressed by the quality of the product and decided to test their sales value.

One Sunday, at the Christ the King Parish in Greenmeadows, Quezon City, the response of parishioners was telling; about US\$1,078 worth of merchandise was sold. That success led to a stall at the Legaspi Sunday market in Makati City, where a religious retail store became their biggest client. In short order, the products soon went on sale in hospitals, malls, expos, bazaars, and souvenir shops. To support the transformation of Caritas’ livelihood program into a revenue-generating social enterprise, Fr. Pascual sent Arcangel to study for a master’s degree in social entrepreneurship in De La Salle University. Caritas Margins now operates stores in malls and airports in metropolitan Manila and nearby provinces. It is also expanding to key cities in the Visayas region and catering to upscale markets. The investments it made appear to be paying off; it earned net revenues of about US\$47,000

in 2015, compared to about US\$35,000 in 2011, its first year of operation.

Some of the employees are now working for the first time outside of their own homes, earning weekly salaries for their families and learning skills that have allowed some to establish their own small businesses and even become customers of Caritas Margins. “From beneficiaries, they have become our partners,” said Yolly Ducut, who coordinates home-care production. Joy Pulgados, 33, was a deliveryman before losing his hotel bellboy job and beginning work with the home-care products team in 2009 to support his child. He now earns around US\$7 a day producing products included in the emergency relief kits Caritas sends to disaster-stricken areas under one of its humanitarian response programs. “I am not only able to help my family, but to help the YSLEP scholars and victims of calamities. I am happy because the little knowledge I have in making soaps can help poor people like me,” he said.

The intricately designed handbags, backpacks, and wallets sewed by workers are bestsellers for Caritas Margins in Manila and elsewhere. The sewing center got a big boost from the Australian government, which provided funds for enough sewing machines to enable the program to set up five production centers in parishes in Mandaluyong, Santa Ana, and Tondo districts. Sewers are paid per piece depending on the design of the items, so their income varies, but they all receive benefits such as health checks, prescription-drug discounts, skills development, and spiritual formation classes.

Beyond workplace skills, the chance to make friends and perhaps deal with personal loss are also benefits. Bellina Antonio, for example, worked for seven years as a housekeeper at a hotel in the United States. She came home when her father died, but because she was elderly, she had difficulty finding a job. Caritas put her to work as a high-speed sewer. Aida Guinto, a former teacher in China, also joined the sewing center upon returning home to take care of her mother, who later died. As with Antonio, the program helped her overcome depression.



Caritas Manila staff and volunteers distribute relief goods.

“My work here is stress-relieving,” Guinto said. “Sewing seems to serve as a therapy for us, because we feel good. Life seems incomplete when you are not able to help.”

LESSONS AND CHALLENGES

Faith-based organizations occupy their own corner of the non-profit world. They may seek to serve the same type of beneficiaries as secular organizations, but the motivation is rooted in their spirituality. Their faith is not just about lending a helping hand, but it shapes peoples’ beliefs, attitudes, and actions — formation, according to the church’s values and teachings. In the case of Caritas Manila, this has developed into a dedicated legion of thousands of faithful volunteers who are dedicated to implementing the organization’s extensive range of programs.

For all it does in a country that is home to nearly 100 million people, Caritas has a paid staff of only 24 individuals. Clearly this is not enough to sustain such a vast charitable network — that’s

where the 2,974 volunteers and 200 implementing partners (who are responsible for formation training, monitoring the scholars, distributing their allowances, and recommending new candidates) come in. Ninety-nine percent of work required for the upkeep and execution of Caritas is provided by volunteers, free. This is all the more impressive when considering that a good portion of volunteers were once beneficiaries themselves.

The same sort of dedication drives the motivations of its individual donors, the most prominent of whom are feted at a Thanksgiving function every December in connection with a year-end meeting of the Caritas Manila board of trustees, which includes the archbishop, Cardinal Luis Antonio Tagle; five bishops from across the country; Leonida L. Vera, the Philippines' ambassador to the Vatican; and scions of Filipino society, including Ramon R. Del Rosario, Jr., Fernando Zobel de Ayala, Manuel V. Pangilinan, Gizela Gonzalez-Montinola, and Francisco G. Hugo. But at the same time, Caritas has to contend with the public misconception that it receives a steady supply of funds from the church, through its large network of congregations. In reality, about only 20 percent of its funding comes from the church, with the rest from individuals, organizations, and communities, as well as its own income-generating projects.

The bulk of the donations come from households and individuals, but corporate donations are also increasing, said William Barry Camique, program manager. Donations account for about 33 percent of its operating income, so Caritas has to look elsewhere for the balance and it is turning to its social enterprise initiatives as part of the solution. The Caritas Margins social enterprise provides about 9 percent of total income, while the Caritas' Segunda Mana program for selling and recycling donated goods contributes some 15 percent. By 2015, the social entrepreneurship division alone was managing a network of 10,000 contributors, including about 2,000 high net-worth individuals and corporate donors as well as about 2,000 cash donors; the others gave in-kind donations of the sort that

sustain the Segunda Mana program. Most of these donors are women aged 50 years or older, but according to Kiel Fernandez, head of the financial stewardship division, a campaign targeting donors in schools and malls is driving a growing number of younger donors.

Increasingly, donors want to know how and whether they make a difference. At fundraising events and campaigns, the social entrepreneurship division uses a particularly important asset to do this: YSLEP scholar-graduates who explain the impact and importance of Caritas. As former beneficiaries, they are flesh-and-blood examples of the program's value. "When they start telling their stories, that's when we elicit good responses," said Fernandez. The investment into developing young potential leaders from poor families has created a virtuous circle for Caritas Manila, bolstering its sustainability by developing the next generation of fundraisers, managers, and donors that will



A seamstress with a denim bag she made from recycled denim from the Segunda Mana social enterprise.

ensure its future success. Cardinal Tagle described the beneficiaries of Caritas Manila as its “greatest assets.” “You are precious not only to the church, you are precious not only to the society, but you are the reason why there’s such a project, a group, an institution called Caritas Manila,” he said.


OUTLOOK

Poverty and inequality remain major problems in the Philippines, as they were some 60 years ago when the roots of Caritas Manila were planted in the aftermath of World War II. It has come a long way, but it should go a lot farther, said Fr. Pascual. Caritas now spends about US\$2.15 million to support 5,000 YSLEP scholars a year, but he wants to double the number. He also wants to take Caritas Damayan nationwide and to extend the organization’s reach to support prisoners through its Restorative Justice Ministry.

To finance expansion, Fr. Pascual said he hopes to raise US\$10.8 million a year, roughly twice Caritas’s budget in 2015. To raise that much money, he said Caritas will need to increase the number of its donors from 12,000 to a staggering 100,000. By 2018, Fr. Pascual hopes for a 50-50 ratio of earned income versus donations. About 25 percent came from earned income in 2015, meaning that there is a lot of ground to make up in three years. Fr. Pascual said some of the distance can be made up by simply updating Caritas’s computerization to better keep track of and target donors — and by increasing its social media presence to better promote its programs nationally and overseas. “When people see the impact in the communities we serve, they will continuously support us,” he said. Better use of online technologies will allow Caritas to extend its youth donor base and grow its income-generating programs, Caritas Margins, and Segunda Mana.

Domestic government funding is not an option for Caritas. Though Caritas Manila will work with government entities on specific initiatives such as disaster response, the organization strives to be impartial and does not receive funding from or have a direct financial relationship with the Philip-

pine government. The church, and by association Caritas, plays a unique role in Philippine society, delivering essential services to the underserved within the archdiocese where the government is not able to. This independence and moral authority imparts church-based actors with a great deal of public influence, as in 1983 when the church under Cardinal Sin joined the opposition to the authoritarian government of Ferdinand Marcos, and again when President Joseph Estrada ordered a moratorium on executions in 2000 at the behest of his advisor, Bishop Teodoro Bacani. The death penalty was finally abolished by President Gloria Arroyo in 2006, heeding the calls of the Catholic Church and human rights groups. Caritas Manila serves as one vessel for the timeless goodwill of the Filipino people toward the Catholic Church in its role as a spiritual compass for society.

This is an advantage that Caritas can continue to leverage, as it has done from the post-war days of the “one peso a month” program. Fr. Pascual said the strategy for increasing donor numbers will center on Filipinos who can only give small amounts but can commit to doing so regularly. The widespread proliferation of mobile telephony in the Philippines presents an opportunity to target this constituency and experiment with micro-philanthropy initiatives. Caritas Manila has already developed a mobile app that allows for potential donors and volunteers to engage with how they can get involved. And by giving its subscribers the option to convert their loyalty points from the use of their mobile services into donations for YSLEP, mobile operator Smart Communications was able to generate PHP1 million (US\$22,000) for the flagship program. Some of those young, new donors will be no doubt among thousands of beneficiaries that Caritas has helped, and they serve as a testimony to the time-enduring notion that even one peso each month can make a huge difference. 

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QUANTITATIVE INDICATORS

Financial

Planned budget versus actual expenditure for the fiscal year*	Budget (total 2015): PHP254.76 million (US\$5.42 million) Expenditure (for January – November 2015): PHP154.14 million (US\$3.28 million)
Income composition by source: Individuals, corporations, events, trusts, other (please specify).	Cash donations 33.4% Non-cash donations 4.6% Social entrepreneurship: Margins 9.5% Social entrepreneurship: Segunda Mana 14.7% Grants 36.7% Interest withdrawals/earned 0.9% Miscellaneous 0.3%
Income composition: domestic versus international	Domestic: 94.18% International: 5.82%

Personnel

Staff retention rate	92.3% (24 remained out of 26 total employees in 2014)
Turnover rate	7.7% (2 resigned out of 26 total employees in 2014)
What is the board composition?	Occupation: church 7; business 4; private individuals: 2 Gender: male 10; female 3
How many meetings does the board hold per year?	3
How many staff members are there?	Full-time employees: 24 Volunteers: 2,974 Partner organizations: 201
How many staff members have attended some non-profit or management training course?	11 staff members attended technical and management training 9 staff members received Master's degree scholarships External training providers include: <ul style="list-style-type: none"> ● Habitat for Humanity ● Christian Council for Transparency and Integrity ● People's Management Association of the Philippines ● Catholic Relief Service ● Center for Disaster Preparedness Foundation, Inc. ● Manila Observatory, Ateneo de Manila University

Quantitative Indicators Continued

Organizational

Do you publish an annual report?	Yes
How many sites/locations do you currently operate in?	Domestic: 43 dioceses nationwide in Metro Manila (7), Luzon (16), Visayas (8) and Mindanao (12)
Do you measure results? Yes/No	<p>Yes</p> <p>Monitored activities include:</p> <ul style="list-style-type: none"> ● Servant leadership formation program ● Evaluation of qualified Youth Servant Leaders (YSLs) and enrollment in the Youth Servant Leadership and Education Program (YSLEP) ● Recognition of outstanding YSLs ● Capacity building ● Community health education ● Delivery of health services ● Skills and entrepreneurial training ● Establishment of community-based livelihood production centers ● Establishment of Disaster Risk Reduction and Management network ● Provision of relief, rehabilitation, and recovery assistance ● Provision of para-legal assistance to inmates ● Amount raised through fund-raising activities and social enterprise programs

	<p>Results monitored include:</p> <ul style="list-style-type: none"> ● YSLs enrolled in YSLEP ● YSLs completed formation program ● YSLs with leadership position in their parish/community/school organization ● Amount of financial assistance disbursed to YSLs ● Parishes with established Parish Health Team (PHT) ● PHT volunteers trained ● Partner-families participated in community/group health education ● Partner urban poor families health profile ● Trainers who attended skills upgrading, training ● Families that completed skills and livelihood training ● Increase in income of participants who completed the skills and livelihood training ● Implementing Caritas Partners (ICP) sustained ● Volunteers who completed formation seminars ● Families provided with relief assistance ● Detainees provided with restorative justice program services ● Number of prisons and jails served ● Amount raised through donations-in-kind program (Segunda Mana) and products of the poor (Margins) ● Families/individuals assisted/provided with livelihood opportunity through the donations-in-kind program (Segunda Mana) and Margins ● Amount of donations raised through projected fund-raising activities <p>Some impact indicators are:</p> <ul style="list-style-type: none"> ● YSLs finished their degrees ● YSLs employed 6 months after graduation ● Families engaged in livelihood as result of skills and livelihood training program ● Jail inmates released as result of para-legal assistance
<p>What types of outreach?</p>	<p>Print, radio, TV, community bulletin board (posters in parishes), social media</p>
<p>Do you regularly meet with government representatives? Yes/No</p> <p>If yes, on a scale of 1-3 how close is the relationship with government? 1 = not close; 2 = somewhat close; 3 = very close</p>	<p>Yes</p> <p>Closeness of relationship = 2</p>

* Exchange rate used: US\$1 = PHP47 (as of November 13, 2015)