



The Roundtable

on Religion and Social Welfare Policy

The Scope and Scale of Faith-Based Social Services

A review of the research literature focusing on
the activities of faith-based organizations
in the delivery of social services

SECOND EDITION

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Preface
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Faith-based organizations (FBOs) have been involved for many years in the delivery of social services. Their involvement is expanding due in part to support from the Bush Administration as well as other groups promoting the expansion of publicly-funded faith-based social services.

The Roundtable on Religion and Social Welfare Policy was established to conduct independent, non-partisan research on the role and effectiveness of FBOs in providing social services. The Roundtable, which seeks to promote greater understanding and informed debate on the role of these organizations, is a project of the Rockefeller Institute of Government, the public policy research arm of the State University of New York, and is supported by The Pew Charitable Trusts.

As part of this project, the Roundtable staff has reviewed existing research addressing the scope and scale of faith-based organizations that deliver social services. This publication, growing out of the literature review, provides information on the characteristics of FBOs and the human service activities in which they are involved.

A variety of FBOs are engaged in social service, with varying geographical coverage. FBOs also vary according to the extent to which religious faith is integrated into their programs. Some of these organizations are only weakly connected to their faith tradition; others encompass programmatic elements that are highly religious.

Most common is the provision of emergency aid, often in the form of food and shelter. FBOs also contribute to social welfare by providing volunteers and promoting civic involvement, as well as through direct service.

This review discusses information needs that go beyond what has been done to date. This includes:

- 1) Research on the religious faith component of faith-based organizations, including measurements that distinguish FBOs according to the level of faith integrated into their programs;
- 2) Systematic comparative analysis of local studies that examine the scope and scale of FBO activity;
- 3) The deeper probing and analysis of existing state and national data that can aid in estimating the social service activities of FBOs. (These sources include the Census of Service Industries (CSI) conducted by the U.S. Bureau of the Census).

The latter part of the literature review, along with the Roundtable's efforts to identify additional data sources, hopefully will expand and deepen knowledge of the scope and scale of FBO social service activity, which is estimated to be as high as \$20 billion annually in the United States.

Richard P. Nathan
Director

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Introduction

The purpose of this review is to summarize what is currently known about the scope and scale of faith-based organizations (FBOs) and their activities. The involvement of FBOs in the provision of social services is not new and, with the advent of Charitable Choice, will likely continue to increase (Sherman, 2002). The relative impact of these reforms depends, at least in part, on our ability to measure the scope and scale of FBO activity. In addition, understanding the capacity of FBOs to assume this role depends on an assessment of their current activities.

When we discuss scope and scale we are referring to the characteristics of FBOs and their activities. The literature on the scope and scale of FBOs has distinguished between the types of FBOs providing services, the types of activities that FBOs are engaged in, and the amount of resources FBOs contribute through social services.

Knowing the impact of Charitable Choice depends, at least in part, on our ability to measure the scope and scale of FBO activity.

This review will consist of four parts. In the first section we provide definitions and classifications of FBOs involved in social service provision. The second section summarizes the methods that have been used to assess the scope and scale of these organizations. In section three we discuss the resources that these organizations contribute as well as the variety of FBO activities. Finally, we conclude with a discussion of the gaps in our knowledge about the scope and scale of FBO activity.

I. DEFINING AND CLASSIFYING FAITH-BASED ORGANIZATIONS

This section provides an overview of different attempts to define and classify FBOs. What is meant by the term, faith-based organization? Conclusions regarding scope and scale are dependent, in large part, on how FBOs are defined. Therefore, describing the various ways in which FBOs have been defined is an important first step in understanding the extent of their activity.

At a minimum, FBOs must be connected with an organized faith community. These connections occur when an FBO is based on a particular religious ideology and draws staff, volunteers, or leadership from a particular religious group.¹ Other characteristics that qualify an organization as “faith-based” are religiously oriented mission statements, the receipt of substantial support from a religious

organization, or the initiation by a religious institution (Cnaan & Milofsky, 1997; Wuthnow, 2000).

These definitions are valuable because they help to distinguish FBOs from secular organizations. However, these definitions mask the numerous distinctions that can be found among these organizations. For example, a small local congregation and the national Salvation Army are both FBOs that draw staff and volunteers from a particular religious group. However, these FBOs differ substantially in the scope and scale of their service provision.

The typologies discussed below provide more refined distinctions between specific categories of FBOs. These typologies have distinguished FBOs according to the size of the organization, the size of their geographical service boundary, and their level of religious faith.

SIZE AND GEOGRAPHICAL TYPOLOGY

FBOs can be classified according to the size of the organization and the size of the geographical area for which they provide services. In his book, *The Newer Deal: Social Work and Religion in Partnership*, Cnaan (1999a) defines six categories of religious service organizations: 1) local congregations; 2) interfaith agencies and ecumenical coalitions; 3) citywide or region-wide sectarian agencies; 4) national projects and organizations under religious auspices; 5) para-denominational advocacy and relief organizations; and 6) religiously affiliated international organizations. While these categories are not necessarily mutually exclusive, they do distinguish between FBOs along the dimension of geographical locus of service. For example, local congregations possess the smallest service domain. Local congregations typically serve a geographical area not larger than several neighborhoods. In comparison, because of their inter-denominational/inter-religious component, interfaith agencies and ecumenical coalitions possess the potential to serve multiple neighborhoods within a single city.

FBOs can be classified according to the size of the organization and the size of the geographical area for which they provide services.

McCarthy & Castelli (1999) provide a typology that combines elements of geographical coverage and denominational (in)dependence. These authors identify three broad categories of religious organizations providing social services: 1) congregations; 2) national networks; and 3) freestanding religious organizations. According to their definitions, congregations represent a locale-specific community organized around religious worship, while national networks represent the social service components of major denominations. Examples of these national networks would include Catholic Charities USA and Lutheran Social Services. The final category, freestanding religious organizations, represents service agencies that are separate from any congregation or religious denomination. These organizations have broad geographical scope ranging from local

neighborhood-based emergency food and welfare agencies to large national organizations like Prison Fellowship.

Other geographical typologies have focused exclusively on one type of FBO activity. For example, Pickman et al. (2001) offer a typology of faith-based organizations involved in community economic development. Recognizing that FBOs involved in these development activities differ according to geographical focus, these authors distinguish between 1) religious institutions within a community; 2) regional governing bodies; and 3) national denominational governing bodies. This distinction between the neighborhood, citywide/regional, and national service domains is consistent with the typology developed by Cnaan (1999a).

While these three typologies classify FBOs according to their geographical area of service delivery, other typologies have focused on the “faith” component of these organizations. We turn our attention now to several typologies which differentiate FBOs according to their level of religious faith.

LEVEL OF INSTITUTIONALIZED FAITH TYPOLOGY

FBOs can also be classified according to their implicit or explicit connections to faith. According to these typologies, FBOs vary in the levels of faith or religion incorporated into their missions, programs, or identities. The work of Jeavons (1998), Monsma (1996, 1998, 2002), Sider and Unruh (1999), Smith and Sosin (2001) and the Working Group on Human Needs and Faith-Based and Community Initiatives (2002) represent efforts to classify FBOs according to their level of religious intensity. For example, the Working Group typology uses the term, “faith-saturated,” to refer to FBOs exhibiting a high-level of religion while FBOs at the low end of the scale are referred to as “faith-secular partnership.”

FBOs can also be classified according to their implicit or explicit connections to faith based on their organizational, administrative, environmental, financial funding, and programmatic characteristics.

Attempts to classify organizations along this continuum have typically focused on five factors. These factors include the organizational, administrative, environmental, funding, and programmatic elements associated with FBOs. Organizational factors include the structural characteristics of the FBO itself. The administrative factor focuses on the mission, management, and staffing practices of the organization. Environmental factors include the physical characteristics of the facilities in which FBO services are provided. Funding factors concern the distribution of financial resources across secular and religious sources. Finally, the programmatic factors focus on specific religious components of FBO

activities/services and the extent to which these components are mandatory or explicit in nature.

The content of FBO programs is frequently used to assess their level of religious integration, along with whether these religious elements are active, part of the program design, or mandatory.

The structure and orientation of faith-based organizations can determine the degree to which religious faith is integrated into their programs and services. Smith and Sosin (2001) suggest that FBOs directly sponsored by a denomination or other religious organizations are more closely connected to faith. In addition, some of the literature has examined the extent to which board members reflect and share the religious values of the organization (Jeavons, 1998; Smith & Sosin, 2001; Working Group, 2002).

Some have argued that administrative arrangements play a role in shaping the religious content of the organization and have been used to differentiate between FBOs. Examples of administrative factors include the extent to which staff members share the same religious values and the extent to which religious values influence administrative decisions and the training of staff. These elements have been included in typologies developed by Jeavons (1998), Monsma (1996; 1998, 2002), Sider and Unruh (1999) and the Working Group (2002).

A number of typologies have used the physical characteristics of FBO facilities as an indicator of the religious content of the organization. For example, the typologies developed by Monsma (1996, 1998, 2002) and Sider and Unruh (1999) have identified religious objects, paintings, or artifacts as important symbols that contribute to the religious intensity of an organization. FBOs that provide services within facilities designed for religious worship are typically rated as more religious. Others have noted that religious identity and content can also be expressed in the name and mission statement of the program or organization (Jeavons, 1998).

Funding is important for understanding the religious character of FBOs. For example, relying on institutional theory, Smith and Sosin (2001) argue that the resource dependence of FBOs often determine their connection to religion. FBOs that receive the majority of their monetary resources from religious institutions should be more tightly coupled to faith. The Working Group typology also rates FBOs that receive the majority of their funding from private religious groups as being higher in religious intensity. The extent to which an FBO makes appeals for funding based on the religious mission of the organization is also an important consideration (Jeavons, 1998). Finally, some FBOs exhibit higher levels of religious integration by protecting the religious content of program elements when making funding decisions.

The content of FBO programs is frequently used to assess the level of religious integration. Of particular interest is the level of religious activities offered by the FBOs. Examples of religious activities could include the use of “spiritual technologies” as a service component, prayer at meetings, the presence of worship as a program activity, and the inclusion of religious teaching (Jeavons, 1998; Monsma, 1996, 1998, 2002). In addition, a number of these typologies have made distinctions between religious activities that are voluntary versus activities which are a required component of a program. For example, Sider and Unruh (1999) argue that it is important to note whether these religious elements are a) active; b) part of the program design; or c) mandatory. At one end of the continuum are FBO activities that can be considered “passive.” These services have no active religious elements, contain no plan for religious elements, and make no mandatory requirements of participants. At the other end of the continuum are FBO services that are considered “integrated-mandatory.” These services have an active religious component, contain religious elements in the planned program design, and make participation in these religious elements a mandatory component of the program. It is important to note that for some FBOs, the religious integration contained within programs may be implicit. In these instances, the manner in which the services and programs are offered reflect the religious values of the organization. Jeavons (1998) has referred to this as the personal/individualized manner of production.

In conclusion, FBOs can be distinguished from one another according to a number of characteristics. These characteristics include the size of the organization, the size of the organization’s geographical service area, and the religious intensity of the organization. These typologies provide an important framework from which to understand the scope and scale of FBO service provision.

II. ASSESSING THE PREVALENCE AND CHARACTER OF FBOs

We begin this section by summarizing the methods that have been used to document the scope and scale of FBO service provision. In the next section we will present some of the findings of these studies, including the resource contributions of FBOs and the variety of activities in which these organizations are engaged.

Research examining the scope and scale of FBO activity may be “locale-specific,” “multi-state,” or national.

The research examining the scope and scale of FBO activity has generally focused on one of three strategies. First, some research has focused exclusively on the activities of FBOs located in one specific location. For the purpose of this review, we will refer to this as the “locale-specific” approach. Other studies have examined the scope and scale of FBO social service provision by documenting activities in multiple states. We refer to this as the “multi-state” approach.

Finally, some research has sampled from national databases of FBOs. We use the term “national sample” when discussing this approach.

While we will discuss the findings of these studies in more detail below, it is important to note the relative strengths and weaknesses of each approach. The advantage of the locale-specific approach is the level of detail with which the activities and the social service environments of these locales are captured. In addition, studies that have relied on this approach tend to be longitudinal and thus document the temporal development of FBO involvement in social service provision (see Wineburg, 1992, 1994, 2000). The limitation of this approach is that FBO involvement in social service provision may vary substantially from location to location. For example, the work of congregations in rural Mississippi (Bartkowski, 2001) differs in terms of both scope and context compared to the activities of urban congregations in Washington, D.C. (Printz, 1998).

The multi-state approach represents one way to modestly address the problem of “generalizeability.” While this research does not typically contain the level of detail provided for in the locale-specific studies, by documenting activities in multiple states the results from these studies tend to be more generalizable to a broader audience. Finally, national surveys allow for national estimates of the scope and scale of FBO activity. However, this approach has faced the challenge of developing complete and inclusive populations from which to sample. We now provide a more detailed description of the research contained within each of these three research designs.

LOCALE-SPECIFIC APPROACHES

Locale-specific research presents rich and detailed accounts of the social service environment in which these organizations operate, as well as their development over time. But findings may vary by location. Multi-state and national approaches address the problem of generalizability, but offer less detail and few available population frames from which to sample.

In general, there are two main strategies associated with the locale-specific approach. Some of this research represents rich and detailed ethnographic accounts with a particular focus on the social service environment in which these organizations operate. Other approaches have relied more heavily on survey instruments and provide a more general estimate of the scope and scale of activities contained within a specific locale. While these studies vary in the geographical area that they examine, most of this research has relied on the city or the county as the unit of analysis. Examples of both of these methods are discussed below and are presented in Table 1.

Detailed Ethnographies

Ethnographies provide the most detailed information on the scope and scale of FBO service provision within a particular locale. The majority of this research has examined congregation supported social services.

Examples include Bartkowski's (2001) study of congregations in the Golden Triangle region of Mississippi, a study of congregation-supported FBOs engaged in mentoring welfare-to-work clients in Ottawa and Kent counties, Michigan (Kim, 2001), a case study of three "mega-church" congregations in South Carolina (Thornburgh & Wolfer, 2000), and Bob Wineburg's (1992, 1994, 2000) detailed and historic account of congregations involved in social services in Greensboro, NC. Not all ethnographies have focused on congregations. For example, Wood (2002) examines the work of faith-based community organizers in Oakland, CA and Goggin & Orth (2002) review how FBOs provide intermediate-term housing in Grand Rapids, MI.

Surveys

Other locale-specific research has been conducted with the use of survey methods. These studies have typically surveyed congregations within a city or a region in an attempt to document the activities of these organizations and provide an estimate of their contribution to the local network of social services. Examples of this approach include surveys of congregations in Philadelphia (Cnaan, 2000; Cnaan & Boddie, 2001), Washington, D.C. (Printz, 1998), Minnesota (Stone, 2000), Lehigh Valley, PA (Wuthnow, 2000), and the Golden Triangle, MS (Bartkowski & Regis, 1999).

Table 1: Locale Specific Research

| Author | Year | Location/Domain | Organization |
|--------------------------------|------------------|----------------------------------------------------|-------------------------------------------------------|
| Bartkowski | 2001 | Golden Triangle, MS | Congregations |
| Bartkowski & Regis | 1999a, 1999b | Golden Triangle, MS | Congregations |
| Bielefeld, Littlepage & Thelin | 2002, 2003 | Marion & Lake Co., IN | Welfare-to-Work FBOs |
| Campbell et al. | 2003 | California | Welfare-to-Work FBOs |
| Clerkin & Grønbjerg | 2003 | Indiana | Congregations |
| Cnaan | 1999a, 2000 | Philadelphia, PA | Congregations |
| Cnaan & Boddie | 2001 | Philadelphia, PA | Congregations |
| De Vita et al. | 1999 | New Jersey | FBOs |
| Dudley | 2001 | Hartford, CT | Congregations |
| Ebaugh & Pipes | 2001 | Houston, TX | Immigrant Congregations |
| Farnsley | 2001, 2003 | Marion Co./Indianapolis, IN | Congregations |
| Goggin & Orth | 2002 | Grand Rapids, MI | FBO Intermediate-term Shelter |
| Keyes-Williams | 2003 | Kings, Tulare, and Kern Co., CA | Rural Congregations |
| Kim | 2001 | Ottawa & Kent Co., MI | Multi-Congregational Org. |
| McLeod | 2003 | Denver & Colorado Springs, CO | AIDS ministry FBOs |
| Orr, Mounts, & Spoto | 2001 | San Bernardino, San Diego, and Los Angeles Co., CA | Congregations and County-Level Faith-based Nonprofits |
| Pipes & Ebaugh | 2002 | Harris Co., TX | Faith-Based Coalitions |
| Printz | 1998 | Washington, D.C. | Congregations |
| Reese & Shields | 2000 | Detroit, MI | Congregations & FBOs |
| Schneider | 1999 | Philadelphia, PA | Quaker-based Social Services |
| Seley & Wolpert | 2003 | New York, NY | FBOs |
| Sherman | 1998b | Mississippi – Faith in Families Program | Congregations |
| Stone | 2000 | Minnesota | Congregations |
| Thornburgh & Wolfer | 2000 | South Carolina | “Mega-church” |
| Unruh & Sider | 1999, 2001 | Philadelphia, PA | Congregations |
| Wineburg | 1992, 1994, 2000 | Greensboro, NC | Congregations |
| Wood | 2002 | Oakland, CA | Faith-Based Community Organizers |
| Wuthnow | 2000 | Lehigh Valley, PA | Congregations |

MULTI-STATE APPROACHES

The two approaches highlighted above provide detailed accounts of FBO activity within a specific location. The second research approach has documented the scope and scale of FBO activity across multiple states. This research is presented in Table 2. Like the locale-specific research, some of these studies document the efforts of congregations while other approaches focus on the social services provided by FBOs. Examples of this research include a study of congregation-

supported social services (Ammerman, 2001), a study of state-FBO collaborations in five states (Caliber Associates, 2001), Kennedy and Bielefeld's (2002) ongoing research in Indiana, North Carolina, and Massachusetts, and Amy Sherman's work documenting state-FBO collaboration across nine states (Sherman, 2000) and fifteen states (Sherman, 2002).

Table 2: Multi-State Research

| Author | Year | States | Organization |
|---------------------|-------------|------------------------------------------------------------------|----------------------------------------|
| Ammerman | 2001 | Seven States | Congregations |
| Amato-von Hemert | 2000 | Two States – Colorado & Georgia | Congregations |
| Boddie | 2003 | Eight Cities in Eight States | Congregations |
| Caliber Associates | 2001 | Five States – Indiana, Louisiana, New Jersey, Texas, & Wisconsin | FBOs |
| Cnaan et al. | 2002 | Eight Cities in Eight States | Congregations |
| Kennedy & Bielefeld | 2002 | Three States – Indiana, North Carolina, & Massachusetts | FBOs |
| Kramer et al. | 2002 | Five Cities in Five States | Welfare-to-Work FBOs and Congregations |
| Monsma | 2002 | Four Cities in Four States | Welfare-to-Work FBOs |
| Owens & Smith | 2003 | Four Cities in Four States | Public-Housing Congregations |
| Sherman | 1998a | Two States – Virginia & Maryland | Congregations |
| Sherman | 2000, 2002 | Nine & Fifteen States | FBOs |

NATIONAL SAMPLES

The final research approach involves national surveys of congregations and FBOs (see Table 3). This research has predominantly focused on the congregation as the unit of analysis. The most widely utilized and cited study of this variety is the National Congregations Study (NCS) (Chaves et al., 1999). The NCS built a national sample of 1,236 congregations using an item contained within the General Social Survey. A number of other scholars have used these data to examine the scope and scale of social services provided by these congregations (Chaves, 1999a, 1999b, 2001; Chaves & Tsitsos, 2001). Other national surveys of congregations have been conducted by the Independent Sector (Hodgkinson & Weitzman, 1993; Saxon et al., 2000) and the Presbyterian Church U.S.A. (1997, 1999, 2001). Some of this research has involved national samples of FBOs other than congregations. Examples include Monsma's (1998) study of FBOs providing services to children and families, Warren and Woods' (2001) study of faith-based community organizing, and a survey of social ministry organizations affiliated with Lutheran Services in America (Flynn Research, 2002).

Table 3: National Samples

| Author | Year | Study | Organization |
|----------------------------|--------------------|------------------------------|----------------------------------|
| Cavendish | 2000 | Catholic Parish Life Study | Congregations |
| Chaves | 1999a, 1999b, 2001 | National Congregations Study | Congregations |
| Chaves et al. | 1999 | National Congregations Study | Congregations |
| Chaves & Tsitsos | 2001 | National Congregations Study | Congregations |
| Flynn Research | 2002 | Lutheran Services | Lutheran Social Ministries |
| Hodgkinson & Weitzman | 1993 | Independent Sector | Congregations |
| Jeavons | 1994 | | Christian Service Organizations |
| Monsma | 1996, 1998 | Center for Public Justice | FBOs in child & family services |
| Presbyterian Church U.S.A. | 1997, 1999, 2001 | | Presbyterian Congregations |
| Saxon et al. | 2000 | Independent Sector | Congregations |
| Warren & Wood | 2001 | | Faith-Based Community Organizers |

IV. SCOPE AND SCALE FINDINGS

The research above provides a number of important findings that are relevant to an understanding of scope and scale. This literature has drawn a distinction between the resources that these organizations provide and the types of activities that FBOs engage in. Building on this distinction, this review will first focus on the resource contributions of congregations and FBOs. Following this, we will provide a separate discussion of these findings organized by activity.

COVERAGE

The research literature has drawn a distinction between the resources that FBOs provide and the types of activities that these organizations engage in.

The resource contributions of FBOs is one way to conceptualize the scope and scale of their involvement in social services. This literature has generally drawn a distinction between non-monetary resources and monetary resources. Non-monetary resource contributions represent the volunteers, human capital, and technical assistance that congregations and FBOs provide. In contrast, monetary resource contributions represent both the direct and the indirect financial support that FBOs provide for social service delivery. In general, this literature has shown that these resources depend, at least in part, on the type and characteristics of the organization as well as the type of activities in which these FBOs are engaged.

Non-monetary Resources

Scope of Volunteer Support

FBOs often depend on the support and contributions of volunteers for the delivery of social services. The Independent Sector (2001) found that in 1998 approximately 23 percent of Americans volunteered for a religious organization. Much of the literature documenting non-monetary contributions has focused on the role of volunteers from congregations. For example, in her multi-state study of congregations, Ammerman (2001) estimates that approximately 74 percent of congregations provide volunteers to at least one FBO involved in service provision. In addition, 59 percent of individual congregants reported that they volunteered to provide social services at least a “few times a year.”

These findings are confirmed with data from the National Congregations Study (NCS) (Chaves, 1999a; Chaves & Tsitsos, 2001). According to these authors, approximately half of all congregations support some social services by providing volunteers. In his six-city study of religious congregations housed in historic buildings, Cnaan (1998) estimates that the average number of volunteer hours per social program per month was approximately 148 hours. Finally, there is some evidence that the orientation of congregations and FBOs can determine the level of volunteering and civic involvement. Those congregations and FBOs that have adopted a more “activist” approach to addressing social problems have been successful at increasing stocks of human and social capital (Warren, 2001; Wineburg, 1994).

FBOs often depend on the support and contributions of volunteers for the delivery of social services. The negative side to this relationship is that many congregations located in areas of need lack the volunteer resources necessary to provide important social services.

Challenges

There are a number of challenges facing the use of non-monetary resources for social services. One challenge is the availability of volunteers. The availability of volunteers appears to determine if congregations are involved in social service provision (Polis, 2001; Printz, 1998). Among those congregations that deliver social services, those with more volunteer resources tend to deliver more services and are better equipped to carry out long-term assistance. In addition, congregations with high levels of local respect tend to generate more volunteers and are therefore able to provide more services (Parks & Quern, 2001). Congregations are effective at organizing small numbers of volunteers to carry out short-term tasks. According to data from the NCS, on average, each congregation provides only 10 to 30 volunteers. Given Wuthnow’s (1999)

findings based on an analysis of General Social Surveys (GSS), it is likely that the few individuals who do volunteer are also those members who are more politically active and more regularly attend religious services.

The negative side to this relationship is that many congregations located in areas of need lack the volunteer resources necessary to provide important social services. For example, Sherman (1998b) has documented the geographical mismatch between need and volunteer resources in “welfare-to-work” programs provided by congregations in Mississippi. In addition, some have argued that Charitable Choice may increase the need for FBOs to produce performance evaluations and develop other administrative structures. These requirements may overwhelm congregations and smaller FBOs that do not possess the human resources required to adequately carry out these additional tasks (Sherman, 1998b; Wuthnow, 2000).

Monetary Resources

National Estimates

A number of national studies estimate that FBOs spend tens of billions of dollars annually on social service programs, funded predominantly by private individual contributions and not private corporate contributions or government support.

Religious congregations and FBOs provide a considerable amount of assistance through social services. These organizations also indirectly support separate service entities. Analyzing the monetary contributions of these organizations is one way to capture the scope and scale of their activities.

While there are some differences across a number of national estimates, several have concluded that these organizations spend tens of billions of dollars annually on social service programs. For example, a 1992 study by the Independent Sector estimated that religious congregations provided 21.1 billion dollars on non-religious programs in 1991 (Hodgkinson & Weitzman, 1993). Based on a reanalysis of these data, McCarthy and Castelli (1999)

estimate that religious congregations and FBOs spend between 15 and 20 billion dollars of private funds each year on social services. These authors contend that six major religion-sponsored social service providers alone collected over 1.6 billion dollars in 1996.

These social service expenditures have predominantly been provided by private individual contributions and not private corporate contributions or government support. According to the Independent Sector, approximately 81 percent of congregation revenue comes from individual contributions. In comparison, government contributions were well under one percent of the total revenue of congregations (Hodgkinson & Weitzman, 1993). These national estimates are consistent with findings at the state and local levels. In her study of

congregations in Washington, D.C., Printz (1998) found that government contributions paled in comparison to the private donations offered by individuals. In addition, Thornburgh and Wolfer (2000) report a similar finding in their study of mega-churches in South Carolina. It is important to note that these conclusions are specific to congregations. Larger state and national level FBOs are considerably less dependent upon private individual contributions. For example, a national survey found that 37 percent of the financial resources supporting Lutheran health and human service organizations comes from government (Flynn Research, 2002).

Local Replacement Value Studies

A number of studies have provided estimates of the monetary value of local congregational social services. In his six-city study of congregations located in historic buildings, Cnaan (1998) estimates that congregations spent approximately \$690 per month, per program. In addition, 76 percent of these congregations provided their buildings for use. Across these six cities, the provision of building space was estimated at \$561 per month. These authors calculated the total replacement costs of these congregation supported services. Based on the value of volunteer hours, the value of paid staff, the use of buildings and services, as well as monetary contributions, it was estimated that congregations spent \$3,176.98 per month, per program.

The Urban Institute conducted a study of FBOs and congregations in five cities (Kramer et al., 2002). This study focused on the employment assistance services that were provided by these religious institutions. While spending varied across these cities, it was estimated that FBOs and congregations spent between \$2.4 million and \$6.8 million on employment-related services annually per city.

Finally, Cnaan and Boddie (2001) conducted a survey of congregations in Philadelphia and calculated the replacement value of the social services provided by these congregation sponsored programs. Based on the value of paid and volunteer labor, the use of the building and services, as well as monetary contributions, these authors estimated that the average congregation sponsored program in Philadelphia was worth \$4,113.35 per month. Extrapolating these figures to the city-level, it was estimated that congregations in Philadelphia provide 246 million dollars worth of social services annually.

The activities of FBOs can be collapsed into three categories: social services, community economic and housing development, and community organizing.

TYPES OF ACTIVITIES

Our review of the literature has suggested to us that the activities of FBOs can be collapsed into three categories. The typology that we present below builds on the

work of Unruh and Sider (1999) and Pickman et al. (2001) who draw several distinctions between the work and activities of FBOs. Unruh and Sider (1999) argue that the activities of FBOs can be delineated by the beneficiary and include attention to the 1) individual; 2) community; or 3) social/economic/political system. Pickman and his colleagues suggest that FBO activity is contained within the categories of 1) direct relief; 2) service provision; 3) advocacy; and 4) intervention in housing and/or the economy. We will use three broad categories of activity that roughly correspond to the distinctions made by these authors. In this section, we will examine the scope and scale in the areas of 1) social services; 2) community economic and housing development; and 3) community organizing. What follows is a more detailed description of each of these three categories and a discussion of the scope and scale findings associated with each.

Social Services

Introduction and Definition

Many FBOs provide emergency and developmental assistance to individuals and families. Some of these social services represent short term immediate assistance.

Social services provided by FBOs tend to represent short term emergency assistance as opposed to long term developmental aid.

Examples of these social services include emergency food, financial, and clothing assistance. Other social services represent more long term developmental assistance. Examples of this form of social service include child care, long term homeless shelters, individual and family counseling, employment assistance and training, youth mentoring, and after school programs. The literature has generally focused on those FBOs that provide social services beyond their immediate congregation or institutional membership base (Smith & Sosin, 2001).

Findings: Scope and Scale of Social Service Activity

In this section we discuss the involvement of FBOs in social service activities. The literature on this topic reveals a number of interesting findings. First, the majority of the literature dealing with FBO involvement in social services has focused on congregations as the unit of analysis. Second, social services provided by FBOs tend to represent short term emergency assistance as opposed to long term developmental aid. Finally, denominational affiliation, FBO size, and FBO location are dominant factors determining the selection of social services provided by FBOs. This literature is displayed in Table 4.

Table 4: Scope and Scale of FBO Service Delivery

| Author | Year | FBO Type | Most Common Services | Variables Influencing Selection of Services |
|-----------------------|-------------|------------------------------------------|----------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------|
| Ammerman | 2001 | Congregations | Direct emergency assistance | Budgets/resources, religious tradition, mission orientation |
| Bartkowski & Regis | 2001 | Congregations | Food assistance | Membership size, race, & political/theological orientation Religious tradition, membership size, educational attainment of clergy and membership |
| Chaves | 1999a | Congregations | | |
| Chaves & Tsitsos | 2001 | Congregations | | |
| Clerkin & Grønbjerg | 2003 | Congregations | Youth development, food assistance | Annual budget, race of members, and age of members |
| Cnaan | 1999a | Congregations | Food assistance, child recreation | |
| Cnaan | 1999b | FBOs | Clothing, food, teen activities | |
| Cnaan et al. | 2002 | Congregations | Child/Youth development, Elderly/Disabled services, emergency assistance, community programs | |
| De Vita et al. | 1999 | FBOs | Direct emergency assistance | |
| Greenberg | 1999 | Congregations | Food assistance, after-school tutoring, youth recreation | |
| Grettenberger | 1997, 2001 | Congregations | Direct emergency assistance | |
| Hodgkinson & Weitzman | 1993 | Congregations | Counseling, youth programs, direct emergency assistance | Theological orientation, race, resources |
| McCarthy & Castelli | 1999 | Congregations, FBOs, & national networks | Labor-intensive programs like emergency food, clothing, and shelter | |
| Owens & Smith | 2003 | Public-Housing Congregations | | Size, resources, urban vs. suburban, racial, and theological orientation |
| Parks & Quern | 2001 | Congregations | Religious vs. social outreach programs | Membership size, annual income, clergy education, local attendant residency |
| Pipes & Ebaugh | 2002 | Faith-Based Coalitions | Direct emergency assistance | Theological orientation, physical space and amenities, membership size |
| Polis Center | 2001 | Congregations | Direct emergency assistance | Urban vs. suburban & rural |
| Printz | 1998 | Congregations | Direct emergency assistance | Urban vs. suburban |
| Reese & Shields | 2000 | FBOs | | Size of organization, educational attainment of leadership, spiritual philosophy of leaders |
| Saxon et al. | 2000 | Congregations | | |

| Author | Year | FBO Type | Most Common Services | Variables Influencing Selection of Services |
|---------------|--------------|----------------------|-----------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Sherman | 1998a, 1998b | Congregations | Welfare-to-work mentoring and employment assistance | Level of integrated faith, level of denominational leadership, resource dependence Urban vs. suburban Resource availability and role of local service environment Availability of government funds, responsibilities attached to government funds, size of budget |
| Smith & Sosin | 2001 | FBOs | | |
| Stone | 2000 | Congregations | Counseling & direct emergency assistance | |
| Wineburg | 1992 | Congregations | Counseling & direct emergency assistance | |
| Wuthnow | 2000 | Congregations & FBOs | Direct emergency assistance | |

Unit of Analysis

While a number of studies have focused on larger interfaith and region-wide sectarian agencies (see McCarthy & Castelli, 1999; Pipes & Ebaugh, 2002; Reese & Shields, 2000; Smith & Sosin, 2001; Wuthnow, 2000), most research on the scope and scale of FBO social service activity has focused on congregations. Congregations are readily involved in social service activity. Most studies have estimated that somewhere between 60 percent and 90 percent of all congregations provide, or are involved in the delivery of, at least one social service (Chaves & Tsitsos, 2001; Hodgkinson & Weitzman, 1993).

Most Common Services

Congregations are predominantly involved in providing emergency assistance to individuals and families (Ammerman, 2001). This assistance includes financial, food, clothing, or housing assistance. This finding is consistent with the historic and traditional mission of religious congregations and is not surprising given their smaller size compared to the size of other FBOs. Congregations appear to be less involved in directly providing long-term assistance to individuals or families. For example, results from the National Congregations Study indicate that fewer than 10 percent of congregations participate in education, substance abuse, tutoring, or employment assistance activities (Chaves & Tsitsos, 2001).

Somewhere between 60 percent and 90 percent of all congregations provide, or are involved in the delivery of, at least one social service. The most common forms include financial, food, clothing or housing assistance.

Exceptions to this general trend can be found in the work of congregations providing counseling and employment assistance to welfare-to-work “clients” (Kramer et al., 2002; Sherman, 1998a, 1998b). It is important to note that while congregations appear to be less involved in what Yanay (1985) has referred to as “ongoing services to a fixed clientele,” congregations typically do offer indirect financial and volunteer support to numerous other interfaith agencies that are equipped to provide these services (Ammerman, 2001; Hodgkinson & Weitzman, 1993; Pepper & Leviton, 2003).

Variables Influencing the Selection of Services

There are a number of variables that help explain why FBOs select the social services that they provide. Denominational affiliation, FBO size, and the location of FBOs influence the type of services delivered.

First, the religious tradition, denominational affiliation, or theological orientation of the congregation or FBO appears to determine the level and type of service delivery. Most of this research has drawn a distinction between mainline Protestant denominations (ex. Presbyterians, Episcopalians, Lutherans), more conservative-evangelical Protestant denominations (ex. Pentecostals and Southern Baptists), and Roman Catholics. In general, mainline Protestant denominations and more theologically liberal organizations appear to be more involved in collaborative efforts with other community organizations (Ammerman, 2001), more active in social services in general (Chaves, 1999a; Chaves & Tsitsos, 2001; Greenberg, 1999; McCarthy & Castelli, 1999), more likely to provide long-term services (Chaves & Tsitsos, 2001), and more likely to select social versus religious programs (Parks & Quern, 2001).

Denominational affiliation, FBO size, and the location of FBOs influence the types of services delivered. The amount of resources available to FBOs and congregation – budgets, human capital, the availability of government funds, and the overall local service environment – appear to be critical to their level of involvement in service delivery.

There is evidence that denominational connections help determine FBO selection of social services. For example, Wuthnow (2000) found that single denomination church service agencies were more likely to provide services with religious content compared to ecumenical coalitions. Ecumenical coalitions may consist of denominations with theological differences, making it difficult for them to agree on the religious content to integrate into their social services. In a somewhat similar vein, Smith & Sosin (2001) suggest that direct sponsorship by a denomination may increase the integration of faith and therefore indirectly effect the selection of services offered by FBOs. These “tightly coupled” FBOs may be less likely to engage in long term contract-based services because of restrictions

placed on program content and may be more inclined to engage in immediate emergency aid and assistance services that contain less religious content.

Second, the geographic location of FBOs and congregations appears to influence their selection of services. Research has drawn a distinction between organizations that serve urban, suburban, and rural populations. Urban congregations and FBOs are more involved in medical and mental health services (Polis Center, 2001), and more involved in emergency food assistance (Stone, 2000). Suburban congregations and FBOs are more active in providing child care (Polis Center, 2001; Stone, 2000).

Finally, the amount of resources available to FBOs and congregations appears to be critical to their level of involvement in service delivery. This literature has included budgets, human capital, the availability of government funds, and the overall local service environment as important variables to consider. In general, this literature suggests a positive relationship between the size of the organization's membership base, the size of the organization's budget, and the *level* of services delivered. Not surprisingly, larger congregations and FBOs with more money tend to participate in more social service programs and coordinate with larger numbers of local agencies (Ammerman, 2001; Chaves, 1999a; Chaves & Tsitsos, 2001; Greenberg, 1999; McCarthy & Castelli, 1999; Parks & Quern, 2001).

This literature also suggests a relationship between resources and the *types* of services provided. For example, Chaves & Tsitsos (2001) found a positive relationship between the income of parishioners and the extent to which a congregation is involved in providing long-term and face-to-face service programs. Additionally, Reese & Shields (2000) found that large FBOs were more likely to be involved in job training and financial services while small FBOs were more involved in day care and general social services. Finally, national studies by the Presbyterian Church suggest that job training and housing services are exclusive to larger congregations (Presbyterian Church U.S.A., 1997).

Community Economic and Housing Development

Introduction and Definition

FBO involvement in community economic and housing development has typically involved the creation of congregation sponsored organizations, commonly referred to as faith-based CDCs.

Some have argued that historically FBOs have been predominantly involved in the delivery of social services. Increasingly, FBOs are also playing an important role in community economic and housing development (Pickman et al., 2001; Scheie et al., 1994; Vidal, 2001). Compared to service delivery, the activities falling under this category tend to be more broad-based and target larger aggregates of individuals (i.e. neighborhoods and regions). These activities are designed to make more long-term changes in

blocks, neighborhoods, and regions. Specific community economic and housing development activities include small business development, housing renovation, the provision of low-income housing loans through community credit unions, and wide-scale employment training. Therefore, community economic and housing development represents a direct intervention into housing, lending, and employment activity at the local or regional level.

Within the secular field, these activities are commonly carried out by community development corporations (CDCs). FBO involvement in community economic and housing development has typically involved the creation of congregation sponsored organizations. Commonly referred to as “faith-based CDCs,” these organizations typically utilize the human capital contained within congregations and engage in the same activities as their secular counterparts.

Findings: Scope and Scale of Development Activity

There have been a number of attempts to categorize the scope and scale of FBO involvement in community economic and housing development. According to the typology provided by Pickman et al. (2001), FBO involvement in these activities exists along a geographic continuum. These authors identified six separate categories: 1) religious institutions within a community; 2) regional governing bodies; 3) national denominational governing bodies; 4) religious orders; 5) ecumenical activities; and 6) nondenominational evangelical forces. This report, prepared for the Structured Employment Economic Development Corporation (SEEDCO), provides examples of community development activity across these six categories. While not allowing for a systematic assessment of the extent of the activity performed by FBOs, the authors argue that “religious institutions already directly participate in hundreds of community economic development (CED) programs” (Pickman et al., 2001:72). A national survey of CDCs found that approximately 14 percent of respondents reported that their organization was “faith-based.”²

FBOs have been active in publicly sponsored housing development, financial lending, and workforce/employee development.

The other major report documenting these activities was published by the U.S. Department of Housing and Urban Development (Vidal, 2001). This report utilizes the typology of FBOs created by McCarthy & Castelli (1999). First, based on data from the Independent Sector (Hodgkinson et al., 1993) and the National Congregations Study (Chaves, 1999; Chaves & Tsitsos, 2000), this report concludes that congregations have relatively low levels of participation in community development. For example, estimates of congregational involvement in employment development range from 1 percent (Chaves, 1999) to 20 percent (Hodgkinson et al., 1993). New Community Corporation in Newark, NJ was touted as the largest faith-based CDC, with a development record of 3,300

housing units. Vidal (2001) argues that, like their counterparts involved in service delivery, congregations involved in community development tend to be larger, more likely to be African American, and more likely to possess a liberal theological and political orientation.

There appears to be more community development associated with national denominations and their affiliates. One of the more high profile examples is Habitat for Humanity International (HFHI). While the work of HFHI is substantial, the majority of its work has been international and its domestic housing development is small compared to the work of the average CDC in this country (Vidal, 2001). However, there is evidence that FBOs have been active in publicly sponsored housing development (Vidal, 2001), financial lending (Nowak et al., 1989), and workforce/employee development (Harrison & Weiss, 1998). For example, an examination of the initiative under HUD's Section 202 program found that 49.7 percent had "religious sponsors."³ By 1988 they had produced an estimated 161,000 housing units designed specifically for elderly and handicapped populations and Vidal (2001) estimates that at this rate the number could have approached 215,000 units by 2001.

Community Organizing

Introduction and Definition

A subsection of the FBO literature treats the work of faith-based community organizers (FBCOs) as a separate activity (Warren, 2001; Wood, 1994, 2002, 2003). Similar distinctions between development and organizing have been made in the secular fields of social services, economic development, and organizing. Some of this literature has also documented the tension between these two approaches even though they frequently share a number of the same long range goals (Hess, 1999; Stoecker, 2001; Vidal, 2001). While both approaches generally attempt to address improvements in low-income neighborhoods, community organizing approaches have typically focused more exclusively on the development of human capital and increasing the participation and political efficacy of individuals and local institutions. Most FBCOs have approached organizing from a comprehensive multi-issue approach. Common issues addressed by FBCOs include public schools, the economy, housing, and public safety/policing. Community organizing approaches have their roots in the confrontational tactics associated with the Alinsky-model of organizing. However, some have suggested that modern forms of community organizing are less confrontational than their origins might suggest (Warren, 2001; Vidal, 2001). Grassroots strategies typically involve mobilizing citizen participation,

Faith-based community organizers generally attempt to address improvements in low-income neighborhoods, focus on the development of human capital and increasing the participation and political efficacy of individuals and local institutions.

strengthening local institutions that are capable of addressing problems, and holding public officials accountable to the concerns of local citizens.

Findings: Scope and Scale of Organizing Activity

One of the best sources of information concerning the scope and scale of FBCO activity comes from a national survey conducted by Interfaith Funders (Warren & Wood, 2001). These authors identified 133 active FBCOs throughout the country. FBCOs were concentrated in California, Texas, and New York. Nationally, FBCOs contain approximately 4,000 institutions in their networks, 88 percent of which are local congregations. Consistent with the literature on FBO involvement in service delivery and community economic and housing development, this study also found that participating congregations tended to be Roman Catholic, black Protestant, and liberal/moderate Protestant. The most common service area for these FBCOs was the metropolitan area. County and multi-county coverage is almost equally as common. This study found that organizing at the city and neighborhood levels occurred less frequently.

Finally, Mark Warren's (2001) recent book, *Dry Bones Rattling*, offers a more detailed account of the activity of FBCOs in San Antonio, Texas. Warren begins with a descriptive overview of the Industrial Areas Foundation (IAF). The IAF represents the foundation and the largest organizing body of FBCOs nationally. In addition to the IAF, the three largest national networks of faith-based community organizers include the Pacific Institute for Community Organizing (PICO), the Gamaliel Foundation, the Direct Action Research and Training Institute (DART).

While the unanswered questions concerning FBOs are numerous, we have identified three main gaps: the lack of specific information on the coverage of FBOs; the need for the systematic collection of local studies to form a more complete picture of the scope and scale of activity; and the lack of information comparing the scope and scale of FBOs with other service providers.

V. CONCLUSIONS

What questions about the scope and scale of FBO social services remain? What are some promising methods that would assist in answering these questions? We conclude this review with a discussion of some of the remaining gaps in the scope and scale literature and we offer some suggestions for future research. In addition to our own thoughts, in addressing these gaps we rely on some fruitful discussions that took place at the Research Conference hosted by The Roundtable on Religion and Social Welfare Policy at the Rockefeller Institute of Government on April 5, 2002. http://www.religionandsocialpolicy.org/docs/transcripts/4-5-02_roundtable_research_conference.pdf

While the unanswered questions concerning FBOs are numerous, we have identified three main gaps. The first gap concerns the lack of specific information on the coverage of FBOs. The second gap is the need for the systematic collection of local studies to form a more complete picture of the scope and scale of FBO activity. The last gap concerns the lack of information comparing the scope and scale of FBOs with other service providers.

COVERAGE

There is a group of FBOs that fall in the middle of the geographical spectrum – interfaith agencies, ecumenical coalitions, and regionwide sectarian agencies – and about which we know significantly little. Moreover, lacking a systematic way to measure the level of religious intensity within FBOs, our knowledge of the scope and scale of these organizations will continue to be limited.

Earlier in this review we noted that, in part, scope and scale involves the various *types* of FBOs engaged in social services. FBOs can be distinguished according to their geographic scope, their religious character, and the type of activities that they perform. The *coverage* of these organizations represents an additional way of assessing scope and scale. Examples of this coverage include the number of volunteers provided, financial resources devoted to social services, and the number of clients served. Research linking these two important elements of scope and scale is lacking. While there is general information on FBO coverage, there is little information on FBO coverage within the more specific types of FBOs. The largest gaps are coverage estimates for FBOs spanning a geographic continuum and coverage estimates for FBOs arranged along a typology of religious faith.

Geographic Continuum

FBOs vary according to their geographical area of coverage (see pp 2-3). At one end of the continuum are local congregations. While congregations vary in the size of their area of service, many congregations serve one or several small neighborhoods. Large national FBOs that have a national service area represent the other end of the continuum. There are some good sources of information on the resource contributions of both of these types of FBOs. The National Congregations Study (Chaves, 1999a; Chaves & Tsitsos, 2001), research by the Independent Sector (Hodgkinson & Weitzman, 1993; Saxon et al., 2000), and the research of the Organizing Religious Work Project (Ammerman, 2001) represent excellent work documenting the scope and scale of congregations involved in social service provision. The resource contributions of large national organizations are also more readily available (see McCarthy & Castelli, 1999).

However, there is a group of FBOs that fall in the middle of this geographical spectrum about which we know significantly less. Cnaan (1999a) has referred to these FBOs as “interfaith agencies, ecumenical coalitions, and regionwide

sectarian agencies.” Others have referred to these as “regional governing bodies” (Pickman et al., 2001) and “freestanding religious organizations” (McCarthy & Castelli, 1999). The dearth of information on the resource contributions of these FBOs represents a significant gap in the scope and scale literature (Pipes & Ebaugh, 2002). This gap is not surprising considering that these organizations are less clearly defined, more difficult to identify, are occasionally subsumed under other categories, frequently rely on networks of volunteers rather than paid staff. A more complete understanding of the scope and scale of FBOs requires additional research on the activities of these middle-range organizations. Below we offer some suggestions for research that may assist in addressing this gap.

Faith Typology

Recent research on FBOs has been advanced by work attempting to classify organizations according to their level of religious faith (see pp 3-5). This is an important area of inquiry that should continue and will undoubtedly advance our understanding of these organizations. These typologies provide the opportunity to examine the scope and scale of FBOs according to their level of faith. Do “faith-saturated” FBOs provide more services, provide different services, or enlist more volunteers compared to FBOs that are only loosely connected to religion? The recent findings published by the Center for Research on Religion and Urban Civil Society (Monsma, 2002) represent the type of research that would allow us to begin to answer these important questions. However, these questions continue to represent another significant gap in the literature.

There are a number of studies that highlight differences among FBOs based on denominational affiliation (see Ammerman, 2001; Chaves, 1999a; Chaves & Tsitsos, 2001; Greenberg, 1999; Parks & Quern, 2001). However, these studies have focused exclusively on congregations as the unit of analysis and frequently rely on denominational affiliation as a proxy for religious intensity. Lacking a systematic way to measure the level of religious intensity within FBOs, our knowledge of the scope and scale of these organizations will continue to be limited. The development of faith typologies suggests that this is a gap that can be addressed. We offer some specific recommendations that may further develop this area of inquiry.

SYSTEMATIC COLLECTION

There are an increasing number of studies documenting the delivery of services by FBOs at the local level. A number of these studies were discussed above (see pp 5-6). These studies document activity in urban, suburban, and rural communities and span a variety of service activities. In addition, there are additional

With the exception of this current review, there has been little attempt to aggregate local studies to draw conclusions about the scope and scale of FBO activity at the national level.

records and studies maintained by religious denominations. This research provides a snapshot of the intersection of FBOs with local service environments. However, in isolation, these studies fail to capture the “big picture” of FBO involvement. Our knowledge of the scope and scale of FBO activity would be enhanced by a systematic analysis of these local studies. With the exception of this current review, there has been little attempt to aggregate these studies to draw conclusions about the scope and scale of FBO activity at the national level. A systematic collection and analysis of these studies could provide an informative mosaic of FBO activity. We offer some suggestions for such an endeavor below.

COMPARATIVE SCOPE AND SCALE

One way to assess the scope and scale of FBOs is to compare their activities with the activities of other nonprofit organizations. How do the activities and contributions of FBOs and nonprofit service organizations compare? This comparative approach could take place at a variety of levels. A local network approach would allow us to assess the comparative contributions within a neighborhood or a city (see Wuthnow, 2000). Data at the state or national levels could be used for the same purpose. These comparisons could be further disaggregated by the type of social problem being addressed. These data would allow us to draw conclusions about the scope and scale of specific FBO activities in comparison to other nonprofit organizations. The lack of information at this level represents an additional gap in our knowledge about FBOs. Below we offer some suggestions for future research.

RECOMMENDATIONS FOR FUTURE RESEARCH

One of the goals of The Roundtable on Religion and Social Welfare Policy is to better understand the scope of FBO activity and the capacity of these organizations to contribute to social welfare. We recommend two research ideas that may hold potential for addressing the gaps discussed above. These suggestions include the development of measures used to assess the religious faith component of FBOs and the use of the Census of Service Industries to assess the resource coverage of FBOs. These suggestions represent research endeavors that the Roundtable is currently exploring.

Measuring Religious Faith

We recommend the development of research tools to assess the level of religious faith

There have been relatively few attempts to quantitatively measure religious faith within FBOs. The Roundtable has developed a Faith Integration Scale, based on a number of typologies discussed in this review, that is currently being used in a multi-state comparative study that focuses on residential substance abuse treatment, in Washington state, intermediate-term housing in Michigan, employment training in Indiana, and responsible parenting programs in Mississippi.

contained within the activities of FBOs. The typologies discussed earlier provide an initial conceptual framework for this work. However, to our knowledge, there have been relatively few attempts to quantitatively measure religious faith within FBOs. These efforts have been in the areas of children and family services (Monsma, 1996), employment training (Bielefeld, Littlepage & Thelin, 2002, 2003; Monsma, 2002), AIDS ministries (McLeod, 2003; McLeod & Graham, 2002), and intermediate-term housing (Goggin & Orth, 2002).

We recommend the continued use of these scales and the development of additional measures based on other typologies and other types of FBO services. The Roundtable has developed a Faith Integration Scale that is based on a number of the typologies discussed in this review. This instrument is currently being used in a multi-state study that focuses on residential substance abuse treatment in Washington state, intermediate-term housing in Michigan, employment training in Indiana, and responsible parenting programs in Mississippi.

Scope and Scale Meta-Analyses

Our knowledge of the *effectiveness* of FBO service delivery has been enhanced by the comprehensive review and analysis conducted by Byron Johnson (2002). We recommend that a similar approach be used to document the scope and scale of FBO activities. The systematic collection and analysis of local studies could assist in understanding not only what FBOs contribute but the capacity of these organizations to expand service delivery. This approach would require the ongoing collection of studies at the local level. These studies could then be aggregated to form state and, eventually, national estimates of the scope and scale of FBO activity.

Census of Service Industries

In an attempt to increase our understanding of the scope and scale of FBO activity, The Roundtable is exploring the possibility of working with the U.S. Bureau of Census on a supplement to the Census of Service Industries (CSI). The CSI is part of the Economic Census conducted every five years by the U.S. Bureau of Census. This census collects information from a variety of service-producing industries. Some of the information collected in the census that would be useful for understanding scope and scale includes not-for-profit status, employees and payroll, revenue by source, and type of activities.

We are considering the addition of one or several items measuring faith-based status that could be added as a contractual supplement to the CSI. With the assistance of the Census Bureau, non-profit establishments within specific service industries particular to the work of FBOs could be sampled. Such an endeavor would produce a rich data source that could be used to assess the scope and scale of FBO activity in comparison to other nonprofit service agencies. Because the CSI collects data that is specific to different service industries, these comparisons

could be specific to the social problems being addressed by FBOs and other nonprofit agencies. In addition, these data are available at the local level. Given adequate sampling and stratification, this may allow us to aggregate the data to the state and national levels.

While we are encouraged by the potential usefulness of this method, we are aware that it is not without limitations. Because the CSI does not include explicitly religious organizations, these data will likely leave out the activities of congregations and smaller FBOs. We are currently exploring the extent of this sampling limitation with the assistance of the Census Bureau. In addition, these data would only allow us to make rough distinctions between establishments that had a faith element and those that contained no faith element. It is unlikely that a sufficient number of items to capture finer distinctions of religious content could be added to a supplement.

In addition to exploring the utility of the CSI to assess the scope and scale of FBO activity, we encourage the exploration of other large databases that could improve our understanding of these organizations. Data reported by tax-exempt organizations to the Internal Revenue Service (Form 990) could prove to be a useful source of information on the activities of FBOs. State or federal data from the Covered Employment and Wage program (ES-202) also holds some potential. This is a good source of employment and wage data by industry at the county, state, and national levels. Finally, it is worth exploring if data on social welfare expenditures maintained by the Social Security Administration could be used to identify the scope and scale of FBO activity.⁴

NOTES:

¹ Wilson, James Q. (1974). *Political Organizations*. New York, Basic Books.

² National Congress for Community Economic Development. (1999). *Coming of Age: Trends and Achievements of Community-Based Development Organizations*. Washington, D.C., NCCED.

³ Select Committee on Aging, Subcommittee on Housing and Consumer Interests, U.S. House of Representatives. (1989). *The 1988 National Survey of Section 202 Housing for the Elderly and Handicapped*. Washington, D.C., U.S. Government Printing Office.

⁴ See Bixby, Ann K. (1999). "Public Social Welfare Expenditures, Fiscal Year 1995." *Social Security Bulletin*, 62(2): 86-94. for a description of social welfare expenditure data maintained by the SSA.

Annotated Bibliography:
**How Firm and Detailed a Picture Do We Have of the Scope and Scale of
 Social Services Delivered by Faith-Based or Faith-Affiliated Organizations?**

American Muslim Council (2001). "Faith-Based Initiative Survey". Internet report on results of their Faith-Based Initiative Survey of March 27, 2001. <http://www.amconline.org/newamc/faithbased/index.shtml>

The results of a survey of the American Muslim Council members at a forum on the Faith-Based Initiatives held at Georgetown University are provided as frequency data by survey question. With only the survey instrument and the response rate per question the sampling methodology is unknown (at least from this source). The kind of programs that respondents feel are needed the most in their communities are (top five with the most important first): housing, health care for uninsured, welfare-to-work programs, after-school programs for at-risk youth, domestic violence prevention and violence prevention in general. However, 12-18 percent of the respondents' religious centers/mosques provide these services.

Charitable Choice is favored by 75 percent and if the government agreed not to restrict the mission and character of their organization, over 80 percent favor their organization using public funds to provide social services. Slightly more respondents felt that the ability to reach a target needy population is a more important criterion in awarding contracts than proven success rate. The vast majority agreed that under Charitable Choice the FBO should have to adhere to federal anti-discrimination and civil rights laws as well as all other governmental regulations, and be held to the same accountability guidelines.

Ammerman, Nancy T. (1997). *Congregation & Community*. New Brunswick, NJ, Rutgers University Press.

Congregation and Community is a comprehensive study of congregations in the face of community transformation. Nancy Ammerman and her colleagues include stories of twenty-three congregations in nine communities: Long Beach, CA; Candler Park, Atlanta, GA; Allston-Brighton, MA; West Adams, Los Angeles, CA; Oak Park, IL; Andersen, IN; Southwest Atlanta, GA; Carmel, IN; and Gwinnett County, GA. This exploratory study concentrated on learning from the members about how the congregation viewed the change process. The findings are case-specific and detailed.

Questions about the relationship between social change and congregational life is the starting point for the study. The project set out to specifically understand the role of congregations in the midst of community change. The researchers wanted to know how they fare, by what processes they adapt (when they do), and even what the process of decline and death looks like. Responses are found in a local survey of "religious ecologies." A purposive sampling technique was chosen for the study and several data collection methods are employed including observations, group and individual, in-person interviews and questionnaires. The study found 449 congregations in the nine communities and complete information of the history and programming of about 300 of these congregations provided the survey data for the study.

Ammerman, Nancy T. (2001). *Doing Good in American Communities: Congregations and Service Organizations Working Together*. Hartford Institute for Religious Research. http://hrr.hartsem.edu/about/about_orw_cong-report.html#introduction

In 1997, the Hartford Institute for Religion Research launched the "Organizing Religious Work" project in an effort to document and better understand what people of faith are doing in their communities and which organizations enable them to accomplish their goals. The project attempts to assess changes in existing denominational systems and map emerging forms of organizational connections and cooperation through which congregations: (1) provide

their participants with opportunities for worship, education, spiritual support, and nurture; (2) provide service and care to their communities; (3) speak out for the values they believe in; (4) come to understand and work with people different from themselves; (5) remember and pass on their own faith tradition; (6) obtain the resources and professional leaders they need to do their own local work; (7) hold each other accountable.

This report covers work by religious organizations and their community partners in seven representative communities in the U.S.: Alabama; Albuquerque, NM; Chicago, IL; Hartford, CT; Missouri; Nashville, TN, and Seattle, WA. Results from these seven areas are illustrative of the country as a whole, and statistically weighted to approximate known characteristics of the nation's congregations and their attendees.

The findings conclude that the nation's congregations are important links in the delivery of the services and activities that make their communities a better place in which to live. The typical congregation provides money, volunteers, space, in-kind donations, and/or staff time to a total of six community outreach organizations. On average, two of these provide direct services – such as food, clothing, and shelter – to people in need. Congregations connect to organizations like food pantries, soup kitchens, shelters for victims of domestic abuse, and hundreds of ministerial alliances that coordinate emergency relief, support long-term community development, enhance the educational, health and cultural life of the community, or undertake political and social advocacy. Approximately one quarter of congregations engage in evangelistic and mission work. The overall level of connection between congregations and community organizations is considerable. Only 49 of the 549 congregations that were interviewed reported that they did no work that connected them beyond their own internal or denominational organizations.

Amato-von Hemert, Katherine (2000). "Between Imprisonment and Integrity: Rural Churches Respond to Poverty and Policy." *Social Work and Christianity* 27(2): 188-217.

This article represents an ethnographic study of four rural United Methodist congregations serving impoverished communities. The author surveyed 41 leaders in two congregations in Georgia and 22 leaders in two congregations in Colorado in 1997 and 1998 regarding church programs and Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA).

The leaders in Georgia were predominantly African American and the leaders in Colorado were predominantly Caucasian. The author reports that there was widespread support for charitable choice and new welfare legislation although church leaders expressed some concerns. The author divided programs offered by these four congregations into four categories; material support, family support, education, and spiritual. Examples of material support include holiday food and gift baskets, holiday dinners, meals on wheels, support for the local food pantry, and discretionary funds for emergency aid to transients. In Georgia, two of the family support programs were supported with state funding. These included "parents plus," a parenting skills program for parents of pre-kindergarten children, and an abstinence education program. Additional family support programs included after-school programs, youth summer recreation, and single-mother support groups. Educational programming offered by these congregations focused on adult education, weekly bible study workshops, traditional Sunday school, and vacation Bible school. Finally, the few examples of spiritual programs included religious revivals and a prayer chain.

In general, leaders within these congregations were supportive of welfare to work attempts to reduce teenage pregnancy, time limits on cash assistance, and government support of faith-based organizations. However, many leaders also voiced concerns about the ability of these programs to address poverty and other problems plaguing their rural communities. A common theme among these leaders was a belief that government should continue to take the lead in anti-poverty efforts. Only 21 percent of the respondents in Georgia and 23 percent of the respondents in Colorado believed that churches should take the primary responsibility for these efforts. While there was some consensus that early welfare programs that provided cash assistance did not encourage churches to be responsive, some respondents expressed concern over the ability of churches to engage in decision-making when partnering with government. Overall, there was optimism about church-state partnerships with the belief that new welfare legislation could encourage participation in the church and the life of these rural communities.

Anderson, Scott D., John Orr and Carol Silverman (2000a). *Can We Make Welfare Reform Work? The California Religious Community Capacity Study: Final Report*. Sacramento, California Council of Churches.

In partnership with the California Council of Churches (CCC), the Center for Religion and Civic Culture at the University of Southern California, and the Institute for Nonprofit Organization Management at the University of San Francisco, the California Religious Community Capacity study focuses on the involvement of faith-based organizations in California's implementation of welfare reform. The main objective is to estimate the will and capacity of California's faith-based organizations to expand their social service outreach in support of welfare-to-work participants who are currently served by CalWORKs (California's program for implementing federal welfare reform).

Triangulation is employed to gather information about Charitable Choice in California and both qualitative and quantitative techniques were used to summarize the data. The Institute for Nonprofit Organization Management along with the University of California, Berkeley Survey Research Center conducted the statewide telephone survey of more than 1,100 religious congregations. This survey collected the quantitative information concerning the involvement of congregations in social service programs, their organizational capacity for sponsoring social services, their knowledge of Charitable Choice, their willingness to participate in welfare reform public/private partnerships, and their willingness to expand social service ministries. The Center for Religion and Civic Culture (CRCC) at the University of Southern California used qualitative sociological research methods (including in-person and telephone interviews, focus groups, and participant observation) to study the participation of faith communities in California's welfare-to-work programs. This portion of the study was conducted in eight California counties: Shasta, Alameda, Sacramento, Fresno, Los Angeles, Orange, San Bernardino, and San Diego and five Los Angeles County neighborhoods: Boyle Heights, Wilshire Center, Pico Union, Jefferson Park, and Northeast Long Beach. In cooperation with the CCC, the CRCC tracked activities related to Charitable Choice in the state legislature, the state Department of Social Services and the Employment Development Department. The California Council of Churches provided leadership in coordinating the project and disseminating the results of this research. For further details about methodology, see the Technical Report, Anderson, et al. (2000b).

Main findings include: (1) California's welfare agencies have been slow to implement Charitable Choice; (2) Welfare reform is not an issue that has taken hold in California's faith-based communities, (3) Counties differ markedly in the models they have used to guide their interaction with faith-based organizations; (4) Faith-based nonprofit corporations and denominational social service agencies have been primary recipients of publicly-funded welfare-to-work contracts; (5) Very few contracts have been awarded to California congregations, (6) The likelihood that congregations will establish social service programs can compete for contracts increases in relation to size, financial stability, and organizational complexity; and (7) there are several situations which increase the capacity of faith-based organizations to mount publicly-funded social service programs for welfare-to-work recipients.

Anderson, Scott D., John Orr and Carol Silverman (2000b). *Can We Make Welfare Reform Work? The California Religious Community Capacity Study: Technical Report*. Sacramento, California Council of Churches.

The Technical Report of the California Religious Community Capacity Study is divided into three sections: (1) the executive summary, (2) the qualitative findings and conclusions from the Center of Religion and Civic Culture at the University of Southern California, and (3) the quantitative findings and conclusions from the Institute for Nonprofit Organization Management at the University of San Francisco. The research team has outlined the lessons learned from this study, that is, how county and state social service departments have reached out to the faith community, the initial social service programmatic responses to welfare reform within California's religious community, and the necessary ingredients that enable faith-based organizations to expand their capacity. Recommendations to the public sector and California's religious community are offered. Refer to Anderson, et al. (2000a) for the Final Report.

Antoine, Wayne and Stephanie Boddie (2002). *The Limits of the Expression of Faith in Faith-based Organizations*. Paper presented at the Annual Meetings of ARNOVA, Montreal, Quebec, Canada, Association for Research on Nonprofit Organizations and Voluntary Action.

Bartkowski, John P. (2001). *The Promise and Peril of Charitable Choice: Faith-Based Initiatives in Mississippi*. Cambridge, MA, Harvard.

Recent surveys show that in Mississippi one-fifth to one-third of its adult and child citizens live in poverty with 14 percent of all households food-insecure. This research investigates the issues and strategies of church involvement in poverty relief with a focus on food-assistance programs. It was conducted in 1998-2000 in a three county area, the Golden Triangle Region, in the east-central part of the state. The data consisted of interviews of church leaders and direct observations at five churches. While the area is mostly Southern Baptist (40 percent) and United Methodist (15 percent) the sampling methodology was designed to include a variety of religious types. Researchers were able to understand how churches convey their mission and its implementation through their poverty relief programs by listening to narratives of the church leaders. The authors' research also demonstrates how church involvement in programs is justified in the values held by the church, with these values in many instances very intertwined in the delivery of the food-assistance program and focusing on the material and spiritual needs together. There also follows a discussion of how the networks of faith-based social capital can both facilitate and impede the programs of poverty relief.

Through these understandings of church leaders and their congregations, the authors uncover four main strategies (used singularly or in combination) to providing food assistance. The first, active and frequent involvement, is usually conducted in the immediate neighborhood of the church with the purpose of benefiting the individual and the community and is consistent with the church's altruistic values. Active yet infrequent involvement, which takes many forms, is usually specific to an individual/family or an issue/event and influenced by the networks of faith-based social capital. Referrals to or coordination with established faith-based relief agencies is more commonly used in urban areas where the need for assistance is too much for the resources of any individual church. The final strategy is involvement outside of the community for the very poor. It is a strategy consistent with the church's mission and values to spread the word and engage their congregation members.

The implications of this investigation extend beyond the specific churches in this geographical area. Policymakers and implementers must be cognizant of the embedded meanings, values and goals that may be inherent in poverty relief programs provided by faith-based organizations. The strategies used by churches are demonstrated to be reflective of their self-identity.

Bartkowski, John P. and Helen A. Regis (1999a). *Charitable Choice and the Feasibility of Faith-Based Welfare Reform in Mississippi: Final Report submitted to the Joint Center for Poverty Research*. Evanston and Chicago, JCPR at Northwestern University and University of Chicago.

This study examines the feasibility of implementing Charitable Choice through Mississippi religious congregations with state block grant monies. This project illuminates the potential advantages and drawbacks of implementing effective faith-based welfare reform programs and evaluates these prospects in light of the distinctive facets of rural Southern culture and Mississippi religious institutions. Three basic questions guide the research: 1) What kinds of relief do faith communities currently provide and how is such relief provided? 2) How are welfare reform initiatives viewed by local religious leaders? 3) To what degree are religious leaders willing to participate in Charitable Choice initiatives?

To study these questions, both quantitative and qualitative data sources are used including: in-depth interviews, ethnographic data and primary survey data drawn from 29 local congregations, complemented by analyses of select contextual-level Census and administrative data. This report focuses mainly on the findings of over 600 pages of in-depth interview transcripts collected from local religious leaders representing 30 different faith communities in Mississippi's Golden Triangle Region.

Three key findings from the study state that: 1) Pastors generally understand religiously-based aid as a holistic form of relief that addresses material and non-material needs, 2) Pastors and religious leaders are generally critical of public assistance programs that have been previously administered by the government, and 3) Comparative case studies of select congregations underscore ways in which pastoral appraisals of Charitable Choice initiatives are connected to the particular types of organizational dynamics that mark different types of religious communities.

Bartkowski, John P. and Helen A. Regis (1999b). *Religious Organizations, Anti-Poverty Relief, and Charitable Choice: A Feasibility Study of Faith-Based Welfare Reform in Mississippi*. Arlington, Pricewaterhouse Coopers Endowment for the Business of Government. Grant Report.

Based on survey data from a previous study on the same topic (see Bartkowski & Regis, 1999a annotation), the current report examines the feasibility of incorporating religious communities located in rural Mississippi's Golden Triangle Region. As previously mentioned, the data are drawn from in-depth interviews collected from a purposive sample of religious leaders representing 30 faith communities. The author notes that as a feasibility study, this report aims to provide guidance to policymakers who are currently weighing the options of routing social services through local congregations. In addition, this report seeks to inform religious and community leaders of the potential advantages and disadvantages of faith-based initiatives. Finally, Bartkowski asserts that this study attempts to anticipate the ways in which the interests of the poor may be effectively addressed or, alternatively, undermined by particular aspects of faith-based social service provision.

In order to gauge the feasibility of future charitable choice implementation, Bartkowski first describes the types of relief the congregations currently provide. Then, he explores religious leaders' perceptions of the prospects of charitable choice. The main findings are presented in terms of responses to four research questions: (1) What types of relief do local religious congregations currently provide? Table 1 provides the percentages of churches offering particular types of aid such as food, rent, utility, and grocery assistance, clothing, housing, rent assistance, medical services, child care, elder care, transportation, after-school programs and so on. (2) How do local religious communities currently provide aid to the needy? Bartkowski lists four ways in which congregations currently assist the needy: intensive and sustained interpersonal engagement; intermittent direct relief; collaboration with para-church relief agencies; and short term distant-missions. (3) How do religious leaders assess the prospect for program effectiveness if Charitable Choice is implemented? (4) What factors shape pastoral affect toward Charitable Choice initiatives?

Finally, the author outlines lessons learned from this study and gives four recommendations to readers. Appendix A offers a complete profile of the sampled religious communities. Appendix B provides the pre-interview survey administered to religious leaders. Appendix C presents the interview questionnaire submitted to the religious leaders.

Bartkowski, John P. and Helen A. Regis (2001). *Faith-Based Food Assistance in the Rural South*. Mississippi State, Southern Rural Development Center. Food Assistance Special Report.

Abridged version of Bartkowski (2001) highlighting the four strategies uncovered in the authors' investigation of church-run food-assistance programs in east central Mississippi. The implications of the issues and strategies of congregations providing poverty relief services need to be considered by policymakers in determining the form Charitable Choice will take.

Bielefeld, Wolfgang, Laura Littlepage and Rachel Thelin (2002). *The Role of Faith-Based Providers in a Social Service Delivery System*. Paper presented at the Annual Meetings of ARNOVA, Montreal, Quebec, Canada, Association for Research on Nonprofit Organizations and Voluntary Action.

This article explores the degree to which faith can influence service providers and compares organizational variables of strongly faith-influenced (SFI) providers with those of the moderately faith-influenced (MFI) and non-faith-influenced (NFI) providers. Organizational variables include the size of the organization, the types of services provided, the methods of service delivery, the use of volunteers, and the relationships with others in the community.

Among the 34 service providers that had contracts with the Indiana Manpower Placement and Comprehensive Training Program (IMPACT) from three counties in Indiana, the data from 30 service providers were collected. Mailed and in-person interviews were conducted with agency administrators. The data were composed of 22 nonprofit providers, 5 for-profit providers, and 3 government agencies.

The study develops the dimensions for defining the concept of 'faith influence' and categorizes the 30 service providers into 17 non-faith-influenced (NFI), 6 moderately faith influenced (MFI), and 7 strongly faith influenced (SFI) providers. Based on the concept they developed, the authors state that there was no relationship between the level of faith influence and the level of holistic services provided by these agencies. In addition, the SFI providers 1) In general, are the least connected to the network of service provider; 2) Once involved with IMPACT became more involved in other community activities; 3) Are less likely to use volunteers; 4) Seem to be more community-based, serving their neighborhood and an area within a 5-mile radius.

Bielefeld, Wolfgang , Laura Littlepage and Rachel Thelin (2003). *Management Challenges of Faith-Influenced Providers of IMPACT Services*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

Boddie, Stephanie C. (2003). *Faith-Based Organizations and the Distribution of Social Responsibility: A Look at Black Congregations*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

The following is the abstract prepared by the author:

“This paper explores the extent that African American congregations in the United States share social responsibility relative to their interracial and Whiter counterparts. Are African American congregations more involved than their interracial and White counterparts in the provision of social and community programs? By addressing this question, this paper outlines the social and financial contributions of congregations and identifies the factors that predict their participation.”

Boddie, Stephanie C. and Hwa-ok Bae (2002). *Something in Common: The Social Perceptions and Social Programs of Blacks and Koreans Through Congregation-based Social Services*. Paper presented at the Annual Meetings of ARNOVA, Montreal, Quebec, Canada, Association for Research on Nonprofit Organizations and Voluntary Action.

Breaux, David A., Christopher M. Duncan, C. Denise Keller and John C. Morris (2002). "Welfare Reform, Mississippi Style: Temporary Assistance for Needy Families and the Search for Accountability." *Public Administration Review* 62(1): 92-103.

The authors argue that the principal-agent theory with contracts used to establish accountability is too simplistic to describe the complex relationship evolving between state governments and the private sector welfare reform implementation. Of particular interest for this bibliography is the focus on Mississippi's system of welfare reform with work requirements and time limits on benefits that pre-dates the 1996 federal legislation. This study looks at three functions of welfare services that were contracted out in post-welfare reform: case management, job-training and job placement. Because each of these functions are controlled by separate geographic areas the result has been a splintering of the programs.

The data for the study is from analysis of relevant documents and interviews with many of the parties involved (many of which were done in conjunction with RIG's State Capacity Study). Mississippi went from all services provided by the Department of Human Services to contracts awarded to various organizations by various government agencies at the district level. The directors of the agencies had no real authority, there were no set outcomes for the private contractors except to move people through the system, there was a general lack of coordination among the private contractors, and animosity on all sides (much of which predates the implementation of welfare reform). The system of quickly moving people off of welfare resulted in having to deal with the hard-to-serve and a decline of new clients. With little incentive to make money the job-placement private contractors decreased their services and availability with no system in place for the different levels of government to detect and enforce accountability. While the case-management private contractors had a pay-for-service instead of performance-based contract, they also were having a difficult time making a profit.

All of these problems were solved in 1998 by putting all services back into the Department of Human Services and only contracting out to private individuals for job-readiness programs. Gone are the performance-based contracts with all services on a flat-fee system. The lesson the authors want the reader to take away is that the single principal - single agent system is the most efficient for the delivery of welfare services and any single principal - multiple agent system must be carefully constructed to include stringent accountability guidelines with more emphasis on service delivery versus performance.

Caliber Associates (2001). *Faith-Based Partnerships: Charitable Choice and State TANF Programs*. Fairfax, VA, Caliber Associates.

This report serves as a handbook for State TANF officers attempting to establish social service programs with respect to Charitable Choice. This guidebook reviews aspects and features of the Charitable Choice laws and highlights practices from five States – Indiana, Louisiana, New Jersey, Texas, and Wisconsin – that have partnered with faith-based organizations for the delivery of social services. Telephone interviews and Web site reviews were conducted with state agencies and faith-based organizations. Interviews from the Department of Health and Human Services, Center for Public Justice, and American Civil Liberties Union summarize the positions of three advocates representing points of views of larger bodies.

This study shows that states have achieved varying levels of implementation with respect to Charitable Choice. Still, common themes are shared from these experiences across all five states. Drawn from the interviews, six strategies are reported as lessons learned: (1) Embrace and foster the relationship of faith-based organizations with the community, (2) Conduct outreach efforts, (3) Closely follow federal statutory language when writing State legislation or policies, (4) Provide staff development, (5) Address hesitancy and/or concerns from potential partners, and (6) Establish and employ advisory groups and/or task.

Campbell, David , Eric Glunt, Shel Bockman, Barbara W. Sirotnik, and Judith Little (2003). *Evaluating the California Community and Faith-Based Initiative*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare

Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

The following is an abstract provided by the authors:

“More than two years ago, California began funding faith-related and other community based organizations (CFROs) to assist harder-to-serve individuals prepare for and find employment. This Community and Faith Based Initiative (CFBI) began with the advocacy of Governor Gray Davis and a \$5 million appropriation in the 2000-01 state budget. The 2001-02 state budget included an additional \$4 million appropriation. As a result, California currently funds a total of 40 CFBI sites comprising Christian, Jewish, Native American, Muslim and secular organizations.

California recently developed and funded (at a level of \$250,000) a research consortium that includes academic and government evaluators to study the initiative. This consortium includes researchers at two California State University campuses – Humboldt and San Bernadino, two University of California campuses – Davis and Riverside, the State Employment Development Department and the California Health and Human Services Agency. A major part of this evaluation focuses on developing an understanding of how community and faith-related organizations identify, recruit, train, and support employment among the target clients. This information is important since these CFROs must identify unemployed and underemployed persons who typically do not receive services from existing programs administered by state and local government agencies. In addition, consortium researchers seek to understand more completely how CFROs motivate and support target clients during and after training.

In developing CFBI, the State had limited understanding of how to build capacity in such organizations so they could apply for, and responsibly use federal and state funds to provide services. The State also had limited knowledge about how community and faith-related organizations operate and how they provide benefits to traditionally ignored or excluded populations. Consequently, CFBI included technical assistance components designed to support development of organizational capacity that would allow funded organizations to operate effectively in an environment of state and federal oversight.

The evaluation getting started uses multiple levels of analysis. At the participant level, consortium researchers focus on understanding the individual’s experience of the process, outcomes for individuals, and lessons learned that affect individuals. At an organizational level, the evaluation explores how CFROs identify, recruit, train, and support employment among the targeted clients. In addition, researchers differentiate sites that have more evolved organizational structures and experience applying for and administering grants from sites that have little or no experience administering grants. As the evaluation progresses, researchers will also consider the linkage of program efforts to existing local workforce development and community economic development efforts as well as long-term sustainability of programs in their community context.

CFBI provides an excellent opportunity to test the proposition that community and faith-related organizations have a special role to play in reaching low-income, hard to serve, or other isolated communities. Drawing on data from the first two years of CFBI funding, the paper will identify the basic parameters of the program, the types of faith-related organizations that applied and that were funded, the client populations their programs target, and the nature of the service delivery approaches they employ. The paper will also address the methodological approaches developed by the evaluation team, and associated issues.”

Cavendish, James C. (2000). “Church-Based Community Activism: A Comparison of Black and White Catholic Congregations.” *Journal for the Scientific Study of Religion* 39(3): 371-384.

This study examines the extent to which African American Catholic congregations engage in social action and social services programs in their communities. This study presents two principal questions: (1) Do predominantly black churches in the Roman Catholic Church distinguish themselves from predominantly white churches in the degree to which they participate in social service and social action programs?; and (2) Do the same factors predict patterns of community involvement for black Catholic parishes as for white Catholic parishes? Cavendish says the answers to these questions are critical because the first addresses the age-old debate among African American scholars studying

the potential of black churches to mobilize in general and the second focuses on the characteristics of churches (e.g., cultural and structural factors) that lead to participation in social action and social service programs.

This paper is informed by two theoretical frameworks. The first focuses on the “institutional centrality” of black churches (i.e., the assumption is that black churches are the main source of culture, music, values, community cohesion, and political activism and their geographic location is situated in “socially needy environments”). The second examines the nature of organizational characteristics of religious institutions to influence involvement in social services and social action. Based on these perspectives, two hypotheses are presented.

The first hypothesis is “Black Catholic parishes should display higher levels of involvement in specific types of community activities than their white counterparts.” This proposition basically tests the notion of whether black parishes are more active in specific types of community activities than their white counterparts. The second hypothesis attempts to explain why such race differences may emerge: “Catholic parishes with lay leadership opportunities and leadership training programs should display higher levels of involvement in community activities than Catholic parishes without” these opportunities and training.

Data for this study were drawn from the first phase of a multi-level survey of U.S. Catholic parishes conducted for the Notre Dame Study of Catholic Parish Life, in which 1,883 Catholic parishes were randomly selected from the *1981 Official Catholic Directory* and mail surveys were sent out (58.4 percent response rate). Still, the sub-sample of predominately black parishes is quite small (N=29). The dependent variables include measures of social services (i.e., meeting individual’s needs), social action (i.e., mobilized for change), evangelism, and care for the sick. Independent variables include race, parish demographics, and leadership structures.

Logistic regression is employed to analyze the data. The author notes that the most significant finding is that racial composition of a parish greatly influences its probability for engaging in social service and social action activities independent of a variety of demographic, organizational, and structural factors suspected to influence activism. Another key finding, according to Cavendish, is the positive and statistically significant relationships between churches that have parish councils and leadership training programs and congregational activism. Finally, results indicate that the effect of race in predicting whether churches adopt social service programs is dependent upon the existence of leadership training programs. Leadership training also has a stronger, more positive effect in black parishes than in white parishes.

Chaves, Mark (1999a). *Congregations’ Social Service Activities*. Washington, D.C., The Urban Institute. Policy Brief.

Drawing from a previous work by the author regarding the National Congregations Study (see annotation of Chaves, et al., 1999), this policy brief explores three main questions: (1) Who will take advantage of the Charitable Choice provision of the 1996 welfare reform law? (2) What services do congregations perform? (3) Which congregations are the most active?

Univariate statistics offer basic descriptive characteristics of the types of programs offered along side the percentage of congregations participating and the percentage of attendees in the congregations in separate columns. Chaves reports that 36 percent of informants believe their congregations would apply for government money to support their social service programs if money is made available. Fifty-seven percent of congregations, containing 75 percent of religious service attendees, are reported to be participating in or supporting social service projects of some sort. About half of the congregations with 150 or fewer regularly participating adult members have social service programs, while 86 percent of the congregations with more than 500 regularly participating adults have them.

Chaves concludes that predominately large, African-American congregations who are politically and theologically liberal are the most likely to seek out public funding to support their social service delivery efforts. Second, he notes that although a majority of congregations participate in or support social service activity at some level, only a small minority of congregations have a staff person devoted at least 25 percent of work time towards these activities, or spends large amounts of money in support of these activities. Third, congregational social services typically involve mobilizing small numbers of volunteers to conduct well-defined, periodic tasks. The fact that small

percentages of congregations operate their own programs does not necessarily imply trivial levels of contributions, according to the author.

Chaves, Mark (1999b). "Religious Congregations and Welfare Reform: Who Will Take Advantage of 'Charitable Choice'?" *American Sociological Review* 64(6): 836-846.

The extent to which congregations will seek government support for social service programs and exactly which subsets of congregations are most likely to take advantage of Charitable Choice is examined using data from the National Congregations Study (NCS). Results are based on basic univariate statistics, as well as a multivariate logistic regression model predicting congregations' willingness to apply for government funds to support social service activities. This model includes several variables that are consistent with both sociological theory and prior research, Chaves notes, that would likely be related to a congregation's willingness to apply for government funds, such as, the nature of the organizational environment; racial and social class composition; theological/political stance of the congregation; a congregation's accessibility (i.e., the extent to which a congregation's constituents are in the immediate surrounding neighborhood); size; and regional location. All dependent variables are dummy variables making each coefficient's antilog more easily interpreted as the ratio between, on the one hand, the odds that congregations in one category express willingness to apply and, on the other hand, the odds that congregations in the reference category will do so.

Chaves reports significant findings for both race and theological/political stance variables. He emphasizes that ethnic composition is by far the most important predictor of a congregation's willingness to apply for government funds. He reports 64 percent of the informants from predominantly African American congregations expressed willingness compared to 28 percent of their white counterparts. Furthermore, while controlling for other congregational features, Chaves claims that African American congregations are five times more likely than other congregations to seek public support. With regard to theological/political stance, the author asserts that Catholic and liberal/moderate Protestant congregations are significantly more likely to indicate interest in applying for government monies than are conservative/evangelical congregations. He points out that 41 percent of congregations in liberal/moderate Protestant denominations and 40 percent of Catholic congregations are willing to apply for public funding compared with 28 percent of congregations in conservative/evangelical denominations. Conclusions from this study offer a portrait of what might be expected to happen regarding religious congregations' involvement in the delivery of publicly-funded social services under the new welfare reform legislation.

Chaves, Mark (2001). "Religious Congregations and Welfare Reform." *Society* January/February: 21-27.

This article is based on previous work on this subject. See annotations of Chaves' "Religious Congregations and Welfare Reform: Who Will Take Advantage of Charitable Choice?" and "Congregations' Social Service Activities" articles.

Chaves, Mark, Mary Ellen Konieczny, Kraig Beyerlein and Emily Barman (1999). "The National Congregations Study: Background, Methods, and Selected Results." *Journal for the Scientific Study of Religion* 38(4): 458-476.

The National Congregations Study (NCS) survey was conducted in conjunction with the 1996 General Social Survey (GSS). The 1998 GSS asked respondents to name their religious congregation, thereby generating a nationally representative sample of 1,236 congregations. Once the congregational sample was generated, nominated congregations were located and interviewed by the same interviewers who collected data from GSS respondents. The NCS represents a "hyper-network" sampling of congregations, in which organizations attached to a random sample of individuals constitute a random sample of organizations. In addition, a probability-proportional-to-size factor is employed to adjust the sample: though larger congregations are more likely to be included in the sample than smaller ones, the problem of overrepresentation is undone with weights since it is by a known degree.

This paper describes the methodology of the National Congregations Study (NCS) in detail and offers univariate results in four areas: denominational affiliation, size, participation in certain political activities, and worship practices as illustrations of the potential usefulness of NCS data. Denominational ties illustrate two different kinds of numbers that can generate these data. On the one hand, 28.6 percent of religious service attendees in the U.S. attend Catholic congregations; on the other hand, only 6 percent of U.S. congregations are Catholic (the authors explain that the difference between these two numbers reflects the fact that Catholic congregations are much larger than Protestant congregations, on average). Size results can be interpreted in terms of the distribution of congregations in the U.S. and/or distribution of people in congregations. The authors point to the most striking result: although most congregations are small, most people are in congregations that are large. The median congregation has only 75 regular participants, but the median person is in a congregation with 400 regular participants.

The extent to which congregations engage in political activity can be measured using NCS data, making the dataset of prime interest to social scientists interested in the potential influence of religion on politics, as well as those interested in religious congregations as places where people learn and practice political and civic skills. The NCS contains data on 29 worship elements which enables sociological examination of religious collective expression of worship. The elements are itemized in a table, along with the percentage of religious attendees who report they experience each element at worship, and the percentage of congregations having services containing each element. The worship elements are listed from the most commonly occurring to the least commonly occurring.

Chaves, Mark and William Tsitsos (2001). *Congregations and Social Services: What They Do, How They Do It, and With Whom*. Washington, D.C., Nonprofit Sector Research Fund, The Aspen Institute. Working Paper Series.

For the final project report see Chaves and Tsitsos (2001) annotation.

Chaves, Mark and William Tsitsos (2001). "Congregations and Social Services: What They Do, How They Do It, and With Whom." *Nonprofit and Voluntary Sector Quarterly* 30(4): 660-683.

Congregations and Social Services is an article based on data from the 1998 National Congregations Study – a nationally representative sample of 1,236 congregations with a response rate of 80 percent – to provide a snapshot of congregations' social service activities. Data about each congregation were collected via 1-hour interview with one key informant, such as a minister, priest, rabbi, or other staff person or leader.

This article addresses four specific questions: (1) What kinds of social services do congregations provide? (2) Do they engage in social services in particular kinds of ways? (3) Which congregations do more social services? (4) With whom do congregations collaborate in social service delivery, and with what consequences? The purposes of this study are two-fold. First, it represents a descriptive portrait of congregations' social service activities. Second, the authors' use relevant aspects of this portrait to assess whether congregations embody a distinctively holistic approach to social services and whether collaborations with secular, especially government, agencies would undermine that distinctiveness.

Ordinary least squares (OLS) regression is used to analyze variation in the total number of programs each congregation sponsors or participates in, and logistic regression is used to examine correlates of congregational involvement in specific types of programs. All models are estimated using unweighted data, and diagnostic tests recommended by Winship and Radbill (1994) are performed to check for misspecification related to the probability-proportional-to-size feature of the sample.

Clerkin, Richard and Kirsten Grønberg (2003). *The Role of Congregations in Delivering Human Services*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

The following abstract was provided by the authors:

“We propose to examine the role of faith-based organizations (FBO) in providing human services. We will draw on a recently completed survey of 2,100 Indiana nonprofits. The sample includes congregations, charities, advocacy, and mutual-benefit nonprofits drawn from a master database of Indiana nonprofits based on IRS-registrations, state incorporations, yellow page listings of congregations, and a variety of local listings. Some 450 of the responding nonprofits (about one quarter) identified themselves as congregations and another 170 (9 percent) as some other type of religious organization. Our paper will focus mainly on these FBOs with some comparisons to secular human service nonprofits.

Our preliminary findings show that slightly more than one-third of the responding FBOs know about Charitable Choice in that they indicate familiarity with a national initiative to make it easier for religious organizations to obtain government funding. However, less than 20 percent indicate that they either already receive government funding or probably will seek it over the next two years. More than a quarter says they probably will not seek such funding, almost one-third say they definitely will not, and the rest (20 percent) don’t know.

We plan to examine how these differences among FBOs relate to their responses to other items from our survey, e.g., basic organizational characteristics (revenue sources, age, size, staff), mission, programs, target populations, involvement in human services, formal affiliations, advocacy, participation in networks or coalitions, reliance on volunteers, management challenges, and assessment of community and policy changes.”

Cnaan, Ram A. (1998). *Social and Community Involvement of Religious Congregations Housed in Historic Religious Properties: Findings from a Six-City Study. Final Report to Partners for Sacred Places*. Philadelphia, PA, University of Pennsylvania.

Cnaan, Ram A. (1999a). *The Newer Deal: Social Work and Religion in Partnership*. New York, Columbia University Press.

Cnaan’s book (with substantial input from Stephanie Boddie and Robert Wineburg) provides an overview of religious-based organizations’ involvement in social services with the intent of narrowing the divide between them and the social work community. The book begins with the relevant terminology and issues defined, followed by an overview of methods and a discussion of key factors explored by the text. Part two focuses on a historical view of religious-based social service providers with some modern examples from congregations in Greensboro, NC and Philadelphia, PA. The last section summarizes issues involved in Charitable Choice, with recommendations offered for how religious-based, public and private social service providers and the social work community might better understand the benefits each brings for the ultimate goal of helping those in need.

The author creates a typology of religious-based organizations that is based on the size and geographical coverage of the organization. It ranges from local churches to citywide and regional sectarian agencies to religious affiliated international organizations. Further examples in the book are organized by type in order to understand their role and capacity.

Cnaan, Ram A. (1999b). “Our Hidden Safety Net: Social and Community Work by Urban American.” *Brookings Review* 17(2): 50-53.

Descriptive findings of a 1997 study of 113 churches in six cities conducted for the Partners for Sacred Places. The study investigates the involvement in social services of congregations housed in historic buildings (established

churches). The sample includes a variety of congregation sizes and theological orientations. The results show that 91 percent of the congregations provide at least one social service and the most frequent types of programs include food pantries, clothing, teen and children recreation, collaboration with neighborhood associations and soup kitchens. Congregations in New York City and Chicago were the cities most likely to provide at least five programs (93 percent and 81 percent respectively). Congregations in the Midwest sample cities focus on housing for the needy, community economic development and programs for children. New York City congregations focus on arts and culture programs and community organizing efforts. In general the survey shows that the beneficiaries of the services provided are not members of the congregations and church leaders and congregation members both provide the impetus for a program addition (usually in response to community changes).

Cnaan, Ram A. (2000). *Keeping the Faith in the City: How 401 Urban Religious Congregations Serve Their Neediest Neighbors*. Philadelphia, Center for the Research on Religion and Urban Civil Society at the University of Pennsylvania.

Based on a citywide sample of 401 congregations in Philadelphia, PA, this preliminary report summarizes findings on: the scope and nature of congregations' social and community outreach programs; sources of support for congregations' community service work; knowledge of government policies such as Charitable Choice; who serves and who benefits from the programs; the extent of inter-faith, ecumenical, and religious/secular partnerships; and estimates of the monetary "replacement value" of congregations' programs (i.e., what it would cost other parts of society to provide these services if religious groups did not). In-depth interviews and surveys were employed for data collection. The Appendix describes how congregations were located for the study, including merging approximately 20 different lists of congregations (from city records to the Yellow pages); asking people to identify missing congregations; and by walking the streets.

In collaboration with Cnaan's work for this project, Reverend Dr. Harold Dean Trulear and Terry Cooper conducted field research on how local congregations serve their neighbors in four specific high-need areas: basic literacy and reading improvement, youth violence reduction, daycare services, and job training and placement. According to John DiIulio, who wrote the foreword to this report, the division of the project was useful for the fact that Cnaan's portion established a relevant baseline of information about congregations' characteristics and services, while Trulear-Cooper's part helped to identify ministries citywide for the study. DiIulio declares that this report represents the most thorough empirical exploration ever of the extent to which urban congregations serve poor people and needy neighborhoods.

For an expanded report on this same topic see Cnaan and Boddie (2001) annotation entitled "*Black Church Outreach*."

Cnaan, Ram A. and Stephanie C. Boddie (2001). *Black Church Outreach: Comparing How Black and Other Congregations Serve Their Needy Neighbors*. Philadelphia, Center for the Research on Religion and Urban Civil Society at the University of Pennsylvania.

Built on a preliminary CRRUCS report (see Cnaan, 2000 annotation) entitled *Keeping the Faith*, this study reports findings from 1, 044 congregations in Philadelphia, PA. This sample is said to be representative of an estimated population of more than 2,000 congregations with Black congregations comprising 53 percent of the sample. In particular, this study compares two groups of congregations: black and non-black. According to the authors, a black congregation is defined as one whose membership is at least 75 percent African American. In the sample, 553 congregations met this definition and were compared with the other 491 congregations in the sample, regardless of their specific ethnic membership.

Cnaan and Boddie state that the primary goal of this study is to assist the African American Interfaith Ministries (AAIM) in understanding the collective strength of black congregations. In addition, the purpose is to determine how many of the congregations go beyond service to their own members by providing services to non-members in their community who need assistance. For this reason, the authors collect data on membership, history, governance, budget, future plans, and social and community services for each congregation in the sample.

The findings are presented in three tables. Table 1 lists 35 examples of services provided by black and non-black congregations in terms of percentage of congregations providing services. Table 2 provides data on the beneficiaries of the programs and services. Table 3 lists results from the financial “replacement value” measure of the social and community programs of congregations. Cnaan and Boddie report findings in specific high-need areas some examples follow. For instance, in the service to at-risk youth, more black congregations offered mentoring and Big Brothers/Sisters programs than did non-black congregations (7.1 percent and 2.3 percent, respectively). Second, in health services, black congregations offered more health education programs (18.6 percent and 13.7 percent, respectively) in substance abuse, sex education/support, and sickle-cell anemia education/support programs. Rather, non-black congregations offered more regional health programs compared to black congregations (12.9 percent and 7.8 percent, respectively) and hosted more AA groups (17.6 percent and 9.8 percent respectively). In child care services, black congregations provided more “safe corridor” programs (4.0 percent and 1.7 percent, respectively) and summer camps (41.2 percent and 35.3 percent, respectively). Finally, in a fourth area, education services, black congregations offered significantly more adult tutoring and computer training for youth; non-black congregations offered more classes for English as a Second Language. These examples highlight key findings in particular service need areas. In addition, the authors present an Appendix to note the methodology used in locating congregations for this study as well as the specific interview strategy.

Cnaan, Ram A. and Stephanie C. Boddie (2001). “Philadelphia Census of Congregations and Their Involvement in Social Service Delivery.” *Social Service Review* 75(4): 559-580.

Based on data from 1,376 congregations (but encompassing more than 2,000), Cnaan and Boddie explore social service programs in Philadelphia, PA. The authors claim that this exploratory study is the first-ever citywide census providing empirical documentation of congregations and their social services by discussing the distribution and financial value of these services. Several research methods are employed including: in-depth interviews with clergy and lay leaders, structured surveys, and document analysis. These data collection methods served three main purposes: (1) to gather background information about the congregation, its history, membership, financial information, staff, governing structure, and relations with the wider community; (2) to compile information about specific social programs offered; and (3) to gather information about the most important programs. The sampling technique is made up of compiling two data files: the City of Philadelphia Property Tax list and the yellow pages’ lists of congregations. In order to identify unlisted congregations, three methods were applied. First, lists were requested from every denomination and inter-faith organization in the region. Second, the “snowball” technique was employed by asking clergy and key informants during the interviews to identify congregations with which they collaborate. Also, advisory board members reviewed the list and supplied missing congregations with which they were familiar. A third method of sampling includes interviewers traveling block by block through neighborhoods to identify possibly unlisted congregations.

From this diverse list of congregations, Cnaan and Boddie define what they mean by “congregation.” Their definition does not require that a congregation adhere to a monotheistic faith tradition, therefore groups such as Hindu, Buddhist, pagan and Satanic traditions are included in the study. The authors note that since the presence of these groups in the United States is small and even marginal, studies often omit them. According to Cnaan and Boddie, a congregation is, therefore, any religious gathering that meets the following seven criteria (four borrowed from James Wind and James Lewis, 1994): (1) a cohesive group of people with a shared identity; (2) a group that meets regularly on an ongoing basis; (3) a group that comes together primarily for worship and has accepted teachings, rituals, and practices; (4) a group that meets and worships at a designated place; (5) a group that gathers for worship outside the regular purposes and location of a living or work space; (6) a group with an identified religious leader; (7) a group with an official name and some formal structure that conveys its purpose and identity. The authors state that this operational definition excludes a variety of religious gatherings that are not congregations: religious crusades and revivals, and family devotions, Bible-study groups, regional or national headquarters of religious denominations, yearly meetings, assemblies, religious-based homeless shelters and hospices, religious chautauquas, and convocations.

This study examines a wide range of social programs that are part of the congregation’s nonreligious activities; therefore, a broad range of social care and social development activities are captured in their definition of social programs. The authors composed an inventory of 215 possible types of services provided by Philadelphia

congregations based on interviews with experts and literature review. 30 examples of types of programs are presented in Table 1 of this article in terms of percentage of congregations providing service.

The main findings report that 88 percent of the congregations have at least one social program. On average, each congregation provides 2.41 programs and serves 102 people per month of which 49.2 percent are children. According to their census, Cnaan and Boddie found that 41.5 percent of the congregations collaborate with secular organizations and 62.3 percent are open to partnering with government welfare programs. The question regarding the actual financial value of the congregations' services is summarized in Table 2 of the article in terms of the monthly replacement value of an average program and congregational social and community programs. Cnaan and Boddie estimate the monthly financial replacement value of all congregations' social services as \$246,901,440 annually.

Cnaan, Ram A., Stephanie C. Boddie, Femida Handy, Gaynor Yancey and Richard Schneider (2002). *The Invisible Caring Hand: American Congregations and the Provision of Welfare*. New York, New York University Press.

Cnaan, Ram A., Stephanie C. Boddie and Gaynor I. Yancey (n.d.). "Rise Up and Build the Cities: Faith-Based Community Organizing". Philadelphia, University of Pennsylvania.

This report briefly describes the role of congregations in providing faith-based social services. It describes the assets that congregations bring to the social service arena and shows ways that congregations can be involved in collaborating with groups in the community. It also contains descriptions of several successful faith-based service delivery organizations, including Habitat for Humanity, Tie Nashville Together (a convention of congregations in Tennessee), and FaithWorks, located in Dallas. The report also calls for more cooperation between local social service providers and local congregations.

Cnaan, Ram A., Stephanie C. Boddie and Gaynor I. Yancey (n.d.). Partners Rebuilding the Cities: Faith-Based Community Organizing. *Handbook of Community Practice*. M. Weil. Thousand Oaks, CA, Sage.

Cnaan, Ram A. and Carl Milofsky (1997). "Small Religious Nonprofits: A Neglected Topic." *Nonprofit and Voluntary Sector Quarterly* 26(Supplemental): 3-13.

This editorial introduces a special issue of the journal that focuses on the topic of small religious nonprofits (SRNPs). The purpose is to provide working definitions of the relevant terminology and an overview for the papers that follow. "Small" is defined as an organization that (1) has an annual budget of \$500,000 or less; (2) has less than 20 full-time employees (whether paid or unpaid); and (3) is a branch of an organization that does not qualify under abovementioned criteria, but has a governing board distinct from a larger organization.

"Religious" refers to an organization that: (a) considers its mission or vision to be rooted in religious values and openly conveys this; (b) receives financial contributions from religious denominations or congregations that comprise at least half (i.e., 51 percent) of the annual budget; (c) receives other contributed services—like space and staff—from a religious denomination or congregation and is necessary for the organization's operation, and (d) is founded by a person(s) or group or has religious roots even though current organization portrays a more secular image. The authors use the Internal Revenue Service definition of "nonprofit".

Following these working definitions, the authors discuss the importance of small religious nonprofits in America and their unique features, which makes studying them rather challenging. They conclude with hopefulness that this supplemental issue will act as the impetus for future studies that add to the scant body of literature on the topic to help capture the nature and role of SRNPs.

Davidson, James D. and Jerome R. Koch (1998). "Beyond Mutual and Public Benefits: The Inward and Outward Orientations of Non-Profit Organizations." In *Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations*, edited by N.J. Demerath III, P.D. Hall, T. Schmitt, and R.H. Williams. New York, Oxford University Press: 292-306.

Like other nonprofit organizations, religious organizations periodically change their policies and practices, do not neatly fall into either "mutual benefit" types or "public benefit" types, and in general are dynamic. Mutual benefit organizations emphasize (through allocation of resources) the needs of their members while public benefit organizations emphasize the needs of the public. Instead of this dichotomy, the authors present a model of organizational orientation of nonprofits placing these types on a continuum. Applied to religious organizations, the model exemplifies the three types of orientations that are identified: priestly, pastoral and prophetic. Priestly congregations mainly focus on their members although they also serve the public needs. Prophetic, on the other hand, emphasize the needs to nonmembers but also serve their own members. Pastoral equally allocate time and resources to both members and nonmembers. Examples of each type are provided and an analysis shows that most congregations are at the priestly end of the continuum and relatively few are at the prophetic end.

The authors provide another model, this time to a continuum of the religious organizations' focus on transforming the individual's behavior as opposed to reforming society. Again, specific case studies are used to show that the majority of congregations are at the "individual" end of the continuum. Religious organizations are viewed as operating within an open system and therefore respond to conditions outside of the church by changing policies and orientations. Churches occasionally move along the continuums of member/nonmember orientation and individual/society needs depending on the social, political and economic environment.

DeVita, Carol J., Tobi Jennifer Printz, and Eric C. Twombly (1999). *Report to The Human Services Faith-Based Organizations Task Force: Findings from The Survey of Community Services of Faith-Based Organizations in New Jersey*. Washington, D.C., The Urban Institute.

In response to the passage of the Personal Responsibility and Work Opportunity Reconciliation Act (PRWORA) bill and more specifically the encouragement of new partnerships between state government agencies and local faith-based organizations created by the provision in the bill called Charitable Choice, the New Jersey Department of Human Services (NJ DHS) established a human services task force to address concerns around the new opportunities. DeVita and Twombly list four main objectives of the task force: (1) to assemble a comprehensive list of faith-based organizations and houses of worship in New Jersey, (2) to compile an inventory of the services that these organizations already provide to community residents, (3) to develop a needs assessment tool for the organizations, and (4) to identify the organizations that were interested in participating in workshops on community development activities, neighborhood planning, and capacity building.

This study documents basic information on the community services and program capacities that already exist within New Jersey faith-based organizations. In collaboration with NJ DHS and the New Jersey Department of Community Affairs (NJ DCA), the Center on Nonprofits and Philanthropy (CNP) of the Urban Institute provided technical assistance and analyzed data from the surveys. All three groups worked together to set up a database and design the survey questionnaires. Two separate surveys resulted from the collaborative effort: the first acquiring information about service programs and the second serving as a needs assessment tool for the faith-based organizations. DeVita and Twombly note that this report discusses methodologies and results from the first survey, however, a separate report based on the second survey was written by the Center for Nonprofits and Philanthropy.

The research team mailed surveys to 6,423 faith-based organizations listed in a Bell Atlantic directory. The survey was completed and returned by 1,105 organizations, yielding a 17.2 percent response rate. The list included Christian churches, Jewish synagogues, Muslim mosques, and other non-Christian faiths. The authors emphasize that although telephone directories are readily available and provide statewide coverage of the faith community, this method typically misses smaller groups that may not have telephones. The surveys asked questions not only about services provided, but also about special initiatives offered by the faith-based organizations and previous

collaboration with government entities. DeVita and Twombly say that respondents were specifically asked if they were interested in receiving training on community development, neighborhood planning, and capacity building and affirmative replies were submitted to the NJDCA for planning workshops. Appendix A reports the inventory of service activities by county.

Findings from the survey are included in several tables and figures representing geographic distribution of particular types of services in varying counties. Table 1 documents the distribution of the mailing list and survey respondents by county, while Table 2 provides a list of the types of activities or community services offered by the faith community. Table 3 outlines the percentage of faith-based groups serving “special” populations or those having “special” initiatives and Table 4 details the networks and collaborations of the organizations. Worth noting are some of the key findings that are aligned with the primary goal of the survey, which is to create an inventory of the types of services provided by local faith-based organizations in New Jersey. DeVita and Twombly report 77 percent of the faith-based organizations surveyed offer some type of emergency services including food, clothing, shelter, and cash assistance. Youth programs such as mentoring, tutoring, and after-school care are the second largest (43 percent) type of service offered by the New Jersey faith community. General life skills programs that deal with counseling, parenting education, and basic life skills, as well as work readiness programs that address issues around transportation, work preparation, computer skills, and vocational/job training programs are presented as the next two largest type of social service activities offered (36 percent and 33 percent, respectively). Less prevalent, according to the table, are preschool and health programs (both at 22 percent) and housing programs (at 11 percent). The authors conclude this report with recommendations for additional analysis.

DiIulio, John (1998). *Living Faith: The Black Church Outreach Tradition*. New York, Center for Civic Innovation at Manhattan Institute. The Jeremiah Project Report.

In this article, John DiIulio summarizes how the historical tradition of the black church’s outreach efforts lives on today through nine certified religious seminaries that focus primarily on black church scholarship, and in particular, through the accomplished work of several notable pastors. DiIulio asserts that the tradition of Richard Allen (noted founder of the African Methodist Episcopal church, the nation’s oldest continuing black church ministry) is “alive and well” in the work of New York’s Reverend Floyd Flake (former U.S. Congressman and current pastor of Allen A.M.E. in Queens, NY). The author notes that Flake and his 8,000-member congregation has raised millions of dollars and devoted countless volunteer hours to the redevelopment of the church’s surrounding community. In particular, the author points to Flake’s Shekinah Youth Chapel ministry, a mentoring program for neighborhood children 3 to 19 (not just for A.M.E. children), as a prime example of a historic tradition of black church outreach that continues today.

The second set of examples look at “independent” black church outreach. DiIulio presents personal testimonials from recipients of services provided by Reverend Eugene Rivers’ Ten Point Coalition ministries in Boston, which aims to reduce youth violence. According to DiIulio, this ministry evolved out of Philadelphia’s Deliverance Evangelical Church (also an independent church) where Pastor Benjamin Smith led a street outreach ministry, which inspired Rivers to turn his life around as a teen. DiIulio’s third set of examples involve inter-denominational, faith-based nonprofit organizations such as Reverend Willie Richardson’s Center for Urban Resources, which offers support to hundreds of local church leaders in obtaining training and money to perform a wide variety of community service tasks. Richardson is also pastor of Christian Stronghold Church in Philadelphia.

The author notes that the literature on this subject, until recently, has been largely ignored and that much of the “living” black church outreach tradition and what it means for social action against inner-city ills has been largely overlooked in public discourse between academics and intellectual elites.

Dionne, E. J., Ed. (1998). *Community Works: The Revival of Civil Society in America*. Washington, D.C., Brookings Institution Press.

In the introductory chapter to this edited book, Dionne defines civil society as that array of “third sector” institutions that are separate from government and the private sector. These institutions include churches, families, and various voluntary associations. Changes in society have outpaced the ability of civil society to adapt. The important

questions that remain surround the role of the government and the market in developing and assisting the revival of civil society.

In Chapter Two, Wolfe provides a critique of the commonly held view that civil society has dramatically declined. He is cautious of claims related to nostalgia and argues that social and civic instincts have remained. However, the realities of social change dictate that attention be paid to the reinvention or restructuring of civil society to meet the changing demands that will be placed on it.

In the third chapter, Elshtain argues that civil society is not designed to solve social problems but to build the capacity of citizens. The author highlights two major criticisms of the civil society movement. First, some claim that calls to revive civil society simply evade the role of government. Second, other criticism falls under the heading of “golden age” nostalgia or localism, arguing that this renewed interest and fond recollection of the past is misguided. According to Elshtain, like any postindustrial democracy, we will always have social problems. The goal of civil society is to build ties, trust, reciprocity, and mutual self-help. These goals can only be accomplished when both government and civil society work together.

Galston and Levine discuss the process of estimating the level of civil society in America in Chapter Four. They note that this is a difficult task because new forms of associations are continually being developed. In addition, not all civic groups are as equally democratic or active, suggesting that estimating the level of civil society involves more than a simple tally of institutions.

Discussing the role of voluntary groups in American society, Skocpol argues that historically, voluntary groups have flourished only in conjunction with government. This contradicts some claims that devolution should automatically lead to increases in civil society. Success in the future will require that voluntary organizations are inclusive and represent a broad cross-section of society.

In the sixth chapter, Schambra critiques attempts to develop “national community,” calling this 20th Century progressive liberalism. According to this author, potential lies in small, faith-based grass roots civic life that can demonstrate the “transformative power of God.” He argues for public resources directed at these small local initiatives. In the follow-up chapter, DiIulio addresses the potential contained within faith-based community and social service initiatives. Even though we know that there are many faith-based and church-sponsored organizations actively involved in this work, we still lack evidence on the effectiveness of these programs. DiIulio is convinced that civil society and these faith-based initiatives cannot effectively exist in absence of public support. Government and faith-based organizations must learn how to collaborate, especially in the face of Charitable Choice and the devolution of federal welfare.

Chapter Eight addresses the work of minority urban congregations in meeting the needs of at risk youth. This chapter is written by Eugene Rivers, a minister of the Azusa Christian Community in the Dorchester neighborhood of Boston. According to Rivers, his organization tried to reach young at-risk black men and women by talking about justice and rights. Eventually they realized that government and secular non-profit service agencies had failed because they lacked the faith element to reach the personal and spiritual needs of this population. According to the author, as the number of at-risk youth increase in the next five years, the challenge facing black urban congregations will only increase.

The chapter by Bruce Katz addresses the need for state/federal housing and the development of policies to support rather than undermine attempts to revitalize urban areas of concentrated poverty. CDCs and faith-based community initiatives have worked to improve neighborhoods. This work must continually be supported by both government and the private sector in order for it to be effective. Katz argues that community development needs to address barriers to metropolitan employment in addition to housing and social service issues. Finally, it is not enough for government to support activities of community institutions. They must develop policy and an economic environment that allows them to flourish rather than struggle.

In Chapter Ten, Colin Powell argues that the American government and private sector must continue to invest in the lives of at-risk youth. Chapter Eleven offers a critique of the volunteer movement. Eisner argues that volunteer work and community service holds potential to impact individuals and communities. However, she warns that there

must be an organized infrastructure in order to direct and harness this community service and avoid the inefficiency that is inherent in much volunteer work.

While many people have argued that an “epidemic of estrangement” has struck America, in Chapter Twelve, Solo and Pressberg argue that their work with the Institute for Civil Society (ICS) does not support such a view. Civil society has continued to flourish regardless of the tension between community and individuals. They provide examples of community initiatives like Boston’s Ten Point Coalition, Brockton Interfaith Community, Harlem Justice Center, and Recreating Congregations for the 21st Century, as evidence of continued civic society.

Kuo argues in his chapter that both liberals and conservatives must strike a balance between skepticism and blind faith in the private sector of social services. Liberals would be wise to acknowledge the important role of faith that is the reality of Charitable Choice. Conservatives often view government welfare programs with contempt but, according to the author, they would be wise to acknowledge the importance of this safety net. Much potential exists in the important role civil society can play in addressing social problems. The fact that liberals and conservatives are beginning to agree on this point holds promise.

Chapter Fourteen argues for a renewed consideration of the role of authority in the maintenance of civil society. According to Ehrenhalt, in America, community and authority have unraveled together. While people think nostalgically about the community of the 1950s, they fail to realize that this was also a period of authority. The author argues that we cannot have civil society without authority structures in place. Conservatives argue for the free market economy, individual rights, and personal choice, without realizing that these forces often operate to the detriment of local communities. Examining the renewal of civil society requires a careful examination of these relationships.

In their chapter, Coats and Santorum argue that civic institutions play an important role in the new era of welfare. They contend that modern social problems are not due to economic inequality but due to the breakdown of mediating civic institutions. They support the charity tax credit because they believe it may encourage more support for these institutions. In the response by Bill Bradley, he argues that democratic citizenship plays an important role in revitalizing civil society. Policies can revitalize but they can not create civil society. Bradley argues that policies should aim to strengthen families, increase the use of schools, and take special interest groups out of electoral politics.

Finally, Himmelfarb is skeptical of claims about the need to revitalize civil society. According to her, too often this is viewed as a panacea to all problems. She argues that the real problem is the breakdown of the moral fabric of America. This breakdown is evidenced by the deterioration of the traditional family. She concludes that not facing this reality and looking for irrelevant solutions is counterproductive.

Dudley, Carl S. (2001). *Welfare, Faith-Based Ministries, and Charitable Choice*. Hartford Institute for Religion Research. http://hirr.hartsem.edu/bookshelf/dudley_article2.html#research

This excerpt from Dudley’s forthcoming book, “Community Ministries: Proven Steps and New Challenges to Faith-Based Initiatives,” mainly contains interview quotations from a local study of select congregations and other social service organizations in the Hartford, CT area. Dudley begins with a cursory overview of Charitable Choice legislation. Organizations were deliberately chosen based on their high degree of involvement in social service activities and key staff were interviewed. The methodology of the interviews were designed to elicit responses on the organization’s view of the at-risk population they serve, how/if Charitable Choice has changed the environment, and information on resources (monies and volunteers).

Some changes in the environment of the at-risk population include worsened conditions for many single mothers with children and less use of soup kitchens during the day with former welfare mothers at work. All congregations are involved in emergency services (food, clothing, shelter, fuel), with the suburban congregations providing the services outside of their community. Congregations in Hartford are also highly involved in educational programs and the urban black churches are the most involved in health related, family/senior, and employment services. Churches are very reliant on volunteer labor for delivery of services and urban churches are especially cognizant of the need to partner with community groups/agencies.

Suburban churches are dependent solely on their congregations for funding although their services are more partnership than direct delivery. Urban black churches acquire funding from a variety of sources in the public and private sectors. All urban churches have experience with government funding. The human services the studied churches provide (as opposed to community development or advocacy services) are funded by a variety of sources. Funding to support the service agency is giving way to supporting a specific program. The interviews demonstrate that most do not know about Charitable Choice and while they agree that more funding is needed they have little desire to tangle with the political machine required to compete for public funding. Dudley concludes with a suggestion for a mediator organization between the faith-based organizations and the government bureaucracy to assist with the implementation of Charitable Choice.

Dudley, Carl S. (2002). *Community Ministry: New Challenges, Proven Steps to Faith-Based Initiatives*. Bethesda, MD, Alban Institute Press.

Dudley's book provides a step-by-step guide for local groups interested in starting faith-based community outreach programs. It breaks the process down into a series of steps, illustrating each with examples from faith-based programs across the country. The process is broken down by Dudley into four parts: Social Context, Congregational Identity, Organizing for Social Ministry, and Big Steps Toward Social Ministry. Each part is further broken down into a series of steps. Each part also includes a checklist for groups interested in starting a community outreach program to use. Appendix B provides a list of internet resources for community ministries.

Ebaugh, Helen Rose and Paula Pipes (2001). Immigrant Congregations as Social Service Providers: Are They Safety Nets for Welfare Reform? *Religion and Social Policy*. P. Nesbitt. Lanham, MD, Altamira: 95-110.

This article reports several findings of the RENIR (Religion, Ethnicity, New Immigrants Research) project, conducted by the Immigration Research Center at the University of Houston. This article focuses on how immigrant congregations work as social service providers.

The data were collected from religious congregations and coalitions in the Houston, TX area. Based on data from a telephone survey of 332 congregations, 8 focus groups, field research in 13 immigrant religious congregations, and interviews with 14 leaders of faith-based community ministry coalitions, researchers discuss the role of immigrant religious congregations and their coalitions in delivering social services to the needy immigrants.

Researchers report that Catholic churches offer more social services to immigrant populations compared to congregations of other denominations. In addition, the Asian congregations provide informal networking among immigrant members rather than formal social services because of cultural values and historical traditions. The article also points out that Christian church coalitions tend to operate independently, but share the history of development and the similar characteristics as a social service providers. [for the details on coalitions, see the annotation of Pipes and Ebaugh (2002)]

Ellor, James W., F. Ellen Netting and Jane M. Thibault (1999). *Religious and Spiritual Aspects of Human Service Practice*. Columbia, University of South Carolina Press.

This book provides a general overview of religion and spirituality on the behavioral, emotional, social, and transcendent aspects of the individual as they inform human service practice. The authors advance the notion that the religious and spiritual context in which practice occurs must integrate both macro-level and micro-level issues in order to fully comprehend the challenges of bring together religion, spirituality, and human service practice.

Conceptual definitions are provided for "human service", "religion" and "spiritual(ity)". *Human service* describes activities performed by persons in all helping professions (such as social work, human services, psychology, psychiatric nursing, individual/family/marriage and recreation therapy, and counseling). *Religion* is defined as an expression of a social group or institution that ascribes meaning and value to individual life (and, for that matter to

all of creation). *Spiritual* pertains to one's inner concerns and *spirituality* is depicted as one's unique "style"—that is, the way the individual seeks, finds, creates, uses, and expands personal meaning in his/her world. A *spiritual transformation* is an achievement of a new stage and/or quality of being that characterizes development. *Spiritual wellness* is the pursuit of spiritual development which may or may not be a deliberate undertaking.

The authors hold that religion cannot be viewed as a single entity nor a single perspective because it is a dynamic force in the lives of many people. In this way, religion is said to be an issue of diversity that must be understood from multiple angles. Following the tradition of training in counseling professions, the clients' needs are placed front and center of the client-professional relationship. The authors therefore maintain that religion can be integrated into practice without the human service worker actually practicing religion. By listening to the whole person the worker may be integrated religion in practice without imposing any particular religious or spiritual perspective onto the client.

The book is divided into three main parts moving from an historical to a clinical and lastly to an organizational perspective. Part I focuses on the historical influence religion has had on the development of human services and the helping professions, and features a specific section on clinical connections with religion. Part II links three chapters that examine clinical concerns of clients, with an appeal for personal and professional self-awareness among human service workers. The four closing chapters in Part III focus respectively on community, congregation, organization, and policy issues.

Farnsley II, Arthur E. (2001). "Can Faith-Based Organizations Compete?" *Nonprofit and Voluntary Sector Quarterly* 30(1): 99-111.

This study is based on content analysis of 105 applications submitted to the Indianapolis, IN, mayor's office. The Front Porch Alliance (FPA), established by former mayor Stephen Goldsmith, is one of several governmental bodies and private nonprofit groups that have already engaged congregations as new partners in social service work. Farnsley also highlights the Coalition for Homelessness Intervention (CHIP), a private group serving an administrative function among homeless agencies, and the county offices that employ counselors for the juvenile division of Marion County Superior Court as prime examples of groups who have attempted to involve congregations more fully in neighborhood life. All three of these groups, according to the author, issued Requests for Proposals (RFPs) and sponsored grant competitions as part of an ongoing effort. Farnsley notes that he was a referee for all three competitions. He said the FPA competition was open, while the other two were limited strictly to faith-based groups. Farnsley believes such efforts to involve religious groups goes far beyond what Charitable Choice guarantees: full and equal access to funding opportunities and non-discriminatory practices on the basis of their "sectarian" beliefs or rituals. In fact, he asserts that these programs have moved toward the solicitation and encouragement of involvement of faith-based organizations.

Farnsley retained (with permission) copies of the applications from each of the programs. However, he chose to analyze the grant applications from the FPA. The objective of conducting detailed content analysis, he states, was to find out which organizations were applying, what problems their proposals presented, and what these problems meant for the sponsors. The research team reviewed the applications in four different ways. First, they looked at the pool of applicants to see who was applying. Second, they looked at the quality of each application in order to see how they rate as tools for programs and/or receiving funds. Third, the research team asked about the content of the proposed programs and the intentions of the applicants. Fourth, they asked which applicants were successful and how that success was related to the mechanics of writing a proposal. The findings are presented in five tables. Table 1 reports the response to RFPs in terms of raw numbers and percentage of the programs. Table 2 lists the high quality applications between secular and faith-based applications. Table 3 documents the poor- or very poor-quality applications. Table 4 lists the religious activity in proposed programs. Finally, Table 5 rates the funded programs and application quality in terms of good, okay, poor, and awful.

Farnsley concludes the article with a discussion about the implications of these results. The author says that present discussions around Charitable Choice tend to focus too much on legal questions of civil liberties or separation of church and state and that insufficient attention has been paid to the distinction between Charitable Choice as a "neutral safeguard" for religious groups, on the one hand, and as a promotional tool of religious social programs on the other. Moreover, he asserts that insufficient attention has been paid to address what faith-based reforms means

in Black and White communities. He declares that this difference is real and says evidence from the analysis of the applications supports this idea. Finally, he urges sponsors to account for whether they take the “neutral” or the “promotional” view when attempting to involve faith-based organizations in social service delivery.

Farnsley II, Arthur E. (2003). *Rising Expectations: Urban Congregations, Welfare Reform, and Civic Life*. Bloomington, IN, Indiana University Press.

Flynn, P. and V. A. Hodgkinson, Eds. (2001). *Measuring the Impact of the Nonprofit Sector*. Nonprofit and Civil Society Studies. New York, Plenum.

This book grew out of a conference at the Carnegie Corporation in Washington, D.C. in 1996 where a series of papers were presented on current issues around performance measurement in the nonprofit sector. Eighteen scholars explore research approaches, methodologies, conceptual frameworks, and fundamental issues associated with measuring the effectiveness of the sector and its impact on community and society. The papers pertain to the sector as a whole and to specific sub-sectors such as religious congregations, health care organizations, arts organizations, human service agencies, and public education institutions. Ideas are presented in a multi-disciplinary fashion from political science, economics, humanities, sociology, geography, and journalism lenses.

Each scholar was asked to respond to three central questions: (1) Should there be attempts to measure the impact of the nonprofit sector and why? (2) What does the literature say about measuring effectiveness or performance of the nonprofit sector? and (3) What are the dangers, barriers, and/or political implications in developing such measures? The editors note that at the heart of this work is a goal of gaining a deeper understanding of the uniqueness of nonprofit organizations in improving the quality of life in communities and the roles nonprofits play in preserving and strengthening citizen participation in democratic societies.

This volume examines different approaches to measurement ranging from empirical techniques to conceptual arguments concerned with the value of measurement to foster democracy. The chapters are outlined in five parts and reflect the major themes that emerged from the conference. Part I introduces the general topic of measuring the contributions of the nonprofit sector. Flynn and Hodgkinson (editors) focus on the importance of measuring impact, developing common terminology, and addressing challenges and opportunities of measurement.

Part II is devoted to concerns of measurement and evaluation. Specifically, it explores how one thinks about measuring the contributions of nonprofits from a practical or operational perspective. Part III includes four chapters devoted to civil society and governance. This compilation of papers examines the concept of measurement in relation to the governance and advancement of democratic societies. Here, scholars revisit the role of associations and other voluntary organizations. The theme of “civil society” is discussed in detail. Part IV considers the concept of measurement from the vantage of selected sub-sectors and special populations. This section consists of six chapters evaluating issues of research. The final section concludes the volume with a look at why it is important to develop a research agenda and precise empirical tools to measure impact of the nonprofit sector.

Flynn Research (2002). “Descriptive Measures of Lutheran Services in America Network: 2000-2001.” Prepared for Lutheran Services in America. Baltimore, MD.

Forbes, Daniel P. (1998). “Measuring the Unmeasurable: Empirical Studies of Nonprofit Organization Effectiveness from 1977 to 1997.” *Nonprofit and Voluntary Sector Quarterly* 27(2): 183-202.

The author reviews the literature on theories and frameworks of nonprofit effectiveness using empirical studies covering 20 years of research. He delineates three major ways scholars defined effectiveness: meeting the organization’s goals, acquiring resources to remain viable as an organization, and/or the reputation of the organization to those familiar with it (clients, professionals). The literature is classified according to whether the research primarily focuses on: (1) effectiveness measures, (2) defining organizational traits related to effectiveness,

or (3) processes of evaluating effectiveness. The bulk of the literature produced during this period falls into this second category. More recent research has begun to define new forms of “emergent” or “social constructionist” effectiveness studies that evaluate effectiveness, but also observe that measures of effectiveness are context-specific, constraining and changing.

Frumkin, Peter (2000). “After Partnership: Rethinking Public-Nonprofit Relations.” In *Who Will Provide? The Changing Role of Religion in American Social Welfare*. M. J. Bane, B. Coffin and R. Thiemann. Boulder, Westview Press: 198-218.

Frumkin raises issues for consideration in public management for nonprofit-government partnerships including neo-institutional theory. He begins with an overview of Lester Salamon’s work that discusses the limitations of nonprofits in providing human services but points out that collaboration with the government can overcome these limitations. Nonetheless such a partnership would run the risk of the nonprofit losing its independence, the focus turning from providing quality services to acquiring funding, and the programs becoming too uniform in design (bureaucratization). In fact, a review of Grønbjerg’s Chicago study, Bernstein, and Smith and Lipsky’s nonprofit studies demonstrate the reality of these risks.

Drawing from the nonprofit-government partnerships forming within welfare reform, Frumkin offers a neo-institutional approach, that he terms “pluralistic autonomy,” which would reduce conflict between the two sides by creating a middle-ground. The approach focuses on program innovation and outcome through nonprofit flexibility and changes in accountability procedures while preserving the autonomy of both sides. The author provides the examples of milestone contracts in Oklahoma and Texas’ use of exemption from state regulations, licensing and paperwork for FBOs providing certain types of social services as successful systems that allow nonprofit flexibility with a different approach to accountability.

Goggin, Malcolm L. and Deborah A. Orth (2002). *How Faith-Based and Secular Organizations Tackle Housing for the Homeless*. Albany, NY, The Roundtable on Religion and Social Welfare Policy, Rockefeller Institute of Government.

The following is an abstract prepared by the authors:

“The Bush administration is vigorously trying to level the playing field so that faith-based organizations have a better chance of securing government funds to support their social services programs. However, the advantages and disadvantages of relying on FBOs to deliver services to the needy remain unclear. We developed a pilot research project based on a comparative case study approach to shed light on what faith-based organizations do, how they do it, and to what effect. The research is designed to serve as a springboard for a larger comparative case study of secular and faith-based providers operating in other social service arenas across the country. The pilot project compared one government agency and six FBOs that provide intermediate-term housing —along with case management — for homeless households in Grand Rapids, Michigan. The six FBOs differ in their source of funds: some rely on government funding while some do not. The FBOs also differ in their degree of “religious integration”—the extent to which they incorporate religious values and practices into their policies and programs. To assess these attributes and their effects, we relied on surveys, interviews with executives and frontline workers, focus group interviews with clients, and documentary research.

One of our most important findings is that there is no standard approach to service delivery that characterizes all FBOs in our sample; there are significant differences among FBOs. There are also significant differences between the FBOs, whether publicly or privately funded, and the one government agency in our study: Clients perceive frontline workers at most, if not all, faith-based organizations as more caring than those who work for the government agency. As it turns out, what appears to makes the greatest difference in the lives of the homeless are the qualities of the tenant managers, case managers, and on-site counselors who interact with clients on a day-to-day basis, regardless of the setting. Whether clients perceive frontline workers as caring, empathetic people or simply as enforcers of rules and regulations with an unsympathetic ear makes the crucial difference.”

Greenberg, Anna (1999). "Doing God's Work? The Political Significance of Faith-Based Social Service Delivery". *Paper presented at the annual meeting of the Midwest Political Science Association*. Chicago.

The essay begins with a focus on the political and legal barriers to faith-based involvement in social services; specifically the barriers to seeking public funds and/or expanding services. The difference in the new government policy is an emphasis on local as opposed to national government supported FBOs. The author provides a discussion of how the responses by congregations varies by theology, FBO structure, resource constraints on smaller congregations, detailed implementation guidelines and continuing legal issues. To investigate these issues, Greenberg presents findings from research conducted in 10 churches in Chicago and Boston from 1995-1999. The data consists of observations and interviews with leaders and members of evangelical, mainline and Catholic churches of both majority black and majority white congregations (all were middle-class).

Half of these churches are actively and intensively involved in social service programs. Food-related programs are run in the congregations' neighborhood or in poorer neighborhoods. They also provide many children and youth services such as after-school programs, tutoring and recreation. The Catholic churches in the sample tended to use the nonprofit Catholic Charities to provide social services. Characteristics of FBOs that are most active in social service programs include: African American, theologically liberal (Mainline and Catholic), good resource support (financially and human), and located in distressed areas. These active congregations in the study (apart from Catholic) are not getting many public funds for their programs and instead are relying more on private donations and contributions from members.

Greenberg, Anna (2000). "Doing Whose Work? Faith-Based Organizations and Government Partnerships." In *Who Will Provide? The Changing Role of Religion in American Social Welfare*. M. J. Bane, B. Coffin and R. Thiemann. Boulder, Westview Press: 178-197.

This essay provides a summary of some of the types of social service programs FBOs are providing, with a focus on government partnerships in response to implementing welfare reform. In the initial round of competitive grants under the new Welfare-to-Work program, Bethel New-Life in Chicago received \$2.7 million to move the hard-to-employ into permanent jobs. St. John the Baptist Church in Brooklyn received \$2.9 million to assist in teaching English proficiency for TANF recipients to move into the workforce. Greenberg outlines the history of government response to Charitable Choice with early state level adoption by Texas and Arizona and consideration by Virginia, Oregon, Florida and Michigan. New Jersey and Michigan serve as examples of successful state level initiatives to include FBOs in social service delivery.

The essay concludes with a discussion of typical limitations on the capacity of churches to provide human services. These include a lack of financial and professional resources, and a lack of skills to provide certain social services and navigate the federal guidelines. Other reasons congregations might be hesitant include the resistance to suppress the religious/spiritual aspect of their mission and the fear of legal retribution by the government if the religious component is not clearly separate from the service they provide. In addition, the author points out that the fastest growing organized religious group, white evangelical Protestants, are the least likely to be involved in Charitable Choice because their mission focus is more on preaching than direct social action. Based on previous research, it is evident that the vast majority of congregations are providing human services at some scale while only a very small percent of these services are actually funded by the government (Interestingly, black churches are slightly more likely than the rest to be receiving government funding for social services).

Greenburg, Michael R. and Lynda Osafo (2000). "Secular and Faith-based Organisations as Reliable Information Sources for Residents of Environmentally Stressed Neighbourhoods." *Local Environment (United Kingdom)* 5(2): 171-190.

This study evaluates the use of community organizations by residents in obtaining information about their neighborhoods. The authors are interested in examining the different role that secular and faith-based community

organizations might play in providing information to residents. This study utilizes a non-representative sample of New Jersey residents. The design oversampled residents in Camden, East Orange, and Newark in order to have a large proportion of residents who rate their neighborhood quality as fair or poor. Respondents were identified via face-to-face contacts. Researchers approached 550 New Jersey residents and 504 (92 percent) completed the survey. These respondents differed from the general population of NJ in that they were more likely to be female, homeowners, and college graduates.

The survey contained 63 close-ended items. Twelve neighborhood information sources were listed, including media (newspapers, television, radio), personal contacts, professional contacts, faith-based organizations, and secular organizations. It is not clear from the article if the authors provided respondents with a definition of faith-based and secular organizations. If the respondent stated that his neighborhood's quality was "poor" or "fair," and also noted the existence of "crime and/or blight," the neighborhood was rated as "stressed." All other cases not meeting this requirement were identified as "not stressed." The authors' own objective classification of these neighborhoods was consistent with the respondent ratings 76 percent of the time. Seventy-eight (15 percent) of the respondents lived in "stressed neighborhoods" and 426 (85 percent) of the respondents lived in non-stressed neighborhoods.

Personal contacts, television, radio, and newspapers were the most common sources of information for these residents. Respondents who reached out to community organizations also tended to rely heavily on other sources of information. Within stressed neighborhoods, respondents who relied on secular organizations did not tend to rely on government agencies while respondents who relied on faith-based community organizations were more likely to rely on government agencies. Within stressed neighborhoods, residents who relied on secular organizations also tended to be female, had lived in the area for a long time, participated in a variety of neighborhood activities, and tended not to trust experts or locally elected officials. Within stressed neighborhoods, those who relied on religious community organizations tended to be more active in the neighborhood and had lived there for many years. However, compared to those residents who relied on secular organizations, they had more faith that the mayor's office cared about their neighborhoods.

Grettenberger, Susan (1997). *Churches as a Resource for Human Services and Social Capital Development: A Survey of the West Michigan Conference of the United Methodist Church*. PhD Dissertation. College of Social Science, Michigan State University.

The following is the abstract for this dissertation acquired from Dissertations Abstracts service of OCLC (Online Computer Library Center):

"The past 17 years have seen an important restructuring of public policies concerning care of the needy, with emphasis on returning responsibility for their care to their communities. Faith-based institutions have been identified as sources of needed services. Concurrently, a public discussion regarding the importance of social capital in democratic society has emerged. Social capital is seen as a source of citizen civic involvement. The role of religious congregations in contributing to both human services for the needy and social capital in communities is examined. Here, social capital was assumed to be developed through associational activities and, hence, it results from any of the activities which the congregations produced for persons in their communities.

A mail survey of the 441 churches of the West Michigan Conference of The United Methodist Church, using a self-administered questionnaire, resulted in a response of 257 useable replies. This conference is largely comprised of small towns and rural areas, which was reflected in the sample demographics.

The majority of services provided are emergency and concrete services. Nearly all of the responding congregations (96.5 percent) indicated that they would be able to increase activities to others at least minimally, with a few indicating that they could increase activities considerably. A regression analysis sought to identify predictive characteristics, with size of community and health of the church predictive of current activities.

Churches seemed most able and willing to increase services to children, youth, and senior citizens. However, there are currently limited community-based activities for these populations, particularly for children and youth. This suggests that the churches lack needed resources to implement such programs without additional external assistance.

There were populations, generally stigmatized, which the congregations were reluctant to serve, with the largest finding for gay and lesbian persons (40 percent). In addition, welfare recipients were identified by only 12.8 percent of all churches as a possible priority population for increased services.

Thus, these religious congregations are a possible source of additional human services and social capital for specific populations. However, their resources are limited and they are not equally willing to initiate programs for all populations.”

Grettenberger, Susan (2001). *Churches as a Community Resource of Funding for Human Services*. Washington, D.C., Nonprofit Sector Research Fund, The Aspen Institute.

Descriptive paper on the types and number of the human service activities of the United Methodist Churches of Michigan and what the capacity is for expansion of these activities. The research, conducted in 1997, consists of a mailed survey instrument sent to all United Methodist Churches in Michigan and collected information on current programs, short-term volunteer projects (work camps), church amenities, pastor's view of capacity to increase activities, and basic demographic and financial data. The response rate was about 50 percent with 444 completed surveys. Regarding program activities, the respondents chose from a list and indicated their level of involvement as (1) only facilities used, (2) collaborative at the church, (3) collaborative outside of the church, and (4) direct sponsor. None of the respondents answered #2 and #3, probably due to a misunderstanding of the categories. The churches are most frequently involved in emergency/crisis services including: food banks (79 percent), clothing banks (53 percent), emergency funds (56 percent), soup kitchens (30 percent), and emergency shelters (21 percent). Ten percent allowed other nonprofits to use their facilities. Almost half of the churches are also very active in work camps. Based on a list provided, respondents indicated that the population they would most likely expand their services for would be children and youth followed by senior citizens. Twelve percent would increase services for welfare recipients. At the other end, 35 percent of the respondents would not increase services for gays/lesbians, and 16 percent would not for ex-convicts and people with AIDS.

The majority of the pastors perceived the potential for volunteering, building use and funding at their church to increase in small to moderate levels. Fifty-five percent of the pastors view their congregation's capacity to increase direct programming in only small levels. Overall, however, 89 percent perceive some level of increase (low-high) in volunteering, 86 percent in funding, 78 percent in building use, and 81 percent in new program offerings. Considering the median budget of the UMC is only about \$96,000, the respondents feel their financial resources are not great enough to expand in the programs they provide.

Griener, Gretchen M. (2000). “Charitable Choice and Welfare Reform: Collaboration between State and Local Governments and Faith-Based Organizations.” *Welfare Information Network, Issue Notes* 4(12).

This report details the status of state and local implementation of Charitable Choice in PRWORA. Specifically, the author concentrates on the benefits church involvement brings to welfare services such as ties to the community, competition of service providers and values. This background piece also includes an overview of the types of services FBOs are providing, which state governments have Charitable Choice guidelines codified (or are pending), types of government-FBO partnerships, and concludes with some snapshots of successes provided by Indiana's FaithWorks, California's Shasta County FaithWORKS! and several initiatives in Texas.

Grønbjerg, Kirsten and Laurie Paarlberg (2001). “Community Variations in the Size and Scope of the Nonprofit Sector: Theory and Preliminary Findings.” *Nonprofit and Voluntary Sector Quarterly* 30(4): 684-706.

Understanding how nonprofits respond to and are affected by the community is important in considering whether faith-based organizations have the capacity to provide social service programs. The authors evaluate theories of market demand, supply and community structure as elements influencing nonprofit development. The data source

they use is a county-level database of IRS registered nonprofits in Indiana. Nonprofits were classified into three categories: advocacy, membership and charitable. The latter includes those providing social services.

Market demand theorists contend that since government has failed to meet the demand for social services there is a need for nonprofit development. Supply theorists view nonprofit development linked to ready supply of financial and human resources. Theories on community structure hypothesize that economics and politics of the community are correlated with whether nonprofits will develop. For example, a less dense population, manufacturing economy and an older, more stable or growing community is believed to be a conducive environment to nonprofit development. The authors analyze how these three variables are related to the three IRS categories of nonprofits. They looked at the standardized number of nonprofit organizations in total and the number in each IRS category at the county-level. They measured “demand” by the number of religious denominations (a measure of diversity) and the percent of children in poverty (social distress). The financial aspect of “supply” was measured by the amount of federal grant contracts (federal support) and library funding (residents willing to tax themselves). The human resources component of “supply” was measured by characteristics of people who tend to volunteer or participate in civic activities: percent of population that go to church, are over 25 years old with at least a bachelor’s degree and between the ages of 45 and 55. “Community structure” was measured if the largest city in the county had a population under 10,000, the percent employed within the county and the population change from 1980-1990.

Bivariate analyses show that in general demand, supply and community structure are factors influencing development of charitable and membership organizations. Regression analyses of the factors on the densities of the three types of nonprofits indicate that community structure is the most influential variable for all three types of nonprofits, explaining 20 percent (advocacy) to 46 percent (charity and membership) of the variation. Statistically significant measures for charitable organizations’ development include poverty in the demand variable, human resources in the supply variable, and all of community structure except for population change. Significant measures for membership organization development include demand, community structure, and all of supply measures except federal funding and church attendance. Advocacy development is mainly measured by the demand variable. Overall, nonprofit development is less dependent on “demand” and more on available resources and community conditions and support.

Grønbjerg, Kirsten A. and Laurie Paarlberg (2002). “Extent and Nature of Overlap Between Listings of IRS Tax-Exempt Registration and Nonprofit Incorporation: The Case of Indiana.” *Nonprofit and Voluntary Sector Quarterly* 31(4): 565-594.

Grønbjerg, Kirsten A. (2001b). “Evaluating Nonprofit Databases”. *Paper presented at the Annual Meetings of ARNOVA*. Miami, FL.

This paper, presented at the 2001 ARNOVA annual meeting, reports on the results of the initial phase of the project “Indiana Nonprofit Sector: Scope and Community Dimensions” directed by Grønbjerg. While the focus is on nonprofits in general there are some significant findings related to religious organizations. The project is designed to explore the usefulness and quality of the available national and state databases of nonprofit listings for Indiana. Three approaches are used to construct a viable database of nonprofits for Indiana: Institutional, Informant/Community-based, Hyper-network.

The Institutional Approach uses the listings of charitable organizations that have either registered with the U.S. Internal Revenue Service and/or with the Indiana Secretary of State for incorporation, and yellow page listings. Grønbjerg discusses the problems for researchers who utilize the IRS registers. These include: 1) Many nonprofits providing services are not registered with the IRS - specifically those with religious affiliations; 2) Only 42 percent of charitable organizations that register do not file tax returns; 3) Listings are not regularly checked to remove defunct organizations; and 4) The location listed with the IRS (a central office) may not be where the organization is actually providing the service or the location is that of the umbrella organization. Charitable organizations also may register with the state but not file with the IRS (or vice versa). About 70 percent of the organizations in the database compiled using the Institutional Approach only appeared in one of the three sources. The IRS listings contained about 60 percent of those identified using this approach with less than a 25 percent overlap between IRS and state sources. In total over 54,000 nonprofit organizations were identified using the Institutional Approach.

The Informant/Community-based Approach complements and supplements the identification of nonprofits used in the Institutional Approach by utilizing any available source, formal or informal, within 11 select communities. The six metropolitan areas and five counties sampled accounts for 60 percent of the state population. The Hyper-network Approach utilized a random telephone survey of more than 500 individuals. Respondents were asked questions about known nonprofits as well as other demographic information.

The final project database contains almost 60,000 organizations. The next phase includes a survey of a sample of the identified nonprofits to construct a better profile of the structures and roles of nonprofit organizations in Indiana communities.

Harper, Nile, (Ed). (1999). *Urban Churches, Vital Signs: Beyond Charity Toward Justice*. Grand Rapids, Eerdmans.

This book includes the stories of 28 urban churches across the United States. Each chapter is dedicated to a church and includes a brief history. It then describes actions undertaken by the church to reinvigorate its congregation and improve the surrounding community. Among the activities described are: founding church funded elementary schools, starting food pantries and soup kitchens, building and/or renovating area buildings for use as low-income housing, transforming local buildings into job training centers, and starting programs to assist alcoholics and drug addicts. Each chapter ends with a list of things that can be learned from the experiences of these churches.

While most of the chapters are written by the author, some are penned by the pastor of the church being profiled. At the end of the book, there is a list of study questions intended for other church leaders who wish to improve their church and their community. There is also a list of related Bible passages.

Harrison, Bennett and Marcus Weiss. (1998). *Workforce Development Networks: Community-Based Organizations and Regional Alliances*. Thousand Oaks, CA., Sage Publications.

Hess, Douglas R. 1999. "Community Organizing, Building and Developing: Their Relationship to Comprehensive Community Initiatives." paper presented on COMM-ORG: The On-Line Conference on Community Organizing and Development. <http://comm-org.utoledo.edu/papers.htm>

Hodgkinson, Virginia A. and Murray S. Weitzman (1993). *From Belief to Commitment: The Community Service Activities and Finances of Religious Congregations in the United States*. Washington, D.C, Independent Sector.

This 1993 report is one in a series of surveys conducted by Independent Sector of congregations, with questions contributed by a national advisory committee comprised of leaders from each of the major religions – Catholic, Protestant, Jewish, Mormon, Muslim, and Buddhist. A search of telephone directories in 1987 yielded 258,000 local congregations across the nine census regions in the United States. Each of these regions was further divided into suburban and metropolitan regions, creating 18 total sampling units. From this population, a stratified random sample was taken which resulted in 1,003 congregations. The 1993 survey was completed by 727 congregations for a 62 percent response rate.

Aside from religious ministry/education activities, human services/welfare programs are the most commonly mentioned activities of these congregations (92 percent). Activities within this category include youth programs, marriage/family counseling, meal services, homeless shelters, and daycare. Health (90 percent) was the next most frequently mentioned category. These activities include visiting the sick, alcohol/drug prevention, and health screening. Finally, public/societal services were mentioned by 62 percent of congregations. These activities include civil rights, social justice, economic development, and job training. These congregations had three major ways of

engaging in these programmatic activities. They can a) directly run the program, b) separately incorporate a program by the congregation, or c) be affiliated with or support a separate program run by another organization.

In 1991, congregations spent an estimated \$53.3 billion, with \$21.1 billion spent on non-religious program activities. Of total expenditures, 14 percent were directed towards education, 8 percent towards human services, and 8 percent towards health and hospital programs. It was estimated that the average revenue among these congregations was \$188,000 in 1991. Government contributions, grants, contracts, and fees averaged an estimated \$55 per congregation. In comparison, the average revenue from individual giving was estimated at \$152,235 per congregation. Only 1.9 percent of congregations reported a “joint venture” with a government organization. Of the congregations that responded, 1.3 percent had a strategy to obtain support from previously untapped government programs. Less than 1 percent of congregations had attempted to obtain government support in the previous three years and 2.8 percent planned to introduce such strategies within the next three years.

When asked if available funds from corporations, foundations, and tax money influenced the kinds of programs offered, 1.1 percent indicated “very much” and 81.5 percent indicated that these funds were not at all influential. Of the congregations that responded, 66 percent indicated that freedom to speak out on controversial issues was “not at all” compromised by government funding. Finally, 50 percent of congregations believed that tax incentives (charitable tax deduction) were important or very important to the amount of charitable donations that they received.

Hugen, Beryl and Fred De Jong (2001). *Annotated Literature Review. Coming Full Circle: Devolution of State Delivery of Human Services to Faith-Based Human Service Organizations*, 2nd Edition. Grand Rapids, Calvin College, Department of Social Work.

This document represents an annotated bibliographic review of the literature relevant to faith-based human services. This research represents a collaborative effort between the social work faculty from Calvin College, Baylor University, Roberts Wesleyan College, and the University of Kentucky. The search parameters for this review excluded literature documenting the services provided by congregations and other religious organizations for which human service delivery was not the primary function. The literature is organized by six keyword categories. More specific keywords are utilized within these six broad categories. The broad categories include 1) Faith-based practice effects on community, 2) Historical, 3) Organizational Theory, 4) Policy effects on faith-based practice, 5) Profile of faith-based agencies, and 6) Public Policy. This bibliographic reference contains approximately 205 annotations.

Independent Sector (2001). *The New Nonprofit Almanac IN BRIEF: Facts and Figures on the Independent Sector*. Washington, D.C., Independent Sector.

Jeavons, Thomas (1994). *When the Bottom Line is Faithfulness: Management of Christian Service Organizations*. Indianapolis, Indiana University Press.

When the Bottom Line is Faithfulness, it may be difficult to understand just how such organizations operate. This book explores the “special” requirements for management and leadership in Christian service organizations and makes specific recommendations for how these requirements may best be met.

In this volume, Thomas Jeavons offers years of personal experience as a staff member, chief staff officer, and board member, as well as findings from survey data, case studies, interviews and observations of 35 Christian international relief agencies. The survey instrument asked respondents for their judgments of effectiveness in terms of seven criteria. These criteria focused on the capacities and performance of organizations in delivering the service they intended to provide and on the degree to which the organization seems to make a “clear witness to the faith tradition they represent.” Jeavons reports a 63 percent response rate. Four of the “most effective” organizations were the subjects of in-depth field studies, along with two “less effective” organizations and a community-based organization (the seventh) in order to compare the factors and dynamics of the Christian organizations against this agency.

The author states three objectives for writing this book: (1) to indicate how religious organizations are an integral part of the American cultural traditions of philanthropy, voluntary association, and nonprofit enterprise; (2) to consider the distinctive place these organizations occupy in the U.S. political economy and culture as well as their own theological traditions; and (3) to consider how the existence and operation of these organizations shapes the ways in which religious organizations can be managed.

The first half of the book, **Part I**, analyzes the cultural and sociopolitical environments by which Christian service organizations have been shaped and operate in the U.S. The author notes that this first section serves as contextual information. He attempts as much as possible to provide a complete and detailed background within which questions about management of Christian service organizations are considered.

Furthermore, Jeavons examines the wide range of literature about the traditions of philanthropy and voluntary association in America, with specific attention to the role of religion and religious organizations in these traditions. He analyzes the character of religious service organizations and how the central theological tenets of the Christian tradition impose a two-fold mission, involving both service and “witness.” The author draws on the insights of organizational theory to explore the nature and functions of religious organizations.

Part II turns to explorations of practical questions about the management of Christian service organizations. The opening chapter of this section outlines the scope and methodology of the study from which the empirical data are drawn. The following chapter considers a number of questions about general organizational and management concerns. Succeeding chapters explore the general issues presented in more specific areas of operation and management particular to nonprofit organizations. Jeavons names three main areas or functions of operation and management, including: (1) creating and sustaining a Christian organizational culture; (2) practices and principles of resource development and fund-raising; and (3) roles and activities of boards and executives in the leadership and management of these organizations.

Jeavons believes that a crucial issue is how to define the mission and the meaning of “effectiveness” for a religious service organization. Attention is given to specific and practical questions about the management of Christian service organizations, and offers principles undergirding a philosophy of religious management. Empirical data drawn from the seven Christian international relief and development agencies supports this discussion. Finally, the author states a final aim of the book is to suggest a philosophy of religious management – that is, essential principles of good practice of religious service organizations.

Jeavons, Thomas (1998). “Identifying Characteristics of “Religious” Organizations: An Exploratory Proposal.” In *Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations*, edited by N.J. Demerath III, P.D. Hall, T. Schmitt, and R.H. Williams. New York: Oxford University Press: 79-95.

Jeavons identifies seven dimensions by which religious organizations can be classified; 1) Organizational Self-Identity, 2) Organizational Participants and Their Inclusion, 3) Sources of Material Resources, 4) Organizational Goals, Products, and Services, 5) Organizational Information Processing, and Decision Making, 6) Organizational Power, and 7) Organizational Fields.

Organizational Self-Identity is concerned with the extent to which the name and the identity are explicitly religious or the organization believes it is important for their name or identity to be so.

Organizational participants and their inclusion include staff, volunteers, funders, and clients. Jeavons argues that this dimension includes attention to the percent of participants holding religious convictions, the degree to which these religious beliefs are shared, the extent to which the organization “profiles” the religious beliefs of participants, and the importance of participant’s religious beliefs to the purpose of the organization.

In addition to the secular/religious dimension of funders, *sources of material resources* is also concerned with how important the funder’s religious orientation is to the religious mission of the organization, and whether the organization makes appeals based on religion in order to secure resources.

Products and manner of production concern the religious content of activities as well as the manner in which they are “produced.” Are there explicitly religious motives or purpose? Is the manner of service delivery personal/individualized or bureaucratic/mass produced? Are their explicit “spiritual technologies” (prayer, worship) used?

Organizational information processing, and decision making is concerned with how the leaders of the organization go about making decisions. Jeavons argues that highly religious organizations will rely exclusively on other religious groups when making decisions or even rely on “spiritual technologies” (i.e. prayer) when making decisions. In addition, the extent to which the goals and issues addressed are framed by a religious orientation is also important to understand.

Organizational power is concerned with the importance placed on the religious orientation of leaders. Do the goals of the organization require that individuals possessing religious values be in positions of leadership? Are promotions based on religious belief?

Finally, *organizational fields* is concerned with the religious character of organizational partners. What is the religious character of organizations that provide resources? What is the religious character of organizations that are recipients of resources? What is the religious character of organizations that refuse to partner?

Jeavons, Thomas (2001). “Being Faithful.” *Nonprofit Quarterly (Third Sector New England)* 8(2).

This article expresses the general concern of labeling a particular group in the nonprofit sector “faith-based” as some type of organization that is completely new. Thomas Jeavons refers to this as a problem of “linguistic construction” and goes on to state that the public ought not be convinced that there is a whole new type of organization entering the landscape in America, as the recent national debate continues. However, the author asserts that the kind of organization – that is, groups whose members share a set of religious convictions, doing work they believe is of service to others because of those convictions, perhaps in a distinctive manner shaped by those convictions – have been in existence and doing this kind of work since the origins of the nation.

At the center of his argument is the idea that “all people have faith.” Jeavons explores what “faith” means in terms of religious organizations, business, and “public benefit” nonprofits. The author attempts to apply the notion of “faithfulness” to these broader contexts. Jeavons emphasizes that all of these organizations hold basic assumptions and beliefs about what is ultimately true and valuable that motivate and shape their missions and work and therefore can be called “faith-based” in one sense. Specifically, in his discussion of nonprofits, Jeavons says the “faith” in these organizations refers to the range of missions, visions, and types of work among the members of the organizations, in which some organizations value and work for social change, while others value and work for the preservation of the status quo. Likewise, he proclaims that some value inclusion in planning, governance and program implementation processes, while others seek out, foster, and support elitism in leadership and service provision. In this way, Jeavons brings the idea of “faithfulness” into a broader context.

Johnson, Byron R. (2002). *Objective Hope: Assessing the Effectiveness of Faith-Based Organizations: A Review of the Literature*. Philadelphia, University of Pennsylvania, Center for Research on Religion and Urban Civil Society.

Kennedy, Sheila Sues and Wolfgang Bielefeld (2002). “Government Shekels Without Government Shackles? The Administrative Challenges of Charitable Choice.” *Public Administration Review* 62(1): 4-11.

The authors present some preliminary findings from their study evaluating Charitable Choice implementation in Indiana, North Carolina and Massachusetts. Their three year investigation, not yet complete, is researching the efficacy of faith-based providers compared with secular providers, the ability of faith-based organizations to meet

the increase in demand for their involvement in social services and the state government's ability to outreach to potential FBOs and manage the new system. It is the latter that is the topic of this paper.

Outreach, which includes identifying the factors limiting FBO participation, has been treated differently in each of the three states with varying levels of success. Massachusetts reorganized its contracting system in the mid-1990s and already considers FBOs on a competitive level. North Carolina has mainly utilized an existing faith-based initiative that focuses on rural churches and Indiana has a statewide initiative focused especially on those FBOs who have never before partnered with government. The examples in Indiana demonstrate that FBOs just entering the arena of social service delivery require a lot of technical assistance. The preliminary findings also show the need for explicit rules for compliance and monitoring that do not entangle governments in religion. The authors offer some interesting insights on the problem public managers will have in evaluating FBO social service providers. The main problem is that once the system of social service delivery becomes too decentralized, there is no standard to evaluate the effectiveness or outcome. The authors conclude by emphasizing that government-FBO communication is necessary and cooperation in order for any Charitable Choice provision to be successful.

Keyes-Williams, Joyce (2003). *Can Rural Churches in Central Valley California Expand Their Role of Social Services for the Communities They Serve?* Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

From the abstract written by the author:

“This paper asks one fundamental question: Can rural churches in Central Valley California expand their role of social services for the communities they serve? At the heart of this question is a broader concern regarding the capacity of smaller religious organizations to provide more complex social services in areas such as teen sexuality, crime prevention/reduction, and substance abuse. Before one can intelligently address the capacity question, one must understand the present role that the organization plays (or does not play) in the community.

This exploratory study embarks on this effort by providing qualitative data from seven churches within one Pentecostal/charismatic denomination (i.e., historically the oldest “Oneness” Pentecostal denomination in America) in five rural cities, namely—Corcoran, Hanford, Tulare, Lemoore, and Wasco situated in three counties: Kern, Kings, and Tulare. Drawing from in-depth interviews with pastors and lay members, participant observation, and a review of organizational documents, recommendations to inform both policymakers and researchers alike regarding the kinds of collaborations that may (or may not) be feasible is presented.”

Kim, Soonhee (2001). “Faith-based Service Delivery: A Case Study at Ground Zero.” *Journal of City and State Public Affairs (University of Pennsylvania)* 1(2): 49-60.

Mentoring is one of the services commonly provided by faith-based organizations participating in the Charitable Choice provision of PRWORA. The author provides a model to evaluate the mentoring programs in government-FBO partnerships. Case studies using interviews of key personnel, document analysis and observations from two counties in Michigan's Welfare Reform Initiative, Work First, are provided as an example. The Work First Initiative emphasizes the need for welfare recipients to acquire employment as opposed to job skills or educational enhancement. The author provides a flow chart to illustrate her model of mentor program evaluation that includes the program's impact on the clients, mentors and community. Not only is success measured by the welfare recipients retaining a stable job but also by an increase in their overall quality of life.

In Ottawa County, Good Samaritan Ministries (GSM) was contracted to provide mentoring to welfare-to-work clients. Initially, GSM received \$99,000 in 1996 and their contract was renewed by the Michigan Jobs Initiative for two additional years. Another faith-based organization, LOVE, Inc., links GSM to local churches that provide the volunteers that serve as mentors with GSM training. GSM submits monthly reports to the government agency as well as follow-up surveys of their clients. In Kent County, the Grand Rapids Area Center for Ecumenism (GRACE)

provided mentoring services under contract with state and county governments for almost two years. GRACE, itself a coalition of approximately 300 congregations, collaborated with five other social service organizations, most of which are faith-based. GRACE and GSM both provide training to mentors in the areas of skill development and household budgeting in addition to their responsibility to assist the client with everyday issues. They both have clear qualification guidelines to participate as a mentor, established training and evaluation processes.

Kramer, Fredrica D., Demetra Smith Nightingale, John Trutko, Shayne Spaulding and Burt S. Barnow (2002). "Faith-Based Organizations Providing Employment and Training Services: A Preliminary Exploration". Washington DC, Urban Institute.

This is an exploratory study that examines employment related services provided by FBOs. The research looked at services provided by congregations and nonprofit organizations in five cities: Baltimore, Fort Worth, Milwaukee, Pittsburgh, and San Diego. This research sought to answer three general questions: 1) How much federal employment and training funding is going to FBOs?, 2) What sorts of employment-related services do FBOs provide?, and 3) How much employment-related services do religious congregations provide and to whom?

Within each of the five cities, the authors relied on three methods of data collection. First, they contacted the local workforce investment agencies (WIAs) and collected data on the number and the dollar amount of contracts that went to FBOs. In addition, in each city, interviews were conducted with the 9 largest WIA contractors in an attempt to capture subcontracts to FBOs. The second strategy focused on congregations and involved telephone interviews with the nine largest congregations and nine smaller (100-700 member) congregations in each city. These congregations were selected at random from lists obtained from the American Church Lists. Finally, the authors used an online telephone directory to identify religiously affiliated nonprofits that were providing social welfare and employment services. Nine FBOs from each city were selected at random.

The authors found that all five of the local WIAs were contracting with FBOs. In 2000 these contracts ranged in value from \$36,000 in Milwaukee to \$3.6 million in San Diego. These contracts represented a small portion of the total WIA budget within each locale. They found little evidence that large non-FBO recipients of WIA funds were subcontracting with FBOs.

The research on congregations revealed that most congregations do not provide a formal program of employment related services. Approximately one third of the congregations provide more informal and episodic services that are related to employment (for example – providing transportation to a job interview). Approximately 10 to 15 percent of the congregations contacted provided more formal and organized employment services. None of the congregations received public funding for these programs and most were heavily dependent upon volunteers.

Finally, the FBOs that the authors interviewed tended to provide employment assistance within a comprehensive mix of social services that also included transitional housing, general social services, and education. Compared to the congregations, nearly half of these FBOs received public funding. The most common source of federal support came from HUD (42 percent of federally funded FBOs), most of which went to fund housing for the homeless, principally from the McKinney Act. Grants from the Department of Labor were also common among federally funded FBOs (26 percent of federally funded FBOs).

Lampkin, Linda, Sheryl Romeo and Emily Finnin (2001). "Introducing the Nonprofit Program Classification System: The Taxonomy We've Been Waiting For." *Nonprofit and Voluntary Sector Quarterly* 30(4): 781-793.

The article describes a new taxonomic system, the Nonprofit Program Classification (NPC), designed by researchers at the National Center for Charitable Statistics at the Urban Institute. NPC categorizes nonprofits not by their organization type but instead on the type of program(s) the nonprofit provides. The authors review existing taxonomy systems available for researchers to demonstrate the need for one that incorporates a program typology. The National Taxonomy of Exempt Entities may also indicate program type, but more commonly provides information only on categories of organizational type. The North American Industry Classification System categorizes most nonprofits into one of two codes based on their economic services. Even the AIRS/INFO LINE

Taxonomy of Human Services with its detailed hierarchical groupings has its shortcomings for research purposes. The NPC supplements, not replaces, the NTEE through an added coding system that captures the types of programs and their beneficiaries. The system is also structured by subject consistent with those of the NTEE and the Internal Revenue Service Form 990 program descriptions and is extensively cross-referenced.

Lewis, Maryellen J. (2002). *Faith and Capital: Church-based Credit Unions and Global Capital*. Paper presented at the Annual Meetings of ARNOVA, Montreal, Quebec, Canada, Association for Research on Nonprofit Organizations and Voluntary Action.

Loconte, Joe (2000). *The Anxious Samaritan: Charitable Choice and the Mission of Catholic Charities*. Washington, D.C., Center for Public Justice.

This is one of the reports prepared as part of the Charitable Choice Tracking Project conducted by the Center for Public Justice that focuses on the Catholic Church's response to Charitable Choice provisions already enacted into law and pending legislation. Loconte argues that regardless of individual statements by Catholic leadership about infusing faith in their social service ministries, their nonprofit organization that operates the social services, Catholic Charities, is still providing the services devoid of religious aspects. Catholic Charities abides by federal hiring guidelines so this issue of Charitable Choice is not relevant for them. The author provides an outline of how the Catholic Church and specifically Catholic Charities is responding in various states. For example, Catholic Charities in Chicago is a large provider of social services but has stayed away from teen pregnancy programs and regardless of Charitable Choice, they will probably continue to stay away due to their stance on abortion. In New York City, Catholic Charities is the largest social service provider, receiving half of their budget from government sources. There is no talk of using Charitable Choice provisions because they already have a system in place that abides by government regulations and is working for their objectives. Loconte does highlight the belief in the Catholic Church that their members always carry a Catholic mission because it is the value system they live by.

McCarthy, John and Jim Castelli (1999). *Religion-Sponsored Social Service Providers: The Not-So-Independent Sector*. Washington, D.C., Nonprofit Sector Research Fund, The Aspen Institute. Working Paper Series.

Believing there to be a lack of understanding of the extent and nature of existing religion-sponsored social services, McCarthy and Castelli set out to learn what religious organizations already do, what they can do, and what they cannot do in providing social services to those in need. The authors found three broad categories of religious organizations providing social services: congregations, national networks, and freestanding religious organizations. They estimate that each group of religious organizations spends between \$15 to \$20 billion of what is raised in privately contributed funds per year on social services. McCarthy and Castelli estimated the number of people served in one year is substantial – tens of millions – but difficult to document given the dearth of accurate records and the challenge in netting out recipients of multiple services. They also found that religion-sponsored social services consist primarily of labor-intensive versus capital-intensive programs, with emergency food, clothing, and shelter as the most common social service programs offered and with the poor and working-class families being the most typical recipients.

The authors point out that large, high-income, suburban, Black and ideologically liberal congregations are most likely to provide religion-sponsored social services. Among national networks, Catholic Charities, Lutheran Social Services, Jewish Federations, and Salvation Army are the most likely to provide services. McCarthy and Castelli observe that although the relationship between religion-sponsored social service delivery and government is not a new thing and examples of collaborative efforts between religious and secular organizations are available, they were unable to locate a single credible study assessing the relative effectiveness of religious social services.

McLeod, Michael (2003). *Toward an Unholy Alliance?: Assessing the Role of AIDS Ministries in the Social Service System*. Paper presented at the Spring Research Forum of Independent

Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

From the abstract written by the author:

“In this paper, the researcher presents the empirical findings of an exploratory study of the provision of HIV/AIDS-related services by eight AIDS ministries located in Colorado. The research took place during the spring and summer of 2002. The paper presents descriptive information about the AIDS ministries (e.g., current annual operating budget, percent of budget attributable to government funding, and services provided). The paper also presents descriptive information about the AIDS ministries’ employees and volunteers (including number of full-time-equivalent employees, years of voluntary and paid work experience, volunteer recruitment, training, and monitoring, and the work done by employees and volunteers). By referencing and discussing data obtained from interviewing key informants (i.e., AIDS ministry employees), form questionnaires (completed by volunteers at three AIDS ministries), and from participant-observation, the researcher documents the ways in which AIDS ministries in Colorado interact with each other, government agencies, and secular nonprofit organizations. The researcher also presents data (including verbatim comments) indicating the opinions of Colorado AIDS ministry employees and volunteers about government funding of AIDS ministries and the type of organization that should play the leading role in preventing HIV transmission and helping people living with HIV/AIDS in Colorado (i.e., AIDS ministries, government agencies, or nonprofit organizations). It also compares the opinions of key informants and volunteers regarding whether receiving any (or more) government funding would help them improve their prevention-related work or improve how they help people living with HIV/AIDS. Thus, the findings presented in this paper provide an empirical basis for assessing the potential of AIDS ministries to be formal partners in public service with government agencies and nonprofit organizations.”

McLeod, Michael and Angela Graham (2002). *Mobilizing the Armies of Compassion: How AIDS Ministries Provide Services*. Paper presented at the Annual Meetings of ARNOVA, Montreal, Quebec, Canada, Association for Research on Nonprofit Organizations and Voluntary Action.

Monsma, Steven V. (1996). *When Sacred & Secular Mix: Religious Nonprofit Organizations and Public Money*. New York: Rowman & Littlefield Publishers, Inc.

When Sacred and Secular Mix is a brief history of the government’s interrelationship with religious organizations. It discusses individual cases concerning conflicts between religious non-profit organizations that receive public funds, as well as the historical basis for the current political climate regarding these entities.

Monsma puts forth five principles that must be kept in mind when considering an appropriate standard for determining the future of religious and public policy issues. The first principle is that the religious autonomy of religiously based nonprofit organizations must be protected. The second is that any new approach needs to be rooted both in the free exercise and establishment clauses taken together, as a unity. The third is that any standard of interpretation should seek to uphold is that of government neutrality in regard to all religious beliefs – and between belief and non-belief. The fourth principle is that any standard of interpretation should be framed in such a way that it allows as much as possible for and encourages public policies that are practical, efficient, and in keeping with American history and practices. The fifth is that government must be free to protect the public interest of society as a whole.

Monsma thus gives his support to the approach of positive neutrality, which would resolve the conflict between granting funds to some groups, but not other based on a group’s religious backgrounds, by giving all groups equal funding opportunities. However, he does state that under the precept of positive neutrality, groups that “reject the rule of law, teach religious or racial hatred and bigotry, or in other ways go against the basic norms that make possible a free society” would be exempt from government funding. The Ku Klux Klan and neo-Nazi groups were given as examples. He then goes on to discuss problem areas that exist under the government’s current policies and how they would be resolved using positive neutrality.

Monsma, Steven V. (1998). *Government Cooperation with Religious Social Ministries: Happy or Dysfunctional?* Washington D. C., Center for Public Justice.

The author highlights his 1993-94 survey of 113 faith-based providers of services to children and families (see Monsma 1996 annotation) to show how the relationship between government and FBOs has, in general, been positive, yet there are some concerns that if not addressed, could threaten any potential of strengthening relations. Most of the FBOs surveyed received public funds, with the majority receiving at least 40 percent of their funding from the government. The author constructed a “Religious Practices Scale” (RPS) to measure the amount of religious activity in the social services programs the FBOs provided. One-fourth of the FBOs rated high and one-half rated medium level of religious activity with many in both categories receiving public funds. However, 30 percent of the FBOs reported that government officials had questioned them about religious activities, especially those that were required components of the program. The FBOs with programs rating a higher RPS said that government officials were strongly encouraging them to expand program services and those with a lower RPS said the officials were less flexible, indicating to Monsma that the government officials were trying to make the less sectarian programs more secular.

There is a discussion of some legal implications of Charitable Choice provisions, including the Supreme Court’s rulings, that exclude public funds to K-12 religiously-affiliated schools because they are considered “pervasively sectarian” yet allow funding of many components of religiously-affiliated colleges and universities that the Court has determined can separate its secular from its sectarian elements. The author concludes with an outline of some areas where FBOs will be vulnerable if their programs are publicly funded: (1) hiring practices; (2) behavioral/moral criteria for employees and beneficiaries of their programs; (3) degree of religious content in the social service program.

Monsma, Steven V. (2002). *Working Faith: How Religious Organizations Provide Welfare-to-Work Services*. Philadelphia: University of Pennsylvania, Center for Research on Religion and Urban Civil Society.

This is a study of welfare-to-work programs across four cities: Philadelphia, Chicago, Dallas, and Los Angeles. Relying on the results of completed questionnaires from over 500 programs – governmental, for-profit, non-profit, and faith-based, the research sought to answer three general questions: 1) Which organizations are currently providing employment related services in these four cities?, 2) How do these organizations differ in the services that they are providing?, 3) What types of relationships have developed between faith-based providers, other non-profits, and government?

The author begins with a description of the organizations that responded to the questionnaire. Secular non-profit providers were the most prevalent (45.8 percent). Both government programs and faith-based programs were equally represented (approximately 25 percent), but for-profit programs were less common (5.2 percent). The faith-based programs were classified as either faith-based integrated or faith-based segregated. The first category included FBOs that integrated religious elements into the programmatic activities of the welfare-to-work services (for example – prayer, voluntary religious exercises, urging clients to make religious commitments, etc.). Those that were classified as faith-based segregated contained no religious elements in the services that were provided. Some 40 percent of the FBO programs were classified as faith-integrated. These faith-based integrated programs were also more likely to be operated by a legally separate entity, like a 501(c)(3) non-profit entity, compared to their “segmented” counterparts. The author found that the government programs tended to employ more full-time staff while the FBOs (especially those that were “faith-integrated”) tended to rely more on the use of volunteers. The government programs also tended to serve more clients and have larger budgets compared to the non-profit providers and the faith-based providers. However, when asked about their plans to expand services, the faith-based integrated programs showed the most interest and plans to expand.

In addition to organizational characteristics, there were some differences in the number and the type of services offered across these various organizations. On average, government and secular non-profit providers offered more services and a wider range of services compared to the FBOs. When these services were classified as “job-oriented” (for example – job search, education, work skills, etc.) and “life-oriented” (for example – life skills, work

preparedness, mentoring, etc.), faith-based providers showed more of a preference for life-oriented services compared to government and secular non-profit providers. The author argues that this is evidence that the welfare-to-work services offered by FBOs tend to be more holistic in nature.

Finally, faith-based providers differed from secular non-profits in their relationship with government. First, faith-based providers, especially those classified as “integrated”, were substantially less likely to operate without government funds compared to for-profit and secular non-profit providers. Among those organizations that did receive public funds, the faith-based providers relied on government funds to a much lesser extent. Faith-based providers that did not receive funds most often cited a self-conscious policy and effort on their part to operate independent of government funding. In general, all four program types (for-profit, secular non-profit, faith-based segregated, and faith-based integrated) expressed similar experiences in interacting with government. The authors conclude with a discussion of these findings in light of Charitable Choice and the recent faith-based initiative

Netting, Ellen F. (1984). “Church-related Agencies and Social Welfare.” *Social Service Review* 58(3): 404-420.

Based on the author’s dissertation research, this article (predating any Charitable Choice provision by more than 10 years) presents some findings on an investigation of a sample of Protestant social service providers (Episcopal, Lutheran and Salvation Army) in an unnamed midwestern city. Information was gathered using primary and secondary documents, interviews and observations to provide data spanning 30 years of the organizations’ services. The author explored the relationships of the service agencies to their parent religious communities, the professional community, the community of service providers and their client communities. The service provider agencies are not wholly dependent on their parent religious body for financial support and need to raise their own funds to account for at least 70 percent of their operating expenses. Because they are affiliated with a religious community, the service providers must negotiate a compromise between their religious and public communities. The author determines that “church-affiliated” can mean: (1) a theological mission; (2) stable funding from its religious community; (3) a board comprised of those from their religious community; and/or (4) public acknowledgement of an affiliation. There follows a discussion of formal and informal control that parent religious entities have over their social service entities and their programs. Other findings included: (1) The social service providers with the largest budget were the most dependent on public funds: (2) The beneficiaries were usually not members of their religious community: and (3) Many were not overtly religious.

NETWORK (2001). *Welfare Reform: How Do We Define Success?*. Washington, D.C., NETWORK, A National Catholic Social Justice Lobby. Report on Welfare Reform Watch Project.

These are the results of a 10-state survey and subsequent recommendations by the national Catholic Social Justice Lobby as part of its Welfare Reform Watch Program. The survey included almost 900 interviews of beneficiaries in health clinics, food pantries and soup kitchens between November 2000 and January 2001. Eighty percent of the social service programs are run by or affiliated with a faith-based organization. The results exemplify how many people are still food-insecure, even those considered by the government to be above poverty level. Interestingly, 37 percent are married or cohabitating and 24percent are married or cohabiting parents with one parent employed. Latinos were found to be worse off in that they have a lower education, are younger (vs. white and black beneficiaries) and more likely to not be receiving available assistance.

The survey concludes with a set of recommendations for policymakers in the reauthorization of PRWORA including: (1) need for government to specify the implementation and outcome measures, (2) government training of officers to correctly determine eligibility and, importantly, to follow-up those moved off of welfare, (3) abolish time limits, (4) focus on Latino population, and (5) eliminate barriers preventing two parent families from receiving assistance.

Nowak, Jeremy, et al. (1989). *Religious Institutions and Community Renewal*. Philadelphia, Delaware Valley Community Reinvestment Fund.

Orr, John, Carolyn Mounts and Peter Spoto (2001). *Religion and Welfare Reform in Southern California: Is Charitable Choice Succeeding?* Los Angeles, Center for Religion and Civic Culture, University of Southern California.

A subproject of the larger collaboration “The California Religious Community Capacity Study” (see Anderson et al. 2000a, 2000b), the staff at the Center for Religion and Civic Culture present information on the three counties in southern California that account for about half of the state’s welfare-to-work caseload. The current state of Charitable Choice implementation, models, partnerships and examples for San Bernardino, San Diego and Los Angeles counties are provided. The authors conclude that government-FBO contracts for welfare-to-work are proceeding but will have a better chance of success if the government provides more technical assistance, makes changes in contracting that allows use of public funds for start-up costs, facilitates reimbursement policies, and allows FBOs to be more flexible in their program designs, especially for programs aimed at moving clients into higher paying jobs.

San Diego County uses a “managed competition” model that evaluates the effectiveness of the public agency’s welfare-to-work programs in two regions against the for-profits and nonprofits that won competitive bids to provide the services in four other regions. Catholic Charities, one of the nonprofits, acquired many of the additional staff needed for its program from the county agency that was losing staff to “managed competition.” Problems cited by Catholic Charities include the strict pay-for-performance contract and the lengthy reimbursement period. One of the for-profits, Lockheed Martin, subcontracted the support services aspect of their contract (i.e. referrals, transportation) to other agencies/organizations, including FBOs, that already had established service programs. While it appears that San Diego County is exemplary in its implementation of Charitable Choice, the authors state that the county had relations with FBOs prior to PRWORA, the bias in the “managed competition” model towards large established FBOs, and the lack of attempting to build capacity in the smaller nonprofits.

The increased participation of FBOs in welfare-to-work contracts in San Bernardino County is mainly attributed to the creation of the Investment Project by the Social Services Group within the county’s Job Employment Services Division. The Investment Project encouraged small FBOs to participate in welfare-to-work contracting by helping them build up their capacity and facilitating the proposal process. The Investment Project model ended a few years later when the county decided to focus more on fee-for-service contracts (instead of the cost-reimbursement types the small FBOs were requiring) and to focus on employment programs (not family, drug abuse, and mental health programs).

In Los Angeles County, a collaboration council of FBO leaders and county officials (mainly Department of Public Social Services) has been established to address issues of Charitable Choice implementation and guidelines to increase FBO participation. The county’s Department of Labor, however, has been awarding welfare-to work contracts to FBOs while the Department of Public Social Services is organizing its collaboration council efforts.

Owens, Michael Leo and R. Drew Smith (2003). *Congregation Based Social Welfare Ministries in Public Housing Neighborhoods: Findings from Four Cities*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

Parks, Dawn L. and Susannah R. Quern (2001). “An Analysis of Congregational Programs.” *Research Notes from the Project on Religion and Urban Culture* 3(1).

Using data from the 1995-2000 survey of more than 400 congregations in Indiana conducted by the Polis Center as part of the Project on Religion and Urban Culture, the authors examine whether program services, which were categorized as either (a) religious or (b) social outreach, vary according to congregation theology, available physical space and membership size. Results show almost one-quarter of the total programming activities are categorized as social outreach. Denomination was found to be correlated with program type: Mainline and non-Christian churches

offered more social programs and evangelical (though not those in the inner suburbs) and black (only in urban cores) Protestants offered more religious programs.

The authors found several factors appeared to contribute to participation in social outreach programs. As membership size of the congregation increases, the number of social outreach programs offered increases. More amenities (recreation facilities, air conditioning, handicap access, kitchen, school) are correlated with more programs, both religious and social outreach. Also related to capacity are human resources: the more respected the church and its leader the easier it is to acquire volunteers, with the presence of volunteers and part-time employees associated positively with congregations that offer more social outreach programs and the number of full-time paid staff correlated with religious program activities. While the total annual budget of the church is related to offering more social outreach programs, it is not correlated with how much is spent on these programs. Congregations adhering to conservative theology are more likely to offer more religious programs and mainline churches are more likely to offer the most social outreach programs.

Pepper, Sarah Kathryn, Carla Herrera, and Laura Leviton (2003). *Faith in Action: Using Interfaith Coalitions to Support Voluntary Caregiving Efforts*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

The following abstract was provided by the authors:

“Between 1993 and 2000, the Robert Wood Johnson Foundation conducted Phase I of “Faith in Action,” a program providing \$25,000 grants to support voluntary caregiving efforts across the country. Successful applicants needed to (1) recruit volunteers to care for community residents, (2) offer these services at no cost to clients and (3) create an interfaith coalition (including faith-based congregations) to support the program. The Foundation believed that the interfaith coalition would be an invaluable resource in garnering community support and identifying prospective volunteers to provide caregiving services.

In 2001, Public/Private Ventures mailed surveys to all 1,091 Phase I grantees to learn more about ongoing program operations, challenges to service delivery and program characteristics that improve grantees’ ability to sustain their program. Surveys were completed by 787 grantees (86 percent continued to serve clients; 14 percent were closed), providing a large dataset that can be used to answer many questions of interest to the field. In this paper, we focus on the following:

- What types of care can community volunteers provide?
- What challenges do voluntary caregiving programs face?
- How do interfaith coalitions help sustain these programs?
- What program characteristics contribute to sustainability?

Services: With adequate training and supervision, volunteers can provide a broad range of services to needy community residents. Most Faith in Action programs provided home visits and telephone calls, transportation, shopping, household chores, and respite care. Also provided, but by fewer programs, were personal care (e.g., bathing, feeding), hospice care, help with home improvement, health-related care, entertainment, and educational programming.

Challenges: The challenges cited by open and closed programs were similar. Both cited fundraising as their biggest challenge. Difficulty recruiting volunteers and gaining community awareness and support were also challenges common to both programs that did and did not survive. In addition, two areas were particularly challenging for closed programs: almost on-half reported that difficulty gaining support from faith-based organizations contributed to their closing; and one-third reported difficulty creating a strong board.

Coalition Help: Coalitions were valuable in helping programs address areas they viewed as particularly challenging. Over one-half of coalitions helped to increase community support, recruit volunteers and raise funds, the three most

frequently cited challenges for open programs. In addition, most coalitions also helped recruit clients and strengthen the board.

Sustainability: In order to sustain a voluntary caregiving program over time, programs must concentrate their efforts on building both a strong volunteer pool and a solid funding base. Organizational characteristics that increase the likelihood of establishing a strong volunteer pool include choosing a program coordinator who has prior experience working with volunteers, adequately training and supervising volunteers, and enlisting the help of the coalition in recruiting new volunteers. Characteristics that improve the likelihood of establishing a solid funding base include choosing a program coordinator with experience working with the faith community, creating a large coalition or a board with fundraising responsibilities, and drawing funds from multiple sources.”

Pickman, James, Grae Baxter, Benson F. Roberts, Patricia Priolet and Anthony Proscio (2001). *Religious Institutions as Actors in Community Economic Development*. Washington, D.C., Council on Foundations and SEEDCO.

The report provides a general overview and outlines the potential relationship between religious organizations and community-based economic development strategies. Data and examples are based on telephone interviews and a three-day conference involving a national sample of religious leaders and community experts that was held in 1986. Case studies provided from the Community Information Exchange office of the National Urban Coalition are incorporated into the report.

According to the authors, community development can be viewed as both a process and as an action. The process of community development involves leadership development, empowerment, and organization. There are four stages of community development as action. These include direct relief, provision of services, advocacy, and intervention in housing or employment. The authors argue that while it may take time for a faith-based organization to move through these four stages, real change requires not only the first three stages but intervention as well. Intervention into housing and employment is necessary in order to address the more macro-systemic causes of community distress. While the authors acknowledge that many religious institutions are involved in providing direct relief and the provision of services, this report focuses exclusively on the involvement of the faith-based community in local economic development.

The authors divide their description of faith-based CED programs into six separate categories: (1) religious institutions within a community, (2) regional governing bodies, (3) national denominational governing bodies, (4) religious orders, (5) ecumenical activities, and (6) nondenominational evangelical forces.

First, religious institutions within a community can be involved in CED. These can include local congregations, coalitions among congregations, as well as religious and secular partnerships at the local level. Examples provided focused on housing development, job training, and the provision of loans to low-income residents. These local programs were funded both privately and publicly (Community Development Block Grants).

At the extra-local level, there are also examples of more regional governing bodies that are involved in CED. For example, the Houston Metropolitan Ministries takes CDBG funds to employ high school dropouts and Asian refugees. Traditionally, national denominations have not been as active as the local level in CED. National denominations have been more inclined to provide direct relief and services or provide resources to third world countries. However, a number of national denominations are active in CED. The Catholic Campaign for Human Development (CCHD) provides up to \$10 million per year in grants and loans for housing and business development. The Creative Investment Program of the United Presbyterian Church, U.S.A. has \$3 million available for CED programs throughout the country.

According to the authors, religious orders are a category separate from national denominations, although they are often affiliated with one or more denominations. Religious orders, like national denominations, often make funds and/or property available for CED efforts. The McAuley Institute in Silver Springs, MD is a national non-profit organization run by the Sisters of Mercy Union that assists community-based organizations with rehabilitation and the development of low-income housing.

The fifth category, ecumenical activities, often represents extensive coordination at the local level. Ecumenical activities are less frequent at the national or even the regional levels. One example offered by the authors is Interfaith Center on Corporate Responsibility sponsored by the National Council of Churches. This center represents a coalition of more than 235 Catholic and Protestant church groups. Interfaith provides a clearinghouse that publishes CED investment opportunities for churches and conducts workshops and training on CED. Finally, nondenominational organizations with more of an evangelical orientation represent the final category identified by the authors. Examples include World Vision, which provides community leadership training, housing development, and technical assistance to urban and rural communities in America, and Habitat for Humanity.

Pipes, Paula F. and Helen Rose Ebaugh (2002). "Faith-Based Coalitions, Social Services, and Government Funding." *Sociology of Religion* 63(1): 49-68.

This article examines the structure of faith-based coalitions, how they provide social services to the needy, and their response to charitable choice. Collaborative efforts of faith-based organizations are an essential way to incorporate groups into social services that might not have participated as a single organization. The first part of the article describes 14 faith-based coalitions in Harris County, Texas in terms of their organizational characteristics including the structure of the organization and finances, the clients they serve, and the social service programs they offer. The second part focuses on attitudes of faith-based coalitions towards charitable choice.

Harris County was chosen as the research site because it exemplifies an area that has implemented charitable choice provisions of welfare reform. The authors conducted a two-stage interview with leaders of 14 faith-based coalitions, totaling 279 religious congregations in 1998 and 2000. Archival data of client statistics and budget reports for the years 1995 through 1999 were collected and used as a source of qualitative and quantitative analysis.

Their results indicate that regardless of the size of the coalition there is always (with one exception) a paid director. Volunteers, with an average age over 65 years old, were essential for daily operations. One key area of social service that coalitions provide is emergency assistance. The coalitions also provide employment services and programs designed for the immigrant population. Many directors believe that healthcare, shelter, childcare and services for senior citizens are underserved areas. Nine of the coalitions receive government funds mainly through the Federal Emergency Management Agency. One faith-based agency, Interfaith Ministries, acts as the fiscal manager of these government funds. The study also found variation in the number of clients and financial structures reported; however this is could be due to a lack of detail in the data.

In total, leaders of more than half of the coalitions studied (8 coalitions) showed no interest in pursuing government grants for reasons of religious autonomy, problems with the costs or scale of programs associated with government-funded programs, indirect costs associated with grants, and administrative requirements. It is noteworthy that one director explained that the state's aggressive implementation of charitable choice had not increased their access to government funds and was a source of frustration. The authors also note the importance for interfaith coalitions to maintain a balance between managing the business of social service ministry and maintaining its ties with the faith community. In conclusion, the article indicates that even within the same county there could be great variation in the organizational focus and service provision among coalitions due to congregational involvement, community demographics, local resources, leadership, theological orientation and client base.

Polis Center (2001). *Indiana Congregations' Human Services Programs: A Report of a Statewide Survey*. Indianapolis, FaithWorks.

The Polis Center conducted a survey of more than 400 congregations for Indiana's Family and Social Services Administration to investigate the environment for implementing the FaithWorks Initiative. Indiana has conducted outreach to faith-based organizations and set up various forms of technical assistance to motivate participation as human service providers. So far 40 contracts have been awarded to faith-based organizations by the Division of Family and Children. This survey was designed to determine what services were already being provided and to determine the capacity of congregations to expand. The results are similar to those reported nationally by Mark Chaves although there are some key differences in Indiana. Of interest to public officials, half of the congregations

that reported they do not provide human services say they do not because of the expenditure on time and/or volunteers. Those that do provide human services reported finding volunteers to be the most frequent problem, followed by funding.

Three-quarters of the congregations provide social services, similar to the national average; however, Indiana's congregations participate more intensively. The main types of services provided are emergency crisis services with food-related programs at the top. Rural churches are just as active as urban churches. Urban congregations tend to offer legal, medical and mental health services while suburban congregations are more likely to provide child care.

Through a bivariate analysis four factors were identified that determine a church's interest in government funding: denomination, location, size, and racial composition. Mainline churches followed by Catholic are the most likely interested. Contrary to the national trend, in Indiana Protestants are more likely than conservative congregations to spend money on programs. Rural and suburban churches were found to be more interested in government funding than urban churches. Nonetheless, only 2 percent of all congregations surveyed were receiving public funds for their programs. Congregations larger than 100 people were more interested in public funds than congregations with less than 60 people. Finally, consistent with a large body of research, African American churches express a high interest in government funding.

Presbyterian Church U.S.A. (1997). *Social Justice and Social Welfare: The August 1997 Survey (Presbyterian Panel Summary)*. Research Services. <http://www.pcusa.org/pcusa/cmd/rs/pp0897.htm>

These are the results from the fourth wave of the 1997-1999 survey that focused on the issues of social welfare. The respondents are a representative sample of 5,000 Presbyterians (members, elders, pastors, and specialized clergy). For this wave there was a 68 percent response rate for a total of 2,584 completed surveys. The majority of the Presbyterians in general view welfare as encouraging illegitimacy and unemployment. However, they also see it as a system that helps people "get back on their feet" and prevents hunger. While pastors were undecided on whether welfare reform will be beneficial or harmful, members were more hopeful.

Noteworthy are the following majority opinions of the respondents: (1) Welfare reform will result in more jobs; (2) Welfare reform will improve the economic situation for the poor in the long run; (3) A second chance should be given for those denied welfare due to employment situation; (4) Welfare reform will place more burden on the churches; and (5) Religious organizations in general do not have the capacity to expand social services (but a sizeable number of respondents believe their own does have the capacity to expand). Of the one-third of churches that do provide social services, according to the pastor, 79 percent are food-related services, 48 percent counseling, 48 percent housing, 37 percent tutoring, 37 percent child care. Larger congregations were the most likely to provide job-training and housing services.

Presbyterian Church U.S.A. (1999). *The Public Role of Presbyterians: The August 1999 Survey (Presbyterian Panel Summary)*. Research Services. <http://www.pcusa.org/pcusa/cmd/rs/public.htm>

This report documents the results of the second major survey of the 2000-2002 panel of members, elders and ordained ministers of the Presbyterian Church (U.S.A.) regarding the topic of Presbyterians' role in public policy (59 percent response rate). Opinions of interest to this bibliography are: (1) The majority of ministers said their congregation had participated in social service activities in coordination or coalition with other nonprofits; (2) Only about one-quarter of the ministers believe the five-year limit on welfare benefits is fair but almost half of the members and elders feel it is fair; (3) There is general support for partnerships with government to provide welfare services; and (4) Of the ministers reporting, 40-49 percent state that parenting classes, day care or after-school programs offered in their church.

Presbyterian Church U.S.A. (2001). *The U.S. Congregational Life Survey: The May 2001 Survey (Presbyterian Panel Summary)*. Research Services. <http://www.pcusa.org/pcusa/cmd/rs/may01.htm>

This web site details the results of the seventh major survey of the 2000-2002 panel of members, elders and ordained ministers of the Presbyterian Church (U.S.A.) regarding the topic of congregational life (58 percent response rate). For the purposes of this bibliography, the following are significant responses: (1) About 40-55 percent of members and elders participate in educational or social programs in their congregations; (2) About 30-40 percent of members and elders participate in community service or advocacy activities of their church; (3) Of members and elders reporting, 43-47 percent said they participate in social services or charity groups not related to their church.

Printz, Tobi Jennifer (1998). *Faith-Based Service Providers in the Nation's Capital: Can They Do More?* Washington, D.C., The Urban Institute.

A report on the results of a survey conducted by the Urban Institute's Center on Nonprofits and Philanthropy of 266 congregations in the Washington D.C. area regarding their capacity to provide social services (see Twombly and De Vita 1998 for a related survey). Three quarters of the congregations provide emergency assistance services and are not equipped to provide longer term social service programs for lack of capital or services requiring professionals. The majority of the funding for the programs they provide come from the members themselves or private donors. Of the few congregations that do receive public funds, those funds only accounted for a small portion of their budget.

Geographical differences were found between the District and the suburbs with clothing assistance most common in the former and financial assistance most common in the latter (emergency food is the most common in both). Senior programs are more common in the District and child care more commonly available in the suburbs. Educational programs are more associated with urban congregations. While most of these clients tend to be low-income, many are middle-income. About one-third of the clients are from the area but not necessarily from the congregation.

The results show an increase in demands for services with about half of the congregations reporting they turn people away because they do not provide the needed service requested and about one-fifth already at full capacity.

Reese, Laura A. and Gary Shields (2000). "Faith-based Economic Development." *Policy Studies Review* 17(2/3): 84-103.

Based on interviews with clergy and 1990 census data, the authors explore unique attributes of faith-based organizations that make them effective as providers of economic and human services. Fifteen faith-based organizations in Detroit were chosen for the sample based on their known involvement as service providers. Nine categories of types of services were delineated: business operation, job training, day care, general social services, housing, cultural, CDC participation, financial and immigrant assistance. There was no measurable difference in FBO community service activities based on religious denomination. The motivation, higher education and spiritual philosophy of the head clergy, however, were significant factors.

While FBO size and revenue are contributing factors, they do not determine the degree of involvement in development activities as much as they do the type of activities. Large FBOs are more involved in business operations, job training and financial services, small FBOs in day care and general social services, and medium sized FBOs in CDC participation. Housing is an activity associated with all of the sampled FBOs regardless of size. However a higher intensity of activity is associated with a larger organization. A larger percent of Hispanics in the congregation may be correlated with a higher likelihood of development activities in general but mainly African American congregations are more likely to be involved in financial services activities. The economic composition of the neighborhood in which the FBO is located does not necessarily affect their economic and community development activities. Two factors that are relevant are educational attainment and Hispanic ancestry. Neighborhoods composed of a high percentage of residents with less than a high school education have FBOs more active in economic development and job training. Those with more Hispanic populations have FBOs more involved in housing and immigrant assistance.

Reingold, David A., Maureen Pirog and David O. Brady (2000). "Empirical Evidence on Welfare Reform and Faith Based Organizations". *Paper prepared for the 22nd annual research conference of the Association for Public Policy Analysis and Management, Seattle, WA.*

Using data from Indiana's welfare reform experiment, the authors investigate the validity that faith-based organizations are more effective (outcome-wise and resource-wise) at providing services under Welfare Reform. The research questions include investigating who the beneficiaries of FBO services are, how welfare reform has changed this and what the capacity is of FBOs to expand their current programs and/or add new ones. The data are categorized into client and agency sources: interviews of AFDC and TANF welfare recipients and directors of social service agencies conducted by Indiana University's Institute for Family and Social Responsibility (see Reingold 2002 annotation for further information on the latter interviews).

Bivariate and multivariate statistical methods were used to investigate the first two research questions and a case-matching technique to match up secular service providers with similar characteristics and services as faith-based providers for the last research question on organizational capacity. The results of the client data analyses show that there is a discrepancy in the needs as expressed by the clients and how those needs were met. The demographic characteristics of those most likely to receive assistance from an FBO are older individuals with more children and likely to be married/separated/divorced, white and more educated. FBOs also appear to be serving the very needy (homeless, disabled). Importantly for proponents of Charitable Choice, receiving assistance from an FBO was not dependent on the individual being a welfare recipient of the former or current program. Even the types of services received from FBOs are correlated with demographic characteristics. Married recipients are more likely to get aid with rent, utilities and transportation while separated individuals tend to receive aid with food, clothing and utility. The agency data indicate that FBOs are not increasing their assistance level; they are restricting eligibility for their services even more. They are less likely to have expanded programmatically and have smaller networking ties with other organizations/agencies.

Rogers, Melissa (2002). *Lift Every Voice: A Report on Religion in American Public Life.* Washington, D.C., Pew Forum on Religion and Public Life.

Drawing on public opinion data, news coverage, and other research, this report highlights current issues at the intersection of religion and public life. The author defines "public life" broadly to encompass not only church and state issues, but also the engagement of religious communities within their larger community and the role(s) religion and faith play in the formation of public policy. Melissa Rogers addresses three broad questions: How did we get to this point? What does it mean? And where are we going? as a way to place the past year in perspective.

The report begins with a brief description of the tradition of religious and public interaction in America and examines recent history to provide a context for the past year in religion and public life. Next, the author turns to selected issues that drove policy debates and captured public attention, which brought attention almost every day in headlines, public discussions, and social conversations in 2001. Such topics as the religious beliefs of political figures, the White House Office of Faith-Based and Community Initiatives, faith-based legislation, the death penalty, religion and public schools, stem cell research and reaction to the tragedy of September 11 are highlighted.

Politics and religion is a topic that Rogers discusses as a "hotly" debated issue in 2001. She presents specific examples of how religious language has been invoked throughout American history and for a wide variety of social and political purposes from George Washington to George W. Bush. Rogers indicates that the idea of American presidents employing religious themes and references in their speeches is nothing new. She highlights the 2000 presidential campaign as one prime example. In Iowa State, Rogers claims that five of the six Republican candidates invoked the name of God or Christ or both with more than 20 references made throughout the course of the evening. Also, on the Democratic side, the author uses the example of Joseph Lieberman, an Orthodox Jew, who quoted a Bible verse in his first address as Al Gore's running mate and offered a prayer of thanks to God. Still, Rogers reports that while 70 percent of people thought it was important for presidential candidates to be strongly religious, 50 percent were very uncomfortable when presidential candidates expressed their religiosity.

Another key issue at the center of policy debates was the establishment of the federal Office of Faith-Based and Community Initiatives. Rogers reports that 40 percent of Americans believe that religious groups could do the best job feeding the homeless (with 28 percent choosing government agencies and 25 percent opting for non-religious community groups). In addition, the author documents that the same percentage also believe that religious organizations can be more effective at providing counseling and education to prisoners. Rogers concludes that there are mixed opinions regarding government policy toward faith-based social service providers.

A third key issue in 2001 debated the legitimacy of the death penalty. Rogers explains how religious communities were involved on both sides of this issue, drawing on teachings and traditions of justice and on those that emphasize the dignity of life. However, using several illustrations, including the first federal execution case (i.e., Timothy McVeigh, the Oklahoma City bomber) since 1963, the case of Karla Faye Tucker, a “born-again” Christian and others, Rogers demonstrates how religious individuals have reevaluated their views of the death penalty. Rogers claims that support for the death penalty has fallen from 77 percent five years ago to 63 percent today. In addition, the author declares that half of Americans support the concept of a nationwide moratorium – a halt – on executions while government commission studies whether the death penalty is applied fairly. Rogers also holds that when pollsters give people the sentencing alternative of life without parole, 46 percent of respondents continue to choose the death penalty.

Regarding the issues of public schools and religion and stem cell research, Rogers discusses the continued debate over the morality of today’s youth and bioethical concerns in the scientific medical community. The history and recent developments of each discussion is presented and relevance to the religious community is addressed. Finally, Rogers declares that the tragic events of September 11, 2001 focused the nation’s attention on the role of religion in public life because many people turned to houses of worship for answers and consolation. The author mentions that it is still unclear whether the flood of Americans into these places of worship will translate into sustained increases in church attendance. To support this claim, Rogers points to the example that on September 19, 2001 69 percent of Americans reported that they were praying more in the wake of the attacks; however, a similar percentage was reported during January 1991 when the Gulf War was taking place.

The report concludes with an analysis and commentary on the current state of religion in American public life. The Pew Forum co-chairs, E.J. Dionne, Jr. and Jean Bethke Elshstain offer their reflections on the events of the past year.

Romeo, Sheryl, Linda Lampkin and Eric C. Twombly (2001). “The Nonprofit Program Classification System: Increasing Understanding of the Nonprofit Sector.” In *ASIST 2001: Proceedings of the 64th ASIST Annual Meeting*. E. Aversa and C. Manley. Medford, NJ, Information Today. 38: 525-544.

A paper presented at the meetings of the American Society for Information Science and Technology by researchers at the Urban Institute’s National Center for Charitable Statistics that provides an overview of the Nonprofit Program Classification System (NPC). The authors describe other systems that classify nonprofits and show how they are inadequate for many research purposes because they do not provide sufficient data on nonprofit programs and activities. They compare the focus, structure, uses, issues and units of analysis for the National Taxonomy of Exempt Entities (NTEE), North American Industry Classification System, Taxonomy of Human Services and the NPC. The NPC is a taxonomy with a tripartite structure consisting of program codes, generic codes and beneficiary codes that are used to supplement the NTEE codes. The authors provide as an example case studies of nonprofits in four counties who filed IRS Form 990 (required by all charitable organizations with annual revenues over \$25,000). Specifically, the authors used the NPC system to analyze the arts and cultural programs in the four counties and concluded the following: (1) Arts and culture activities are the third most frequently offered by all of the nonprofits (after human services and health programs); (2) Using the NPC, 75 percent more arts programs were identified than by the NTEE; (3) Arts programs are offered by many other types of nonprofits, not just arts organizations (i.e. libraries); (4) Performing arts are the most common activity under arts and cultural programs; (5) Nonprofits that are not arts organizations tend to be the ones offering cultural awareness activities, fairs, festivals and media programs while the arts organizations are more likely to offer museum activities.

Saxon-Harrold, Susan K. E., Susan J. Wiener, Michael T. McCormack and Michelle A. Weber (2000). *America's Religious Congregations: Measuring their Contribution to Society*. Washington, D.C., Independent Sector.

This research brief summarizes results from two national surveys of religious congregations conducted by Independent Sector in 1992 and 1998. According to the 1992 survey, the three most frequent program activities reported by local congregations include human services (92 percent), health (90 percent), and international programs (74 percent). Detailed information concerning specific services provided within these categories was not provided within the report. According to the 1998 survey, nearly two thirds of the surveyed congregations cited missionary or outreach programs to underprivileged populations as important. These programs include local services (food, shelter), trips (building churches and renovating housing), and world service. For 19 percent of the congregations surveyed, faith or affiliation with a religion was a prerequisite for the services provided.

Among respondents to the 1998 survey, 35 percent reported that the services and programs they provided were also available from government, while 65 percent of the sample indicated that their services were unique and not available from government agencies. According to the authors, congregations often believe that they provide programs to individuals who would not qualify for government aid and they also believe that their congregations are able to provide services with less paperwork.

Although some data was reported by faith-based providers on units of service provided and on finances, little or no data was collected or reported on client satisfaction, outcomes, or the quality of services provided. Government agencies requested results of 2 percent of the congregations in the sample compared to requests made of 43 percent of all other nonprofits.

Scheie, David M., Jaimie Markham, Theartrice Williams, John Slettom, Sharon Marie A. Ramirez and Steven Mayer (1994). "Better Together: Religious Institutions as Partners in Community-Based Development". Minneapolis, Rainbow Research, Inc.

The following abstract was provided by the author:

"Key learnings about how various kinds of religious institutions can contribute to low-income housing and community economic development efforts are presented in this final report from a four-year Lilly Endowment sponsored evaluation of 28 projects around the country. Also included are key accomplishments of these projects, a critique of the Lilly Endowment of grants to religious community development partners, to funders and to public policy makers."

Schneider, Jo Anne (1999). "Trusting That of God in Everyone: Three Examples of Quaker-Based Social Service in Disadvantaged Communities." *Nonprofit and Voluntary Sector Quarterly* 28(3): 269-295.

The following is the abstract for the paper available from the ARNOVA Online Abstracts Database Search system:

"This article explores the concept of social capital through case studies of three Quaker-based social service organizations engaged in work in disadvantaged communities. Social capital represents relationships among members of a community built on shared understandings, behaviors, and patterns of trust. Accessing the social capital resources of a community often depends on exhibiting the cultural capital of network members. The article illustrates two points: (a) successfully mobilizing the social capital of a religious body depends on the ability of religious-based organizations to maintain both network relations and appropriate cultural capital behaviors expected by members of the founding religion, and (b) sharing social capital can take several forms. Organizations can use religious-based resources to serve outsiders without expanding boundaries to include the communities served, to expand social capital by enculturating newcomers into their practices, or to change the cultural cues considered appropriate to access the social resources of the religious organization."

Seley, John E. and Julian Wolpert (2003). *Secular and Faith-Based Human Services: Complementarities or Competition*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

The following abstract was provided by the author:

“The issue of comparative advantage has important policy implications in the current debate about Charitable Choice and the role of faith-based organizations (FBOs) in the delivery of social services. The policy issues are compounded where the religious and secular organizations are actively competing against one another for a fixed number of clients for the same services and limited levels of charitable contributions and government contracts. Under these circumstances, the policy arena would need to deal with such thorny issues as comparative performance, cost effectiveness, and legal questions of church-state relations. However, the debate is somewhat muted if each group has established a distinctive niche where it has a clear and undisputable comparative advantage. Then, one could view the religious and secular service organizations as functional and complementary components of a comprehensive human service system.

This paper addresses these fundamental issues through analysis of a set of specific empirical questions. For example, what does the evidence suggest about the current balance of service provision in communities between the FBOs and secular providers? Does this simple dichotomy between these two groups encompass their distinctiveness? Is there even a clear demarcation between the secular providers and the FBOs? Is the diversity among the FBOs greater than their differences with the secular organizations? Do FBOs traditionally provide different services than secular groups? Are these differences well-established and rigidly followed, or are the boundaries fluid and in contention? How do FBOs and secular organizations differ in: the clients they serve; sources of revenue and budgetary pressures; staff composition; and the use of volunteers?

The analysis is targeted to these questions for both religious and secular human service providers in New York City. The data for 2000-2001 are drawn from a recently completed comprehensive study of New York’s nonprofit sector that included 8,034 operating public charities. Human services accounted for 2,797 of these organizations, including 1,045 (37 percent) that could be classified broadly in the religious category and 1,752 (63 percent) in the secular group. The NYC nonprofit universe also includes other FBOs in other service sectors (e.g. the arts, education, health care, and public benefit and advocacy categories and numerous supporting groups that raise and distribute funds to other nonprofits.) However, these organizations are not included in this study but will be examined in a follow-up analysis.

The data for the analysis are derived from IRS 990 returns supplemented by an extensive mail survey that explored a number of pressing policy issues, including targeting of clients; revenue concerns; staffing and volunteer concerns, etc. Survey respondents were asked a number of questions about their: auspices; service focus; and service activities. These responses are utilized to distinguish initially between FBOs and secular groups and subsequently to classify the various categories of FBOs. The resulting classification then becomes the basis for a comparative analysis that addresses the questions and issues outlined above.

The data files provide a unique opportunity for a rigorous analysis both of niche and boundary issues and for comparative study of differences between secular providers and the various groups of FBOs. The client, revenue, staffing and other issues are best addressed at the community level where services are provided rather than at the national level. The paper has the advantage of access to a uniquely comprehensive data set and exposure to the diversity and complexity of faith-based issues not present in smaller and more homogenous communities.”

Sherman, Amy L. (1998a). *Fruitful Collaboration between Government and Christian Social Ministries*. Washington, D.C., Center for Public Justice.

This report provides examples of partnerships between government and congregations in Virginia and Maryland mainly to provide welfare-to-work transitional services (without the church providing any financial assistance). Through the Community-Directed Assistance Program in Maryland the church is given the amount of

funds that would have been spent on the welfare recipient to provide services to move the beneficiary into stable employment. The Hampton Family Mentoring Program in Virginia provides the beneficiary with an individual, trained by the county's Department of Social Services, which assists them in their transition to work as well as other life enhancing goals. The Fairfax County Family Support Program provides teams of mentors from mainly Catholic and Protestant congregations to assist in welfare-to-work services.

The other government-congregation partnerships in this study provide other social services like housing assistance to the homeless, assistance to victims of domestic violence and mentors for families with juvenile offenders. The congregations participating in Project HOMES in Fairfax County, VA, provide personal and financial support for at least one year to assist homeless families acquire housing. Partners in Hope match volunteers to female victims of domestic abuse to congregations that provide some financial assistance for at least a year to help them establish new living arrangements and any personal support needed. The majority of the churches participating in Project HOMES and Partners in Hope are Catholic and mainline Protestant. The congregations providing personal support and counseling to families of juvenile offenders in the Spiritual Family Development Program are mainly African-American churches and are chosen by the family from a list of participating churches.

The author emphasizes that much of the success of these programs is due to the individualized personal attention given to the beneficiaries. However, these examples also illustrate the difficult and time-consuming process of assisting the needy in acquiring stable lives. For example, the most structured program in the study, the Community-Directed Assistance Program, averaged an intensive six months to assist welfare recipients into stable employment (and most were the easier to place clients). Based on the case studies, Sherman offers 12 elements needed for effective government-congregation programs: (1) determination of the real personal and structural causes of each clients' situation; (2) intensive, long-term, individualized assistance; (3) team approach by the congregation; (4) volunteers that are available during workday hours, i.e. homemakers and retirees; (5) regular personal contact; (6) willingness of congregation volunteers to ask personal questions of the individual; (7) understanding by everyone of their roles and responsibilities; (8) making individuals accountable to program participation; (9) enrollment incentives; (10) minimum of six months commitment by all sides; (11) avoiding termination of services once clients have a stable job if they are still in transition for other aspects of long term self-sufficiency; and (12) recognition and support of the volunteers. The churches themselves became more focused on life transforming outreach efforts as opposed to short-term crises outreach. They also tapped into the skills of church members to provide social services that they had not provided in their previous outreach efforts. While the government officials informed the congregations of the restrictions to proselytizing, in reality, the churches were given a lot of liberty. Nonetheless, the congregations in the study did not focus on religious activities because they did not feel it was appropriate to the services they were providing. The author concludes with some general issues to consider for effective partnerships: (1) The congregations agree that the government should be responsible for screening the clients referred to them (most did not want to work with the hard-to-employ, and most felt they were inadequately trained to provide services to drug/alcohol abusers); (2) Importance of operating partnerships through an umbrella organization; and (3) Establishing mechanisms to facilitate relationships between caseworkers and congregations.

Sherman, Amy L. (1998b). *Mississippi's 'Faith and Families' Congregational Mentoring Program*. Washington, D.C., Center for Public Justice.

In 1994, the state of Mississippi initiated a program called "Faith in Families" (FIF). The goal of this program was to link 5,000 churches in Mississippi to state welfare families. The mentoring program lasts 6 to 12 months for each family and the Department of Human Services (DHS) believed that the program could a) assist in upgrading education (ex. providing a tutor for GED), b) strengthen life-skills (e.g. time management, family budget), c) assist in the search for a job, and d) assist in retaining a job. If every church in the state were to participate, 10 percent of the state welfare families would receive assistance. Program officials note that the goal is to complement, not replace, state support. Participants receive welfare benefits (payments, food stamps, rent subsidies, etc.) while being mentored and for one year after they secure employment. While DHS had no formal structure for churches to follow, after three years there was a suggested standardized model available. According to the author's study of FIF, by December 1997, 900 families had been adopted by 340 congregations. During this same period, more than 100 individuals had left public assistance and 142 had located jobs.

The FIF program was not without problems or challenges. DHS staff were supposed to follow-up with volunteer teams on a monthly basis but according to the author this was not in place. Additional challenges early on included the lack of administrative support within DHS for the program and a concern among DHS front-line staff as to the effectiveness, necessity, and constitutionality of the program. However, federal incentives for moving families out of the system may inspire DHS caseworkers to encourage clients to take advantage of FIF programs. The author notes that many of the volunteer churches were not located in neighborhoods with a high proportion of program participants. Those churches that were located in these neighborhoods tended to be small and lacked the resources necessary to meet the demand.

DHS administrators liked the faith component of the program because they believed it would address the needs of the “human spirit.” Church leaders appeared more concerned about violating the separation of church and state. The author notes that because FIF congregations did not receive public funds, DHS imposed no boundaries on the religious content of any FIF program and these congregations remained very autonomous. The key to the success of FIF programs was the element of personal care and attention. According to the author, there is a distinction between “commodity-based” and “relational-based” social services. Commodity-based social services may simply replicate welfare without providing positive interaction or assisting clients with developing responsibility. Additional keys to success and recommendations for future programs include attempts to gain major denominational support and the development of third party intermediaries to recruit and train churches and their volunteers. Finally, the author suggests that there is a need to more carefully articulate what “mentoring” is or define the key components of the program. Her study suggests that those programs that were more “internally organized” had the most success. This organization can include formal instruction for volunteers, mandatory participation/attendance requirements for clients, and setting and tracking client goals.

Sherman, Amy L. (2000). “A Survey of Church-Government Anti-Poverty Partnerships.” *American Enterprise* 11(4): 32-33.

Based on previous survey data of nine states, Amy Sherman highlights several results to discuss the implementation of Charitable Choice. Sherman claims to have identified 84 new partnerships that focus on moving welfare recipients into jobs. The author says three-quarters of these contracts involved a direct financial relationship between a government entity (such as a state or county human service agency) and a religious organization (that is, a government contracted with a large nonprofit such as Goodwill Industries, and Goodwill used the funds to subcontract with a religious group). The other quarter, she notes, involved indirect funding mechanisms. Sherman points out two reasons why she believes these 84 contracts are significant: (1) the initiatives involve hundreds of churches and engage the lives of thousands of welfare recipients and (2) over half of the financial relationships involve churches and religious bodies that had not previously cooperated with government.

Next, Sherman addresses the criticisms of Charitable Choice regarding civil liberties of clients and the sanctity of religious organizations. Based on the findings from the nine-state study, Sherman reports that out of thousands of clients participating in the initiatives, she only heard of two complaints and in both cases the clients were with the faith-based program and joined a secular alternative.

Sherman documented a few voices of concern from religious organizations as to “how far they could go” in integrating spiritual ministry into their social service programs. However, she notes that the majority reported that the church-state question was a “non-issue.” Sherman states that even in light of these results, government officials and religious people alike remain ignorant to what Charitable Choice allows and disallows.

Again, drawing from the nine-state study, Sherman stresses the benefits that Charitable Choice has produced. She claims that many congregations have expanded their social services, moving from “commodity-based benevolence” (operating food pantries and used clothing centers) to “relational” ministry (working intensively with needy families, face-to-face, for months). Sherman asserts that while the survey uncovered collaboration on a wide variety of social services, such as child care, transportation, drug rehabilitation, homeless shelters, English courses, and parenting classes, the most common initiatives were mentoring and the job training that involved. Sherman names these initiatives as the most important “added value” that religious organizations bring to poverty relief.

In closing, Sherman offers recommendations to public officials. She hopes that bureaucrats will modify the contracting process to accommodate small religious organizations, which have no prior experience working with government. In addition, Sherman calls for more precise interpretation of legal prohibitions against using government funds for “inherently” religious activity.

Sherman, Amy L. (2002). *Collaborations Catalogue: A Report on Charitable Choice Implementation in 15 States*. Indianapolis, Hudson Institute, Faith in Communities.

In a follow-up to a nine-state survey in 1998-1999, this report provides an update on the government financed contracts with faith-based organizations in fifteen states (includes the original nine). The author documents the extent of state-FBO financial contracts under the Temporary Assistance to Needy Families, Welfare-to-Work, Community Services Block Grant, and the Substance Abuse and Mental Health Services Administration programs. A total of 726 contracts, mostly with TANF funds, are recorded totaling almost \$124 million. This represents an important increase in the number and amount of contracts. More new FBOs are involved in financial relationships with the government including congregations. Information is also provided on the types of services each contract provides. At present, information on individual contracts and an introduction on the status of FBO funding for each state is available to download from the website <http://www.hudsonfaithincommunities.org>.

Sider, Ronald J. and Heidi Rolland Unruh (1999). “No Aid to Religion? Charitable Choice and the First Amendment.” *Brookings Review* 17(2): 46-49.

The authors outline four types of social service providers: secular, religiously-affiliated, exclusively faith-based and holistic faith-based. Religiously-affiliated providers are religiously oriented organizations that provide services that themselves are secular in nature. These are the faith-based providers that have traditionally received public funding. The programs of exclusively faith-based providers, however, do have religious content and depend on the religious component. Holistic faith-based providers include a religious component to their program but also use medical and social science components as well. The authors observe that Charitable Choice does not make the distinction between the different types of social service providers and allows all types to receive public funds as long as the funds are not used for religious activities.

Smith, Steven Rathgeb and Michael R. Sosin (2001). “The Varieties of Faith-Related Agencies.” *Public Administration Review* 61(6): 651-670.

Weaving institutional theory into a study of faith-related agencies and their participation in social services, Smith and Sosin observe that religious and secular institutions coordinate and partner in a large and complex number of ways that require careful examination. Many generalizations about faith-based agencies are not helpful because they do not address the role of faith in religious agencies, the characteristics of these agencies, and the myriad ways they interact with secular institutions and government.

Three important research tasks include determining: 1) how organizations are institutionally linked to religion; 2) as an independent variable, how these relationships are linked to the delivery of social services, and the structure and organization of agencies; and 3) what the impact is of this on client outcomes. A study of faith-related agencies requires an organizational approach that focuses on the norms, beliefs, and cognitions defining the culture of the institution. In particular, research should be concerned with 1) sources of resources, 2) the use of hierarchical authority, and 3) sources and structure of institutional culture. The authors use the term “coupling” to represent the extent to which the agency is connected to faith. Coupling can be assessed at the levels of resources, authority, and culture.

Field research on these topics was conducted in Chicago and Seattle. Agencies included in the sample were required to have a public mission (services beyond the immediate congregation), a service focus (either child welfare, material assistance, or advocacy), and varied by four levels of bureaucratic authority. The authors selected 24 agencies across both cities, in each of the three service categories and each of the four bureaucracy categories. The

executive director of each agency was interviewed with questions that focused on issues of resources, authority, and the culture of their respective agencies.

In general, these authors find that agencies that are more dependent upon secular resources (ex. child welfare) tend to be more loosely coupled to faith. Some material assistance agencies maintain moderate ties to faith because they rely on the religious community for volunteer labor and financial resources, especially when government funds are unstable. Loosely coupled agencies also tend to have more secular service technologies (ex. guidelines for child welfare), while more autonomous organizations tend to have the most religious service technologies. However, it is important to note that these agencies also tend to be very small in the scope of their mission compared to the more loosely coupled organizations.

Organizations directly sponsored by a denomination tended to be more tightly coupled to faith as were those agencies with governing boards consisting exclusively of members active in the organization. In general, resource issues tended to overshadow authority issues in determining the ties to faith and the forms of service provision. One subtle way that religious authority can exert itself and screen out individuals is through mission statements that reflect the central tenets of the organization. This allows the organization to draw religious staff and volunteers regardless of secular resource dependency. Finally, the authors conclude that, in general, despite evidence of resource dependence, these faith-related agencies feared the consequences of government funding and valued their autonomy.

Stoecker, Randy. 2001. "Community Development and Community Organizing: Apples and Oranges? Chicken and Egg?" paper presented on COMM-ORG: The On-Line Conference on Community Organizing and Development. <http://comm-org.utoledo.edu/papers.htm>

Stone, Melissa M. (2000). "Scope and Scale: An Assessment of Human Service Delivery by Congregations in Minnesota". *Paper presented at the annual meetings of the Association for Research on Nonprofit Organizations and Voluntary Action*, New Orleans, LA.

The author presents the preliminary results from a survey sent to all congregations in Minnesota (16.5 percent response rate – 792 completed). The survey was designed to determine what social service programs the congregations are currently providing as well as the capacity and feasibility of increasing participation in the programs or creating new programs. An examination of the results from exploratory analyses show the average congregation responding to the survey is located outside of Minneapolis/St. Paul, is established with congregations of about 700 members and liberal/moderate Protestant. The paper concludes with a comparison of the Minnesota survey to those from Washington D.C., Philadelphia, PA, Greensboro, NC, and the National Congregations Study in the categories of service types, beneficiary characteristics and resources with similar results.

Counseling in general was the most frequent program offered overall followed by emergency financial, clothing and food-related assistance. Interestingly, services aimed at assisting welfare recipients in becoming self-sufficient are not offered by many congregations (absent from the survey are employment related services). Similar to the findings by the Polis Center for Indiana (see 2001 annotation), suburban congregations are the most likely to provide child care. Urban congregations are more likely to focus on emergency food while suburban and rural congregations focus on both emergency food and financial services. Urban congregations also are more likely to provide services to African Americans and Pacific-Asian Islanders. Funding for the programs is overwhelmingly from the congregations themselves although urban congregations do receive 6 percent from government funds and rural congregations receive 21 percent from fees for their services.

Stone, Melissa M. and Miriam M. Wood (1997). "Governance and the Small, Religiously Affiliated Social Service Provider." *Nonprofit and Voluntary Sector Quarterly* 26 (Supplemental).

The following is the abstract for the paper available from the ARNOVA Online Abstracts Database Search system:

“Religiously affiliated providers of social services are becoming increasingly important in the transformation of social welfare policy in the United States. This article focuses on governance issues and challenges facing these small service providers. Using perspectives from the organization and management literatures and examples from prior research, the article makes three general observations. First, predictable patterns of governance exist, depending on the types of structural relationships religiously affiliated agencies have with their religious bases. Second, governance will be affected by particular characteristics of both small and religious organizations. Third, growth presents critical challenges to the ability of these providers to maintain their indigenous religious cultures. Hypotheses are offered to stimulate further research in each of these areas.”

Thornburgh, Georgianne and Terry A. Wolfer (2000). “Megachurch Involvement in Community Social Ministry: Extent and Effects in Three Congregations.” *Social Work and Christianity* 27(2): 130-149.

The present case study explores the willingness and capacity of three megachurches (more than 2,000 people in regular attendance) in South Carolina to provide social services: a Missionary Baptist and two nondenominational churches. Megachurches are a relatively recent phenomena evolving out of a tradition of “pastoral” churches – faith communities organized around issues directly relevant to their worshippers. The interviews of the pastors were designed to provide information on what types of services are provided, and how their congregations and the community are effected by these services.

One of the churches provides services to members and nonmembers through numerous ministries and the other two through the use of small groups for members and partnering with other agencies for nonmembers. One has set up a legally separate organization for service programs in addition to their ministries. Programs are added as they are determined necessary for the community. Funding is primarily through congregational donations and there is little interest in applying for government funds.

All agreed that the effect on their congregations and the larger community has been positive and spiritual. All church leaders either would be interested in collaborating or already do collaborate with other FBOs to serve the larger community more effectively. Megachurches may be especially well-suited for providing human services compared to other faith-based organizations because of their size, resources, and active outreach-based mission.

Twombly, Eric C. and Carol J. De Vita (1998). *D.C.-Area Ties to Religious Congregations*. Washington, D.C., The Urban Institute.

This is a short report on the results of a random telephone survey of residents in the Washington D.C. area conducted by the Greater Washington Research Survey for the Urban Institute’s Center on Nonprofits and Philanthropy (see Printz 1998 for a related subsequent survey). The questions were designed to determine the extent of faith-based organizations’ role and capacity as effective service providers. Residents were more likely to make financial donations to religious organizations than they were to actually attend a religious service. One in five residents volunteered their time to a church community program and one in ten used at least one of the programs.

African Americans are more likely than other races to attend religious services and to contribute financially. While there is also a correlation between race and volunteering to church community programs (more African Americans volunteer than whites), higher income is a stronger indicator of whether an individual will volunteer. African Americans are more likely to use service programs provided by the church.

Regardless of race, child care and then counseling were cited as the most common services used by survey respondents although this may be due to the survey methodology that over-represented the middle-class. Educational, senior, and emergency assistance service programs were only cited by less than 5 percent of the respondents.

Unruh, Heidi Rolland and Ronald J. Sider (1999). "Saving Souls, Saving Society: Exploring The Spiritual And Social Dynamics of Church-Based Community Activism". *Paper presented at the annual meeting of the Religious Research Association, Boston, MA.*

This paper explores the relationships between evangelism and social action. The authors describe the different facets that evangelism and social action can take based mainly on data from case studies of 15 Protestant churches in the Philadelphia area active in social outreach. Bethel Temple Community Bible Church is used to exemplify these complex relationships. The authors conclude with some implications of their research on future investigations including the need to move away from the encumbering labels, define the religious elements that affect evangelism and social action, and determine how the religious content and context affect the effectiveness of social action.

The types of social action are delineated by the beneficiary – individual, community or social/economic/political system – and include relief, development and advocacy services. The authors find that the churches did not fall on a continuum of incorporating evangelism and social action but instead were diverse and complex. They offer a framework to understand this relationship based on the perception of church leaders/members and the actual course evangelism and social action take. The types of relationships are: (1) emphasis on social action without evangelism, (2) emphasis on both but not connected, (3) emphasis on both and they are connected, (4) emphasis more on evangelism without social action, and (5) emphasis on neither.

Unruh, Heidi Rolland and Ronald J. Sider (2001). "Religious Elements of Faith-Based Social Service Programs: Types and Integrative Strategies". *Paper presented at the annual meetings of the Society for the Scientific Study of Religion, Columbus, OH.*

The authors provide a framework for categorizing the degree or aspects of faith found within human service programs offered by religious organizations. The data by which the model is derived comes from case studies of 15 Protestant churches in the Philadelphia area specifically chosen because they have active social service programs. The approach is based on dividing religious elements into environmental and active. The environmental aspects are those contained in the physical environment and ambiance of the church (or facility) itself, including material objects, symbols, values, attitudes, mission and policies. The active elements are more overt and require interaction on the part of the recipient. These elements include prayer, worship, proselytizing, and using religious discussion, text or lecture as part of the social service program. The authors break down the active religious element into the following variables: (1) mandatory nature, (2) level of incorporation into the program's design, (3) relevance of the religious element to the goals of the program [drug treatment vs. food pantry], (4) specificity of type of faith, (5) group or individual nature of interaction, and (6) frequency and intensity.

The model is a framework for categorizing the different levels of faith in a social service. The types of faith-based programs (not organizations--the authors point out that a single organization can include multiple types of very divergent faith-based programs) are passive, invitational, relational, integrated-optional and integrated-mandatory. The type depends not only on the formal aspects of the religious character exhibited in the program's design and implementation but also on the informal interactions between the social service provider staff and their clients. The paper concludes with a section on lines of investigation that need to be pursued in faith-based research and how the elements of this model fit into future work.

Vidal, Avis C. (2001). *Faith-Based Organizations in Community Development*. Washington, D.C., U.S. Department of Housing and Urban Development.

Warren, Mark R. (2001). *Dry Bones Rattling: Community Building to Revitalize American Democracy*. Princeton, Princeton University Press.

This book describes the work of the Industrial Areas Foundation (IAF) and its work to develop grassroots political/civic engagement. Advocacy groups and community development groups often focus on the same issues but the approach of this faith-based community organizing group is more effective at sustaining broad-based participation at the local level.

In the first chapter the author argues that IAF organizations are unique in that they build on the pre-existing social capital contained in the institutions of local congregations and organizations. Congregations of faith are especially attractive because their members possess shared symbols and a shared culture that often emphasizes social justice. The IAF has effectively built on this social capital by developing local leaders and connecting this resource to local political issues (unemployment, low-wage employment, education, health care, etc.).

Chapter two provides an historical overview of the IAF strategy which originated with the work of Saul Alinsky in Chicago. Warren argues that the work of Ernesto Cortes in founding Communities Organized for Public Service (COPS) in San Antonio, TX, changed a number of key characteristics of the IAF approach. First, this new strategy utilized a “theology of organizing” in which the local faith community was valued for more than their resources. Congregations were viewed as important because they contained a shared culture of social responsibility. Second, this new approach moved beyond institutional leadership and attempted to cultivate local grassroots leadership. Finally, there was recognition of the value of combining political conflict with political collaboration in reaching the goals of the organization.

In the third chapter, the author addresses the need for faith-based community organizing to extend beyond the local level and attempt to address issues that can only be addressed regionally or at the state levels. These organizations must strike a careful balance when distributing time and resources across these various levels so that they do not neglect the important issues that remain at the local level. Chapters four and five address the importance of developing “bridging social capital.” Warren argues that many attempts at community building have not been inclusive and have not effectively addressed issues of racism. Faith-based community organizing must be careful to develop social capital that bridges across groups that have traditionally operated in isolation of one another.

Chapter six represents a case study of Project QUEST. This was a job training initiative organized by the IAF in San Antonio. This project received the Innovations in American Government Award from the Ford Foundation and John F. Kennedy School of Government in 1995. Warren concludes that the social capital and political clout developed by the IAF organizations in San Antonio was largely responsible for the success of Project QUEST.

Warren, Mark R. and Richard L. Wood (2001). *Faith-Based Community Organizing: The State of the Field*. Jericho, NY, Interfaith Funders.

This reports the results of a national study of Faith-Based Community Organizing (FBCO), sponsored by Interfaith Funders. The goal of FBCO is to increase the participation and cooperative capacities of area institutions and residents. These organizations build on Saul Alinsky’s work with the Industrial Areas Foundation (IAF). Some of the key characteristics of FBCO include (1) faith-based, (2) broad-based (interfaith, interinstitutional), (3) locally constituted, (4) multi-issue, (5) involve professional organizers, and (6) political.

This research involved a survey of all active FBCOs in the U.S. in 1999. In order to qualify as “active” there had to be evidence of an office and a paid organizing staff. The authors identified 133 organizations and the analyses include responses from 100 organizations. FBCOs were concentrated in California, Texas, New York, and Florida. In total, these 100 FBCOs contained approximately 4,000 institutions in their network. Of these institutions, 3,500 (87.5 percent) were religious congregations. These congregations tended to be Roman Catholic, Black Protestant, and liberal/moderate Protestant. White evangelicals and fundamentalists were noticeably absent from the FBCOs represented in this survey. Non-congregational institutions represented approximately 13 percent of the institutions contained within FBCOs. These tended to be schools, unions, and neighborhood associations. On average, each FBCO had a membership of approximately 30 institutions and the average founding date of the FBCOs was 1991. The older, more established organizations tended to focus at the city level while the younger groups tended to be county or multi-county in scope.

The median annual budget of these organizations was \$150,000. Of FBCOs income, 22 percent came from member institutions. Catholic Campaign for Human Development provided 19 percent of income while private corporations contributed 30 percent. There was no mention of public funds as a source of income for FBCOs.

Popular issues addressed by these FBCOs include (1) education (after-school programs, charter schools, tutoring, etc.), (2) economy (living wage, economic development, worker rights, minority hiring, etc.), (3) policing (community policing, drugs and crime, police relations/review, anti-police-abuse), and (4) housing (affordable housing, waste removal, etc.). As these issues suggest, FBCOs attempt to move congregations/institutions from charity and service provision to broader public and political action. Tension often exists within FBCOs between providing services versus organizing/empowering. The authors argue that “charitable choice” will increase this tension as federal funds become available for service provision. These funds may provide an unwanted distraction from the broader organizing mission embraced by FBCOs.

Wiener, Susan J., Susan K. E. Saxon-Harrold, Michael T. McCormack and Arthur D. Kirsch (2002). *Balancing the Scales: Measuring the Contributions of Nonprofit Organizations and Religious Congregations*. Washington D. C., Independent Sector.

Wineburg, Robert J. (1992). “Local Human Services Provision by Religious Congregations: A Community Analysis.” *Nonprofit and Voluntary Sector Quarterly* 21(2): 107-117.

This is a study of 128 congregations in Greensboro, NC and their response to the new federalism of the Reagan era. According to the author, the first national study examining the role of expanded religious involvement during the post-budget cut era was Salamon & Teitelbaun (1984). A number of national studies and case studies during the mid ‘80s suggested the emergence of increased congregational involvement in social services. The author argues that the findings of these studies are limited because they often did not connect this increased involvement to the activities of the broader social systems operating at the national and local levels. Therefore, it is difficult to conclude that involvement increased in order to meet demand. However, the author argues that the interaction of budget cuts, the local focus of national policy, and the growth of social problems have promoted the importance of religious institutions for service provision.

At the end of 1988 the author identified 330 congregations that were located within the city boundaries of Greensboro. Each congregation was sent a survey and 128 congregations responded (38 percent response rate). Responses indicated that the most common formal services included cash assistance, personal counseling, and Alcoholics Anonymous. The most common informal services included emergency food, clothing, and personal counseling. Personal counseling, family counseling, and cash assistance were services most commonly reserved for members of the congregation only. Emergency food and clothing were services most commonly available to the general public.

The survey shows that a number of services; emergency food (30 percent), clothing (25 percent), and cash assistance (16 percent), were established after 1980, suggesting to the author a “connection between federal budget-cutting policy, growing community needs, and increased congregational activities.” However, the author is quick to point out that these limited results provide no direct link between increased services provided by congregations and budget cuts, a limitation of previous research discussed in the introduction to the article.

Wineburg, Robert J. (1994). “A Longitudinal Case Study of Religious Congregations in Local Human Services.” *Nonprofit and Voluntary Sector Quarterly* 23(2): 159-169.

Written before the signing of PRWORA, this article documents the changing involvement of six mainline churches in Greensboro, NC from 1968-1988. Robert Wineburg notes that because of the Reagan and Bush policy shift, human services have become more locally focused. He goes on to say that although there is an awareness of increased activity from the voluntary sector in general, and the religious community in particular, little research is available on the religious community’s role in responding to social problems such as AIDS, homelessness, and substance abuse. In addition, Wineburg emphasizes that case research has added detailed descriptions about the kinds of services emerging from congregations in response to federal policy changes.

The purpose of this article is to explore the relationship between the religious community and the social service community as a result of policy changes in the 1980s. Wineburg briefly highlights congregational activities in the

context of social theory, focusing on congregations as open systems and examining their “public mission” orientation. He believes that (using terms developed by Roozen, McKinney, and Carrol, 1984) the six churches in this study move from a “civic mission” orientation to a more “activist mission” orientation. The author “tests” this idea using survey questionnaires. Wineburg says the churches have co-aligned to form the Church Community Forum (CCF).

Next, Wineburg outlines the activities of the CCF according to his personal experience with the congregations and also drawing from their financial and volunteer service involvement with the Greensboro Urban Ministry (GUM)-an interfaith, multi-service organization supported by more 200 congregations. The author points out that he has conducted previous research on service involvement with the 24-year-old Greensboro Urban Ministry covering three periods: 1968-1988, 1989-1990, and their self-reported plans for future involvement.

Wineburg conducted a survey of congregational involvement (i.e., supplying volunteers and giving money) in supporting service activities of GUM. The questionnaire measured involvement during the three periods and the author reports that comparisons in involvement across the three periods are consistent, with the exception of future volunteer commitments. The author computed a volunteering and financial contribution scale for six programs (unspecified in this study) of GUM to which congregations contributed. A score of 12 on either scale meant full participation in each program, while a score of 6 meant no participation in either program. Table 1 presents the comparison of Forum members’ and other congregations’ volunteer and financial participation in GUM programs. The author reports that the six Forum members comprise the first group, while all other 117 congregations comprise the second group. The data presented in Table 1 points out the possibility that another key factor in the CCF’s emergence from civic mission orientation to an activist orientation is long-term community involvement in service provision through volunteering and giving money to GUM. Wineburg says it appears that a combination of factors contributed to the evolution of the civic-oriented forum members toward an activist orientation: overall budget cuts, cuts in children’s programs, timing in the historical development of community service, and long-standing service involvement of forum congregations in the broader community, as reflected through GUM. He declares that more research is needed before any definitive conclusions can be drawn about the mediating role a community agency plays in stimulating the development of community involvement.

Wineburg, Bob (2000). *A Limited Partnership: The Politics of Religion, Welfare and Social Services*. New York, Columbia University Press.

This book examines the central idea that gives rise to the current welfare policy debate: faith-based nonprofit organizations are better at delivering social services locally than the welfare bureaucracy. Based on longitudinal casework from the 1980s to 1990s, Robert Wineburg analyzes this idea in light of his studies of government agencies and faith-based organizations in Greensboro, NC. The author says the central focus of this book is about the system of service and the role religious congregations and faith-based organizations play in that system.

Wineburg’s argument is based on the notion that the religious community is unable to take over the bulk of government social services. The author asserts that his thesis has four dimensions. The first emphasizes his belief that local social service systems do not have the capability to handle the complex set of social problems that they are being asked to assume. Second, Wineburg calls for a construction of new partnerships that enhances the system that delivers services by clearly defining which local providers are best suited to address certain welfare needs and at which level of provision the provider can be most effective.

The third dimension is directed towards policymakers and, according to the author, sets a tone heard throughout the book that it is important to understand the difference between rhetoric behind the calls for changing welfare and the reality facing the system of services and how that system actually operates. The author provides a framework to stimulate this type of understanding. The fourth dimension addresses higher education establishments. Wineburg calls for the active participation of higher education establishments to assist their local communities through the collection and analysis of baseline information that he claims can help decision makers solve, manage, and prevent unnecessary problems. Ten recommendations of how to do this are considered.

The book contains 10 chapters. Chapters One through Three focus mainly on the connection between the budget cut policies of the 1980s and the religious and secular responses to the policies. Chapter Two explains why scholars did

not examine the intersection of policy, religion, and social services domains. Chapter Four substantiates what Wineburg declares as an underlying theme of the book—the complex and longstanding relationship between the religious community and the public and private social service system.

Chapters Five and Six supports and broadens the author’s theme by demonstrating that social service activities of congregations, in collaboration with the community, move from isolated alms-giving to collaborative policy making. Chapter Seven provides a detailed examination of how the social service system operates. Wineburg presents two frameworks to understand the intertwined relationships among partners (both religious and secular) who deliver services locally. Chapter Eight is a case snapshot of what the author thinks will become commonplace as welfare services become even more local. Chapter Nine highlights one statewide and two local religious responses to the new welfare reform and lists responses from around the U.S. Chapter Ten concludes the book by laying out several recommendations aimed at helping policymakers, funders, practitioners, and community leaders.

Wolpert, Julian (1997). “The Role of Small Religious Nonprofits in Changing Urban Neighborhoods.” *Nonprofit and Voluntary Sector Quarterly* 26(Supplemental).

The following is the abstract for the paper available from the ARNOVA Online Abstracts Database Search system:

“Small religious nonprofits (SRNPs) provide a variety of services to residents of low-income center-city neighborhoods, but the magnitude and effectiveness of their service contribution are difficult to assess and evaluate. A preliminary field study of SRNPs in selected communities in Philadelphia and in Trenton, New Jersey, that have undergone profound neighborhood social and demographic change has identified widespread prevalence of SRNPs in these communities and deep commitment to address their service needs. Detailed neighborhood studies are needed to examine comparatively how SRNPs and secular agencies respond and adjust to altered service demands, client populations, and financing options.”

Wood, Richard L. (1994). “Faith in Action: Religious Resources for Political Success in Three Congregations.” *Sociology of Religion* 55(4): 397-417.

Wood, Richard L. (2002). *Faith in Action: Religion, Race, and Democratic Organizing in America*. Chicago, IL, University of Chicago Press.

The author begins by asserting that faith-based community organizing (FBCO) approaches social problems and the connection between church and state from a different perspective than the Bush Administration’s Faith-Based Initiative. According to this model, these institutions “become socio-political critics of government and social policy, rather than channels for government-funded social services.” The struggle for democratic power requires more than strategies, political opportunities, and financial resources. This struggle requires organizing and activating social capital. The author argues that grassroots organizations, such as those involved in faith-based community organizing, must play a role in the renewal of American democracy.

The author notes that there are approximately 133 metropolitan-area organizations that are coordinating with approximately 3,500 congregations and 500 public schools, unions, and other institutions. These federations are often associated with larger networks that provide support and resources. Examples would include the Industrial Areas Foundation (IAF) and the Pacific Institute for Community Organization (PICO). This book also explores the role of “race-based” organizing, a more secular alternative to FBCO that builds on the shared cultural experiences of different racial and ethnic groups. An example of a large race-based organization would be the Center for Third World Organizing (CTWO).

The author is interested in exploring how the appeal to religious and racial/ethnic culture of these groups assists them in becoming more politically active and efficacious. Both PICO and CTWO run organizing efforts in Oakland, CA. The author compares these activities while engaging in participant observation. This observation is supplemented with approximately 70 interviews of program leaders and participants. The similarity between the

activities of these groups allows Wood to control for locale, political opportunities, resources, issues, organizing techniques, and demographics.

Wood, Richard, L. (2003). *Public Religion and Faith-Based Activism*. Paper presented at the Spring Research Forum of Independent Sector and The Roundtable on Religion and Social Welfare Policy, Washington, D.C., Independent Sector and The Roundtable on Religion and Social Welfare Policy.

The following abstract was provided by the author:

“Alongside the movement toward faith-based social service provision drawing on public support, the last 20 years have seen the dramatic expansion of faith-based political activism. Though often identified with the recently visible Christian right, faith-based political activism has a much longer and broader presence in American history, including advocacy of temperance, the abolition of slavery, urban reform, the rights of labor, civil rights, public policy regarding abortion (both pro and con), the American commitment to Israel, and more recently against intervention in Central American and in favor of tax reform, school vouchers, and “living wage” laws. Roman Catholics, evangelical and mainline Protestants, Jews, Mormons, Unitarians, Muslims, Quakers, and the whole variety of American religious movements have at various points emphasized the public voice of their faith traditions regarding political issues facing our society. This prophetic voice of religion represents a key source of democratic dynamism in American life, and to equate political activism with any one religious group or point on the political spectrum is to caricature American religious and political experience.

If this prophetic role of public religion emphasizes criticizing – even denouncing – taken-for-granted political and social arrangements, the equally important priestly role of public religion emphasizes meeting the needs of children, immigrants, former prisoners, the unemployed, the drug-addicted, and the downtrodden by providing social services and communities of support to those in need. This paper highlights the creative tension between those priestly and prophetic roles of public religion, and argues for the critical importance of protecting the prophetic role even as American society moves toward public financing of religion’s priestly role in social service provision.

These two faces of public religion come into creative tension most sharply within local congregations. This study examines these tensions by focusing on religious congregations’ experience with one model of non-partisan political engagement, known as faith-based community organizing, present in some 150 metropolitan areas nationwide. It particularly addresses how and when such prophetic religion finds itself in tension with priestly ministries, and on possible strategies to keep the tension between these two public faces of religion creative rather than mutually undermining. Drawing on five years of ethnographic research on diverse urban religious congregations, plus a recent national survey of faith-based community organizations and a current interview study of congregational development through faith-based organizing, this paper will particularly address the following questions:

- What strengths do religious congregations possess in building social capital?
- What is the connection between religious congregations’ commitment to spiritual nurturing and to social activism?
- How will increased pressure on faith-based groups and their receipt of government funds affect their voluntary nature and spiritual mission?”

Working Group on Human Needs and Faith-Based and Community Initiatives (2002). *Finding Common Ground: 29 Recommendations of the Working Group on Human Needs and Faith-Based and Community Initiatives*. Washington, D.C., Search for Common Ground.

This is the result of a series of meetings by 33 leaders of organizations in the civic sector with the purpose of facilitating human services provision by community organizations, including faith-based. The 29 recommendations are topically organized into seven groups: (1) increasing private support, (2) direct government support, (3) indirect government support including technical assistance, (4) efforts to increase or facilitate increasing the capacity of the community/faith-based organizations, (5) employment practices, (6) effectiveness, and (7) future dialogue on these

topics. Included in the last topic is a recommendation for terminology to define “faith-based organizations” and their classification by the degree of faith involved in the organization’s structure. The typology is: (1) “Faith-saturated” where faith is integrated at all levels within the organization and the programs they deliver; (2) “Faith-centered” organizations structure is focused on faith and while the programs they deliver also contain a component that has its basis in their faith, it is a component that can be removed without detrimental outcome effects; (3) “Faith-related” organizations were established by people sharing a faith and there may be religious symbols displayed, however the staff, unlike the first two organization types, do not necessarily share the same commitment to the faith. The programs they offer are not centered on a religious component although there is a degree of religious aspect; (4) “Faith-background” organizations and the programs they deliver appear secular in nature, however, the organization itself has some sort of background connection to faith; and (5) “Faith-secular partnerships” are organizations that are secular in nature but the faith of those delivering the program are expected to make positive contributions to the delivery and outcome.

Wright, Elliott, Ed. (2001). *An Annotated Bibliography for Faith-Based Community Economic Development*. Washington D. C., National Congress for Community Economic Development.

Wuthnow, Robert (1999). “Mobilizing Civic Engagement: The Changing Impact of Religious Involvement.” In *Civic Engagement in American Democracy*. T. Skocpol and M. Fiorina. Washington D. C., Brookings Institution Press: 331-363.

Questions about religion’s capacity to mobilize civic involvement are addressed in this chapter. Robert Wuthnow provides an historical account of the changing composition of American religion in Catholic, evangelical and mainline Protestant Judeo-Christian faith traditions. Data from the General Social Surveys (GSS, 1974 and 1991), the Gallup Organization for Independent Sector, and the 1994 Giving and Volunteering Survey are used: (1) to examine the relationship between religious participation and civic engagement; (2) to address whether the level of civic engagement differs among evangelicals, mainline Protestants, and Catholics; (3) to discuss the idea that participation (apart from membership itself) in civic organizations generates civic skills; (4) to assess the impact of religious involvement on volunteering and (5) to consider religious involvement in light of political participation. Also, personal interviews were conducted.

Results are presented in five Tables. Table 1 reports detailed responses to the GSS question about church attendance for 1974 and 1991. Wuthnow says the patterns in the earlier and more recent surveys are virtually the same, however, he declares that responses to this question are ambiguous because some people take the question to mean church membership while others take it to mean membership in groups or committees connected with churches. The remaining four Tables present findings from logistic regression.

Table 2 presents odds-ratios for the effect of church attendance on membership in any nonreligious group within the different religious contexts. Among evangelicals, church attendance was not significantly associated with being a member of some other civic group in either 1974 or 1991. Mainline Protestants showed a consistent and strong relationship between church attendance and membership in other civic organizations both in 1974 and 1991. Catholics fell in between. In both years, regular attenders were about 20 percent more likely than less frequent attenders to be members of some other civic organization.

Table 3 gives the odds-ratios for the effect of church attendance on the development of civic skills. Wuthnow says to ensure the relationships were not attributable to other differences, he controlled for level of education, race, and total number of organizations in which people claimed to be members. Among evangelicals, church attendance was not statistically related to a greater likelihood of being active in at least one of the 15 nonreligious organizations listed. Among mainline Protestants, regular church attendees were about 28 percent more likely to have done active work in nonreligious organizations than irregular attendees. Among Catholics, there was a statistically significant relationship somewhat similar to that among mainline Protestants.

Table 4 lists the odds-ratios for the effect of church attendance on volunteering. The author reports that evangelicals who attended church regularly were almost four times as likely as irregular attendees to have volunteered within the previous year for a religious organization; in comparison, regularly attending mainline Protestants were about three

times as likely as irregular attendees to have done so, and Catholics were between two and three times as likely to have done so. Overall, there is a strong relationship between church attendance and volunteering for religious organizations.

Table 5 provides the odds-ratios for the effect of church attendance on political activity. Wuthnow analyzed 10 political participation measures from the 1987 GSS. Of the measures used, among evangelicals, there was a significant relationship between church attendance and four of the political participation measures (i.e., voted in 1980 election, voted in 1984 election, almost always vote in local election, and worked with others to solve community problems). Among mainline Protestants, the pattern was virtually identical. Among Catholics, too, the results were similar. Wuthnow emphasizes that these results deviate from the previous sections because the differences between the groups are not readily visible here. He asserts that these results suggest an important qualification to the literature that has stressed the political mobilization of conservative Christians. According to Wuthnow, to the extent that one would expect this mobilization to be more characteristic of evangelicals than of mainline Protestants, it does not appear, in his words, to be particularly profound.

The author states that none of the research discussed suggests that religion has a negative effect on civic engagement. Wuthnow notes that despite their emphasis on their own congregations, evangelical religious involvement does not discourage participation in other voluntary associations; with the exception of voting, it just does not encourage it. In addition, the author asserts that the evidence that religious involvement among Catholics encourages civic participation is also limited, but there is some evidence that it does. Still, Wuthnow declares that the clearest relationship between religious involvement and civic engagement are among mainline Protestants.

This paper highlights religious involvement as one of the ways of mobilizing civic engagement. The rationale for using church attendance as a measure of civic engagement is the idea that, according to Wuthnow, active church members are likely to be exposed to religious teachings about loving their neighbor and being responsible citizens. In addition, he holds that they are more likely to have social capital in the form of ties to fellow congregants that can be used to mobilize their energies. Finally, Wuthnow believes they are more likely to be aware of needs and opportunities in their communities as a result of attending services in their congregations. The closing offers suggestions for further research.

Wuthnow, Robert (2000). *Linkages Between Religious Congregations and Nonprofit Service Organizations*. Washington, D.C., Nonprofit Sector Research Fund, The Aspen Institute. Working Paper Series.

This paper offers a descriptive account of the relationship between faith-based nonprofit service organizations, their secular counterparts, and religious congregations. Data were collected with in-depth qualitative interviews of clergy and agency administrators during 1998. The sample consists of congregations and agencies in Lehigh Valley, PA, a mid-sized metropolitan area encompassing Allentown, Bethlehem, and Easton.

The author estimates that there are approximately 600 congregations and 60 nonprofit service agencies within a 20-mile radius of Allentown. A random sample produced 90 congregations with 60 ministers interviewed. Agency directors of 13 faith-based service organizations and seven secular service organizations were interviewed. Agencies were qualified as faith-based if they had a religiously oriented mission statement, received substantial support from one or more religious organizations, or were initiated by a religious organization and maintained this orientation.

The author concludes that the nonprofit agencies differed according to their sources of support, their geographic jurisdiction, and the services that they provided. These organizations formed not because of the needs of the community but, at least in part, due to the availability of government funding. Agencies with large budgets developed services that would attract public funding. In comparing the faith-based and secular service agencies, the author notes more similarities than differences. Both receive significant amounts of government funding. Only four of the 13 faith-based organizations had no government funding and each of these agencies had relatively small budgets compared to the other agencies.

Compared with their secular counterparts, faith-based organizations had more formalized interactions with congregations. However, most agency directors only had extensive interactions with one or a few pastors, suggesting limited coordination between congregations and nonprofit service agencies. Many of these leaders viewed city officials, corporate executives, and directors of other service agencies as more valuable than clergy. The author concludes that agencies were frequently providing services to clients that local congregations could or would not provide. One explanation is related to resource dependency and the outcome evaluations that are frequently required and attached to government funding. Local congregations often lack the technical skills and resources necessary to carry out these tasks.

Surveys of clergy revealed that all but two of the 60 congregations sponsored at least one program. The most common were emergency assistance and food pantries. Other programs like day care or job training were relatively uncommon among these congregations. The author concludes that ties to both secular and faith-based agencies are critical for the effectiveness of services provided by congregations. Such connections were more common among the more “theologically liberal” congregations. In addition, congregations with large budgets and a closer proximity interacted with a larger number of nonprofit service agencies. Therefore, large service agencies typically interact with large congregations.

Nonprofit service agencies are concerned about the church-state boundary because of the implications for government funding. Church service agencies (single denomination) were more likely to provide services with religious content compared to ecumenical coalitions largely due to theological differences often inherent in these coalitions. Those agencies that accept government funds often deal with the church-state issue by dividing activities and services into separate categories. Some of these agencies also draw a distinction between voluntary and coercive exposure to religious activities. The author notes that this distinction is often open to interpretation. While these directors were aware of the conflicts inherent in receiving public funds, in general they believed that these issues were easy to overcome. The author found no evidence that public funds were being diverted away from services to fund religious activities. If anything, there was more evidence that government sponsored programs were taking precedence over the religious responsibilities of these agencies.

Two years after Charitable Choice was introduced, it had received no major attention in the local news, 50 percent of the agency directors were aware of it, and only 35 percent of the clergy were aware. The author argues that this is a major limitation of Charitable Choice. Agency directors were split on support for Charitable Choice. Positive views were somewhat more common among directors of secular organizations. None of the directors expressed concerns about Constitutional issues or the possibility that their own resources could be depleted by local congregations.

In comparison, 72 percent of the clergy expressed negative views about Charitable Choice. Positive reactions suggest that some clergy see Charitable Choice as religious freedom because to not receive funding would be discriminatory. Almost all negative reactions involved concern over restrictions on religious activities and the ability of the congregation to provide efficient services in the face of government restrictions. While 25 percent of the ministers indicated that they might apply for government funds, only 2 out of 60 “seemed likely to actually apply.” Those most likely to apply for public funds were those congregations already extensively involved in service delivery and coordination with nonprofit service agencies. The implication is that Charitable Choice may not attract new congregations into service provision.

Wuthnow, Robert and John H. Evans, Eds. (2002). *The Quiet Voice of God: Faith Based Activism and Mainline Protestantism*. Berkeley, University of California Press.

Wuthnow, Robert and Virginia A. Hodgkinson, Eds. (1990). *Faith and Philanthropy in America: Exploring the Role of Religion in America's Voluntary Sector*. Nonprofit Sector Series. San Francisco, Jossey-Bass.

Faith and Philanthropy in America seeks to help readers better understand the larger connections between religion and volunteerism in our society, both historically and contemporary; how giving is patterned in each of America's

major faith traditions; and points to the future of American religion and how that future will affect the voluntary sector.

Part One presents an overview of the links between religion and giving. In particular, Chapter One (authored by Robert Wuthnow) surveys the cultural characteristics of American society that the editors believe are the context in which both religion and the voluntary sector acquire their distinctive features. Chapters Two and Three provide historical background on the ways in which religion has influenced the development of the voluntary sector in general and charitable activities in particular. Max Stackhouse and Peter Dobkin Hall are the contributors to these two chapters. Chapter Four, the final chapter in this section, is written by Paul Schervish who discusses the psychological connections between spirituality and philanthropy that were discovered in a study of the wealthy. He argues that religion or spirituality encourages philanthropy by explicitly linking givers to the concerns and needs of others.

Part Two examines the patterns of giving and caring in five faith traditions in the United States: Roman Catholicism; Judaism; mainstream, evangelical, and Black Protestantism; and Mormonism. Authors such as Arthur Kirsch, William McManus, Moredechai Rimor and Gary Tobin, James Wood, Timothy Clydesdale, Dean May, and Emmett Carson offer an overview of relations between religion and giving based on national studies. The authors also address the ways in which giving is taught and practiced in each religious tradition as well as the assumptions about giving and caring within the faith traditions. The chapters in this section also point to some of the dilemmas facing religious leaders.

The third and final part of the book addresses questions about the future of philanthropy in and through religious institutions. The chapters in this section address questions about the larger societal changes and the implications of volunteering and giving for democracy. James Wood specifically writes about the alternatives that religious institutions face within the nonprofit sector, while the last two chapters (written by the editors, Robert Wuthnow and Virginia Hodgkinson) suggest areas for further research.

Yanay, Uri (1985). "Toward a Taxonomy of Social Service Programmes." *International Journal of Sociology and Social Policy* 5(2): 45-57.

The author provides an approach to classifying social service programs using the treatment as opposed to the organization as the unit of analysis. He differentiates between the program which is the plan of using resources to provide a service to individual/group and the treatment which is the activity or methods used. The approach puts the goals of the program on a continuum of service-oriented to change-oriented, the continuity of treatment on a scale of one-time to on-going, and type of clientele as fixed to changing. These three parameters define the author's taxonomy matrix resulting in eight types of programs offered by social service organizations.