

ABSTRACT

MINISTRY *WITH* THE POOR: THE ROLE OF SOCIAL SERVICES IN CHRISTIAN EVANGELISM

by

Owen K Ross

The number of persons living in poverty is increasing in the United States, and mainline denominations are in decline. Data shows that mainline denominations in the United States continue to fail to include the poor in the religious life of their congregations in ways that reflect the population. Moreover, while research demonstrates that religious participation generally enhances the positive outcomes of social services, faith-based social services in general and church-based social services (CBSS) specifically tend to offer little to no religious services to their beneficiaries.

The purpose of this research project was to describe the influence of CBSS on the voluntary involvement of their beneficiaries in the religious services of the providing churches. This study used an embedded, mixed-methods design. This research found that CBSS influence their beneficiaries' involvement in the supporting congregation when congregants directly engage the beneficiaries in CBSS in a way that fostered positive personal relationships to be formed between the congregants and the beneficiaries, when congregants entuse beneficiaries to volunteer in the CBSS and to attend the religious services with them, and when CBSS provide samples of the religious services in the social service. This research took place in Christ's Foundry United Methodist Mission in Dallas, Texas.

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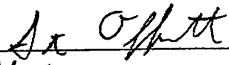
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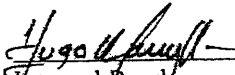
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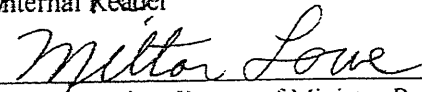
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TABLE OF CONTENTS

	Page
LIST OF TABLES	viii
ACKNOWLEDGEMENTS	ix
CHAPTER 1 PROBLEM	1
Purpose.....	2
Research Questions	3
Research Question #1	3
Research Question #2	3
Research Question #3	3
Definition of Terms.....	3
<i>Grupos de Vida</i> (Life Groups)	3
Social Services	4
Religious Services.....	4
Church-Based Social Services (CBSS).....	4
Ministries	5
Holistic Ministry	5
Ministry Observation	5
Context.....	6
Methodology	9
Participants.....	10
Instrumentation	11
Variables	13

Data Collection	13
Data Analysis	14
Generalizability	14
Theological Foundation	14
Overview	15
CHAPTER 2 LITERATURE.....	16
Introduction.....	16
Jesus, the Faith-Based Social Servant.....	17
The Incarnation	18
The Holistic Ministry of Jesus of Nazareth	20
The Body of Christ.....	24
The Holistic Ministry of John Wesley	28
Experience.....	29
Holiness.....	31
Means of Grace	33
Means of Evangelism.....	36
Conclusion	43
Poverty and Faith-Based Social Services	44
Defining Poor.....	45
Income and Poverty in the United States	48
Typologies of Faith-Based Social Services	49
Conclusion	54
Benefits of Religion	54

Mental and Physical Health	56
Resilience and Academics	59
Productive and Destructive Behaviors	62
Conclusion	63
The Faith in Faith-Based Social Services	65
Faith Expressions in Faith-Based Social Services	65
Proselytism and Evangelism	70
Faith-Saturated Church-Based Social Services	77
No Faith in Faith-Based Social Services	84
Embedded, mixed-Methods Design.....	93
Summary	95
CHAPTER 3 METHODOLOGY	97
Problem and Purpose	97
Research Questions	98
Research Question #1	98
Research Question #2	98
Research Question #3	99
Research Question #4	99
Population and Participants.....	99
Design of the Study.....	103
Instrumentation	104
Expert Review.....	106
Variables	107

Reliability and Validity.....	107
Data Collection	108
Data Analysis	111
Ethical Procedures	112
CHAPTER 4 FINDINGS.....	114
Problem and Purpose	114
Participants.....	114
Research Question #1	120
A Possible Negative Influence.....	122
A Possible Positive Influence	124
Summary	127
Research Question #2	127
Berenice	130
Influence of Treating Beneficiaries Well.....	132
Influence of Gratitude.....	133
Influence of Invitations to Religious Services	134
Influence of Invitations to Volunteer.....	137
Influence of Religious Elements in CBSS	138
No Influence of CBSS	139
Summary	142
Research Question #3	142
Influence of Volunteering.....	144
Influence of Appreciation and Gratitude	146

Summary	149
Research Question #4	149
Carolina	151
Influence of Positive Feelings.....	153
Influence of Faith and Love.....	157
Summary	158
Summary of Major Findings.....	158
CHAPTER 5 DISCUSSION.....	160
Major Findings.....	160
Congregants Positively Associated with CBSS.....	161
Beneficiaries Enthused to Volunteer in CBSS and to Attend Religious Services.....	163
Samples of Religious Services Provided	166
Implications of the Findings	167
Limitations of the Study.....	168
Unexpected Observations	170
Recommendations.....	170
Future Areas of Research.....	171
Changes in Practice.....	171
Postscript.....	175
APPENDIXES	
A. The Questionnaire in English.....	179
B. The Questionnaire in Spanish	186
WORKS CITED	194

LIST OF TABLES

	Page
Table 4.1. Ages of Participants	115
Table 4.2. Church Attendance	116
Table 4.3. Number of Years Participation in Christ’s Foundry	116
Table 4.4. How Respondents Found Out about Christ’s Foundry	120
Table 4.5. The First Thing Told about Christ’s Foundry	121
Table 4.6. How Much CBSS Influence Reputation of a Church	121
Table 4.7. The First Contact with Christ’s Foundry	128
Table 4.8. Influence of CBSS on Decision to Attend or Not Attend a Religious Service.....	129
Table 4.9. Influence of CBSS on Participants Who Had Attended a Religious Service after Benefitting from a CBSS	129
Table 4.10. Level of Commitment to a Congregation by Participants	143
Table 4.11. Influence of CBSS to Support Church.....	143
Table 4.12 Frequency of Volunteering in a CBSS	150
Table 4.13 Influence of Volunteering on Congregational Commitment	151

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To Xóchitl and the people of *La Fundación de Cristo*.

CHAPTER 1

PROBLEM

Mainline denominations in the United States fail to include the poor in the religious life of their congregations in ways that reflect the demographics in the United States today. According to the Pew Forum on Religion and Public Life, 31 percent of the total United States population has a household income of less than \$30,000. However, in mainline Protestant churches, only 25 percent of the households make less than \$30,000. When *mainline Protestant churches* are limited to mainline Methodist, Lutheran, Anglican/Episcopal, and Presbyterian denominations, the average drops to 20.6 percent. The largest of these denominations, the United Methodist Church, has only 23 percent of households making less than \$30,000 (78-80).

When Jesus Christ returned to his home of Nazareth early in his adult ministry, he proclaimed his mission to his hometown synagogue:

The Spirit of the Lord is on me, because he has anointed me to proclaim good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to set the oppressed free, to proclaim the year of the Lord's favor. (Luke 4:18-19, NIV)

In this pronouncement, Jesus revealed his mission as being holistic and with the poor, prisoners, blind, and oppressed. While mainline denominations in the United States worship this Lord who was anointed to bring good news to the poor, the poor continue to be underrepresented in their congregations.

The audience for this dissertation is primarily the church. This project seeks to assist denominational, judicatory, and congregational leaders as well as leaders and directors of church-based social services (CBSS) to gain a greater understanding of the role of social services in evangelism and holistic development. This dissertation also

seeks to assist all persons and agencies engaged in providing social services *to* the poor a greater understanding of the benefits of *holistic* social services *with* the poor. In doing so, this study provides proper, practical, applicable, and orthodox means of employing social services for the purpose of faithfully, appropriately, and effectively influencing the poor to take advantage of religious services for their benefit, for the benefit the Church, and for the benefit of society.

For the past fifteen years, I have been ministering with the Spanish-speaking immigrant population living north of Love Field in Dallas, Texas. The north Love Field neighborhood is an immigrant community. The schools in this community have both the greatest number and the highest percentage of children out of all Dallas schools that have been in the United States for less than three years (Vaughan). The per capita income of this neighborhood is *two-fifths* the national average (MissionInsite 7-8; United States Census Bureau, “State & County QuickFacts”).

In 2002, when I began my work in planting Christ’s Foundry United Methodist Mission (Christ’s Foundry) in the north Love Field neighborhood, I committed the same mistake as so many commit when working with the poor. I began with *social services*. However, through the incorporation of worship, Bible studies, and other ministries that focus on the spiritual needs of the community, I have seen the power of integrating religious services with social services for holistic transformations of persons living in poverty. My prayer is that this dissertation will assist Christ’s Foundry—and the greater Church—in participating in our Lord’s holistic ministry *with* the poor.

Purpose

The purpose of this research project was to describe the influence of church-based social services on the voluntary involvement of their beneficiaries in the religious services of providing and supporting congregations. This research took place in Christ's Foundry United Methodist Mission in Dallas, Texas.

Research Questions

Four questions guided this research project. These questions were selected to describe how social services influence social service beneficiaries from first hearing about a church to becoming committed congregants and volunteers in a congregation.

Research Question #1

How do a church's social services influence the reputation of that church?

Research Question #2

How do CBSS influence beneficiaries in deciding to attend a religious service of a providing church for the first time?

Research Question #3

How do CBSS influence the commitments to religious services among the CBSS beneficiaries?

Research Question #4

How do CBSS influence the commitments to religious services among the CBSS beneficiaries when the beneficiaries also volunteer in the CBSS?

Definition of Terms

Six terms needed to be specified for this project. The following words are used as defined throughout the project.

***Grupos de Vida* (Life Groups)**

Grupos de Vida is the small group discipleship ministry of Christ's Foundry.

Grupos de Vida is the Spanish translation of *Life Groups*. The groups gather weekly in homes for fellowship and Bible study. The purpose of *Grupos de Vida* is to transform lives. The *Grupos de Vida* study Scripture to expose the areas of the participants' lives in need of transformation and to encounter the power of God in the Scripture and in the fellowship of believers to realize those transformations. *Grupos de Vida* are similar to other small group ministries such as cell groups, life groups, home groups, covenant groups, and Wesley's bands and classes.

Social Services

Social services are defined as programs or assistances that address temporal needs. *Social services* do not in their essence have an intentional or overt religious discipleship component. *Social services* in this dissertation generally refer to services extended to low-income populations.

Religious Services

Religious services are defined as programs or assistances addressing the spiritual needs of people. Such programs and assistances include activities such as congregational worship, religious small groups, and faith counseling, which in their essence have intentional and overt religious or spiritual goals. In Christ's Foundry, the primary religious services are congregational worship and *Grupos de Vida*.

Church-Based Social Services (CBSS)

Church-based social services are defined as social services directly connected with a Christian congregation that regularly holds religious services. The services can

take place on or off a church campus and can be provided by the congregation or by a partnering agency.

Ministries

Ministries refer to all services extended by a church, both *social services* as well as *religious services*. *Ministries* encapsulate all of the programs and services of a church.

Holistic Ministry

For a ministry to be *holistic*, it must include ministry to *spiritual* needs as well as to *social* or *physical* needs. Many services offered by churches are not holistic because they minister solely to spiritual needs or solely to social or physical needs. Holistic ministry is also known as *integral ministry* (Padilla, Yamamori, and Voth 9), as well as *transformational development* (Myers 3).

Ministry Observation

The population of this study is the Christ's Foundry community. This community consists of participants in both the spiritual and social services of the mission and includes staff and lay leaders of the mission. Christ's Foundry was founded in 2002 as a holistic mission.

This study explored how CBSS affect participation in religious services among the beneficiaries of CBSS. The participants in this study were four congregational leaders selected from the staff and congregation of Christ's Foundry to serve as the Research Reflection Team (RRT) and to serve in a focus group. Forty-five additional persons participated in the study: fifteen beneficiaries of *the Food Program* of Christ's Foundry who do not regularly attend the religious services of Christ's Foundry, fifteen leaders of the *Grupos de Vida*, and fifteen participants in the *Grupos de Vida*.

Context

Christ's Foundry is an urban mission station located just north of Love Field in Dallas, Texas. Dallas is the largest metropolitan area in the North Texas Conference of the United Methodist Church with Dallas County having almost 2.5 million residents. Over 18 percent of the residents in Dallas County live below the poverty line. Almost 40 percent speak a language other than English at home, and 23 percent of the residents are foreign born. While accurate figures on unauthorized residents are not available, many of these foreign born residents are unauthorized to reside in the United States (United States Census Bureau. "State & County QuickFacts: Dallas County"). For years, the North Texas Conference has been closing churches in the neighborhoods transformed by the arrival of Latin American immigrants and their families (Guier 1).

In the midst of this demographic shift in north Texas, the North Texas Conference of the United Methodist Church voted in 2000 to plant a Spanish-language mission in the Love Field community in Dallas, Texas. I was selected as the founding pastor of the mission. In 2002, I moved into the neighborhood with the mission to minister to the spiritual and temporal needs of the Spanish-speaking immigrant community. After twelve years of growth, the holistic ministries of Christ's Foundry touch over three thousand lives each year. The average attendance in religious services each week is over 300 with over one hundred persons attending at least one *Grupo de Vida* each week. The ministries of Christ's Foundry reflect the community with 98 percent of the participants being Latin American immigrants or children of Latin American immigrants. Many of the adults are unauthorized residents, and almost all of the participants in the religious services benefit from at least one of the social services of the mission.

According to MissionInsite, which draws from the United States Census Bureau, Synergos Technologies, Inc., and Experion, the one-mile radius around Christ's Foundry has a total population of 33,681 persons in 7,194 households with 90 percent of the population being Hispanic/Latino/a. Nearly 30 percent is under the age of 18, as compared to only 23.5 percent of the United States population under that age (MissionInsite 5; United States Census Bureau "State & County Quickfacts"). The Christ's Foundry community is young and Hispanic/Latino/a.

The estimated 2013 average household income of the Christ's Foundry neighborhood was \$38,717. Of the 7,194 households in the neighborhood, 57.5 percent have a yearly income of less than \$35,000 per year, and nearly 40 percent of all of the households have a yearly income of less than \$25,000. The estimated per capita income is \$11,457 per year. This estimated per capita income includes the forty-one of the 7,194 households in the neighborhood that have a household income of over \$150,000 (MissionInsite 7-8). The United States Census Bureau estimated the national per capita income in 2012 was \$27,915 ("State & County Quickfacts"). Therefore, the data reveals that the per capita income of Christ's Foundry neighborhood is approximately *two-fifths* the national average. The neighborhood is, therefore, both a high-density neighborhood as well as an economically poor neighborhood.

Christ's Foundry is part of a long history of holistic Christian missions with the poor and oppressed. Christianity was first established in Texas through the holistic ministries of the Franciscan missionaries from Spain. In 1682, Fray Francisco de Ayeta founded the first mission station in Texas, Corpus Christi de la Isleta, located a few miles southeast of what is now El Paso, Texas (Chipman 69). During the 1600-1700s, mission

stations were planted throughout Texas and the rest of Latin America. While some of the methods of some of these early missions were atrocious, many of the mission stations were centers of refuge, work, housing, and social and spiritual services for the oppressed native populations (Jackson 330-45).

In the following centuries, mission stations would also transform Africa. The mission stations in Africa became villages with schools, stores, industrial and agriculture buildings, medical facilities, and training centers in addition to the parsonages and churches (Sundkler and Steed 81). Again, while the benevolence of the missions in Africa, like those of Latin America, continue to be critiqued and controversial, the mission stations established the foundation for a Christian Sub-Saharan Africa and educated the leaders of post-colonial Africa (Ela 16; Banana 37; Linden 3-17; Ranger 1-4; Serequeberhan 3-7; Muzorewa 14; Martey 103; Oduyoye *Hearing and Knowing* 106). While holistic missions transformed continents and were instrumental in ministering with the poor for centuries, this model has basically been abandoned in the United States today. Social services and spiritual services as well as community centers and churches have essentially been divorced.

Christ's Foundry received its name from Wesley's *Foundry* in London, England, where the earliest Methodists practiced holistic ministry through preaching the gospel and extending health, educational, and financial services to the poor of London (Green 140; Overton 123; Tyerman 550-51). In the tradition of Wesley's *Foundry* and in the tradition of holistic mission stations in Latin America and Africa, Christ's Foundry seeks to minister holistically with the poorest and most oppressed demographic in the United

States—undocumented immigrant families. Christ’s Foundry integrates religious elements and invitations to religious services into all of the social services of the mission.

Methodology

This research project studied the influence of CBSS on beneficiaries’ decisions to participate voluntarily in the religious services of CBSS providers. Religious affiliation, religious commitments, and decisions around religious participation are complex phenomena. How social services affect decisions of religious participation is but a small part of these greater phenomena. In order to study these decisions of religious participation and the influence of CBSS, this project used an embedded, mixed-methods design. The three tools utilized in this study were a questionnaire, a focus group, and field notes.

First, the RRT administered forty-five questionnaires. Of these forty-five questionnaires, fifteen were administered to the *leaders* of *Grupos de Vida*. Fifteen were administered to *participants* in *Grupos de Vida*, and fifteen were administered to *nonparticipants* in the religious services of Christ’s Foundry who are clients of the Food Program of Christ’s Foundry. After the two months of collecting data, the four members of the RRT served in the focus group. Throughout the process, I kept field notes.

The research focused primarily on Christ’s Foundry. However, since many participants in the religious services and CBSS of Christ’s Foundry *do* and/or *have* participated in the ministries of other congregations, data was collected from these participants about personal experiences in and knowledge about congregations beyond Christ’s Foundry. The inclusion of other congregations in the study increased the generalizability of the results.

Participants

The participants in this study were the beneficiaries and leaders of the social services and religious services of Christ's Foundry. The ministries are held in Spanish, and all the participants were Latin American immigrants. In total, forty-nine individuals participated in the study: fifteen leaders of the *Grupos de Vida*, fifteen participants in the *Grupos de Vida*, fifteen beneficiaries of the Food Program who do not regularly attend religious services in Christ's Foundry, and the four members of the RRT. All but the RRT were selected to complete the questionnaire. The RRT served in a focus group.

The RRT was comprised of four of the most committed leaders of Christ's Foundry. Leslie and Berenice are committed volunteers in the mission, and Pastor Luisa and Toño are staff members. These four leaders have intimate knowledge of both the social services and religious services of Christ's Foundry, are held in high esteem by the community, and are trusted. This group administered the questionnaires to the other three groups. The RRT was also the final group to participate in the study as the focus group.

The next group, the *leaders of the Grupos de Vida*, was selected because of the leaders' commitment to the religious services of Christ's Foundry. These leaders meet weekly with a group of four to twelve persons for fellowship and Bible study. They also attend weekly leaders' meetings and are required to be active in the worshipping congregation of Christ's Foundry. The leaders of the *Grupos de Vida* are also volunteers, leaders, and beneficiaries of the CBSS of Christ's Foundry. They represent persons who are highly committed to the religious services as well as social services of their congregation.

Participants in the *Grupos de Vida* comprised the third group. The *Grupos de Vida* were chosen because of the intensity of religious discipleship that takes place in this program. In many ways, all of the ministries of Christ's Foundry seek to funnel adults into these groups for spiritual growth and discipleship. These participants represent persons active in the religious services who *may or may not* be active in the worshiping congregation that gathers on Sundays and *may or may not* be active in the social services of the congregation.

The final group included *beneficiaries* of a social service in Christ's Foundry who were not active in the *religious services* of the mission. Beneficiaries of the Food Program were selected for this group. The Food Program was initiated and organized and continues to be led by the members of the Christ's Foundry worshiping congregation. The primary leaders of the Food Program are also leaders of *Grupos de Vida*. The founder and volunteer director of the Food Program, Leslie, served on the RRT and provided valuable information in the focus group and in the processes of the project.

The Food Program was selected because of accessibility to persons active in the CBSS of Christ's Foundry who do not regularly attend the religious services of the mission. The Food Program is one of the largest CBSS of Christ's Foundry that service primarily adults. Many of the clients do not attend Christ's Foundry because of their commitment to other congregations. Therefore, research in this population also enabled comparison data with congregations beyond Christ's Foundry.

Instrumentation

Three instruments were used in this research project: the *questionnaire*, the *focus group*, and my *field notes*. First, the questionnaire was given to the leaders and

participants of the *Grupos de Vida* and to participants of the Food Program who do not regularly attend the religious services of Christ's Foundry. This instrument gathered both quantitative as well as qualitative data. The RRT administered the questionnaire.

The second instrument was the *focus group* of four leaders. Purposeful sampling was used to select the four participants in the focus group. The participants are leaders of both CBSS as well as *Grupos de Vida* in Christ's Foundry.

The RRT spent two months with me in training, administering questionnaires, and gathering the data. While the RRT was not privy to the responses of the questionnaires, the time spent administering the questionnaires enabled greater reflection on the part of the RRT. They provided valuable insight to the subject under study.

The third instrument was my *field notes*. These notes were gathered during and immediately after observations in administering the questionnaire as well as the focus group. I attended two distribution days of the Food Program when the questionnaire was administered. I observed and noted the interactions between the providers and recipients as well as my observations of the administering of the questionnaire. I also gathered notes on my observations of the administration of the questionnaire to the leaders of the *Grupos de Vida* and of the focus group. No field notes were taken from the administration of the questionnaire to the participants in the *Grupos de Vidas* because I was not present.

Variables

The phenomenon of how decisions are made regarding congregational affiliation, attendance, and commitment is complex. This study sought to explore only a micro aspect of this phenomenon to determine how and if CBSS influence decisions of participation in religious services by using an embedded, mixed-methods design.

Although no controlled intervention took place in the course of this study, the constant independent variable was the holistic CBSS of Christ's Foundry. The dependent variables were the participants' attitudes and behavior towards the CBSS as the CBSS influence their voluntary involvement in religious services of the mission.

Data Collection

Data was collected from administering and collecting questionnaires, recording verbal responses in the focus group, and taking field notes for seven weeks during October, November, and December 2013. The RRT was organized and trained during the last two weeks of September. On 21 October, the leaders of the *Grupos de Vida* became the first group to complete the questionnaire. The participants in the Food Program completed the questionnaire on 12 November, and the participants in the *Grupos de Vida* completed the questionnaire during the first two weeks of November. The focus group was held on 11 December to complete the data collection for this project.

Data Analysis

I first hand analyzed the data from the questionnaires, the focus group, and field notes firsthand. Then, the text was analyzed by computer using Microsoft Word®, Microsoft Excel®, and ATLAS.ti® for the coding process. The coding for this research identified and segmented data from the sources and connected the data segments with other data segments with similar characteristics, themes, variables, and issues under each of the four research questions. The findings were reported through quantitative data tables and through a narrative. My reflections were also included in the narrative.

Generalizability

In the United States, 75 percent of all church attenders and 57 percent of all congregations support or participate in some type of social service. The majority of these services assist persons dealing with material needs such as food, housing, clothing, and nonreligious educational needs (Chaves, *Congregations* 47). Moreover, mainline Protestant churches are more likely to be engaged in social services than evangelical and conservative congregations (Chaves, “Religious Congregations” 25; Parks and Quern; Wilson and Janoski 137-39). Although many of these CBSS are designed to assist the poor, the poor continue to be underrepresented in mainline Protestant denominations (Pew Forum 78-80). This study was thus designed to explore how CBSS influence its beneficiaries to visit and commit to the religious services of such congregations.

Theological Foundation

The theological foundation for the Christian faith is the Incarnation of God in Jesus Christ. Jesus said, “If you knew me you would know the Father also” (John 8:19), and “If you really knew me, you would know my Father as well” (John 14:7). To know God is to know Jesus Christ, and to know Jesus Christ is to know God. Therefore, through the study of Christ’s life, practices, and teachings, knowledge of God is gained. Then, through imitating Christ’s actions and practices, applying Christ’s teachings, and participating in Christ’s ministry, faith in God is received, developed, and shared.

Born into a humble family forced to cross borders illegally, God revealed God’s solidarity with the poor, the oppressed, and the outcasts through the Incarnation. Early in Christ’s incarnational ministry, he revealed his identity in his hometown of Nazareth by reading from the prophet Isaiah, “The Spirit of the Lord is on me, because he has

anointed me to proclaim good news to the poor” (Luke 4:18-21). With these words, Christ proclaimed he was sent and anointed for holistic ministries with the poor, prisoners, blind, oppressed, and those in need of the Lord’s favor.

Jesus Christ was and is a holistic mission station designed to care for and bring healing to physical, social, and spiritual needs. Jesus’ holistic ministry continues today through the body of Christ, the Church. Tragically, the mainline denominations of the body of Christ are neglecting the spiritual needs of those to whom Christ said he was anointed to preach good news, (i.e., the poor).

Overview

Chapter 2 offers a literature review on the holistic ministries of Jesus Christ, John Wesley’s ministry with the poor, faith-based social services (FBSS), the benefits of religion, and the faith of FBSS. Chapter 3 presents the methodology of this project. Chapter 4 reports the findings of the research. Chapter 5 offers analysis, discussion, and implications of the study.

CHAPTER 2

LITERATURE

Introduction

The literature review is divided into five sections: theological framework, the holistic ministries of John Wesley, poverty and faith-based social services, benefits of religion, and the faith of faith-based social services. This review begins with a survey of Christ's ministry as revealed in the gospel of Luke. The literature reveals that physical, social, and spiritual ministries were one and indivisible in Christ's ministry. Then, the following section explores *why* Wesley, a follower of Jesus Christ, revived holistic ministries with the poor in eighteenth-century England through the Methodists.

The last three sections of the literature review will focus on the work of contemporary FBSS, and specifically the work of CBSS as they relate to the work of Jesus Christ and John Wesley. Section three looks at definitions of poverty and shows how poverty and income disparity are growing in the United States. The section then explores typologies in FBSS as the faith community's response to poverty. The fourth section explains the benefits of religious services, and the fifth section delves into the integration and lack of integration of religious or faith components in FBSS, specifically in CBSS.

The purpose of this research project was to describe the influence of CBSS on the voluntary involvement of their beneficiaries in the religious services of the providing churches. The literature review shows how Jesus Christ and John Wesley approached social and spiritual needs holistically and how contemporary FBSS, and specifically the Church, are not currently holistic in approaching ministry with the poor. The literature

review indicates while the influence of religious services on social outcomes has been widely studied, the influence of social services on beneficiaries' decisions of involvement in religious services has not.

Jesus, the Faith-Based Social Servant

Churches feel the need to extend social services to the poor because Jesus did and taught his followers to do likewise. Latin American theologian Jon Sobrino states, "To follow the practice of Jesus with his spirit is an ethical demand of the historical Jesus himself, but it is also an epistemological principle" (55). Meaning, through learning, imitating, applying, and living Christ's actions and practices in one's own life, knowledge and faith in God are developed and shared. Jesus' disciple James writes, "Faith without works is dead" (2:14-26). As such, knowledge about Jesus is limited, useless, and dead without imitation and application. To be a disciple of Jesus Christ is to participate in the holistic ministry of the historical Jesus in the body of Christ today (Seamands 20).

Churches tend not to integrate their religious services with their social services. The literature demonstrates, through a survey of Jesus' ministry with the poor in the gospel of Luke, how the social services and the religious services of Jesus Christ were not divided but were holistic. Bryant L. Myers notes the fallacy of calling the ministry of Christ *holistic*, which implies the unifying of something divided (7). Because ministries are now generally characterized as either social or spiritual in nature, the adjective *holistic* assists to compare and contrast the contemporary Church's *dichotomous* approach of ministering *to* the poor from Christ's *holistic* ministry *with* the poor.

The Incarnation

Even before Jesus' birth, God revealed the mission of Jesus through the family in which God had chosen to be born. During pregnancy, Jesus' mother, Mary, in her cousin Elizabeth's home, sang a song celebrating God's selection of a humble family: "[God] has been mindful of the humble state of his servant," and, "[God has] lifted up the humble" (Luke 1:46-52). Mary was mindful that God could have chosen *any* family in history in which to be born. Mary was young, of little status, and betrothed to a working-class carpenter (Rogers 169). Instead of God choosing to be born in great splendor and wealth, God chose to be born into a humble family in order to give honor to those not honored by the world.

The condition of Jesus' birth family was shown when Joseph and Mary went to offer a sacrifice for the purification rite of their firstborn male. Joseph and Mary offered "a pair of doves or two young pigeons" (Luke 2:22-24). Leviticus 12:8 notes such a sacrifice is only for those who cannot *financially afford* a lamb. As such, this glimpse into the life of Joseph and Mary gives insight to the income level and humble condition of God's chosen birth family. Mary thus sang that God "has sent the rich away empty" as God had chosen to be born into *her* low-income condition (Luke 1:46-55). Hence, even before the nativity, God was revealing God's interest in the poor and humble through the selection of Jesus' birth family.

In the nativity, Jesus revealed God's desire to identify with the homeless and with those of humble housing by being born in a manger among farm animals instead of in a palace, hospital, or even in an inn (Luke 2:7). The early Church fathers thus interpreted the birth of Jesus as God's redemption of the poor. Jerome writes, "He is born on a

dunghill in order to lift up those who come from it” and quotes Psalm 113:7 from the Septuagint: “From the dunghill he lifts up the poor” (qtd. in Just 39). Similarly, Church father Ambrose wrote, “Therefore his poverty is our inheritance, and the Lord’s weakness is our virtue. He chose lack for himself, that he may abound for all. The sobs of that appalling infancy cleanse me, those tears wash away my sins” (qtd. in Just 38). As Jerome and Ambrose note, by being born in unsanitary, inferior, appalling, and impoverished conditions, Jesus revealed God’s solidarity with the poor.

To accentuate God’s honoring the dishonored of this world, the first people outside Jesus’ family to receive this good news of the Incarnation of God was a group of humble shepherds working the graveyard shift, “keeping watch over their flocks by night” (Luke 1:8). They were marginalized, low-income workers who suffered all kinds of dangers and deprivations related to their working conditions. Moreover, because of their employment, the shepherds suffered the social stigma of not observing a number of the religious laws, principally the Sabbath. (Abogunrin, “Lucan View” 34). The fear, degradation, and oppressive state of the shepherds would have been heightened at this time of the census that called the government’s attention to them (González 33-34). While these low-wage workers under precarious conditions were in their graveyard shift, the “angel of the Lord appeared to *them*” (Luke 2:9, emphasis mine), low-wage workers on the night shift.

The angel said, “Do not be afraid. I bring you good news of great joy that will be for all the people” (Luke 2:10). In Acts, Luke repeatedly refers to “the people” to indicate *common* people in contrast with the Jewish elite (González 35). The angel continues, “A Savior has been born to you; he is Christ the Lord” (Luke 2:11). For these low-income

workers in the graveyard shift during a time of a census, to hear the good news for all of the common people that the Savior, the Christ/Messiah, has been born *to them* was surely received holistically, with sociopolitical and economic implications. The shepherds then “spread the word what had been told to them about this child” (2:17). The announcement was a message expressing God’s desire to be in a holistic and salvific relationship with these poor workers. This was indeed good news!

The Holistic Ministry of Jesus of Nazareth

As an adult, the authority and splendor of the kingdoms of this world tempted Jesus (Luke 4:6). Jesus would later tell a Roman governor, “My kingdom is not of this world” (John 18:36). Whereas earthly kingdoms seek grandeur, luster, splendor, and riches, a child born in a manger and disclosed to shepherds reveals the distinct character of God’s kingdom. In the face of the temptation of splendor and riches, Jesus answered the tempter, “It is written: ‘Worship the Lord your God and serve him only’” (Luke 4:8). Jesus’ ministry demonstrated the meaning of worshiping and serving the Lord.

After the temptations in the desert, Jesus returned to his hometown of Nazareth to announce his ministry. Jesus went to the synagogue “as was his custom” (Luke 4:16).

There, in his hometown synagogue, Jesus made his public announcement of his ministry:

The scroll of the prophet Isaiah was handed to him. Unrolling it, he found the place where it is written: “The Spirit of the Lord is on me, because he has anointed me to preach good news to the poor. He has sent me to proclaim freedom for the prisoners and recovery of sight for the blind, to release the oppressed, to proclaim the year of the Lord’s favor” Then he rolled up the scroll, gave it back to the attendant and sat down. (Luke 4:18-20)

He then added, “Today this scripture is fulfilled in your hearing” (Luke 4:21). In this passage from Isaiah 61, Jesus revealed that his ministry would be holistic.

Esteban Voth and others have called Luke 4:18-20, “The Great Omission” as opposed to the *Great Commission* because of the contemporary church’s spiritualization and domestication of this passage (Padilla, Yamamori, and Voth 74). Nigerian Bible scholar Samuel O. Abogunrin explains how this passage calls the church to holistic ministries:

The Nazareth declaration [Luke 4:18-20] describes the full mission of the Church as the kingdom of God on earth during the interim period. The Church cannot be said to be fulfilling this mission in any age and at any time unless the sevenfold declaration at Nazareth is the essence of its message. However, this is not by mere proclamation of the good news, it must be followed by practical actions... The poor, oppressed, the homeless and the outcasts are calling on the Church to return to the proclamation of the good news as preached and practically demonstrated by Jesus for the total liberation of all peoples. (“Jesus’ Sevenfold Programmatic Declaration” 248)

As Abogunrin notes, in Luke 4:18-20, Jesus enunciated his mission, which is the mission of the Church. This mission is not simply preaching or simply doing good works; the mission is holistic.

Jesus left Nazareth and went to Capernaum where he taught the people and healed “various kinds of sickness” (Luke 4:31-40). Later, outside of Capernaum, Jesus taught a “large crowd of his disciples” and “a great number of people from all over Judea, from Jerusalem, and from the coast of Tyre and Sidon who came to hear him and to be healed of their diseases” (Luke 6:17). Jesus was fulfilling the mission of which he spoke in Nazareth. Jesus was restoring broken relationships. As the sick were outcasts in first-century Palestinian society, Jesus transformed their relationships and dignified places in society. Jesus’ healing deeds were holistic: physical, emotional, social, and spiritual.

Because of Jesus’ holistic ministry, he was sought out. Luke 6 explains how people gathered around Jesus on a “level place” outside of Capernaum (Luke 6:17).

Jesus' teaching on this level place became known as the Sermon on the Plain. The first words of the sermon were, "Blessed are you who are poor, for yours is the kingdom of God." Jesus continued, "Blessed are you who hunger now, for you will be satisfied. Blessed are you who weep now, for you will laugh" (Luke 6:20). Once again, Jesus' teaching was a holistic teaching, focusing on the economic, physical, spiritual, and emotional needs of the people, on those who are poor, hungry, and weeping.

The Sermon on the Plain in Luke is distinct from the Sermon on the Mount in Matthew, which adds the words in the beatitudes: "Blessed are the poor *in spirit*... Blessed are those who hunger and thirst *for righteousness*" (Matthew 5:3,6 emphasis mine). Many biblical scholars attend Matthew's "in spirit" (5:3) in the Sermon on the Mount is a spiritualizing gloss of Jesus' teaching (Ling 114; Rogers 175). However, both sermons are representative of Jesus' ministry, for Jesus blesses the economically poor and the spiritually poor. The Sermon on the Plain, however, guards against an overspiritualization of Jesus' ministry that might be discerned from the beatitudes in the Sermon on the Mount.

In the Sermon on the Plain, Jesus also proclaimed, "Woe to you who are rich, for you have already received your comfort. Woe to you who are well fed now, for you will go hungry. Woe to you who laugh now, for you will mourn and weep" (Luke 6:24-25). The Sermon on the Mount does not include these "woe's." To add "in spirit" or "in righteousness" to any of these woe's would be contradictory to the intent of the teaching. Glenn Rogers comments, "To ignore the physical realities and implications of poverty, hunger, sorrow and mistreatment in favor of a purely spiritualized interpretation of [Luke 6:20-26], and of the gospel [of Luke] in general, is to ignore God's compassion for the

suffering of his human children” (Rogers 175). Jesus was clearly expressing in these sermons his interest in the physical needs as well as the spiritual needs of the people.

Later, the followers of John the Baptist asked Jesus, “Are you the one who was to come, or should we expect someone else?” Jesus shared with them the evidence that he was the one who was to come: “The blind receive sight, the lame walk, those who have leprosy are cured, the deaf hear, the dead are raised, and the good news is preached to the poor” (Luke 7:20-22). As documented by Luke 8, Jesus continued his holistic healing ministry across the lake in the region of the Gerasenes (Luke 8:39). Jesus’ holistic ministry was the revelation that Jesus is the promised Messiah.

As Jesus returned from the region of the Garesenes, a woman within the crowd who had been bleeding was healed by Jesus by touching the edge of his cloak (Luke 8:43-48). Jesus would not allow her to sneak away in secrecy. To her Jesus gave a holistic message: “Daughter, your faith has healed you. Go in peace” (Luke 8:47). Jesus holistically healed her of her bleeding and gave her the spiritual blessing of peace.

Church Father Ephrem the Syrian writes of how Jesus brought dignity to this woman:

If the woman once cured had withdrawn from him in secret, our Lord would have deprived her of a crown of victory. It was fitting that the faith that shined out brightly in hidden agony was publicly crowned. He wove an eloquent crown for her because he said to her, “Go in Peace.” (qtd. in Just 145)

The woman, because of her hemorrhages, would have been considered unclean and thus excluded from the community (González 110). Luke took great care to point out that such legal and cultural prejudices created outcasts in their society. Therefore, although her healing *could* be considered merely physical, her peace was holistic. She could now wear a crown of victory woven for her by her Healer and walk with dignity in society.

Church father Cyril of Alexandria writes of how Jesus' healing acts served to reiterate his proclamations:

People who cannot be brought by argument to the sure knowledge of him who by nature and in truth is God and Lord may perhaps be won by miracles to a quiet obedience. Therefore helpfully, or rather necessarily, he often completes his lessons by going on to perform some mighty work. (qtd. in Just 84)

Sometimes Jesus' lessons were completed by *some mighty work*, and at other times, the lessons began with *some mighty work*. However, key to understanding these mighty works and the teachings of Jesus is not their interpretation them as separate and disjointed events but as united and holistic acts (Recinos and Magallanes 79).

The Body of Christ

By the ninth chapter, Luke reveals that Jesus had cultivated a body of disciples. These earliest Christians witnessed what Jesus incarnate had said and done. When the time came for Jesus to send his disciples out as *apostles*, he sent them out with instructions for holistic ministry. Luke explains, “[Jesus] gave them power and authority to drive out all demons and to cure diseases, and he sent them out to preach the kingdom of God and to heal the sick” (Luke 9:1-2). The preaching of the kingdom of God and the healing of the sick were not two separate tasks but part of the same holistic mission. Luke makes clear that the mission of the disciples/apostles would be a continuation of Jesus' holistic mission (González 111).

When the apostles came back to Jesus, so did a large crowd. Jesus once again responded holistically: “He welcomed them and spoke to them about the kingdom of God, and healed those who needed healing” (Luke 9:11). When the disciples pointed out that the people had no food, Jesus told the disciples to feed them (Luke 9:12). After the

spiritual nourishment, Jesus instructed the disciples to give the people physical nourishment as well. Once again in Luke 9, the gospel demonstrates Jesus' healing, feeding, and preaching being united as one holistic ministry.

Jesus' holistic ministry was not well received by all. Many who were not of *the people* were resentful and sought to test, discredit, and ultimately kill Jesus. Luke tells of one occasion when an "expert of the law" sought to test Jesus by asking him what is needed to inherit eternal life. Jesus explained to the expert that to live, one must do as what is written in the law: "Love the Lord your God with all your heart and with all your soul and with all your mind," and "Love your neighbor as yourself" (Luke 10:25-28). Then to explain who is one's neighbor, Jesus told the story of a foreigner, a good Samaritan, who helped a person who had been robbed and left on the side of a road (Luke 10:25-37). The term *good Samaritan* would have been an oxymoron to this Jewish expert in the law. The story demonstrates how being a neighbor means taking care of whatever needs a neighbor may have, regardless of ethnicity or nationality. Being a neighbor means *transforming broken relationships*.

Luke's gospel documents how Jesus' actions and teachings defined *neighbor* beyond earthly conceptions of sociopolitical, tribal, familial, ancestral, geographic, racial, linguistic, cultural, class, generation, economic, or religious discriminations and includes even loving one's own enemies (Luke 6:27). At the end of the story of the good Samaritan, Jesus told the lawyer, "Go and do likewise" (Luke 10:30-37). The instruction was not simply to go and to love those who loved him. The instruction was to go and *become* a neighbor to those in need, "no matter how alien they may be," and love them (González 140).

South African theologian Albert Nolan, compares God's kingdom to that of

Satan:

The "kingdom" of Satan differs from the "kingdom" of God not because they are two different forms of group solidarity but because Satan's "kingdom" is based upon the exclusive and selfish solidarity of groups whereas God's "kingdom" is based upon the all-inclusive solidarity of the human race... Jesus extended one's neighbor to include one's enemies. He could not have found a more effective way of shocking his audience into the realization that he wished to include all people in this solidarity of love. (74-75)

In including one's enemies in those whom one is called to love, Jesus radicalized holistic ministry into a mission of transforming broken relationships.

On occasion, Jesus would even break laws and norms in order to transform broken relationships. A ruler in one of the synagogues became indignant because Jesus had, as he was teaching in the synagogue, healed a woman on the Sabbath (Luke 13:10-17). The healing was offensive to the ruler not only because it was done on the Sabbath but also because the synagogue was a space usually reserved for men (Recinos and Magallanes 79). Jesus thus not only broke *their* law but also *their* cultural norms and prejudices in order to redeem this woman, to transform her relationship in the community, and to correct the rulers of the synagogue of their demeaning behavior.

Jesus later healed again on the Sabbath in the house of a prominent Pharisee. This time, before Jesus healed the man, Jesus *called to the attention* of the Pharisees and the experts of the law he was about to break *their* laws (Luke 14:1-6). Jesus not only healed the man of dropsy on the Sabbath, but Jesus *touched* the unclean man without regard to the Pharisees' ritual purity and table fellowship laws as well as their cultural norms (Rogers 100).

In Jesus' holistic ministry of restoring broken relationships, he created a new family. In Luke 8, when told his mother and brothers were outside, Jesus responded, "My mother and brothers are those who hear God's word and put it into practice" (Luke 8:21). Basil the Great wrote, "Intimacy with the Lord is not explained in terms of kinship according to the flesh, but it is achieved by cheerful willingness in doing the will of God" (qtd. in Just 136). Jesus, in his life and teachings, revealed the will of God. The members of Christ's family *were* and *are* identified by participation in this holistic ministry of Christ that transforms broken relationships.

Scripture and theologians offer many analogies for the church. The analogy of the church as the body of Christ calls attention to the continuation of and participation in Christ's ministry of holistic transformation, as well as the need for unity among its members. As Christ was incarnate in the world, so the Church is called to be the body of Christ *for* the world today. Each time the church celebrates Holy Communion in the United Methodist Church, the celebrant calls on God:

Pour out your Holy Spirit on us gathered here, and on these gifts of bread and wine. Make them be for us the body and blood of Christ, that we may be for the world the body of Christ, redeemed by his blood. (*United Methodist Church Hymnal* 10).

The Church as the body of Christ is thus an "extension of the Incarnation" (Padilla, Yamamori, and Voth 34), an "inseparable union of the divine and the dusty" (Bosch 398), and a holistic mission station.

First John 2:6 states, "Whoever claims to live in him must live as Jesus did." Luke 9:23 quotes Jesus as saying, "Whoever wants to be my disciple must deny themselves and take up their cross daily and follow me." Jesus' ministry was and is a faith-based social service designed to care for and bring holistic healing to the physical, social, and

spiritual needs of the people. Christ's body today, the Church, through the power of the Holy Spirit has been anointed to participate in this holistic mission of transformation.

The Holistic Ministry of John Wesley

One of the many disciples of Jesus Christ who shared this understanding of holistic Christian ministry of transformation was the founder of the Methodist movement, John Wesley. By 1730, at age 27, Wesley, had begun holistically ministering to the poor and outcasts. Wesley's ministry with the poor would become a central facet of his ministry until his death in 1791.

Richard P. Heitzenrater notes that Wesley's activities with the poor were not "the normal daily activities expected of an eighteenth-century Oxford don, especially one such as Wesley" (Heitzenrater, *Wesley and the People* 49). The reasons why an Oxford don such as Wesley would choose to work with the poor continues to be debated among scholars. Heitzenrater offers a critique of various scholars' approaches to Wesley's motivation for working with the poor only to offer his own as *the* reason:

The simple answer, then to the question, Why did Wesley work with the poor? Is, first and foremost, because Jesus did so, but also because Jesus told him to do so and would help him to do so. Renewal in the image of God entails being drawn into God's likeness, as seen in Christ—having the mind of Christ and walking as he walked. If we accept God's truth revealed to us in Christ, we do not have to ask why Christ commanded us to feed the hungry, visit the sick, and clothe the naked, nor do we have to ask why Christ fed the hungry, visited the sick, or clothed the naked; we just need to do it, in faith and in love. (*The Poor* 63)

Heitzenrater makes a strong point that the primary reason for Wesley's ministry with the poor was because of Wesley's understanding of *imitatio Christi* (*The Poor* 48). However, Wesley *expressed* through various means *why* he chose to work holistically with the poor and why he understood *imitatio Christi* meant ministering with the poor.

While risking an oversimplification of Wesley's holistic ministry with the poor and missing some of its richness, I classify Wesley's reasons for working with the poor in the following four categories: experience, holiness, means of grace, and evangelism. Studying Wesley's applications of Christ's holistic ministry of transformation with the poor in the eighteenth century provides a model for living the Christian faith, especially as Wesley's ministries relate to the role of CBSS in Christian evangelism and discipleship.

Experience

At Oxford, Wesley became committed to holistic ministry with the poor. In 1729 Wesley began to meet in Oxford with William Morgan, Bob Kirkham, and his brother Charles Wesley. This group gathered to assist each other in their pursuit for holiness through praying together, going to church, attending the Holy Communion regularly, holding religious conversations and studies, keeping diaries, and performing other acts of piety. In August 1730 these religious activities began to include visiting the local prisons in Oxford (Heitzenrater, *Wesley and the People* 38-40).

William Morgan is credited with initiating this practice among the Oxford Methodists. The group organized to provide for visitation to the prisoners in Castle and Bocardo prisons each day of the week. Wesley visited Bocardo on Mondays and Fridays and Castle on Tuesdays, Thursdays, and Saturdays (Heitzenrater, "John Wesley" 388). Visiting the prisoners of Oxford was thus the start of Wesley's work with the poor and outcast of English society.

From the beginning of Wesley's ministry in Oxford, he developed an understanding of Christian ministry as necessarily holistic through his concern for the

spiritual life as well as the physical, financial, and legal needs of the prisoners. Wesley ministered to the prisoners spiritually and assisted them in the following areas: health, finances, literacy, technicalities of their legal situations, and even fund-raising to pay some of the prisoners' fines (Heitzenrater, "John Wesley" 384-396). From visiting and ministering to the prisoners, the Oxford Methodists came to branch out into other areas of ministering with the poor.

Much of this prompting of the Oxford Methodists' interest in the poor came from William Morgan. He not became committed to prison ministries but also to education for poor children. As early as 1731, Morgan had begun organizing poor children into classes. Many of the parents of these children could not afford schooling for their children, and many of the children had to work during the day. Wesley would come to embrace education for indigent children and eventually decided to hire a teacher, Mrs. Plat, to teach the children. Wesley visited the children regularly on Saturday afternoons to hear them read—a *social service*—and question them on their catechetical studies—a *religious service* (Heitzenrater, "John Wesley" 400-403).

In all of these programs, Wesley and the Oxford Methodists attended to the health needs of those with whom they ministered. When Mrs. Plat or the children were ill, Wesley provided them with various sorts of medical assistance (Heitzenrater, "John Wesley" 403). Wesley also began a practice of visiting the infirmary at Westminster, Guy's Hospital in Southwark, and the hospital in Coventry to visit the sick during this early period in his ministry. Even in Wesley's travels, he would take time to visit the prisons, the hospitals, and workhouses (406-07).

During these years at Oxford and in Wesley's early years of ministry, caring for the poor, the outcast, and the afflicted became an integral religious practice for Wesley. The impact of Wesley's encounters with the poor on himself during his time at Oxford is reflected in Wesley's financial giving to the poor. Wesley had gone from giving four pounds a year to charitable causes in 1730 to *giving away* an average of almost seventeen pounds a year over the next three years (Heitzenrater, "John Wesley" 405). While Wesley was exceptionally generous with his money, his giving to the poor was never simply philanthropy, *hands-off* charity, or *do-good* social work. Because of Wesley's experiences with the poor at Oxford, he embraced, promoted, and never abandoned the Christian calling to holistic ministry with the poor in the image of Christ.

Holiness

Wesley strove towards Christian perfection. In 1725 he read Bishop Taylor's *Rule and Exercises of Holy Living and Dying* and then instantly "resolved to dedicate all my life to God, all my thoughts, and words, and action" (6: 483). Then, Wesley became convinced "more than ever, of the absolute impossibility of being half a Christian" after reading Thomas á Kempis' *Christian Pattern* and William Law's *Christian Perfection* and *Serious Call* in 1726 (6: 366-67).

Through the influence of these writers and the other members of the Holy Club at Oxford, Wesley embraced the understanding that striving towards perfection included ministering with the poor. Wesley's fervor for being a complete Christian, his understanding of *imitatio Christi*, and his striving for perfection can all be categorized under Wesley's *pursuit of holiness*. Seen in the same manner as fasting, prayer, and attendance to the other ordinances of God, Wesley's activities with the poor were one of

the essential practices in Wesley's pressing on in his pursuit of holiness (Heitzenrater, "John Wesley" 382).

In 1729, as part of Wesley's pursuit of holiness, he began "not only to read, but to study the Bible" (6: 484). Wesley wrote in 1777 that his studies of the Bible led him to see "in a clearer and clearer light, the indispensable necessity of having 'the mind which was in Christ,' and of 'walking as Christ also walked'"(6: 138). The phrase "having the mind of Christ and walking as he walked" is a conflation of 1 John 2:6 and Philippians 2:5 and was a central image in Wesley's lifelong endeavor to define holiness (Heitzenrater, *Poor* 58).

Wesley explains that having the mind of Christ and walking as he walked is both "an entire inward and outward conformity to our Master"(6: 484). A significant aspect of this *outward conformity* for Wesley is working with the poor because Jesus worked with the poor commanded those who sought to follow him to do the same (1 John 2:6; Luke 9:23). Wesley makes continual references to Christ's example and teachings in regards to ministering with the poor. Of Matthew 25, Wesley writes, "If [Matthew 25] does not convince you that the continuance in works of mercy is necessary to salvation, consider what the Judge of all says to those on the left hand" (2: 329). Wesley writes in a letter to a Miss March and again makes reference to how Matthew 25 influenced him to spend time with the poor:

I find time to visit the sick and the poor; and I must do it, if I believe the Bible, if I believe these are the marks whereby the Shepherd of Israel will know and judge his sheep at the great day; therefore, when there is time and opportunity for it, who can doubt but this is matter of absolute duty? (6: 784)

Because Christ ministered with the poor and because the Scriptures command that the Christian do such, Wesley sees working with the poor as a duty in pursuing holiness.

Scripture revealed to Wesley that performing such works of mercy is the highest part of religion when done through love: “To him who attentively considers the whole tenor of the Old and New Testament, it will be equally plain, that works springing from this love [of our neighbor] are the highest part of the religion therein revealed” (2: 338). In Wesley’s pursuit for holiness, Christ’s example of holistically ministering with the poor, and Scripture’s ordinances guided Wesley’s holistic ministry of transformation with the poor. Therefore, Wesley would instruct the earliest Methodists to “find time to visit the sick and the poor” (6: 784) as a means of pursuing holiness.

Means of Grace

In the previous two sections, the influence of Wesley’s years at Oxford and his lifelong pursuit of holiness were explored as reasons for Wesley deciding to minister holistically with the poor. Wesley experienced God’s grace through ministering with the poor in his own life and witnessed the effects of this grace in others. In ministering with the poor, Wesley sought to live out his faith and bear fruit, but Wesley also saw how ministering with the poor fed his faith in a way no other practice fed him. Wesley recognized this power as the *grace of God*. This section explores the ways in which Wesley interpreted holistically ministering with the poor as a means of experiencing God’s grace.

Heitzenrater seems to discredit the idea that Wesley saw working with the poor as a means of grace. Heitzenrater writes, “For Wesley (even at Oxford), good works were not a means to anything, but rather a manifestation of virtues” (*Poor* 60). Heitzenrater is

completely correct about Wesley seeing good works as a manifestation of virtues, yet good works as a manifestation of virtues only captures part of the richness of Wesley's teachings on good works and completely misses Wesley's connection of good works as a means of grace as demonstrated in his life and writings.

Wesley's understanding of working with the poor and afflicted as a means of grace was expressed in his sermon "On Visiting the Sick." In the opening words he states, "It is generally supposed, that the means of grace, and the ordinances of God are equivalent terms" (2: 329). As working with the poor is an ordinance of God, Wesley thus saw working with the poor as a means of grace. He wrote, "Surely there are works of mercy, as well as works of piety, which are real means of grace" (2: 329).

Wesley writes of his concern for the children of the poor who he frequently encountered in his work:

Another thing which had given me frequent concern was, the case of abundance of children. Some their parents could not afford to put to school: So they remained like "a wild ass's colt...." At length I determined to have them taught in my own house.... The parents of some pay for their schooling; but the greater part, being very poor, do not. (5: 188)

Seeing for himself the needs of the poor through his exposure to their lives, Wesley moved through faith and compassion to assist them in holistically ministering their needs. Wesley understood this movement in his heart to reach out to the poor as *God's grace* working in him.

Wesley writes to those who simply send money or send a physician or others to visit the poor and sick, rather than personally going themselves:

[The physician's] going [to visit the sick] would not fulfill *your* duty. Neither would it do the same good to *you*, unless you saw them with your own eyes. If you do not, you lose a means of grace; you lose an excellent

means of increasing your thankfulness to God, who saves you from this pain and sickness, and continues your health and strength; as well as of increasing your sympathy with the afflicted, your benevolence, and all social affections.” (original emphasis; 2: 330)

Wesley’s practice of visiting the sick, poor, and afflicted were a means of Wesley connecting with God to growing in his love of God and in his love of neighbor by increasing his thankfulness and sympathy.

Clearly, not all works of mercy are for the poor. Some works of mercy can be done with the wealthy, especially when a wealthy person is sick or afflicted in some way. However, Wesley experienced a unique grace encountered in being *with* the poor. Wesley gathered the knowledge of this means of grace from both Scriptures and from his experience. Methodist scholar Theodore Jennings states that Wesley saw ministry with the poor as “an essential aspect of that holiness without which none can see God. He could no more imagine a week without visiting the hovels of the poor than he could a week without participation in the Eucharist” (Jennings 21). Like participating in the Eucharist, prayer, and reading the Bible, Wesley thus saw working with the poor as a means of grace.

Because mercifully ministering with the poor is a means of grace, Wesley encouraged others to seek this grace, including the poor members in the Methodist societies (7: 123). Wesley did not want *anyone* abstaining from this ordinance of God and thereby missing this means of grace. Wesley notes, “Those that neglect [God’s ordinances], do not receive the grace which otherwise they might. Yae and they lose, by a continual neglect, the grace which they had received” (2: 329). This grace would not have been available to him had he not developed the religious practice of regularly connecting with the poor, a practice widely neglected by today’s church.

Means of Evangelism

This final subsection on Wesley investigates why and how Wesley integrated his religious services with his social services. The literature shows how Wesley's ministry with the poor was a participation in Christ's holistic ministry of transformation through keeping his evangelism and social services united as Christ did. Wesley went so far as to call evangelism the "great end" for which the Methodists engaged in ministries with the poor (Wesley 1: 399).

Even in his Oxford days, Wesley's social services served a greater evangelical purpose (Heitzenrater, "John Wesley" 403). Wesley was open about this aim:

Let us be employed, not in the highest, but in the meanest, and not in the easiest, but the hottest, service. Ease and plenty we leave to those that want them. Let us go on in toil, in weariness, in painfulness, in cold or hunger, so we may but testify the gospel of the grace of God. The rich, the honorable, the great, we are thoroughly willing (if it be the will of our Lord) to leave to you. Only let us alone with the poor, the vulgar, the base, the outcasts of men. Take also to yourselves the saints of the world: But suffer us "to call sinners to repentance"; even the most vile, the most ignorant, the most abandoned, the most fierce and savage whom we can hear. (5: 169)

Through Wesley's concern and compassion for the poor he testified to the concern and compassion of *God* for the poor, vulgar, base, and outcasts *to call sinners to repentance*.

The poor responded to Wesley's holistic evangelism, and the Methodist movement spread throughout low-income earners in England and in America. The reasons for Wesley's effectiveness in ministering with the poor are rich and multifaceted.

Donald W. Dayton gives four arguments as to *why* the poor responded to Wesley:

1. He went to them; he visited them and preached in the fields to them.
2. He preached gospel egalitarianism.
3. He did not blame them for their poverty.

4. He sought to reach their physical needs through education, health, and other structures of relief (7-16).

While the vastness of Wesley's work with the poor can be oversimplified even with these four points, Dayton provides a framework in which to explore how Wesley's holistic ministry with the poor was a means of evangelism in the same tradition as his Lord's.

First, in seeking to evangelize the poor, Wesley went where the poor were *physically*. While the Church of England and its members participated in philanthropy, the Church showed little interest in extending religious services with the poor (Magallanes-Tejada 51-6). Wesley, however, would seek to connect the poor with both the social services and religious services of the Methodists holistically. Wesley's physical presence with the poor was not limited to extending social services. Wesley also went to where the poor *to preach the gospel of Jesus Christ*.

At first, Wesley was hesitant to preach outside of the church:

I could scarce reconcile myself at first to this strange way of preaching in the fields, of which [George Whitefield] set me an example on Sunday; having been all my life (till very lately) so tenacious of every point relating to decency and order, that I should have thought the saving of souls almost a sin, if it had not been done in a church. (3: 126)

The following Monday, on 2 April 1739, Wesley writes in his journal of his first experience in field preaching:

At four in the afternoon, I submitted to the more vile and proclaimed in the highways of glad tidings of salvation, speaking from a little eminence in a ground adjoining the city, to about three thousand people. The Scripture on which I spoke was this (is it possible anyone should be ignorant that it is fulfilled in every true minister of Christ?): "The Spirit of the Lord is upon me, because he had anointed me to preach the gospel to the poor; he has sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to proclaim the acceptable year of the Lord." (127)

Wesley's first proclamation *in the field* was the same public proclamation his Lord Jesus Christ made in his hometown of Nazareth from the gospel of Luke, chapter 4.

Wesley describes the poor's responses to his preaching. After preaching to "poor people in George-Street," he wrote in his journal, "O what advantage have the poor over the rich! These are not wise in their own eyes, but all receive with meekness the engrafted word which is able to save their souls" (2: 396). Wesley would continue go to the fields, the mines, the markets, and the town squares, where the people were, to be with the poor who were not coming to the churches to share with them the gospel message.

Second, Wesley practiced gospel egalitarianism (Dayton 7-17). Wesley presented the gospel not only in the physical places where the poor were but also in theological terms that were attractive to them. Wesley's understanding of proclaiming good news with the poor led him to embrace an egalitarianism that dignified poverty. Wesley saw the mission of the Methodists to be with the "poor, the vulgar, the base, the outcasts of men" and viewed wealth and riches as causing Methodists to stray from their course (5: 169).

Wesley spoke of how after preaching in a wealthier congregation at Haddington in 1764 he felt little good would be done for the people:

On Friday, 25, about ten, at Haddington, in Provost D.'s yard, [I preached] to a very elegant congregation. But I expect little good will be done here; for we begin at the wrong end: Religion must not go from the greatest to the least, or the power would appear to be of men (4: 179).

Wesley would also proclaim, "O how much better is it to go to the poor, than to the rich" (4: 557). For Wesley, religion could not allow itself to be governed by the rich and powerful if it is to be discerned to be of God.

Wesley's *gospel egalitarianism* brought about a negative reaction from some of the rich. An example of this resentment is expressed in the following letter from the Duchess of Buckingham to the Countess of Huntington:

I thank your ladyship for the information concerning Methodist preachers. Their doctrines are most repulsive, and strongly tinged with impertinence, disrespect towards their superiors, in perpetually endeavoring to level all ranks, and do away with all distinctions. It is monstrous to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting, and I cannot but wonder that your ladyship should relish any sentiment so much at variance with high rank and good breeding (quod. in Seymour and Foster 27).

Wesley did not promote the ranks of society in his theology, preaching, or ministries. Therefore, many impoverished persons received the holistic and egalitarian gospel preached by the Methodists.

Third, the poor were drawn to Wesley because he did not blame the poor for being poor. Hugo Magallanes-Tajeda explains of Wesley's England, "The poor were not only blamed for their poverty, but also for carelessly growing in number and thus causing the degeneration of society and restraint of the economic growth of the empire" (39). Wesley challenged this notion that the poor were to blame for their poverty. Wesley writes, "Why do all these [poor] have nothing to eat? Because they have nothing to do. The plain reason why they have no meat is, because they have no work" (6: 275). Instead of blaming the poor for being poor, Wesley defended the poor and organized workhouses and encouraged his preachers to assist him in these efforts.

Wesley even notes the role of the wealthy in the plight of the poor, calling attention to the broken relationship between the rich and poor in eighteenth-century England. Wesley wrote to one woman in 1759, after having been informed that she was

left a mistress of large fortune, “Perhaps never before were you in so great danger. You know a little of your natural tempers: Now you have means of indulging and thereby inflaming, them to the uttermost” (6: 731). He wrote to another woman ten years later a similar evaluation of the effects of wealth upon her:

Riches increased; which not only led you, step by step, into more conformity to the world, but insensibly instilled self-importance, unwillingness to be contradicted, and an overbearing temper. And hence you were, of course, disgusted at those who did not yield to this temper, and blamed that conformity (4: 308).

Wesley recognized how the wastefulness and the greed of the rich “kindle a flame which, at the same time, consumes both [them] and [their] admirers” (2: 261). Wesley writes, “Thousands of people throughout the land are perishing for want of food. This is owing to various causes; but above all, to distilling, taxes, and luxury” (6: 227). Therefore, Wesley drew attention to the causal relationship between poverty and the waste and greed of the rich.

Wesley continually warned his members through advice, letters, and sermons about the dangers of wealth. Examples of Wesley’s sermons that warned of the evils of wealth include “The Danger of Riches,” “On Riches,” “The Rich Man and Lazarus,” “The Use of Money,” “Causes of the Inefficacy of Christianity,” and “On the Danger of Increasing Riches” (2: v-ix). Wesley warns in his sermon “The Wisdom of God’s Councils” about the temptations of riches:

But of all temptations, none so struck at the whole work of God as the deceitfulness of riches: a thousand melancholy proofs of which I have seen within these last fifty years. Deceitful they are indeed! For who will believe they do him the least harm? And yet I have not known threescore rich persons, perhaps not half the number, during threescore years, who, as far as I can judge, were not less holy than they would have been had they been poor (2: 112).

While others may have blamed the poor for being poor out of laziness, Wesley saw the social and historical reasons why the poor were poor and sought to assist the wealthy to transform their broken relationships with the poor.

Finally, the poor were drawn to Wesley because the social services of the Methodists addressed their physical needs. Wesley's social services included feeding, clothing, housing the poor; preparing the unemployed for work and finding them employment; visiting the poor, sick, prisoners, and mineworkers at work; devising new forms of health care education and delivery for the indigent; distributing books to the needy; and, raising structural questions about an economy that produced poverty (Meeks 9-10). As these lists demonstrate, Wesley's ministry with the poor was diverse.

The same year Wesley began preaching in the fields, he acquired a facility for holistic ministries. In November 1739, two strangers, a Mr. Watkins and a Mr. Ball, approached Wesley about preaching in an abandoned foundry. Soon after, Wesley was lent the money by "[t]hose who were most earnest" to purchase the old foundry (5: 29). Mr. Ball and Mr. Watkins then assisted Wesley in raising the money to pay off the debt and to repair the "vast, uncouth heap of ruins" that was formerly used to cast cannons (29-30).

Wesley converted the foundry and two nearby houses into a center for holistic ministry. The foundry included a school for indigent children, a home for poor widows and orphans, a library, apartments for visiting preachers, as well as a preaching house and band room for the Methodist class meetings (Green 140; Overton 123; Tyerman 550-51). This holistic center of ministry was the second Methodist building in the world after the Bristol meetinghouse, and was the "executive center of Methodism until the building of

City Road Chapel in 1778” (Brummitt 1262). This foundry is also the namesake and model for the mission in which this research project took place, Christ’s *Foundry* United Methodist Mission.

The societies, classes, and bands did most this ministry. Wesley charged the leaders of the classes to take collections to assist the poor:

To see each person in his class, once a week at the least, in order to inquire how their souls prosper; to advise, reprove, comfort, or exhort, as occasion may require; to receive what they are willing to give, toward the relief of the poor.” (5: 191)

Wesley organized the members of the societies to bring clothes and some to bring a penny a week for needy members (Rack 361).

While much of the Methodists’ ministry was for poor *Methodists*, the Methodist social services were not limited to their members or participants of their religious services. Wesley recounts how he became engaged in health care ministry:

I was still in pain for many of the poor that were sick; there was so great expense, and so little profit.... I saw the poor people pining away, and several families ruined, and that without remedy. At length I thought of a kind of desperate expedient. “I will prepare, and give them physic myself....” I imagined I might be of some service to those who had no regular Physician among them.... I gave notice of this to the society.... In five months, medicines were occasionally given to above five hundred persons. Several of these I never saw before; for *I did not regard whether they were of the society or not* (emphasis mine; v: 187).

Similarly, Wesley wrote of the Moravians in 1750, “I do not admire their confining their beneficence to the narrow bounds of their own society” (3: 503). Therefore, Wesley encouraged assisting others “whether they are good or bad, whether they fear God or not,” and without regard to the beneficiaries’ religious affiliations (2: 330).

As has been explained, Wesley’s ministry with the poor was part of the discipleship of Methodists and a means of encountering God’s grace. However, Wesley

instructed, “Having shown that you have a regard for their bodies, you may proceed to inquire concerning their souls. And here you have a large field before you; you have scope for exercising all the talents which God has given you” (7: 122). Wesley also viewed these social services that cared for the poor as opportunities to connect the beneficiaries of the Methodist *social services* with the Methodist *religious services*, and Wesley found fertile soil among the poor.

In sum, Wesley developed effective ways to minister holistically with the poor. Wesley went to the poor and preached the Gospel in ways that resonated with the poor. Wesley gave the poor dignity and did not blame them for their poverty. Wesley also kept integrated the social and religious services of the Methodists. In dedicating himself and the Methodists to holistic ministries of transformation with the poor, Wesley declared about the work of the Methodists, “And surely never in any age or nation, since the Apostles, have those words been so eminently fulfilled, ‘the poor have the gospel preached unto them,’ as it is at this day” (2: 96). Wesley’s evangelism with the poor brought transformation in England.

Conclusion

Wesley lived during what was considered the “Augustan age” of British civilization (Jeffrey 1). The eighteenth-century poor of England were suffering from rapid urbanization and population growth. From 1701—1801, the population of England is estimated to have grown from 5.8 million to 8.7 million (Wrigley and Schofield 207-10). While the economy was growing, this wealth did not trickle down to the factory workers, wage earners, women and children, and rural peasants displaced from their land (Magallanes-Tejada 44-49). The parliament, the monarchy, and the leadership of the

Church of England responded to the plight of the growing numbers of poor in England primarily with indifference (31-56).

Little information beyond pamphlet literature on poverty and relief structures exists to define and measure of poverty during Wesley's lifetime (King 80). However, from these resources and other sources, researchers such as David L. Jeffrey, Steven King, and Magallanes-Tajeda describe the growing poverty of England during Wesley's day. Jeffrey describes London society during Wesley's age: "Within the shadow of polite society and yet untouched by the myth of reason, London seethed with other life—the miserable existence of the ordinary poor" (Jeffrey 8). Wesley, like his Savior, chose to go to the poor in their *miserable existence*.

Wesley viewed the poor as persons with whom he wished to be in community. He did not merely *welcome* the poor into his societies; he actively *recruited* them and *designed* his ministries and societies so the poor would be attracted to the religious services of the Methodists. Today in the United States, as in the time of Wesley's England, within the shadows of high-rise office buildings, apartments, condominiums, and church steeples seethes another life—the *miserable existence of the poor*, and mainline Christian denominations, including today's Methodists, are neglecting them.

Poverty and Faith-Based Social Services

This literature review has thus far demonstrated how Christ approached the poor holistically to transform their relationships, keeping his social services and religious services united. It has also shown how Jesus' follower, Wesley, continued in this ministry in eighteenth-century England. Today, persons, organizations, and agencies of many faith traditions are seeking to address the needs of the poor through faith-based initiatives that

are broadly termed faith-based social services (FBSS). This section of the literature review explores the definition of *poor*, gives a picture of poverty and income disparity in the United States today, and investigates the types of FBSS in the United States that are responding to the needs of the poor.

Defining Poor

Terms such as *poor*, *poverty*, *deprivation*, *low-income*, and *low socioeconomic status* are social constructs and are defined relatively by social norms and authorities in each context. Sudanese economist Lual A. Deng, who has done extensive work in addressing global poverty and poverty in Africa, defines poverty as “the inability to meet basic needs” (10). The problem with Deng’s definition, as with all definitions of poverty, is its relativity. The concept of *basic needs* is hard to generalize in a global society. Poverty is always *relative* and based on constructed measures that complicate defining poor, poverty, deprivation, low-income, and low-socioeconomic status.

The United Nations Development Program gives the following definitions for identifying various types of poverty:

- *Human Poverty*—the lack of necessary capabilities.
- *Income Poverty*—inadequate income for household expenditures.
- *Extreme Poverty*—inability to satisfy minimum food needs.
- *Overall Poverty*—inability to satisfy essential non-food needs.
- *Relative Poverty*—defined by fluctuating, contextual standards.
- *Absolute Poverty*—poverty defined by a fixed standard (16).

As the variety of definitions express, terms dealing with poverty are always relative and not easy to define concretely.

Social scientists have also sought to define poverty in stratified levels, such as *active poor*, *moderate poor*, and *destitute*. The *active poor* are seen as able to improve their position while *moderate poor* are generally excluded from access to formal financial services (Bonomo 411). *Destitution* is usually defined as zero monetary income or support in a modern society. This group is generally considered a small part of the overall population labeled under the umbrella title poor (Nandy 117).

Poverty is generally measured income or material assets; however, much research has also been done on measuring poverty beyond income. For example, social scientists have been doing research to define poverty based on *information poverty* and the definitions here too are diverse:

- *Lack of knowledge on available options,*
- *Absence of communication lines and computers,*
- *Lack of education, and*
- *Lack of information skills to be able to locate, interpret, and analyze data.*

Through these various definitions, links can be found between information poverty and economic poverty since lack of information contributes to keeping people economically poor (see Britz).

Deng contrasts this focus on information poverty when he writes, “Science and technology, though necessary, are not sufficient by themselves in achieving a development that is based on human dignity and self-respect” (203). While information poverty goes beyond science and technology, Deng’s search to measure human dignity and self-respect is even more challenging. Therefore, income or material assets generally measure poverty.

One-dimensional and even multi-dimensional definitions of poverty do not capsule the complexities of poverty and can be arbitrary. Researchers widely agree the one dimension of personal income so widely used as a basis for defining poverty is far too narrow. Marian Wright Edelman, founder and president of the Children's Defense Fund, explains, "[P]overty isn't just about income.... Poverty represents a constellation of needs" (x). In response, a growing body of literature is seeking to go beyond quantitative measurements of poverty to include qualitative measurements, such as well-being (Ai et al.; Kim and Esquivel; Narayan; Chambers, *Ideas* 216; Nelson and Prilleltensky). Others have sought to define poverty in ways that emphasize the relational nature of poverty: the lack of freedom (Sen 3-12), lack of power (Friedmann 66), and entanglement (Chambers, *Rural Development* 112).

The Bible makes over two hundred references to the poor. Christians, therefore, have adequate sources to quote Scripture texts selectively to support their preferred view and definition of poor (Myers 330-34; Ling 9). However, the recurring theme in references to the *poor* in the Bible is centered on *broken relationships* (Chester 124; Myers 14-15, 82, 143-45). The characterization of poor as living in broken relationships is apparent in Luke's references to the poor and in Jesus' holistic ministries with the poor. When Luke would refer to *the poor*, they were referred to as a marginalized social category (Rogers 174-75; Bosch 106).

Poverty, therefore, should be understood as not only being *relative* but also *relational*. Poverty is the *fruit* of broken relationships. Myers explains, "The poor are poor largely because they live in networks of relationships that do not work for their well-being" (15). The Bible, Wesley, and Christian scholars such as Bryant Myers and

Tim Chester all in varying ways describe poverty as being the fruit of broken relationships. Poverty is thus *relative* and *relational*.

When poverty is understood as the *fruit* of broken relationships, Christians and Christian organizations and agencies approach ministry with the poor holistically instead of singularly, seeking to address income levels or assets. Christ engaged the poor holistically in order to restore the broken relationships around them. Therefore, if Christians and Christian organizations and agencies desire to participate in Christ's ongoing holistic ministry *with* the poor, Christians must participate in the holistic transformations of the broken relationships surrounding the poor.

Income and Poverty in the United States

Because of the relative nature of poverty, gathering a portrait of poverty in any context thus can be challenging. The poverty threshold used by the United States Census Bureau does, however, offer an insight into income levels and income disparity in the United States. In 2010, the United States Census Bureau defined living at or below the poverty line if a family of four earned \$22,314 or less that year. According to this measurement, the official poverty rate in the United States in 2010 was 15.1 percent with 46.2 million persons living in poverty. 2010 was the fourth consecutive year to experience an increase in the number of persons living in poverty. Moreover, 2010 also set a record for the highest *number* of persons living in poverty in the history of the United States (United States Census Bureau, "Income, Poverty").

With poverty always being relative and relational, *income inequality* data gives a picture of the nature of poverty in a defined geographic region. Income inequality measures disparities in levels of living (Ravallion 740-41). In 2010, not only did the

United States have the highest *percentage* of persons living in poverty since 1993 and the highest *number* of persons living in poverty in all of the history of the United States, but *income inequality* between the poor and the rich was the *highest ever recorded* (United States Census Bureau “Income, Poverty”).

In the 1960s in the United States, the bottom 90 percent of households received approximately two-thirds of income gains. In contrast, from 2002-2007, the bottom 90 percent of incomes grew *ten times slower* than the top one percent, and half of *all income* in the United States went to the *wealthiest 10 percent* of households. While over four hundred billionaires live in the United States, nearly 3000 babies are born daily into poverty. Almost 70 percent of these poor babies are born in a household with at least one family member gainfully employed. One out of every five children in the United States is poor with half of these children living *extreme* poverty. Extreme poverty in the United States is a family of four making less than \$11,025 a year (Children’s Defense Fund).

The United States Census Bureau’s information offers a portrait, albeit limited portrait, of poverty and is criticized for drastically underestimating poverty levels since the bureau continues to calculate poverty based on an antiquated formula from the 1960s (Blizzard 6). By not incorporating the complexities of poverty, the percentage of persons living in poverty can be easily manipulated simply by adjusting the threshold (Ravallion 739-53). Moreover, psychologists suggest when persons in positions of power and privilege are confronted with the severity of poverty, their feelings of guilt and remorse can encourage them to underestimate the prevalence of poverty or simply to blame the poor for their poverty (Nandy 107-21). However, even with the inadequacies of the United States Census Bureau calculations, their data demonstrates that *poverty in the*

United States is growing. Unfortunately, research also shows, like the eighteenth-century Church of England, mainline denominations are neglecting the holistic needs of this growing population by failing to include the poor in the full lives of their congregations.

The high level of poverty and income inequality in the United States impacts the poor's ability to "join in" with the community (Chester 122). Ronald J. Sider and Heidi Unruh in *Hope for Children in Poverty* explain the relationships between poverty, hopelessness, and social ills: "The hopelessness engendered by poverty begets anger, turned inward in self-destructive behaviors and depression, or outward as violence and delinquency" (xx). Deng explains how poverty gives way to other societal problems:

The inability to meet basic needs is, therefore, considered as constituting a state of poverty. This predicament can lead to desperation and hopelessness if the community/society is indifferent to the plight of its poor, which could in turn produce violence, theft, thuggery, and other forms of family and value-system breakdown and decay of social institutions. (104)

Since *basic needs* are relative based on context, these same broken relationships described by Sider, Unruh, and Deng manifest themselves in areas of economic growth as well as in areas of economic depression where *basic needs* are defined in different ways.

Julius Nyerere, a practicing Roman Catholic and the first president of Tanzania, in the opening statement of his address to the Maryknoll Sisters in New York during his presidential visit to the United States in 1973, refocuses understanding the issue of poverty:

Poverty is not the real problem of the modern world. For we have the knowledge and resources which could enable us to overcome poverty. The real problem—the thing which creates misery, wars and hatred among men—is the division of mankind into rich and poor. (qtd. in Stackhouse 415)

Nyerere expresses the results of income inequality—*broken relationships*. Where great disparities in income exist, the social divisions and social ills that result from broken relationships manifest themselves.

As the body of Christ for the world, how the church responds to these growing numbers of poor persons living in the United States serves as a witness to the church's faith. Currently, mainline denominations' neglect of the poor hinders the Church's witness as well as the Church's ability to participate in holistic transformations in the broken relationships that cause and sustain these growing levels of poverty in the United States. Many theories exist for the decline of attendance and membership in mainline churches in the United States (Johnson, Hoge, and Luidens). However, reversing this trend of decline in membership will be even more challenging if churches continue to be ineffective at including the growing population of impoverished persons in their congregations.

Typologies of Faith-Based Social Services

Extreme poverty, which is the inability to satisfy even minimum food needs, can and must be eliminated. However, even if society does eliminate extreme poverty in a defined geographic area, because of the relative and relational nature of poverty, Jesus' words will hold true: "The poor will always be with you" (Mark 4:7). Jesus' words were not a hopeless concession to the eternal existence of poverty. Jesus was quoting Deuteronomy 15:11, which commanded God's people to be "openhanded" towards the poor and needy.

One of the primary means by which Christians have been openhanded for the poor is through social services. The social service in which the research for this project

took place was primarily the Food Program of Christ's Foundry, an on-site CBSS sponsored by the Christ's Foundry congregation and by North Dallas Shared Ministries, a multicongregation-sponsored social service agency. This literature review highlights some of the research that has been done in the broader area of FBSS in general and with an emphasis on CBSS.

Since the Personal Responsibility and Work Opportunity Reconciliation Act of 1996, commonly called the *Welfare Reform Act*, much research has taken place on FBSS. Since 1996, the United States government has increasingly abdicated crisis relief services for the poor (Cnaan and Newman 321-26). This crisis relief is being abdicated to private organizations and agencies. Because of the charitable choice provision in the Welfare Reform Act, religious organizations qualify to receive federal funds for certain social services. Today, an estimation of over \$20 billion is given annually through private and public funds to FBSS in the United States (Scott 12).

In typology research of FBSS, Ram Cnaan identifies six types of faith-based 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) paradenominational advocacy and relief organizations; and (5) religiously affiliated international organizations" ("Our Hidden Safety Net" 53). James Pickman separates organizations providing FBSS into six categories, largely along a geographic continuum: 1) religious congregations, (2) regional associations or governing bodies such as a United Methodist Conference or a Roman Catholic Diocese, (3) national associations or governing bodies such as denominations, (4) religious orders such as the Sisters of Mercy Union or the Jesuits, (5) ecumenical organizations and

activities, and (6) nondenominational groups such as World Vision and Habitat for Humanity (Scott 63).

Other typologies of faith-based organizations providing social services include CBSS as a subgroup of both FBSS as well as a subgroup of *congregation*-based social services. CBSS are distinct from *non-Christian* FBSS and distinct from *congregation*-based social services that are not Christian. CBSS are also a subgroup of *Christian*-based social services and are distinct from those Christian-based social services that are *not* based in *congregations*, (i.e., in a *church*). Among CBSS, agencies can be further categorized: (1) *informal services* provided by members or clergy as needs arise, (2) *off-site congregational programs* run by the congregation but are not on the congregation's campus, (3) *on-site congregational programs* sponsored by a congregation and located on a congregation's campus, (4) *on-site noncongregational programs* on the congregation's campus, but sponsored by other organizations, and (5) *support for noncongregational programs* not directly connected to the congregation beyond financial and/or volunteer support and are located off-site (Cnaan and Boddie 59-60).

The majority of the research has been under the broader category of congregation-based social services, which includes non-Christian congregations (Chaves, "Religious Congregations;" Chaves *Congregations*; Cnaan and Bodie; Boddie and Cnaan; Farnsley; Jeavons "Vitality;" Chaves and Tsitsos; Parks and Quern; Ammerman). Research shows that the majority of congregations and attendees participate in or support at least one social service. A 1998 nationwide survey of 1,236 congregations conducted by Mark Chaves revealed 58 percent of congregations and 78 percent of attendees either participated in or supported at least one social service (*Congregations* 132, 183). Another

nationwide study of 251 congregations found 93.2 percent were involved in some type of social service (Cnaan and Boddie 62, 86).

Of the churches involved in social services, the Chaves survey revealed only up to half of all church attendees *serve* in one or more social services *offered by their congregation*. A mere six percent of congregations have a member of the staff who dedicates a minimum of 25 percent of her or his time to social services (*Congregations* 47, 50). Moreover, the amount congregations spend on social services outside of staff and denominational support averages less than 3 percent of the average congregation's total budget (50), and the median number of social services supported per congregation is *only one* (49). While data shows that a high percentage of congregations and congregants support at least one social service, the percentage of persons volunteering in social services *through their congregation* and the percentage of overall financial and personnel expenditures by congregations for social services are much smaller.

Conclusion

Research scientist Jason D. Scott published a literature review on the activities of faith-based organizations to deliver of social services. The Scott study encompasses a broad variety of services, organizations, geographical locations, and faith traditions. The document concludes with an extensive annotated bibliography (27). This annotated bibliography published in 2003 reports the leading of literature dealing with the response of the religious community to poverty, specifically addressing the broad topic of FBSS from a sociological perspective.

This dissertation focuses primarily on CBSS. Christian congregations generally refer to their social services as *outreach*, *social ministries*, or *missions* because they

extend services and care beyond the congregation and to the wider community services (Wuthnow, *Saving America* 25). The social services offered by congregations tend to be emergency assistance such as food, clothing, and financial assistance with *less than* 10 percent of congregations engaged in any *long-term* assistance programs such as tutoring, education, employment assistance, substance abuse, or organizations for political or labor reasons (Scott 15-16; Chaves and Tsitsos 660-80; Wuthnow, *Saving America* 44-45). As the data demonstrates, efforts are being made by the Christian church to provide social services *to* the poor. However, research shows these efforts tend to be limited in scope, brief in their encounters with beneficiaries, and *not* holistic.

Benefits of Religion

Researching the benefits of holistic ministry is challenging because most social and medical sciences oppose including religious elements in their education and research (Cnaan, Wineburg, and Boddie 54-62). While some studies have sought to clarify the differences using terms such as religion, faith, and spirituality (see Newlin, Knafland Melkus; Levin; George et al.), these concepts have generally not been clearly, consistently, or conceptually defined in social and scientific research (Lewis 459-60). For the purposes of this project and because of the interrelation of religion, religiosity, religiousness, faith, and spirituality, these terms will not be differentiated and will be used interchangeably to reflect the language and concepts of the specific studies and literature reviewed.

While resistance to researching the benefits of religion, faith, and spirituality by many in the social, medical, and scientific communities continues, the body of evidence of the benefits of religion, faith, and spirituality is established and is growing (Sider and

Unruh, *Hope for Children* xxii). This section explores the research that has been done in the area of the benefits of religion, religious practices, and spirituality on issues generally targeted by social services. Not all of the literature specifically addresses issues of poverty. However, the research does support the body of evidence showing how integrating religious services in social services can be beneficial for positive holistic transformations of persons living in poverty.

Mental and Physical Health

Poverty is about broken relationships. Poverty can take away a person's confidence, which, in turn, can lead to self-isolation and take away a person's aspirations (Myers 169). Humiliation and shame come to be a part of poverty as the poor are unable to participate in what is customary in their societies, and this exclusion heightens mental illnesses among the poor (Narayan 3). Since 1939, in numerous studies psychologists have found disproportionate rates of mental illness among the poor (Hudson; Bye and Partridge; Hackney and Sanders). Studies have shown that impoverished people have a greater likelihood of psychiatric hospitalization, rather than receiving preventative and outpatient psychological care (Hudson; Bye and Partridge).

The poor have higher tendencies of depression. Low-income mothers reported greater exposure to stressful situations in life and report higher levels of stress and depression when compared to mothers of higher income levels (Lupien et al.). Even in homes with two parents, impoverished parents and adolescents are more prone to depression than wealthier parents and adolescents (Wadsworth et al.). Research indicates as family income decreases, adolescents are more likely to be depressed (Newacheck et al.). Depression has proven associations with poverty.

Spiritual services have been shown to combat depression and other mental illnesses. Research has shown mental health and spiritual health to be intimately related (Padilla, Yamamori, and Voth 216). Faith and spirituality have been shown to assist in creating a sense of meaning and purpose in life (Benard, *Resiliency* 32-35). All humans have an innate drive to find meaning and significance in their lives. Without meaning and significance, persons are prone to psychological distress (Frankl 71-98). Research shows spiritual practices *counteract* psychological distress by contributing to heightened emotional equilibrium, interpersonal connectedness, and empowered change (Newlin, Knafl, and Melkus 65-68).

A 1998 study suggests public religion has less effect on mental health than private spiritual practices (Perry). However, religious activities outside the home have been shown to combat the isolation and loneliness that can lead to mental health problems (Sherkat and Ellison 371-74). Moreover, private spiritual practices are often learned in public religious settings. Research implies that participation in relationships and activities, such as religious congregations, influences positive self-perception in children (Klaw). Therefore, *both the public and private religious services have been found beneficial for mental health.*

More research has shown a positive correlation between religious services and people's *sense of well-being*. *The World Development Report 2000/2001* gathered information from sixty thousand persons in twenty-three countries considered poor. The research focused on well-being and ill-being. These concepts were measured multidimensionally to include material well-being, bodily well-being, social well-being, having self-respect, having security, and having freedom of choice and action. In the

study, the researchers found that wealth and well-being are “seen as different, and even contradictory” (Narayan 21). However, the ill-being of mental distress, depression, breakdown, and madness were often described by the participants as being the impacts of poverty (37-38).

Well-being is being treated in the section on mental health because it is inextricably psychological (Narayan 37). Religious coping styles and religiousness are well-documented predictors of well-being as opposed to ill-being (Ai et al. 367-82; Kim and Esquivel 755-65). In general, the *more* faith a person has is associated with a *greater* sense of well-being, with both being measured in a variety of ways (Perry 126-33). B. Gail Frankel and E. W. Hewitt offer an extensive literature review of research demonstrating the positive relationship between faith and well-being (62-65).

Harold Koenig and David B. Larson explain how religion assists mental health:

Most religions that have survived over time and developed stable traditions tend to advocate a hopeful and optimistic world-view, encourage human traits like altruism, forgiveness, and kindness, promote the establishment and maintenance of social relationships, all of which may contribute to better mental health. (Koenig and D. Johnson 75-76)

Stated succinctly, participation in mainline religions and denominations contributes to better mental health.

Karl A. Menninger states, “It is doubtless true that religion has been the world’s psychiatrist throughout the centuries” (393). Research specific to it suggests the Christian faith provides tools in which adherents combat the situations in their lives that contribute to a sense of peace and well-being (Perry 126-33). While *not all* studies have found religion to be positively associated with mental health, the *majority of studies* in the area of psychology from 1991-2003 found religion to be *positively correlated* with mental

health (see Hackney and Sanders for a history of psychological studies on the relation between religiosity and mental health and a review of studies from 1991-2003).

Mental health and physical health are related. Studies show that the poor have an increased risk for every diagnosable illness, including those physical and mental illnesses believed to be biological (Blizzard 11). Religion has also been shown to be beneficial to physical health (Levin; Perry; Larson; Matthews et al.; Larson, Milano, and Barry; Koenig; Ai et al.; Kilbourn, Cummings, and Levine et al.; Bhui et al.; Kim and Esquivel; Chatters).

In sum, these studies show that public and private religious practices are generally beneficial for the mental and physical health of the poor. Connecting beneficiaries of health-related FBSS with the faith practices of sponsoring organizations thus can increase the effectiveness of the physical health goals of a FBSS. Integrating religious elements into the FBSS can also promote holistic healing and serve as a tool of social services in serving the mental and physical health needs of poor.

Resilience and Academics

Much contemporary research has recently been done on the relationship of religion and resilience in children and youth. Although the concept of resilience is relatively new, the concept has now been extensively researched for over forty years (Benard, *Resiliency* 1-4). Resilience has been described in a number of ways. Resilience is the phenomenon that occurs when, in spite of serious threats to good outcomes, good outcomes still occur (Masten 228). Resilience is the capacity that enables a person, community, or group to minimize, prevent, or overcome the damaging effects of adversity (Grotberg). Resilience is the ability to respond in positive manners to adverse

situations (Benard, "Fostering Resiliency" 44). Resilience assists in helping persons to make healthy choices and avoid behaviors that are self-destructive (Fox 34-39).

Resilience is not a project or a course as much as it is a culture developed through practices, structures, and decision making (Fox 34-39). While some personality types have a greater tendency toward resilience, research has found resilience can be taught and developed (Masten 227-38; Fox 34-39; Benard, *Resiliency* 4). While *some* aspects of religion and *certain* beliefs or practices of *some* religions may hinder resilience, the *majority* of research has found religion to be *positively related* to greater resilience (Bhui et al.; Kim and Esquivel; Crawford, Wright, and Masten; Raftopoulos and Bates; Smith "Theorizing Religious Effects").

Several studies have shown that young persons active in religious activities do better on critical indicators of resilience and academic success among low-income students (King and Furrow 41-47). A national study of almost ten thousand adolescents found religious involvement has an even greater positive impact on resilience among low-income students than on higher-income students (Regnerus and Elder 633-49). Empirical research suggests that urban youth are more likely to escape poverty, crime, and other social ills as they participate in faith-based programs and in religious congregations (DiIulio 57-58).

In academics, religiously committed children perform better on most academic measures (Jeynes "Effects of Religious Commitment" 77-97). Participation in church activities has been related to heightened educational expectations (Regnerus 663-70). More religiously observant students reported longer study hours and higher satisfaction with their experience of college (Mayrl and Oeur 260-75). Greater church attendance has

been correlated with attaining higher levels of education (Loury 119-27). The more *intensely religious students* scored higher on standardized tests *regardless* of socioeconomic status (Regnerus 663-70). In sum, religion tends to assist in positive academic outcomes, especially among students living in poverty.

Research also shows that if adolescents discover their lives have hope, purpose, and meaning, they will be more likely to pursue their goals (Klaw 451-60; Raftopoulos and Bates 163-64). Faith and spirituality have been shown to assist in creating a sense of meaning and purpose in life. Adolescents who do not *have* a sense of meaning and purpose in their lives often become parents who do not *give* a sense of purpose to their children, thus continuing the cycle of higher levels of lower academic achievement and risky behaviors (Benard, *Resiliency* 32-35).

In relation to parents, low-income families have higher incidences of reported neglect, maltreatment, and severe violence towards children (Sider and Unruh, *Hope for Children* 85-86). Mothers of a lower socioeconomic status have reported more unhealthy behaviors (Lupien et. al. 653-76). However, research demonstrates that parents who embrace practices that include reading and instructing in the Bible and making spiritual connections with their children's activities had children who were more likely to develop a sense of purpose. These parents also experienced a greater sense of purpose. Likewise, for those parents who did not practice spirituality, their children were more likely to exhibit behavioral problems in school, engage in activities such as stealing, and exhibit the absence of a hopeful outlook on life (Gary 194). Religion assists parents with their children, and a key aspect of promoting resilience was the connection with caring religious communities (Wuthnow, *Saving America* 64-69; Smith *American*

Evangelicalism 26). In sum, religion has been positively correlated with promoting resilience and academic achievement.

Productive and Destructive Behaviors

Destructive behaviors such as gambling, substance abuse, and violence promote poverty. Research indicates that, as family income decreases, the tendencies increase of adolescents engaging in episodic heavy drinking, smoking cigarettes, attempting suicide, and being obese (Newacheck et al.). Faith communities are known to condemn destructive behavior and promote productive behaviors. Participants in the religious services of such faith communities also tend to support one another through various means and to varying degrees in promoting productive behaviors and deterring destructive behaviors (Farnsley 84-87).

A random sample of over two thousand teenagers found youth who perceive religion as important and who are active in religious activities and worship are less likely to smoke, use alcohol, skip school, be sexually active, use marijuana, or have depression (Sinha, Cnaan, and Gelles). Among young people, urban students who attend religious revival services demonstrate reduced drug and alcohol consumption, larger increases in the quality of life, and improvement in school behavior (Jeynes, "Relationship between Urban Students" 3-20). Among African-American college undergraduate students, even minimal practices of spirituality decreased the odds of alcohol use and smoking (Turner-Musa and Lipscomb 495-501). An abundance of research also demonstrates how spirituality and religious services assist in the recovery from substance abuse (Brown; Richard, Bell, and Carlson; and see Geppert, Bogenschutz, and Miller for an annotated bibliography of the literature on religion, spirituality, and addictions).

Church attendance is associated with lower odds of self-reported infidelity (Burdette et al.). Among work with ex-offenders, numerous studies show faith-based programs are effective at reducing recidivism (Dodson, Cabage, and Klenowski; Johnson 117). A review of forty-six studies on the integration of religious services in crime prevention programs found integrating religious services in such social services is associated with lower rates of delinquency among youth, lower rates of criminal activity by adults, and lower rates of recidivism of released prisoners (Ceji 48-51).

Frequency of religious attendance has been shown to be a predictor of higher levels of social resources and socioemotional support (Ellison and George 54-58). Participation in religious organizations also has been shown to facilitate the social interaction that is positively correlated with altruism and *prosocial* behaviors, especially among persons within their congregations (King and Furrow; Saroglou). Activism in Roman Catholic and liberal Protestant churches increases the likelihood of volunteerism among their adherents, although the same does not hold true for conservative Protestants (Wilson and Janoski 137-52). Finally, religious leaders, students, and organizations around the globe and across history have tended to be the backbone in civil rights movements (Zald and McCarthy). Therefore, the religious services of congregations who support FBSS have a unique contribution in promoting healthy behaviors and deterring destructive behaviors.

Conclusion

Many of the poor feel trapped in their poverty by multiple disadvantages (Narayan 236). In 1967 Martin E Seligman and Steven Maier made popular the concept of *learned helplessness*. Learned helplessness theory states that uncontrollable negative

stimuli from external sources diminish the ability to learn successful behaviors (1-9). Other studies by psychologists and sociologists such as Donald Hiroto, Christopher Peterson, Jerome Rabow, Sherry Berkman, Ronald Kessler, Steven Maier, and Linda Watkins have confirmed and expanded Seligman's studies (Hiroto; Peterson; Rabow, Berkman, and Kessler; Maier and Watkins). Myers refers to this concept as the "feeling of permanent powerlessness" (15). Steve Biko of the South African Black Consciousness Movement refers to this concept as *the internal sense of alienation* (100). All of these concepts express the *brokenness* that infuses the self-perceptions of the poor that perpetuate and exacerbate poverty.

While much evidence is available in research, history, and in the daily news of the immense harm to individuals and societies by sectarian, fundamentalist individuals in the name of faith or religions, FBSS associated with religious fundamentalists constitute an insubstantial percentage of FBSS in the United States. Therefore, religious fundamentalism and its negative effects on individuals and society are beyond the scope of this study. In general, research shows that participation in public and private religious practices is positively correlated with better mental and physical health, with higher academic achievement, with promotion of constructive behaviors and deterrence of destructive behaviors, and contribution of the social ends of both *secular* and *faith-based* social services. Religious services thus assist in lessening the damaging effects of poverty, in enhancing individuals' resiliency in poverty, and in assisting persons to transition out of poverty.

The Faith in Faith-Based Social Services

This literature review first demonstrated how Jesus Christ's ministry with the poor was a perfect integration of *social* and *religious* services for holistic transformation of those with whom he ministered. Second, the literature explained why and how Wesley, followed the example of Jesus Christ in keeping social and religious services united. In the third section, the literature examined how contemporary followers of Christ and persons and organizations of other faiths are using FBSS to address poverty. The fourth section demonstrated the benefits of religion. This final section explores how faith elements *are* and *are not* integrated into today's FBSS.

Faith Expressions in Faith-Based Social Services

FBSS express their faith in a variety of ways. Heidi Rolland Unruh offers nine categories of religious program elements most commonly found in FBSS:

- (1) religious self-descriptions, (2) religious objects or symbols in the program environment, (3) invitations to religious activities, (4) prayer, (5) use of sacred texts, (6) worship, (7) sharing of personal testimonies, (8) religious teachings, and (9) invitations to a personal faith commitment. (317-35)

Clearly other elements can be added to this list from the diverse expressions of faith such as modeling religious values, including religious materials in charitable distributions, or saturating programs with participants, volunteers, and providers who are visibly religious in their dress, adornments, actions, and/or language.

The degree by which faith expressions are incorporated into the programs and services of a FBSS determines its *religiousness* (Monsma and Mounts 19-21, 24; Spoto ix; Jeavons, "Religious and Faith-Based Organizations" 140-45). *Religiosity* and *religious intensity* are also terms used for *religiousness*. Before 2002, relatively few researchers have attempted to measure the religiousness of FBSS quantitatively (Scott

25). Exceptions to this statement include Sider, Unruh, and Thomas H. Jeavons. In 1994, Jeavons analyzed the religiousness of organizations by enquiring into seven dimensions of organizations: (1) self-identity, (2) participants, (3) materials, (4) goals, services or products, (5) decision-making process, (6) distribution and definition of power (7) and partners (*When the Bottom Line* 81). Jeavons' method of measuring the religiousness of an organization, however, does not measure the *holisticness* of FBSS since the primary focus is on the identity of the provider as opposed to the religious content of the services provided.

Unruh and Sider go further to measure the religiousness of an organization to include how religious elements are incorporated into the social services. Unruh and Sider analyze the following eleven components to determine the religiousness of FBSS: (1) mission statement and other self-descriptions, (2) history of the organization, (3) relationships with religious entities, (4) election of governing boards, (5) selection of key management positions, (6) other personnel employments, (7) organized religious practices of staff, (8) financial and nonfinancial resources, (9) religious environment, (10) explicitly religious programming, and (11) strategies for integrating religious elements in other program components, (114-18). Unruh categorizes the *strategies* by which the religious elements and services are integrated into the FBSS: (1) implicit, (2) invitational, (3) relational, (4) integrated-optional, and (5) integrated-mandatory (317-35). When religious services are integrated into a holistic program, Unruh further categorizes these *religious services*: (1) mandatory, (2) part of the program, (3) relevant to the social benefit, (4) specific to one faith, (5) individual or corporate, (6) frequent, and (7) intense (323). Therefore, measuring *which* religious components are incorporated into a social

service as well as *how* and *when* these components are integrated thus determined the religiousness of a FBSS under the Unruh and Sider study.

While various other schemes have been developed for measuring religiousness, this review uses the framework from *The Working Group on Human Needs and Faith-Based and Community Initiatives* to explore the religiousness of FBSS. The *Working Group* was a thirty-three-member group of religious leaders and stakeholders in social services convened in 2001 by Senators Rick Santorum and Joseph Lieberman to explore the role of FBSS (2). The *Working Group* categorized the religiousness of programs and organizations into the following five types: (1) *faith secular*, (2) *faith background*, (3) *faith related*, (4) *faith centered*, and (5) *faith saturated* (36-39). Since the *Working Group's* typology has had broad application, the terminology of the *Working Group* will be utilized to explore the religiousness of FBSS in this review.

The *Working Group's* typology will also be related to John J. DiIulio, Jr.'s three faith factors: *ecological* religion, *programmatic* religion, and *organic* religion. Ecological religion refers to the FBSS that have little to no expressions of doctrinal beliefs. Programmatic religion identifies FBSS operated by religious organizations, yet the services and programs have no integrated and overtly religious components. Finally, organic religion is the religious practices of a faith organization or community (51).

The first two categories of the *Working Group* are *faith background* and *faith secular*. These two categories identify FBSS that do not incorporate religious elements of any kind within their social services and offer no religious services to the beneficiaries of their social services. *Faith-background* organizations have a historical faith connection but look and act secular. *Faith-secular* services are often partnerships between religious

and secular organizations yet have no religious services or explicitly religious content. The role of the faith organizations in the partnership is generally financial sponsorship (*Working Group 32, 38*). DiIulio would classify these first two categories as *ecological religion* since faith is not expressed and religious services are not offered specifically to the beneficiaries of the social services (58-59).

The third category is *faith related*. *Faith-related* organizations were generally founded by religious people but do not require staff or beneficiaries of the programs and services to participate in any religious practice or affirm a religious belief. *Faith-related* organizations may display religious symbols and/or require religious affiliation of the executive leadership and among a percentage of the board (*Working Group 38*).

Fourth, *faith-centered* organizations tend to have staff and board members required to be associated with the religious affiliation of the organization. *Faith-centered* organizations tend to be connected with an organization that offers religious services. The leaders of these *faith-centered* ministries are normally required to be active in religious services of an affiliated organization. However, the faith-centered organizations do not require and normally do not recruit beneficiaries of the social services to participate in the organizations' religious services (*Working Group 37*).

DiIulio describes the social services operated like those described as *faith-related* and *faith-centered* organizations as *programmatically religion* (54-56). The sponsoring organizations are religious, but the programs or services they operate are not explicitly religious. The degree to which these organizations do express their faith and whether or not these organizations offer religious services to the beneficiaries of the social service

generally depends on the religiousness of the organizations' leaders (Boddie and Cnaan 277).

Finally, *faith-saturated* organizations have a staff and board required to participate in religious activities and are characterized by explicitly, extensively, and/or mandatorily integrated religious content and activities in programs and services (*Working Group* 37). Dilulio classifies these organizations as *organic religion* since the *organic religion* of the organization is permeated in all of the organizations' ministries (52-54). Social service are generally viewed as part of the religious practices of the sponsoring religious organization, and participants/recipients are expected, but might not be required, to participate in the religious services of the organization.

In addressing CBSS as a subcategory of FBSS, CBSS can be *faith secular*, *faith centered*, or *faith saturated* under the *Working Group's* typology. *Faith-secular* CBSS partner with secular social services. The church does not directly provide the services but supports a secular organization through housing the program on the church's campus or by providing volunteers, financial support, or other types of *nonreligious* assistance. *Faith-centered* CBSS tend to be direct ministries of churches, but the religious services of the church generally are disconnected from the social services and vice versa.

Faith-saturated CBSS tend to be the most holistic of the five social services as religious services are integrated into the CBSS. The integrated religious services in the social services are not always stereotypical evangelistic acts such as requiring the hungry or the needy to hear a sermon before receiving assistance; neither are mandatory religious activities always efforts to incorporate beneficiaries into a congregation. Many times the religious activities are an integral part of the social program because of their relevance to

the social benefit and may be independent of the religious services offered to congregations of the sponsoring organizations (Unruh 317-35; Unruh and Sider 92, 123, 215, 286).

The *Working Group* would classify the social services of Jesus Christ, his earliest disciples, Wesley, and the earliest Methodists as *faith saturated*. To describe the religious elements in the social services of these historic providers as being *required of* beneficiaries is an inaccurate description. Peter William Spoto demonstrates how the terms *faith centered* and *faith saturated* are misnomers since the persons of faith are often times simply *practicing* or *living out* their faith in extending social services. Spoto offers the terms *faith imbued* and *faith intensive* to describe how the staff and leadership “operationalize their faith commitments in the administration of [their] services” (ix). Jesus’ and Wesley’s social services were integrated parts of their religious services in the same category as attending worship services and thus would be considered *faith imbued* and *faith intensive* by Spoto or *faith saturated* by the *Working Group*.

Proselytism and Evangelism

Faith-saturated organizations tend to be more active in evangelism and in proselytism than other FBSS. Proselytism and evangelism are related yet distinct activities. Proselytism seeks to bring persons into one’s religious practices and/or community. Evangelism seeks to share the faith in Jesus Christ and convince the hearer of the rightness of that faith. Evangelistic activities may or may not seek to connect the hearer or even the converted with long-term religious services or a faith community (Farnsley 89).

Evangelism originates from the Greek word *euangelion*. *Eu* signifies “good.” and *angelion* is “news” or “message.” Evangelism is thus *good news*. Today, evangelism is associated with the good news of Jesus Christ. Therefore, evangelism can be defined as the *proclamation* of one’s faith in the good news of Jesus Christ through *word* and *deed*.

Evangelism can be done without any connection to any religious organization or community. A person’s preaching on the street in a short-term, personal mission trip in a foreign country with no local host could result in an acceptance of the faith of the evangelizer by others. However, this evangelization may not cause the converted to become a proselyte or disciple within the faith of the evangelizer because of the lack of any connection with faith community or long-term religious services. Proselytism, in contrast, seeks to connect a person with a religious community as well as with spiritual or discipleship services that may or may not lead to a conversion of faith. In other words, proselytism seeks to connect persons with religious services and programs of a religious organization, and evangelism is the presentation of the faith of the religious organization (Stalnaker 348). Relating these two concepts to two parables taught by Jesus, evangelism is scattering seeds (Matthew 13), and proselytizing is seeking, finding, and restoring the lost (Luke 15).

The evangelized who become converted by receiving, accepting, and placing their faith in the Jesus Christ, do generally respond to their conversion experience by becoming a *proselyte* in a faith community. Moreover, proselytes tend to be evangelized and converted in the process of participation in the religious life of a faith community. Consequently, evangelism is often equated with proselytism and vice versa. *Proselytism*, however, does not necessarily require or lead to a conversion experience, which is the

goal of evangelism. Granted, most Christian religious services are evangelistic; however, conversion is not necessarily required to benefit from religious and spiritual programming, as twelve-step recovery programs with alcoholics and addicts have modeled (Cook, Powell, and Simms 152; and see Geppert, Bogenschutz, and Miller for an annotated bibliography of the literature on religion, spirituality, and addictions). Unruh and Sider note that the line between religious instruction and proselytizing is a “nuanced one,” yet they offer no clear distinction themselves (93). Cecil M. Robeck, Jr.’s statement on evangelism and proselytism is often quoted: “One group’s evangelization is still another group’s proselytism” (2). Clearly, evangelism and proselytism are closely related.

The purpose of this study was to describe how CBSS influence *involvement* in religious services. While sharing faith and conversions can be a part of holistic CBSS and are undoubtedly a part of religious services, the focus of this study is not how to incorporate religious elements into CBSS in ways that leads to conversions. The focus of this study is how CBSS connect their beneficiaries with the religious life of a faith community, which does not require a preceding conversion. In other words, the focus of this study is the influence of CBSS in producing *proselytes*.

Proselytism is a word with an assorted history. The original concept of proselytism is from the Old Testament Hebrew word *ger*. Today, *ger* is translated as foreigner, sojourner, immigrant, or resident alien (Stalnaker 339-42; Robeck 2-9; Heideman 10). The Greek Septuagint translated *ger* as *proselytos* (proselyte). Proselyte is formed from the root verb *ἔρχομαι* (to come) with the prefix *προς-* (toward) to form *προσήλυτος* (newcomer). Therefore, proselytism originally referred to receiving a newcomer into a community.

Genesis 15:13 is the first reference to proselytes in the Bible (Stalnaker 339). Genesis 15:13 records the Israelites being treated poorly as *proselytes* in the land of Egypt. After the Exodus, God continually reminded the Israelites that they had been proselytes in the land of Egypt and instructed the Israelites *not* to mistreat, but to care for, the proselytes living among them (Exod. 22:21; 23:9; Deut. 10:18-19; 14:29; 24:13; 26:12; Lev. 19:34; 19:10; Jer. 7:6; 22:3; Zech. 7:10; Ezek. 22:7, 29). The proselytes were to be given the same rights as the Israelites (Num. 35:15; Deut. 1:16; 24:17; 27:19; Lev. 24:22).

As definitions of words evolve, proselytes came to refer to persons who were Gentile by birth but had joined the Jewish community (Heideman 10-11). In Hebrew Scripture, women such as Rahab the prostitute and Ruth the Moabite are recorded to have been proselytes and to have entered into the full life of the Israelite covenant community (Heideman 10-11). Because circumcision was a requirement for a man to become a full Jewish proselyte, full proselytization among women seems to have been more common than among men (Bruce 58).

During the inter-Testamental period, many in the Jewish community were active in proselytizing those born outside of Judaism (Stalnaker 343-44; Bruce 58). In order to make the faith more attractive, the Jews in diaspora would emphasize the moral and spiritual aspects of the faith and “soft-pedal its ritual requirements” (Bruce 132). However, unethical and forced proselytism by the Jewish community within the Roman Empire is documented (Stalnaker 344).

In the New Testament, the term *proselyte* appears four times (Matthew 23:15; Acts 2:10; 6:5; 13:43) and is always used to refer to Gentiles who had converted to

Judaism (Heideman 10-11). The only time Jesus talks of proselytes is in Matthew 23:15. In this passage, Jesus does not denounce the practice of travelling “across sea and land to make a single proselyte.” Jesus denounced the scribes’ and Pharisees’ abuse and corruption of proselytes by making the proselyte “twice as much a child of hell” (Matt. 23:15) as they are.

In Acts 2:10, proselytes were present at the day of Pentecost. Acts 6:5 presents Nicolas from Antioch as a Jewish proselyte and as one of the first deacons of the church. The Ethiopian baptized by Philip was a proselyte (Acts 8:27-39), and Acts 13:43 tells that many of the proselytes followed Paul and Barnabas. In all of these occasions in the New Testament, never did the term proselyte refer to someone converting to Christianity, always to Judaism (Stalnaker 345-46). Only in postbiblical times did the term *proselyte* come to include converts *to* Christianity.

Today, in the secular *Merriam-Webster Dictionary*, to *proselytize* means to “induce someone to convert to one’s faith” or “recruit someone to join one’s party, institution, or cause” (“Proselytize”) The same dictionary defines *induce* as “to move by persuasion or influence” or “to call forth or bring about by influence or stimulation” (“Induce”). To take the definition further, the same dictionary defines *persuade* as “to move by argument, entreaty, or expostulation to a belief, position, or course of action” or “to plead with or to urge” (“Pursuade”). Hence, the modern secular definition of *proselytize* describes the action of influencing someone to join one’s faith, party, institution, or cause. Therefore, the modern definition of the term as well as its biblical root is neither positive nor pejorative in its etymology.

Today, however, many have a very pejorative understanding of the term. Many Christian pastors consider proselytism *sheep stealing* from their flock by other pastors or churches (Heideman 11-12; Stalnaker 337-38, 348-50). Some evangelicals have called proselytism “a blight on the veracity of the Christian message and on the effectiveness of Christian mission... [and a] perversion of genuine evangelism” (Robeck 2). Others understand proselytism as *recruiting* persons to *convert* from one religion to another (Stalnaker 347). Then, some people believe anyone who seeks to convert persons to their religion is “arrogant, ignorant, hypocritical, meddling” (Newman 89). While proselytism is neither positive nor pejorative in its etymology, the pejorative taint on the term *proselytism* has sprung forth from inappropriate and abominable means by which persons have sought to *influence* the faith decisions of others.

According to the World Council of Churches, which has been an active participant in promoting the pejorative understanding of the term, *proselytism* is “the corruption of witness... [due to] cajolery, bribery, undue pressure or intimidation” (“Revised Report” 87-88) and the “improper attitudes and behavior in the practice of Christian witness... [that] violates the right of human person, Christian or non-Christian, to be free from external coercion in religious matters” (Blake 16). The historical 1960 document *Christian Witness, Proselytism and Religious Liberty* of the World Council of Churches states, “[W]e disavow any church action by which material or social advantages are offered to influence a person’s church affiliation, or undue pressure are brought to bear on persons in times of helplessness or stress” (“Revised Report” 88). The Council expanded its recommendations in 1971 to include avoiding “every open or disguised offer of temporal or material benefits in return for change in religious

adherence... [and] every exploitation of the need or weakness or of lack of education of those to whom witness is offered, in view of inducing their adherence to a Church” (Kinnamon and Cope 352). Such documents have been interpreted in ways that close the Church and FBSS to exploring appropriate and ethical proselytism in FBSS.

The primary concern for the World Council of Churches is ecumenism, and churches’ seeking to convert members of other churches to their own churches is destructive to their purpose. Since no term other than *proselytism* has been used extensively for the action or recruiting members of one church to join another church, the Council has relegated the word *proselytism* to this action (Stalkner 338). The World Council of Churches and others clearly interpret the term proselytism in an exclusively pejorative manner while offering no alternative terminology for ethically incorporating newcomers into a community (“Challenge” 9-20).

The World Council of Churches and others thus have perverted the original meaning of proselytism. Both the modern English dictionary and the biblical roots of the word do not suggest *unethical* coercion is in the etymology of proselytism. *Christian proselytism* is rightly understood as the activity of incorporating persons into the full life of a Christian community. This activity can be done ethically or unethically and may or may not result in conversion. Today, *evangelism* is the term generally used to describe any activity of recruiting or incorporating newcomers into churches. The term *proselytism* is most likely now unredeemable in popular use, and now the modern English language is without a specific term for *genially incorporating a newcomer into the life of a community*.

Faith-Saturated Church-Based Social Services

This subsection explores the religiousness of faith-saturated CBSS. In faith-saturated CBSS, particularly those sponsored by evangelical churches, social services are generally viewed as incomplete unless the social service has some component of evangelism or proselytism (Schneider et al. 416-17). Unruh and Sider describe churches that are more engaged in evangelism and proselytism as “conversionist” churches (171), and offer the following typology to categorize the CBSS of conversionist churches: *engaged orthodoxy*, *invitational volunteerism*, *expressive relationalism*, *expanded individualism*, and *whole-person anthropology* (173-74). In these five groupings, Unruh and Sider offer a good typology for exploring *types of faith-saturated* CBSS.

First, *engaged orthodoxy* integrates religious services into social services for the purposes of discipleship among the believers of a congregation. As such, engaged-orthodoxy CBSS emphasize the responsibility of the individual to work for the good of society. Unruh and Sider summarize, “Being saved does not mean keeping oneself pure while waiting for heaven; it means getting one’s hands dirty tending this world’s fields of sin and sorrow” (174). Engaged-orthodoxy churches view social services primarily as *good works* that are a *response to* and a *living out of* one’s salvation (Eph. 2:10; Sider 89-100). Engaged orthodoxy is more akin to Wesley’s understanding of holiness and Jesus’ teaching on producing fruit in keeping with repentance and salvation (Luke 3:8; 6:44; 13:6-9) rather than as a means of growing in God’s grace.

Engaged-orthodoxy CBSS integrate the spiritual aspects engaging the social services as well as the spiritual needs of the people. However, the holistic nature of such CBSS does not necessarily incorporate proselytism or other spiritual services with

beneficiaries because of the evangelistic emphasis on the single salvific moment of a beneficiary in the CBSS. Therefore, while engaged-orthodoxy CBSS incorporate at least one spiritual or religious service into their social services, namely their seeking the conversion of the recipients to be saved for heaven, the spiritual services of an engaged-orthodoxy CBSS might only focus on the salvific moment while offering little attention or services for the ongoing spiritual needs of the beneficiaries (Unruh and Sider 173).

Second, *invitational-volunteerism* CBSS emphasize offering spiritual services to beneficiaries of the CBSS and inviting the beneficiaries to *volunteer* to participate in them. Religious activities in the CBSS are not always necessarily optional. While *attendance* in a religious service may be required by the CBSS, *participation* in the religious service is considered voluntary (Unruh and Sider 176-77).

Invitational-volunteerism CBSS often emphasize the benefits of their religion or religious services by appealing to the beneficiaries' self-interests (Unruh and Sider 177). Such CBSS might or might not emphasize conversion as much as producing proselytes in the CBSS' religious services. If the CBSS emphasizes the invitation to discipleship (proselytism), it will tend to be more holistic in the long-term ministries it offers as opposed to when the primary emphasis is the salvific moment of conversion (evangelism). While *engaged-orthodoxy* CBSS emphasize evangelism and its eternal benefits, *invitational-volunteerism* CBSS are more likely to emphasize the temporal benefits of the religion.

While Wesley repeatedly expressed concern for the eternal soul, he held a more holistic understanding of salvation that can be characterized as invitational volunteerism:

By salvation I mean not barely according to the vulgar notion deliverance from hell or going to heaven but a present deliverance from sin a

restoration of the soul to its primitive health its original purity a recovery of the divine nature the renewal of our souls after the image of God in righteousness and true holiness in justice, mercy, and truth. (5: 35)

This Wesleyan understanding of salvation can be connected to Christ's emphasis on the holistic role of faith and salvation in temporal healings (Luke 8:48; 18:42). Invitational-volunteerism CBSS thus tend to emphasize this invitation to holistic services.

Third, *expressive-relationalism* CBSS emphasize the relationships developed in the context of social services that enable a personal communication of the gospel (Farnsley 86). The gospel is thus shared in "evangelistic dialogue" and through the persons modeling God's love in relationships with the beneficiaries of the social service (Unruh and Sider 179). As beneficiaries of the CBSS come to trust the providers, a holistic service is offered as providers personally share their faith as a spiritual service to beneficiaries in the CBSS. Expressive-relationalism CBSS thus serve to create openings and relationships for evangelism and proselytism through breaking down the prejudices of the beneficiaries that can prevent the receiving of the gospel message (Chester 61-63).

For some, this expressive relationalism is *soft-sell evangelism*. In public, the CBSS stress gentle and broadly accepted religious themes that seek to connect with the beneficiaries' felt needs and funders' requirements or desires. At the same time, the agency has a more evangelistic mission for providing the social service (Ammerman 359; Unruh and Sider 190-191). This soft sell has also been identified as small *e* evangelizing. Overt, explicit witnessing is considered big *E* evangelizing while focusing on values, social justice, fairness, civility, and providing a safe place for children is small *e* evangelizing (Boddie and Cnaan 277). Such churches tend to distinguish between their

evangelistic activities and their social services but also see the two as inseparable (Chester 60-66).

Expressive relationalism is challenging in the majority of CBSS in which the members of the supporting congregations have zero to fleeting contact with the beneficiaries of the CBSS. Wesley, however, emphasized expressive relationalism:

How much better is it, when it can be done, to carry relief with the poor than send it! And that both for our own sakes and theirs. For theirs, as it is so much more comfortable to them, and as we may then assist them in spirituals as well as temporals; and for our own, as it is far more apt to soften our hearts and makes us naturally care fore each other (4: 80).

Wesley's teaching exemplifies expressive relationalism as well as a reiteration of how works of mercy serve as a means of grace by softening the providers' hearts. Through personally carrying relief to the poor, relationships can be developed in which the beneficiaries of social services become open to the evangelism and/or proselytism of the social service provider.

For the adherents to expressive relationalism, this model is considered incarnational. Unruh and Sider in their study share various quotes:

- “Before people read the Bible, they will read you first” (178);
- Jesus “didn’t send a messenger, or didn’t just put out a hand to pull us up...[he] became like one of us, and lived among us” (178); and
- “When you exemplify love to someone,... it opens up the door for you to share more. And that’s the evangelistic purpose.... to open up a door” (178).

As Jesus came in human humanity in the Incarnation, so expressive relationalism seeks to connect providers with beneficiaries of CBSS in order personally to connect the beneficiaries of the social services with religious services or beliefs. The informal,

personal *religious services* formed in expressive-relationalism CBSS can be categorized as evangelism, proselytism, or both, depending on the intensity of discipleship services offered or on the connectivity of the faith community with the beneficiaries of the social services.

Fourth, *expanded individualism* maintains, “[S]ocial problems are ultimately individual problems” (Unruh and Sider 179). Expanded-individualism CBSS, therefore, see the transformation of societal structures to be through the transformation of individuals. This individualistic view accords with the individualism in evangelical social ethics (Wuthnow, *Acts of Compassion* 22; Smith *American Evangelicalism* 189-91). The focus is thus *not* necessarily on the social environment but on *individuals* who can consequently impact *their* social environment.

Expanded individualism enlarges the traditional application of individualism by believing evangelizing, converting, and discipling individuals are key steps to societal transformations such as the eradication of poverty (Wuthnow et al. 84). Christian Smith maintains, “[T]he only truly effective way to change the world is one-individual-at-a-time through the influence of interpersonal relationships” (*American Evangelicalism* 187). Smith speaks to the importance of expressive relationalism as well as expanded individualism in interpersonal relationships.

Those with interpersonal relationships of influence thus can have a greater impact on society. While expressive relationalism emphasizes the relationship of the CBSS provider with the beneficiaries for their good, expanded individualism keeps a greater societal view in sight. Therefore, expanded-individualism CBSS tend to be more civically active. The expanded-individualism approach to eradicating poverty and other societal

issues includes outreach to the rich and powerful because of the influence such persons have on addressing societal issues (Unruh and Sider 180).

Jesus Christ also did not limit his ministry with the poor to his direct interactions with the poor. Jesus practiced expanded individualism as he assisted wealthy individuals and persons of influence be transformed and to use their transformation to benefit greater society, and particularly the poor. Jesus instructed in Luke 12:31, “[S]eek [God’s] kingdom.” Jesus then gave practical instructions on how to seek God’s kingdom: “Sell your possessions and give to the poor. Provide purses for yourselves that will not wear out, a treasure in heaven that will not be exhausted, where no thief comes near nor moth destroys” (Luke 12:33). To the rich young ruler who asked him, “What must I do to inherit eternal life?” (Luke 18:18-22), Jesus gave him the same instructions to give what he had to the poor.

On another occasion, Jesus invited himself into the house of a wealthy tax collector, an outcast, named Zacchaeus. Zacchaeus responded to Jesus’ expanded individualism by giving half of his possessions to the poor and paying back anyone he had cheated at a rate of four times the cheated amount. To Zacchaeus Jesus responded, “Today salvation has come to this house.... The Son of Man came to seek and to save what was lost” (Luke 19:1-10). Zacchaeus’ relationship with the community was broken, and Jesus restored this relationship for the benefit of the poor and the cheated.

Typically, people of Jesus’ day viewed gods as utilitarian in assisting persons to accumulate wealth, and Jesus turned this teaching on its head by saying that accumulated money was utilitarian to serve God’s purposes (González 157). Early Church father Jerome elaborates on Jesus’ teachings on the wealthy:

Someone may raise the objection, ‘How did wealthy Zacchaeus enter the kingdom of heaven?’ He gave away his wealth and immediately replaced it with the riches of the heavenly kingdom. The Lord and Savior did not say that the rich would not enter the kingdom of heaven but that they will enter with difficulty (qtd. in Just 290).

Similarly, Augustine writes of the man who stored up grain for himself: “He did not realize that the bellies of the poor were much safer storerooms than his barns” (qtd. in Just 208). Therefore, Jesus’ ministry to the wealthy, such as Zacchaeus, was holistic, expanded individualism. Jesus brought the rich and the rulers good news, gave them freedom from their prisons of corruption and recovery from their blindness of greed, released them from the oppression of being an oppressor, and brought them into the favor of the kingdom of God (Luke 4:18- 20), thereby restoring their relationships with the community.

Wesley also had expanded individualism tendencies in his approach to ministry with the wealthy. He instructed the Methodists to beware of the evils of wealth and materialism:

If they [material goods] are in anywise costly, if they are purchased with any unnecessary expense, they cannot but, in proportion to that expense, be destructive of good works. Of consequence, they are destructive of that charity which is fed thereby; hardening our heart against the cry of the poor and needy by inuring us to shut up our bowels of compassion toward them. (6: 549)

In addition, in preaching “On Dress” he stated, “Every shilling which you needlessly spend on your apparel is, in effect stolen from God and the poor!” (2: 261). Wesley thus employed expanded individualism as a means of creating societal changes through personal transformations of the wealthy and influential people.

Expanded individualism requires discipleship of the rich and the rulers as they learn to use their wealth and relationships for the good of others. Expanded individualism

CBSS may not ask for the wealthy to give away all of their possessions, but rather, to use their political and economic capital to influence change. Expanded individualism demonstrates a crucial role for the rich and powerful in the work of CBSS.

Finally, *whole-person-anthropology* CBSS are distinct from other CBSS in that the social services of whole-person-anthropology CBSS are not viewed as a *cover* or *means* for evangelizing or proselytizing. Whole-person-anthropology CBSS see religious services as a part of the CBSS' caring for people (Unruh and Sider 175-76). Therefore, evangelism, proselytism, and other religious services in whole-person-anthropology CBSS have social consequences as their CBSS impact all areas of CBSS beneficiaries' lives (Chester 63-67; Farnsley 122; McRoberts 47-70).

Characteristics of all five of Unruh and Sider's categories of faith-saturated CBSS can be found in the ministries of Jesus Christ, his earliest disciples, Wesley, and the earliest Methodists. However, their ministries tend to be more in line with whole-person anthropology. Particularly, the *social services* of Jesus Christ were not necessarily a *means to be able* to evangelize or proselytize. Jesus Christ's social services were evangelism incarnate and proselytism through transforming the beneficiaries' relationships with God and their communities. Wesley and the earliest Methodists' social services generally operated in this same *whole-person* spirit.

No Faith in Faith-Based Social Services?

Much attention has been given in this literature review to the various types of faith-saturated FBSS. However, faith-saturated or evangelistic FBSS are a small minority of FBSS (Sider and Unruh, "Evangelism" 270-71). Most congregations do not incorporate evangelism into their social services nor do they engage in intense or

complex relationships with the poor (Unruh and Sider 137; Chaves, *Congregations* 50, 73, 92), and conservative, evangelical churches tend to offer fewer social services (Chaves, “Religious Congregations” 2; Parks and Quern, Wilson and Janoski 137-39). This subsection of the literature review explores why the vast majority of FBSS do not extend religious services to their beneficiaries or actively connect them with their communities of faith.

While many FBSS integrate *some* religious elements into their services, congregants tend to have only *fleeting to zero* contact with the beneficiaries of their social services (Chaves and Tsistsos, 660-83; Chaves *Congregations* 48, 59-60, 65). In a seven-city study, Ram A. Cnaan and Stephanie C. Boddie found only rare instances of evangelism or proselytism being integrated into CBSS (246, 254). In social services affiliated with mainline Protestant denominations, the faith element is often *undetectable* (Schneider et al. 412-13). For example, in a study with six United Methodist churches contracted to work with teenagers who have dropped out of school, Jill Witmer Sinha found the program had *no formal religious components*. Moreover, no measurements were taken to see if any of the youth eventually participated in the religious programming of the church (8-9).

Even those social services that actually offer *no* religious services and have *no* overt religious content are often considered to be evangelistic by their leaders. Unruh and Sider quote the leader of one such social service with no overt religious content: “They’ll look at what you do and not what you say” (189). Robert Wuthnow’s research disagrees with the social service leader’s concept of persons gaining insight to faith through behavioral observations in a FBSS:

If [the beneficiaries] are deeply religious themselves, they are more likely to think of assistance as a manifestation of divine love, regardless of its source [being faith-based or otherwise]. At the same time, the norms that inhibit caregivers at faith-based organizations from talking openly about their beliefs and values keep clients of these organizations from concluding that faith was particularly important at these organizations. (*Saving America 275*)

Therefore, even when the provider believes that belief or faith is being shared, Wuthnow's research concludes that the message is not necessarily being communicated.

This lack of appropriately and effectively sharing faith and religious services with beneficiaries of FBSS is ironic in light of the following facts:

- Jesus, John Wesley, and many other historical and contemporary faith leaders have connected social services with religious services to produce *proselytes* in their faith communities.

- Research has shown that the desired outcomes of social services are generally strengthened when the *beneficiaries* of FBSS are *proselytized* or *incorporated* into a faith community.

- Numerous studies have found the majority of clergy and volunteers who work with FBSS voice the importance of their holistic services (Farnsley 122; Cnaan and Boddie 58, 69, 153, 247).

- Many congregants are personally aware of how religious services have benefitted their own lives.

With these facts, one might *assume* faith organizations would include the beneficiaries of their social services in their religions communities and services as a priority.

Ironically, most CBSS make *no effort* to connect the beneficiaries of their social services with their religious services. Research finds a variety of reasons *why*

congregations tend to disconnect their social services from their religious services. This subsection reviews *eleven* reasons why FBSS tend not to connect the beneficiaries of their social services with their religious services and communities.

First, the social services offered by congregations tend to address short-term needs with only brief encounters with recipients (Chaves, *Congregations* 65, 92). Such encounters are characterized as simplex versus complex. Thus, the social services offered by churches tend not to lend themselves to complex relationships that yield opportunities for relationship building, faith sharing, and integration of religious services. As such, Wesley emphatically urged the Methodists: “frequently, nay, constantly to visit the poor, the widow, the sick, the fatherless, in their affliction” (Wesley 6: 783), the very persons in need of social services.

Second, research shows African-American, Roman Catholics, and liberal Protestants churches are more likely to participate in social services than conservative, evangelical congregations (Chaves, “Religious Congregations” 2; Parks and Quern, Wilson and Janoski 137-39). When evangelical churches do participate in social services, they tend to sponsor services that engage in evangelism or proselytism. However, research shows self-described theologically conservative congregations perform fewer social services than self-described theologically liberal congregations (Chaves, *Congregations* 53, 125, 96, 106). Moreover, FBSS that incorporate religious services in their social services tend to be primarily minority churches, predominantly African-American, and in an urban context (Unruh and Sider 173).

As a rule, African-American pastors rarely make the same “rigid distinctions between their religious lives and the rest of their responsibilities in the community”

(Farnsley 87). As a result, African-American churches are more likely to be directly involved in offering CBSS to their members and surrounding communities (Chaves, "Religious Congregations" 25; Dudley 200-206). In a survey of pastors in Indianapolis, when asked about political or economic matters, between 75 percent and 85 percent of the African-American clergy said religion should be involved as compared to only 45 percent to 55 percent of white clergy (Farnsley 88). Therefore, although some churches do connect their social services with their religious services, the majority of social services are performed by denominations that are not particularly evangelical.

Third, congregants in both conservative and liberal congregations are now accustomed to separating religious services from social services as the greater culture has separated the spiritual from the material (Myers 5-11; Newbigin 18, 198). This great divorce is a product of the Enlightenment that separated the physical from the spiritual realm (Myers 5, 56). Liberal churches tend to embrace the dualism that separates the secular social services from the religious services of the congregation, and conservative churches embrace this dualism by viewing social services as a distraction from the church's primary mandate of evangelism (Schneider et al. 411-17).

Pastors and other leaders directing congregations of all persuasions to abandon the spiritual-material dualism risk upsetting their members (Padilla, Yamamori, and Voth 123). Therefore, neither the conservative nor the liberal churches tend to embrace the holistic style of ministry of Jesus or of his followers such as Wesley. Myers states, "[T]he Incarnation is the best evidence we have for how serious God takes the material world" (86). Churches divorcing their social services from their religious services is ironic in light of Jesus' ministry and the Incarnation.

Fourth is geography. Many FBSS are physically located apart from the faith organizations that sponsor the social services or their beneficiaries (Unruh and Sider 138). Even poverty itself can get in the way of beneficiaries being able to participate in spiritual services and practices because of transportation or scheduling issues (Narayan 36). Jesus, John Wesley, and the early Methodists engaged in field preaching and encouraged others to *go to the poor* to overcome the geographic barriers.

Fifth, socioeconomic and cultural differences can also separate a worshipping congregation from the beneficiaries of their FBSS. Chaves, in his study of United States congregations, found correlations among income levels, geography, and demographics in providing social services. Congregations located in poor neighborhoods and congregations with numerous low-income members have more social services than do congregations in wealthier neighborhoods. Interestingly, congregations that have more college-educated members also do more social services for others. However, congregations with particularly high-income members provide fewer social services (*Congregations* 52).

Wesley gives insight as to why congregations with particularly and predominantly higher-income members tend to provide fewer services:

One great reason why the rich in general have so little sympathy for the poor is because they so seldom visit them. Hence it is, that, according to the common observation, one part of the world does not know what the other suffers. Many of them do not know, because they do not care to know; they keep out of the way of knowing it; and then plead their voluntary ignorance as an excuse for their hardness of heart (2: 330).

As such, Wesley emphatically urged the Methodists to “constantly to visit the poor” (6: 783), the very persons in need of social services.

The congregations most active in providing social services are, therefore, congregations located in low-income neighborhoods yet have memberships that are more middle class than lower (Chaves, *Congregations* 52). In such congregations, the distance between the social service beneficiaries and the congregants is not geographic but is cultural or socioeconomic. FBSS find ways to extend the social services across geographic and cultural barriers, yet often find that such barriers prevent the provision of spiritual or religious services to the populations who receive their social services.

Sixth is money. As Jesus was tempted by the authority and splendor of the kingdoms of this world (Luke 4:6) so too have churches. African theologian Mercy Amba Oduyoye notes how in the churches' concept of worshiping in the "beauty of holiness" (1 Chron. 16:29) has given way to vulgar displays of wealth: "The church becomes guilty of ostentation and conspicuous consumption, a style of life that alienates... [those] who live under the burden of material poverty" (*Beads* 32). Hence, Wesley, who sought to be inviting to the poor, instructed, "Let all preaching-houses be built plain and decent; but not more expensive than is absolutely unavoidable: Otherwise the necessity of raising money will make rich men necessary to us" (5: 235). To maintain the high costs of facilities, salaries, programming, and denominational structures, mainline denominations have largely focused evangelistic efforts on middle and upper socioeconomic communities rather than with the poor.

Seventh is also money. Many congregations partner with nonfaith-based partners, and many of these partners discourage faith expressions or activities in social services. Stephen V. Monsma and Carolyn Mounts found little evidence that faith-based organizations had to reduce their religious emphasis as a result of government funding

(4). However, various other studies have found outside partners, *including* the government, do constrain the religious dynamics within their social services (Unruh and Sider 189; Boddie and Cnaan 289; Wuthnow, *Saving America* 148).

Eighth, similar to losing funding because of the incorporation of faith elements in social services, FBSS risk *losing clients* because of religious activities. Potential clients may not seek assistance from FBSS out of fear of feeling religiously coerced (Boddie and Cnaan 289). Secular human service workers and agencies may also be reluctant to refer clients to FBSS for fear of proselytizing activities (Ellor, Netting, and Thibault 153). Therefore, FBSS will seek to establish secular reputations in order to recruit clients to their services.

Ninth, the normative isomorphism within secular social services dissuades offering religious services to social service recipients (Demerath 323-35). The social and medical sciences have resisted and opposed including religious issues in their education and research (Cnaan, Wineburg, and Boddie 54-62). Cnaan, a self-proclaimed secular academic, states that students and practitioners of social work who are open about their faith are often the victims of hostilities in their fields (Cnaan, "Faith" 19-29). Consequently, the norms of the social service community discourage the seeking to influence the spiritual beliefs of beneficiaries (Unruh and Sider 138).

Some experts even instruct social workers that even to suggest to clients that they join a specific spiritual group or particular religion is *unethical* (Ellor, Netting, and Thibault 124; Boddie and Cnaan 22). Some social workers view seeking to influence a social service beneficiary's religious views as inappropriate as seeking to influence that person's political views (Ellor, Netting, and Thibault 189). Therefore, for FBSS to be

able to participate and maintain a good reputation within the cultural and accepted norms of the larger social service community, FBSS often keep separate their religious services divorced from their social services.

Tenth, beyond the social service field, societal views of integrating religious services in social services is also viewed negatively. Historical, unethical proselytism is much to blame for this view today. For example, early colonial history in Africa reveals an integration of conquest with the integration of faith and social services (Ela 16; Banana 37; Linden 3-17; Ranger 1-4; Serequeberhan 3-7; Muzorewa 14; Martey 103; Oduyoye, *Hearing and Knowing* 106). This same unethical proselytizing activity can be found in colonizing efforts by persons of many faiths, around the world, and throughout history.

Eugene P. Heideman notes roots from seventeenth-century Europe that cause religious groups today to divorce their social and religious services:

The objection in the Western world to proselytism has shifted from being a political/cultural issue to being a moral issue. In Europe before the seventeenth century, when the religion of the prince was the religion of the people, a change of religious community was a political matter. During the Enlightenment, when men such as Lessing and Locke knew all too well the sufferings of nations and a world torn apart by religious strife, issues of personal liberty and tolerance came to the fore. Aggressive evangelism or public religious pressure began to be viewed as disruptive of peace and thereby bordering on immorality. To the extent that we are children of the Enlightenment, we feel that we are being placed on the defensive on moral grounds when charged with being proselytizers. (11)

Today, this perception of persons engaged in proselytism and evangelism as immoral is propagated through the media. Content analysis of media and education reveals predominantly pejorative depictions of conservative and evangelical Christians (Hodge 401-14). Therefore, the fear of being negatively labeled *proselytizers*, or even

evangelical, is among the reasons why FBSS shy away from seeking to influence their beneficiaries to participate in their religious services.

Finally, further research needs to be done on the role of racism, nativism, and classism in this phenomenon of not including the populations served by FBSS with those served by the supporting congregations. While the issue of the segregated church has been well researched, I was unable to find research on how racist, nativist, and classist tendencies contribute to the lack of integration of spiritual services in CBSS. Undoubtedly, these tendencies influence the subject under study.

Embedded, Mixed-Methods Design

This study utilized an embedded, mixed-methods design. Mixed-methods designs in general combine both quantitative and qualitative methods to provide greater understanding of the subject under study than the utilization a single method (Creswell 552). Embedded, mixed-methods design simultaneously collects quantitative and qualitative data with one of the methods playing a supportive function to the other (558). In this study, the qualitative data played the supportive role to the quantitative data.

The quantitative data was collected in the questionnaire. The ordinal-scaled questions collected quantitative data on the level of influence of CBSS on participants' perceptions and behavior. Ordinal categories provide participants response options using "an implied intrinsic order" (Creswell 176). Alan Agresti explains the benefits of ordinal methods: "These ordinal methods make possible simpler description of the data and permit more powerful inference about population characteristics than do models for nominal variables that ignore the ordering information" (ix). The ordinal questions in the

questionnaire enabled this study to describe *if* and *how* CBSS influence beneficiaries' behaviors and attitudes towards the religious services of the providing congregation:

For each of the four research questions in this study, participants were asked if CBSS had *no* influence, *little* influence, or *a lot* of influence. The responses are categorical according to rank (Creswell 176). The qualitative questions that followed served to support and enhance the data collected in the ordinal questions.

The qualitative data was used to enhance the understanding of *why* and *how* CBSS influence the religious involvement of their beneficiaries. In the embedded design, the second set of data may be collected and analyzed before, simultaneously with, and/or after the collection and analysis of the primary data (Cresswell and Plano Clark 90). The qualitative data in this study was collected *simultaneously* with the quantitative data.

In the questionnaire, open-ended qualitative questions followed the ordinal-scaled quantitative questions. The open-ended questions asked both *why* the participants answered the closed-ended question the way they did as well as *how* CBSS influence the participants' perceptions or behavior. Similarly, the focus group and the field notes provided further qualitative data. Since the participants in the focus group were not privy to the qualitative data, and since the focus group was held before the quantitative data had been analyzed, the data from the focus group data is also embedded. Likewise, the data from the field notes was also collected before analysis and is thus also embedded data. Therefore, because all data was collected prior to analysis, all of the data in this study is embedded as opposed to explanatory or exploratory where the data from one of the methods is first analyzed before the collection of the other data (Creswell 558-61).

Summary

To conclude, the literature review has shown the following:

- Following Christ includes participating in Christ's *holistic* ministry of transformation with the poor.
- Wesley exemplified Christian holistic ministry in his life, teachings, and ministries.
- The number of poor and income inequality continue to grow in the United States.
- FBSS have sought to address poverty predominantly through social and secular means.
- Religion has been shown to be beneficial in addressing both poverty as well as the detrimental effects of poverty on individuals and society.
- While most mainline Christian congregations participate in some type of social service, CBSS tend to neglect the spiritual needs of the poor in the United States.

The gap in research continues to be on how FBSS influence their beneficiaries to eventually seek and/or receive spiritual services from sponsoring faith communities.

Experts agree little academic research has been done on this topic (Unruh and Sider 173).

Unruh and Sider have come closest in their research on the role of faith in FBSS. Their most comprehensive work is their 2005 book *Saving Souls, Serving Society:*

Understanding the Faith Factor in Church-Based Social Ministry. However, Unruh,

Sider, and most researchers in this area have not measured how FBSS influence religious conversions or participation in religious services or communities. This study sought to

address this gap of research by exploring how the CBSS in one United Methodist

Mission, located in a predominantly Spanish-speaking neighborhood in Dallas, Texas, has influenced the beneficiaries' participation in the religious services of the mission.

CHAPTER 3

METHODOLOGY

Problem and Purpose

Research has found participation in religious activities, practices, and communities generally to be positively related to constructive social outcomes, specifically for the poor (Bhui et al.; Kim and Esquivel; Crawford, Wright, and Masten; Raftopoulos and Bates; Smith, “Theorizing Religious Effects”). Nevertheless, rarely do congregations effectively seek to include the beneficiaries of their FBSS in the lives of their faith communities (Chaves and Tsistsos 660-83; Chaves *Congregations* 48, 59, 60, 65, 92; Unruh and Sider 137; Sider and Unruh, “Evangelism” 270-71). Thus, mainline Christian denominations in the United States presently neglect the spiritual needs of the poor and continue to be underrepresented by the poor in their congregations (Pew Forum 78-80), the very persons to whom Jesus said he was anointed to proclaim good news (Luke 4:18). Consequently, mainline denominations in the United States continue to be in decline (Johnson, Hoge, and Luidens).

Christ’s Foundry began as a United Methodist mission with the vision and purpose of holistic ministry. Since the planting of Christ’s Foundry in 2002, both social services and religious services have been provided with the North Love Field community. Most of the congregants of the mission are both beneficiaries and volunteers of at least one CBSS in Christ’s Foundry. Religious elements in some form also are integrated into each CBSS. The purpose of this research project was to describe the influence of CBSS on the voluntary involvement of their beneficiaries in the religious services of the providing and supporting congregations, such as Christ’s Foundry.

Research Questions

Four questions directed this research project. These questions were selected to describe how social services influence the opinions and behavior of social service beneficiaries. I asked these questions directly of the focus group and through various questions in the questionnaire.

Research Question #1

How do a church's social services influence the reputation of that church? This question evaluated the impact of CBSS on the respondents' awareness and perceptions of congregations. Section two of the questionnaire investigated how and what persons first heard about Christ's Foundry in order to determine the reputation of the mission. In particular, the goal was to determine if the information people first received about Christ's Foundry was primarily related to the social services or to the religious services of the mission. Section two also asks generally about the importance of CBSS on the reputation of congregations. Research question #1 also was asked of the focus group.

Research Question #2

How do CBSS influence beneficiaries in deciding to attend a religious service of a providing church for the first time? This question was explored in section three of the questionnaire. Since all the participants had attended at least one social or religious service of Christ's Foundry, section three asked questions specific to Christ's Foundry but also asked questions about churches other than Christ's Foundry in order to increase generalizability. Research question #2 also was asked of the focus group.

Research Question #3

How do CBSS influence the commitments to religious services among the CBSS beneficiaries? The purpose of research question #3 was to explore the influence CBSS have on beneficiaries' commitments to attend and support the religious services and congregation of the CBSS provider. This question was investigated in section four of the questionnaire. All the questions in this section were general and not Christ's Foundry specific. Research question #3 also was asked of the focus group.

Research Question #4

How do CBSS influence the commitments to religious services among the CBSS beneficiaries when the beneficiaries also volunteer in the CBSS? The purpose of research question #4 was to explore how participation in *providing* CBSS affects beneficiaries' participation in and support of a congregation's religious services. Research question #4 was explored in section five of the questionnaire. The questions were applied to all congregations in which respondents had volunteered. Research question #4 also was asked of the focus group.

Population and Participants

The population and participants of the research were participants of the social and religious services of Christ's Foundry. Specifically, the participants in the research were the leaders and participants in the *Grupos de Vida* ministry and the Food Program of Christ's Foundry. While Christ's Foundry has other religious and social services beyond these two, the populations of these two ministries are representative of the adult population that participates in the ministries of Christ's Foundry.

The forty-nine participants were categorized into four groups:

- Four selected leaders of the congregation who served as the *Research Reflection Team*,
- Fifteen leaders of *religious services* at Christ's Foundry,
- Fifteen participants in *religious services* at Christ's Foundry, and
- Fifteen beneficiaries of *social services* at Christ's Foundry who do not regularly participate in the religious services of the mission.

The first three groups took the questionnaire. The RRT assisted in facilitating the study and served on the focus group.

First, the RRT was selected from the leadership of Christ's Foundry. These four leaders had intimate knowledge of and access to the people and services of Christ's Foundry. The RRT assisted in guiding and administering the research process as well as in data collection. The RRT also served as the focus group towards the end of the study.

The four members of the RRT included two staff members and two congregational leaders. The two staff members were Pastor Luisa, the congregational pastor who oversees the *Grupos de Vida* ministry, and Toño, the community minister who oversees the CBSS of Christ's Foundry. Pastor Luisa is female and originally from Ecuador. Toño was the only male member of the RRT and is originally from Colombia.

The two congregational leaders who served on the RRT were Berenice, the spiritual leader of the More than Bread Program, and Leslie, the founder and volunteer director of the Food Program. Both of these leaders have been participants of the CBSS of Christ's Foundry and are leaders of a *Grupo de Vida*. Both women are originally from Mexico and have family members active in the congregation and are beneficiaries of CBSS in Christ's Foundry.

Second, the leaders and the participants of the *Grupos de Vida* were specifically selected as a purposeful sample among the leaders and participants in the ministries of Christ's Foundry because this program is the primary discipleship ministry of Christ's Foundry. These participants represented persons active in the religious services of Christ's Foundry. Most, but not all, of these participants are beneficiaries of the CBSS of Christ's Foundry, and most, but not all, of these participants are active in the congregational life of Christ's Foundry.

The purpose of the *Grupos de Vida* is to transform lives. The participants in the *Grupos de Vida* study the Bible in community to shine light on the areas of their own lives in need of transformation and to find the power in God to realize those transformations. *Grupos de Vida* is the most intense and transformative of all the religious services offered by Christ's Foundry. Therefore, the thirty leaders and participants from these groups were selected from over five hundred participants in Christ's Foundry religious services to participate in this study. All the participants of the *Grupos de Vida* were Latin American immigrants living in the Dallas-Ft. Worth Metroplex.

Third, the purposeful sample of persons from the Food Program was selected because they were identified as being beneficiaries of the CBSS of Christ's Foundry but not regular participants in the religious services of the mission. This program was selected because it is organized and operated by the members of Christ's Foundry community. At the time of the study, 101 families (425 individuals) were receiving a monthly ration of food in the Food Program. Recipients qualify to participate by having an income of less than 133 percent of the national poverty rate. In 2013, this rate

translated to a family of four making less than \$31,322 a year (Honcho). The participants in the program were all Hispanic, immigrants from Latin America, with many being unauthorized residents in the United States.

The Food Program is an *invitational volunteerism* CBSS. The *religious services* integrated in the Food Program are prayer time with volunteers and personal invitations to religious services given to recipients of the food. Other religious components of the Food Program include witnessing to the gospel message through *hosting* the program in the mission, having *Christian symbols* on uniforms and around the building, volunteers sharing *verbal blessings* with participants and *inviting* them to religious services, displaying a banner *advertising* worship times, and having a volunteer or pastor present and available to *share the gospel message* and *pray* with persons if asked.

The Food Program was purposefully selected out of the numerous CBSS of Christ's Foundry for the following reasons. First, the Food Program originated and is operated by the members of the Christ's Foundry congregation. Second, it has the greatest number and diversity of adult participants among CBSS in Christ's Foundry. Third, Food Program participants are reflective of the population benefitting from the CBSS of Christ's Foundry. Fourth, all of the volunteers of the Food Program are also recipients. Fifth, North Dallas Shared Ministry was able to provide the demographic data of the beneficiaries from registration forms.

The final reason participants of the Food Program were used as a purposeful sample of the CBSS of Christ's Foundry was because the program has the largest number of adult participants who do not attend religious services in Christ's Foundry. This characteristic enabled the RRT to access participants in CBSS in Christ's Foundry who

are not active in the religious services of the congregation. Moreover, accessing those in the Food Program who are active in other congregations other than Christ's Foundry enabled variation sampling of additional congregations and CBSS for the purposes of generalization.

This project was primarily an observational case study of Christ's Foundry. However, the inclusion of exploring other churches and CBSS furthered the research on why and how persons become connected with religious services with specific attention given to the influence of CBSS. The purposeful and variation sampling in the study enabled representation of multiple perspectives from the participants in the ministries of Christ's Foundry.

Design of the Study

This study explored the influence of CBSS on the reputation of the congregation, on initial connection of CBSS beneficiaries with religious services, and on the commitment of participants to those religious services. This study also explored how volunteering in a CBSS influences the commitment of participants to the congregations. In short, this study explored of how CBSS influence CBSS beneficiaries' participation in religious services.

This study used an embedded, mixed-methods design. The phenomenon of how decisions relating to congregational attendance, affiliation, and commitment are made is complex. How CBSS influence decisions of church attendance, affiliation, and commitment is only a micro aspect of that greater phenomenon. The quantitative methods in the study enabled measurable analysis of behaviors and attitudes. The qualitative methods in the study enabled observations of the patterns and relationships of CBSS on

the CBSS beneficiaries' involvement in the religious services of the CBSS provider. Therefore, the embedded, mixed-methods design best served the study of this complex phenomenon.

I implemented this study in three phases over ten weeks in October, November, and December 2013. Phase 1 gathered and trained of the Research Reflection Team. I presented the topic of study to the RRT as well as the design of the study and then trained the RRT in administering the questionnaire. Field notes documented the process.

Phase 2 involved administering the questionnaire. I administered the questionnaire to the fifteen leaders of *Grupos de Vida* at Christ's Foundry. The RRT leaders administered the questionnaire to the fifteen *participants* of the *Grupos de Vida* and fifteen beneficiaries of The Bread Program. The RRT and I administered the questionnaire over an eight-week period. I kept Field Notes on the process.

Phase 3 of the project was the focus group of the RRT. After the RRT and I had administered the questionnaire to the forty-five participants, the RRT gathered as the focus group of the project. The field notes taken immediately after the focus group concluded the gathering of data for this project.

Instrumentation

The research project had an embedded, mixed-methods design that employed three instruments. The three instruments used to collect data for the study consisted of a questionnaire, a focus group, and field notes. I translated the questionnaire into Spanish. The focus group was in Spanish. I used both English and Spanish in the field notes. I ultimately translated all of the data into English.

Twenty-seven questions were in the questionnaire, beginning with demographic questions of age and gender, which were not counted in the total count of questions. I asked no questions about race since all participants were Hispanic. The questionnaire included both closed-ended and open-ended questions. The closed-ended questions gathered demographic and quantitative data about the level of influence CBSS had on participating respondents. By utilizing categorically scaled, closed-ended questions, the questionnaire measured the influence CBSS have had on the reputation of congregations, on persons initially connecting with religious services, on beneficiaries of the CBSS committing to the religious services of a congregation, and on volunteers in the CBSS committing to the religious services of a congregation. Open ended questions followed these closed-ended questions in order to invite explanations of the responses. The open questions also allowed for comments and clarifications for participants to share beyond their responses to the closed-ended questions (Cresswell 228).

The RRT comprised the *focus group* and met at the end of the two months of data collecting. I asked the group the four research questions and elicited responses. Approximately seven minutes were spent on each of the four questions. The group interview lasted thirty-five minutes. The interview was held in Spanish, transcribed, and translated into English. The focus group was both videotaped and digitally recorded to assist with transcriptions.

The focus group provided an even less structured context for exploring how CBSS influence CBSS beneficiaries with religious services. The four participants of the focus group shared their observations as well as their personal views. Using a focus group had the advantage of yielding better information from the interaction and

cooperation of the interviewees than if the interviews had been held one-on-one (Creswell 226).

The *field notes* documented observations during the administering of the questionnaire to the *leaders* of the *Grupos de Vida* and during the Food Program. Field notes documented my observations after the focus group. Field notes were not available for administering the questionnaire to the participants of *Grupos de Vida* because I was not present when the questionnaires were administered. The field notes were primarily visual observations rather than noting verbal responses given by participants. The field notes were both descriptive and reflective.

Expert Review

Three experts who were familiar with the context and the project reviewed the questionnaire and the research questions. All three experts had extensive research experience. The protocol for expert review was to present the questionnaire to each expert sequentially beginning with my mentor for this project. After one expert had responded to the quality of the questions, the questionnaire was shared with the next expert until all the experts had the opportunity to review the draft of the questionnaire as well as the final edition.

Accompanying the questionnaire was an e-mail formally requesting the assistance of the expert, along with the purpose statement, research questions, and a summary of the project and demographics. Each expert reviewed the questionnaire and suggested edits. I then returned the questionnaire to the expert to receive a documented approval before sending the questionnaire to the next expert. All three experts followed this process. After all three experts had reviewed and approved the questionnaire, the questionnaire was

returned to my mentor for final review and approval given at the proposal hearing. One of the three experts was a native of Mexico. As a native Spanish-speaker, this expert reviewed and edited the Spanish-translation of the questionnaire.

Variables

The independent variable in this study was Christ's Foundry's CBSS in which religious elements are intentionally integrated and invitations to participate in religious services are constant. In the course of this study, no controlled intervention took place in the CBSS. However, the dependent variables that were measured and observed in this case study were the attitudinal and behavioral responses to Christ's Foundry's CBSS in relationship to participation in Christ's Foundry's religious services. Field notes were utilized to note issues that could affect generalizability, reliability, and validity.

Reliability and Validity

Care was taken for the RRT and the facilitator of the focus group to be objective, consistent, and reliable. The training of the RRT included instruction on reliability, objectivity, consistency, ethics, and validity through adherence to the written procedures and protocols for administering the same questionnaires and for collecting the data. In collecting the data, my field notes recorded the response rates, the reasons for nonresponse, as well as other field issues that affected the data. Because this research was of a complex phenomenon and conducted in a natural setting, intervening with controlling variables was not optimal.

Moreover, I took care to ensure the validity of the data. Having various persons administer the questionnaires enabled an internal check to the interaction effect of both selection of respondents and validity of responses. I supervised the administering of the

questionnaire to the first two groups, which allowed for correcting any potential problems early in the process. Dividing the questionnaire among various *Grupos de Vida* ensured variety of respondents since the *Grupos de Vida* tend to have distinct personalities.

Field notes and collaboration with the RRT in administering the questionnaires served as internal and external controls. Throughout the research, the RRT, through candid conversations in the group interview and in the RRT meetings, offered external criticism and enhanced the validity of the results. Finally, my logical analysis of the data provided internal validity in describing the influence of CBSS on connecting CBSS participants with religious services.

Data Collection

I collected data through administering and collecting questionnaires, recording verbal responses in the focus group, and taking field notes. The project began on 9 September when the project was presented to the leaders of Christ's Foundry for their approval. After the project was approved, the RRT met for the first of nine times.

The RRT gathered for two meetings on 22 September to train for administering the questionnaire to the leaders on 23 September. The RRT was selectively and purposely chosen among the leaders of the Christ's Foundry to administer the questionnaire in order to elicit greater trust by the participants and the community. Protocols were put in place to ensure the data collected from the questionnaires was reliable and valid. I trained the RRT on protocol both for administering and collecting questionnaires to ensure the members of the RRT remained neutral and did not share their own opinions or do anything to bias the participants or taint the data. Training included practice and roleplaying as well as training on the ethics of data collection.

I collected data from each of the RRT meetings using field notes, which included the minutes of these meetings. The field notes were the first and final means of collecting data. I included both descriptions and reflections using text data. I was an insider participant in the RRT meetings but was an insider nonparticipant in the administration of the questionnaires.

Then, on 23 September 2013, at 7:00 p.m., the leaders of the *Grupos de Vida* gathered and completed the questionnaire as a group. I administered the questionnaire with the leaders and encouraged all the leaders to write their answers at the same time to encourage the respondents to answer all the questions completely. The RRT then assisted in collecting the questionnaires, placing their questionnaires in an envelope, and sealing the envelope. The RRT did not have access to and were instructed not to view the answers. I supervised the meeting with the leaders, guided the members of the RRT, and kept field notes.

With the leaders being given the questionnaire first, the field notes assisted in identifying possible field issues as well as ways to increase the effectiveness of administering the questionnaire. The RRT gathered after the leaders meeting to address any issues or concerns and to prepare for administering the questionnaire to clients of the Food Program. Completed questionnaires were not made available to the RRT.

The Food Program is held the second Tuesday of each month. The RRT administered the questionnaire to the clients of the Food Program on the second Tuesday in November. In order to increase response rate and minimize response bias, the clients from whom we sought responses were divided among the members of the RRT according to levels of trust, access, and rapport that members of the RRT had with each of the

clients. The participants completed the questionnaire on the day of the actual program as their food boxes were packaged. The RRT selected and qualified the participants through identifying the clients of the Food Program that were *not active* in the religious services of Christ's Foundry.

Each RRT member administered the questionnaire to one to three participants at a time. Only in cases of participants being unable to write their own answers because of illiteracy or physical disablements were members of the RRT allowed to write the answers for the respondents on the questionnaire. I supervised this process, guided the members of the RRT, and kept field notes.

Finally, the RRT administered the questionnaire to the participants of the *Grupos de Vida* during November. Since the members of the RRT did not attend the same *Grupo de Vida*, guiding the RRT to administer the questionnaire in various *Grupos de Vida* enabled diversity in sampling. I did not supervise the administering of the questionnaire to the participants of the *Grupos de Vida*. In all, forty-five questionnaires were completed over the course of seven weeks.

At the end of the seven weeks of questionnaires, on 1 December, the RRT gathered for the focus group. The RRT had extensive knowledge and expertise of both the religious services and the CBSS of Christ's Foundry. At the initial meeting of the RRT, I shared the purpose of the study, the four research questions, and the questionnaires. I then asked the members of the RRT to consider the topic and the research questions over the course of the months. The process of the RRT administering the questionnaire assisted the members of the RRT to develop their thoughts around the research questions and the phenomenon under study. At the time of the group interview

on 1 December, the RRT had been uniquely qualified to serve as the focus group for this study because of their experience and time dedicated to thinking about the topic.

Data collection for the focus group was interactive as I facilitated the group and recorded the responses using an audio recorder and a video/audio recorder. I transcribed the thirty-minute focus group into a twenty-page, single-spaced document. I then translated this document into English.

Data Analysis

I photocopied and then hand analyzed the original completed questionnaires, making notes in the columns, and multiple color highlights as a preliminary exploratory analysis. Through the hand analysis, I identified major categories, ideas, and themes in the qualitative data. Then, I translated the data from the questionnaire, focus group, and field notes into English and converted it into text data using Microsoft Word® and Microsoft Excel®.

I imputed the text data into ATLAS.ti® to be computer analyzed. ATLAS.ti® organized and analyzed the answers to both the closed-ended and open-ended questions using text analysis as well as filter and cross tabulation from custom criteria for coding. I also used Microsoft Word®, Microsoft Excel®, and hand analysis to evaluate the data for the coding process, which identified and segmented data from the sources and connected the data segments with other data segments with similar characteristics, themes, variables, and issues under each of the four research questions. I utilized Microsoft Word®, Microsoft Excel®, and ATLAS.ti® for lexical searching for phrases and specific words to reveal the dominant terminology participants used to answer the research questions and generally to describe the phenomenon under study.

Once the coding process was complete, I analyzed the list of codes for descriptions and themes, analyzing the themes for interconnecting themes as well as layered themes. I then reduced and categorized these themes into four themes that correspond to the four research questions for the purpose of reporting the findings. I reported the findings both through comparison tables and demographic tables as well as through narrative written by me that both discussed and summarized the themes and major findings. I included my reflections in the narrative.

Ethical Procedures

Before beginning research in Christ's Foundry, I successfully completed the Protecting Human Research Participants course and obtained permission from Christ's Foundry to do research in the ministries of the mission. I shared the ethical procedures involved in administering the research as well as the protocol of the research with the RRT and the leaders of Christ's Foundry. Christ's Foundry granted authorization through a meeting of the leaders where I shared the purpose, research questions, and research instruments. Time was given for the leaders of the congregation to ask questions and express any concerns. The leaders of Christ's Foundry granted permission by unanimous vote to give institutional approval for this research to take place in the mission.

Throughout the research, each of the forty-nine participants was asked to sign a separate, one-sheet informed consent form. In the informed consent, I explained I would be the sole proprietor and interpreter of the data and that I was committed not to divulge any information beyond what was necessary for academic oversight. Questionnaires were anonymous. The RRT and I kept the content of the focus group confidential, limited only

to what was necessary for academic oversight. I have and will store the questionnaires, the video and audio recordings, and my field notes securely.

CHAPTER 4

FINDINGS

Problem and Purpose

Although mainline Christian congregations are more likely to extend social services than conservative, evangelical congregations, low-income persons are underrepresented in mainline congregations. Moreover, religious practices generally promote the purposes of social services; however, FBSS generally offer little to no faith or religious services in their social services or directly with their social service beneficiaries. The purpose of this research project was to describe the influence of CBSS on the voluntary involvement of their beneficiaries in the religious services of providing and supporting congregations.

Participants

Forty-nine persons participated in the study, all of whom were immigrants to the United States from Latin America. All were socioeconomically similar. Four of the forty-nine participants were purposefully selected leaders who served on the Research Reflection Team and participated in the focus group. Forty-five of the participants answered the questionnaire. Fifteen were *leaders* of the *Grupos de Vida*. Fifteen were *participants* in the *Grupos de Vida*, and fifteen were recipients of the Food Program who were purposely selected because they did not regularly attend the religious services of Christ's Foundry. Table 4.1 breaks down the ages of the participants.

Table 4.1. Ages of Participants (N=49)

Age	Ldrs.	%	GV	%	Food	%	RRT	%	Total	%
18-25	0	–	0	–	1	6.7	0	–	1	8
26-35	0	–	0	–	5	33.3	0	–	5	10
36-45	9	60.0	9	60.0	5	33.3	2	50	25	51
46-55	5	33.3	5	33.3	3	20.0	1	25	14	29
56+	1	6.7	1	6.7	1	6.7	1	25	4	8
Total	15	100.0	15	100.0	15	100.0	4	100	49	100

The demographics of the respondents are representative of the three thousand plus participants in the ministries of Christ's Foundry; however, they are not representative of the population in the greater community. While 26 percent of the community is between the ages of 18 and 34 (MissionInsite 5), only 12.2 percent of the forty-nine participants were within this age range. Only the Food Program had any respondents from this age range. Moreover, female respondents outnumbered the males three to one with 26.5 percent of the participants being male and 73.5 percent being female. Again, while these numbers are representative of the ministries, they are obviously not representative of the neighborhood.

All of the participants in the study were active in the ministries of Christ's Foundry. However, not all of the participants congregate in the religious services in Christ's Foundry. Table 4.2 shows that 44.4 percent of the participants primarily attend worship in Christ's Foundry; 15.6 percent attend worship in Christ's Foundry as well as in another church; and 40 percent do not attend worship in Christ's Foundry.

Table 4.2. Church Attendance (N=45)

Church	Ldrs.	%	GV	%	Food	%	Total	%
Christ's Foundry alone	13	86.7	5	33.3	2	13.3	20	44.4
Christ's Foundry + another	2	13.3	4	26.7	1	6.7	7	15.6
Roman Catholic	0	–	4	26.7	6	40.0	10	22.2
Another church	0	–	1	6.7	4	26.7	5	11.1
Do not attend church	0	–	1	6.7	2	13.3	3	6.7
Total	15	100.0	15	100.0	15	100.0	45	100.0

Table 4.3 shares the number of years that the respondents had participated in ministries at Christ's Foundry. The *leaders* of the *Grupos de Vida* had the most longevity, followed by the *participants* in the *Grupos de Vida*. Those participants with more longevity had also benefitted from more CBSS. The leaders, or members of their immediate families, had benefitted from an average of *five* CBSS in Christ's Foundry. The participants in the *Grupos de Vida* had benefitted directly, or through one of their immediate family members, from an average of 2.6 CBSS. The participants in the study from the Food Program had benefitted from an average of only 1.7 CBSS.

Table 4.3. Number of Years Participation in Christ's Foundry (N=45)

Years	Ldrs.	%	GV	%	Food	%	Total	%
Less than 1 yr.	2	13.3	6	40.0	4	26.7	12	26.7
1-3 yrs.	2	13.3	5	33.3	9	60.0	16	35.6
4+ yrs.	11	73.3	4	26.7	2	13.3	17	37.8
Total	15	100.0	15	100.0	15	100.0	45	100.0

For this study, if an immediate family member had directly benefitted from a CBSS, then the participant was also considered a beneficiary of that CBSS. For example, Pastor Luisa of the RRT is not a direct recipient of a CBSS; however, her son spends his summers in the Project Transformation Summer Program in Christ's Foundry and is a student in the music classes. Therefore, Pastor Luisa is considered a beneficiary since the CBSS of Christ's Foundry cares for her son in the summers and teaches him music.

In total, forty-seven of the forty-nine participants had benefitted from at least one CBSS in Christ's Foundry. The CBSS in Christ's Foundry include: Monday Morning More than Bread Program; English Language Learning; Children's after-school and summer programs (Project Transformation); guitar, piano, or other music classes for children, youth, and adults; Foundry Workers Association (job assistance); immigration ministries and activism; Bachman Lake Community School Early Head-Start Program; soccer for children, youth, and adults; Bed Start to assist with furniture needs; clothes ministry; *quinceañeras*, community wedding, or other special worship or cultural services; counseling, Wednesday Night Children's Fiestas; FDC Youth Club; financial and other material assistance; community garage sales; transportation to school; registration for charter schools; financial stewardship classes; Squadron of Smiles clown ministry with local children's hospitals; and, the Food Program. The beneficiaries of these various programs were represented among the participants. However, the Food Program was the only CBSS specifically selected for its beneficiaries to fill out the questionnaire. Therefore, the Food Program was over-represented in the data among the CBSS in Christ's Foundry.

From all of the CBSS in Christ's Foundry, the Food Program was purposefully selected because it had the greatest number of adult beneficiaries who do not attend the religious services of Christ's Foundry. The Food Program has over four hundred beneficiaries. The RRT purposefully selected the fifteen participants from within the Food Program to answer the questionnaire because they were identified by the RRT as not being active in the religious services of Christ's Foundry. However, 13.3 percent (2 persons) still stated that when they do attend church, they primarily attend Christ's Foundry.

Leslie, one of the RRT members, founded the Food Program. Leslie entered into the life of Christ's Foundry in 2007 when she and her family visited a Sunday morning worship service of Christ's Foundry after her church had cancelled services on account of an ice storm. Leslie and her children quickly became active in the life of the congregation, and in these seven years, Leslie has participated and served in leadership in numerous ministries in Christ's Foundry. She and her three oldest children have benefitted from almost every CBSS that Christ's Foundry offers.

The Food Program has its genesis with Leslie in 2008. In the first three months of 2008, Leslie had three brain surgeries. Then, only two months after her third surgery, her fourteen-year-old son was diagnosed with leukemia. That year, Leslie sought and received food assistance on a monthly basis from Crossroads Community Services (CCS), a ministry of First United Methodist Church of Dallas, Texas.

One year later, in 2009, Leslie was healthy, and her son was diagnosed as cancer-free. Leslie's counselor at CCS suggested to Leslie that she should think about distributing food in her church. Leslie met with the director of CCS and me and agreed to

launch a program in Christ's Foundry. The program came simply to be called, *la Programa de Comida*, which translates to the Food Program.

In the first month, Adriana registered eight families in addition to her own. Leslie loaded the food from CCS in the back of her truck. Then, with the assistance of a few friends, she distributed the food to the eight families from the back of her truck while parked in the parking lot of the apartments where Christ's Foundry was meeting at that time. As the program grew, Leslie moved the program into the Christ's Foundry meeting spaces within the apartment complex.

The number of persons registering with CCS to receive food through Christ's Foundry quickly grew. Today, this program serves 101 families for a total of 425 individuals. The families receive a ration of food on the second Tuesday of each month, and the food is now provided by North Dallas Shared Ministries. To qualify, recipients must have a household income of less than 133 percent of the national poverty rate (Honcho). In 2013, this rate translates to a family of four making less than \$31,322 a year ("Federal Poverty Guidelines"). The population of the Food Program is reflective of the demographics of CBSS in Christ's Foundry.

To conclude, all but two of the forty-five respondents to the questionnaire were beneficiaries of at least one CBSS in Christ's Foundry. More than half attend another church for worship or do not attend church at all. However, all forty-nine participants in this study were active in at least one ministry in Christ's Foundry. The project succeeded in including a diversity of years connected with Christ's Foundry as well as broad representation from the various CBSS offered by Christ's Foundry.

Research Question #1

How do a church's social services influence the reputation of that church? Table 4.4 demonstrates how the respondents first found out about Christ's Foundry. As Table 4.4 reveals, 80 percent initially found out about Christ's Foundry from *a person* telling them about the mission. Among those attending *Grupos de Vida*, 100 percent became acquainted with Christ's Foundry through a personal connection.

Table 4.4. How Respondents Found Out about Christ's Foundry (N=45)

Source	Ldrs.	%	GV	%	Food	%	Tot.	%
Sign, flyer, or announcement	5	33.3	0	–	0	–	5	11.1
Person	8	53.3	15	100	13	86.7	36	77.8
Organization	2	13.3	0	–	0	6.7	2	6.7
Saw building	0	–	0	–	2	13.0	2	4.4
Total	15	100.0	15	100	15	100.0	45	100.0

This study also sought to explore *how* persons talked about Christ's Foundry by asking participants about the first thing they *heard* about Christ's Foundry. Table 4.5 explains that among the thirty-six participants who first discovered Christ's Foundry through someone *telling them* about the mission, 58.3 percent heard first about a *social service* extended by the mission. The same number of persons heard first about a worship service as heard first about a small group, 19.4 percent. Only 2.8 percent (one person) heard first about a special event.

Table 4.5. *The First Thing Told* about Christ's Foundry (N=36)

Source	Ldrs.	%	GV	%	Food	%	Tot.	%
Social service	5	62.5	7	46.7	9	73.3	21	58.3
Worship service	3	37.5	2	13.3	2	13.3	7	19.4
Small group	0	–	5	33.3	2	13.3	7	19.4
Other	0	–	1	6.7	0	–	1	2.8
Total	8	100.0	15	100.0	13	100.0	36	100.0

With 77.8 percent of the participants first hearing about Christ's Foundry through another person *telling them* about the mission, and 58.3 percent first hearing about one of the *social services* of Christ's Foundry, this study explored *how* persons telling others about CBSS influences the reputation of a church. Table 4.6 shows that out of all forty-five respondents to the questionnaire, 80 percent said that CBSS have *a lot of influence* on the reputation of a church, and 11.1 percent responded that CBSS have *a little influence*. Only 6.7 percent responded that CBSS have *no influence* on the reputation of a church.

Table 4.6. How Much CBSS Influence Reputation of a Church (N=45)

Influence	Ldrs.	%	GV	%	Food	%	Total	%
No influence	1	6.7	1	6.7	1	6.7	3	6.7
Little influence	3	20.0	1	6.7	1	6.7	5	11.1
A lot of Influence	11	73.3	12	80	13	86.7	36	80.0
No answer	0	–	1	6.7	0	–	1	2.2
Total	15	100.0	15	100.0	15	100.0	45	100.0

Respondents shared that CBSS influence the reputation of a congregation. A female leader of the *Grupos de Vida* with over four years in Christ's Foundry and having benefitted from eight community services accurately stated, "The people talk about the church and its social services." Participants shared that CBSS can influence the reputation of a congregation both positively and negatively.

Leslie, the director of the Food Program, who has also benefitted from over thirteen CBSS in Christ's Foundry, explained this positive and negative influence of CBSS on the reputation of a church:

I think the social services influence the reputation of a church for good and in other ways influence for bad for the church. For example there are some people who are very grateful.... And there are other people who talk bad about the church and they give a bad reputation to the church. Why? Because the church did not do what they wanted, or how they wanted it, or the hours that they wanted, little things that people talk about the church that influences the reputation of the church for good and for bad, also.

Leslie stressed that *how* persons are treated in a CBSS ultimately determines how CBSS influence the reputation of a congregation.

Other participants shared the sentiment that how CBSS treat beneficiaries affects how persons talk about the church as well. Two of the leaders of the *Grupos de Vida*, both of whom have over four years' activity in Christ's Foundry and have benefitted from over five CBSS during this time, stated CBSS have *a lot of influence* on the reputation of a congregation because of *the treatment people receive*. Again, this influence can be positive or negative.

A Possible Negative Influence

Participants in the study expressed that the *negative* influence of CBSS on the reputation of a congregation can come in different forms. A female leader of a *Grupo de*

Vida who has benefitted from five different CBSS in Christ's Foundry during her more than four years there explained that CBSS negatively affect the reputation of the congregation "if a person is treated poorly or does not receive adequate attention." One person who responded that CBSS only influence the reputation of a congregation *a little* made note that this influence was related to how beneficiaries are treated: "[Social services] influence a little because in some cases... people arrive with a lot of need and there is not unity or action in the moment." Therefore, the participants expressed how the failure of CBSS to meet felt needs or to attend to CBSS beneficiaries with inadequate hospitality or equity thus influenced the reputation of the providing congregation in a negative way.

Participants also expressed how congregations' discriminating against persons who do not participate in their religious services might cause the congregations to develop negative reputations. Pastor Luisa noted, "[CBSS] can influence in a negative form in that persons could think that the church is [providing social services] just to bring in new members." Moreover, a young adult female participant in the *Grupos de Vida* noted, "If people come and do not receive help, they could feel discriminated against because they are not members, etc., and will talk bad about the church." A participant who is in the *Grupos de Vida* and who has been participating in the activities of Christ's Foundry for over four years said that CBSS can cause persons "to have envy of the benefits that you give" to certain persons. Christ's Foundry has had problems in the past of persons accusing the congregation of providing preferential treatment or service to certain persons.

Christ's Foundry has a policy that no benefits of any of the CBSS are limited to members or have requirements for worship or *Grupos de Vida* attendance. Moreover, no preferential treatment or additional CBSS benefits are given to participants in the religious services of Christ's Foundry. However, participants in this study expressed that if a CBSS discriminates against those who are not members of the church, the CBSS can negatively influence the reputation of the church.

A Possible Positive Influence

Respondents shared that when beneficiaries are received well and helped by the congregants of the congregation through a CBSS, CBSS can have a *positive influence* on the reputation of a congregation. One participant in the *Grupos de Vida* that had less than a year in Christ's Foundry but has benefitted from two CBSS stated that CBSS have *a lot of influence* on the congregation developing a positive reputation "because of how persons are received and not rejected." A leader who has benefitted from nine CBSS in Christ's Foundry stated that CBSS have *a lot of influence* on the reputation of a congregation because CBSS are "good for the community and good for my family." Berenice in the focus group summarized, "People believe that the church can help solve their problems.... People know that [Christ's Foundry] is a place that can help you solve your problems. So people speak well [of the church]." Another leader stated, "[CBSS] help the needy through the programs" and, therefore, have *a lot of influence* on the reputation of the congregation.

The participants noted that CBSS can give congregations a unique identity. A young female participant in the *Grupos de Vida* stated, "The people notice the services that the church gives, and they talk about this church." A participant in the *Grupos de*

Vida who has over four years in Christ's Foundry and has benefitted from seven CBSS stated, "[Christ's Foundry] is distinct in the way it helps a lot with the programs for the family." A leader of the *Grupos de Vida* stated, "[Social services] identify the church with the Christian immigrant people." Finally, another *Grupo de Vida* participant stated, "Because social services assist more people through programs, the people talk about what the church is doing." People speak of the church that extends CBSS in a distinct manner giving the church a unique identity.

Toño, who worked as the community minister of Christ's Foundry and has been active in a number of CBSS in three different churches, opened the focus group with this statement:

Social services in a church, what they do, are they give a personality to a church, an identity to a church. The people a lot of the times they know in that church there is food, "Go there and they will give you food. Oh, in that church they give help for rent...." [CBSS] give personality and identity to churches.

Toño pointed out in addition to the presence of CBSS in a congregation, the *types* of CBSS a church provides also influence the church's reputation.

Participants shared that ministry beyond worship services and Bible studies give churches that provide CBSS a unique identity in the community. Pastor Luisa explained how CBSS influence how persons think about a church:

When people hear about a church apart from their traditional religious services, they hear that a church is active. When people hear about English classes, providing food, and other types of community programs, it is like the people are thinking, "It is an active church. It is a church that does not just talk about the Word of God but puts the Word of God in action."

Therefore, as a congregation participates in CBSS in the greater community, this activity has a positive influence on the reputation of the religious activities of the church.

Some of the respondents noted the distinction between congregations providing CBSS and those that only extend religious services. A *Grupo de Vida* participant noted, “I feel CBSS [influence the reputation of the church] a lot because the church may be able to reach more people than if it only did the worship services.” Others noted how integrating religious services into the social services distinguishes holistic CBSS from those social services that do not provide religious services. A recipient in the Food Program noted, “[CBSS] help the people not only in social services but also in spiritual services. It is very comfortable to know that they can help you spiritually and morally.” One leader stated, “Social services influence the reputation of a congregation a lot when a person is in need of different types of help such as material and spiritual.” A female participant in the Food Program provided a good summation of this holistic approach to ministry: “As the church gives food and Bible study to persons and helps in the school, people see the church as good.” These quotes express appreciation for holistic ministries.

Christ’s Foundry seeks to integrate religious elements of into all of its CBSS. The intensity of these religious elements may be as mild as a sign on the wall where beneficiaries are checking in to invite them to religious services or as intense as a Bible study as a component of CBSS programming. For example, the Foundry Workers’ Association monthly meetings are opened with a Bible study.

Integrating religious services into the CBSS is part of the holistic ministries provided by Christ’s Foundry and is part of the congregation’s hospitality. Holistic ministries seek to assist beneficiaries with their spiritual as well as their physical and social needs, and many of the CBSS beneficiaries come to the CBSS with spiritual needs. Therefore, this integration of religious elements into CBSS in Christ’s Foundry was

viewed by the participants in this study as positively influencing the reputation of the congregation. Obviously from the data received in this study, *how* the participants believe a congregation integrates religious elements into a CBSS determines if the more holistic CBSS have a positive or negative influence on the reputation of the congregation.

Summary

In sum, the participants in this study expressed that CBSS have the potential to influence the reputation of a congregation positively or negatively. As beneficiaries have good experiences in interacting with the congregants and staff of the congregation, then CBSS have a positive influence on the reputation of a congregation. When beneficiaries have a bad experience in a CBSS, then the CBSS negatively affects the reputation of the congregation.

The participants in this study overall noted that CBSS have *a lot* of positive influence on the reputation of a congregation. A statement from a recipient of the food program provides summarizes the general tone of the responses: “[CBSS] let people know you care about the community and gives [the congregation] a good name.” CBSS influence the reputation of the congregation by giving the congregation a positive identity in the community as a congregation that is seen as doing good things. This positive influence on the reputation of a congregation is dependent on how recipients of the CBSS think the congregants and the CBSS treat them.

Research Question #2

How do CBSS influence beneficiaries in deciding to attend a religious service of a providing church for the first time? Table 4.7 shows that among the forty-five respondents, more than half reported that their first contact with Christ’s Foundry was

through a CBSS. For both the participants in the *Grupos de Vida* and the Food Program, the majority had their first contact with Christ's Foundry through a social service. Out of the *leaders* of the *Grupos de Vida*, 60 percent first came into contact with Christ's Foundry through a Sunday or Wednesday worship service. Only the leaders had a majority who first came into contact with Christ's Foundry through a source other than a CBSS. However, 33 percent of the leaders also had their first contact with Christ's Foundry through a CBSS.

Table 4.7. The First Contact with Christ's Foundry (N=45)

Contact	Ldrs.	%	GV	%	Food	%	Total	%
Social service	5	33	8	53.3	11	73.3	24	53.3
Worship service	9	60	1	6.7	4	26.7	14	31.1
Small group (GV)	0	—	6	40.0	0	—	6	13.3
Pastor	1	7	0	—	0	—	1	2.2
Total	15	100	15	100.0	15	100	45	100.0

Table 4.8 shows that 44.4 percent of respondents answered that CBSS had *a lot of influence* on their decision to attend or not attend a religious service at Christ's Foundry. This percentage was the largest percentage from the responses. The next largest amount was the 33.3 percent that stated that the CBSS had *no influence* on his or her decision, and 17.8 percent stated that the CBSS had *a little influence*. While the question asked about the influence *to attend or not attend* a religious service, none of the participants expressed in the open-ended questions that CBSS had ever influenced their decision not to attend a religious service in a church.

Table 4.8. Influence of CBSS on Decision to Attend or Not Attend a Religious Service (N=45)

Influence	Ldrs.	%	GV	%	Food	%	Total	%
No influence	8	53	3	20.0	5	33.3	16	35.6
Little influence	1	7	5	33.3	2	13.3	8	17.8
A lot of influence	6	40	7	46.7	7	46.7	20	44.4
No answer	0	–	0	–	1	7.0	1	2.2
Total	15	100	15	100.0	15	100.0	45	100.0

Thirty-nine of the forty-five respondents had attended worship or a *Grupo de Vida* in Christ's Foundry. Sixteen of these thirty-nine had their *first contact* with Christ's Foundry through a CBSS in Christ's Foundry. Table 4.9 shows the influence of the CBSS on these sixteen respondents' decisions to attend a religious service a Christ's Foundry for the first time.

Table 4.9. Influence of CBSS on Participants Who Had Attended Religious Service after Benefitting from a CBSS (N=16)

Influence	n	%
No influence	1	6.5
Little influence	2	12.5
A lot of influence	13	81.0
Total	16	100.0

Of these sixteen, thirteen (81 percent) said that the CBSS had *a lot of influence* on their first attendance at a Christ's Foundry religious service. Two persons (12.5 percent) said that the CBSS had a little influence, and only one person (6.5 percent) said that the

social service had *no influence* on her decision to attend her first religious service at Christ's Foundry. In sum, 93.5 percent of the respondents who first attended a CBSS and then attended a religious service at Christ's Foundry said that the CBSS had at least a little positive influence in their decision. The respondents were influenced positively by the following:

- the congregants creating a genial experience for the beneficiaries,
- the gratitude that beneficiaries felt in receiving assistance,
- the invitations congregants extended to beneficiaries to attend religious services and volunteer in CBSS, and
- the integration of religious elements and experiences into the social services.

Each of these influences was expressed in the data.

Berenice

Much of the reason *why* so many participants in the *Grupos de Vida* first attended a CBSS is because of the ministry of Berenice. Berenice served on the RRT and in the focus group. Berenice is monolingual in Spanish and is 65 years old. Berenice has been active in churches in Mexico and in Dallas for the past thirty-five years. She has received assistance from various churches as a single mother in Mexico and as an older adult in the United States. In Christ's Foundry, Berenice has been a recipient of the Food Program and More than Bread Program and has had grandchildren who have benefitted from the summer programs, afterschool programs, and music classes of Christ's Foundry. Her daughter is in charge of the children's ministries on Sunday mornings and Wednesday evenings, and I am pastor of the mission and her son-in-law. Because of her age, depth

her faith, dedication, and position as the mother-in-law of the pastor and because so many of the congregants are separated from their mothers due to immigration laws, Berenice is a mother figure to many in the congregation.

On Monday mornings, Berenice helps in the More than Bread Program. Retired men from University Park United Methodist Church (UPUMC) pass by bakeries on Monday mornings to pickup baked goods that did not sell over the weekend and deliver them to Christ's Foundry. Then, a group of volunteers from the congregation distributes these day-old breads, cakes, and other goods to persons in the community. Most of these persons then distribute these goods to others as well. Each Monday, Berenice shares a brief devotion as persons are waiting for the men of UPUMC to arrive and is often called upon to pray before the goods are distributed. Berenice also leads one of the strongest *Grupos de Vida* in Christ's Foundry as well as the prayer team of the congregation.

Table 4.7 shows that 53.3 percent of the respondents from the *Grupos de Vida* first attended a CBSS in Christ's Foundry before any other type of service or program. Only 40 percent first attended a *Grupo de Vida*. The reason so many persons from the CBSS participate in the *Grupos de Vida* is because of the invitation extended by Berenice and Leslie, the leader of the Food Program. Both Berenice and Leslie invite persons to their *Grupos de Vida* from these CBSS. Therefore, a higher number of persons from the *Grupos de Vida* first attended a CBSS and were influenced by the CBSS through Leslie and Berenice to participate in the *Grupos de Vida*, a religious service of Christ's Foundry.

Berenice explains how a social service in which she volunteers serves to connect beneficiaries with her *Grupo de Vida*:

It is through the Bread Program that they come [to my *Grupo de Vida*]. On Monday when I come to the Bread Program we talk to them about the

Grupo de Vida. Because of the [spiritual] needs that they have, they come. More than anything, they feel obliged to come to the *Grupo de Vida*.

While the majority of persons attending the More than Bread Program and the Food Program still do not attend a *Grupo de Vida* or worship in Christ's Foundry, Leslie and Berenice have been successful in including a number of beneficiaries of these CBSS in their *Grupos de Vida* as well as in the full life of the of the worshiping congregation.

Influence of Treating Beneficiaries Well

Leslie and Berenice model how CBSS can influence beneficiaries to participate in the religious services of the providing congregations. First, Leslie and Berenice assist in making beneficiaries *have positive experiences through the way they are treated* in the CBSS. Leslie stated, "There are times when people are waiting up to 20 minutes [for the food], and this is the time when we draw close to them, to be with them, and to get to know them." Leslie and Berenice utilize the CBSS to build relationships with the beneficiaries and to invite them to assist in the CBSS as well as to religious services.

The respondents to the questionnaire confirmed the importance of feeling welcomed in the CBSS by the congregants. One young man, who has benefitted from the Food Program, Project Transformation, and clothes ministries of the mission as well as from a community worship service, shared, "[The CBSS at Christ's Foundry] make you feel welcomed and surrounded by people who care and want to help." A participant in the Food Program stated, "I go to Christ's Foundry because they give me a lot of help, and I feel very good there." One participant in the *Grupos de Vida* who regularly receives food from the Food Program and the More than Bread Program and has benefitted from five other CBSS in Christ's Foundry noted how Christ's Foundry treating beneficiaries well has influenced her to participate in the religious services: "The volunteers are friendly;

therefore, the people want to know the church and the pastor.” As Leslie and Berenice sought to get to know the beneficiaries of the CBSS, CBSS in Christ’s Foundry influenced beneficiaries to want to connect with the congregation and the pastor.

Being treated well was the predominant answer among respondents who were influenced by the CBSS to attend a religious service. Alejandra, a participant in the *Grupos de Vida* whose family had benefitted from seven CBSS during Alejandra’s four plus years in Christ’s Foundry, stated, “They treated my children well and me, also. I thought they were good people.” A participant in the Food Program who has visited a worship service at Christ’s Foundry stated that she was influenced to visit a religious service because of “the friendly treatment from the people and the pastor.” All of these statements were from persons who responded in the questionnaire that the CBSS had *a lot of influence* on their decision to visit a religious service in Christ’s Foundry.

Influence of Gratitude

A second influence was *gratitude*. Berenice stated, “Various people feel obliged to attend church because they would say you helped me. So I’m going to try out this worship service or this *Grupo de Vida*.” Leslie explained that this gratitude positively affects persons’ inclinations towards the church: “In the food distribution each month, some persons are very conscious of the work the program takes, and they are thankful. They are blessed. They appreciate the volunteers.” Out of a sense of gratitude, some beneficiaries from the CBSS come to visit the religious services of the providing congregation.

The respondents to the questionnaire shared this sense of feeling obliged to attend out of gratitude. Angelita, a participant in the Food Program whose children are in the

summer program, music classes, and soccer ministries of Christ's Foundry stated of the music program, "Because you give music classes, [the students and their families] come to the worship service." Juana is an older woman who has benefitted from the Food Program as well as the More than Bread Program and six additional CBSS in Christ's Foundry. She also attends a *Grupo de Vida* and worship at Christ's Foundry. Juana stated, "I felt the desire to come. I have a lot of problems with my family and these services filled us and made me want to be here." Miguel, a participant in the Food Program who has attended both worship and a *Grupo de Vida* shared the sentiment most plainly: "Because they help me, I have to respond in the same way." Although Miguel does not regularly attend a *Grupo de Vida* nor does he worship at Christ's Foundry, he has visited the congregation out of a sense of gratitude for the help he has received through the Food Program. Therefore, this sense of gratitude for assistance received in CBSS, such as the More than Bread Program and the Food Program, influenced beneficiaries such as Angelita, Juana, and Miguel to attend religious services that Christ's Foundry offers.

Influence of Invitations to Religious Services

A third influence was the *invitation* to the religious services that is continually present in Christ's Foundry. At times, this invitation is in the form of a flier that is given with the box of food that is distributed monthly in the Food Program. In the More than Bread Program, the leftover bulletins are distributed on Monday mornings. In other occasions, the invitation is limited to verbal invitations given generally, or as Adriana points out, many times this invitation is personal as the leaders and congregants in the CBSS develop relationships with the beneficiaries.

The community minister of Christ's Foundry, Toño, is tasked with assisting to connect the beneficiaries of the CBSS in Christ's Foundry with the congregation and vice versa. Toño is a 50 year-old insurance salesman from Colombia who works at Christ's Foundry on a part-time basis. Toño emphasizes the need for a personal invitation to religious services to be present in the CBSS:

The church must draw close to the people and make the connection. For example, people who are in the soccer program, they had never come to church. But when I visited them and invited them to church, well they are now coming to church... and are part of the parenting classes and activities in the church. They have gotten involved. Their children have gotten involved.... The members of the church, not the staff, must draw close to those persons who are not members of the church who are attending the social services.

The focus group placed special emphasis on the *members* being the ones to develop the relationships in the CBSS and make the personal invitation to the religious services.

Leslie immediately responded to Toño from the perspective of those volunteering in the Food Program:

If we had more members participating, we could reach more souls, talking with them, and inviting them when they come to get their food. Even though we are only a few volunteers from the church, we can influence [the beneficiaries] a lot, as Toño said, if the members are there to invite the people.... I'm not just talking about my pastor being there. The members of the congregation can reach out to the souls on these [food distribution] days. For example in the Bread Program, the members should not just leave it for Berenice.... If we had a lot of people from the church there, there is a time each week when we are waiting for the bread; this is a good time to have members of the church there to invite [the beneficiaries] to the activities of the congregation, to share the Word of God with them.

Although Berenice is a volunteer and not staff, Leslie shared the importance not just of the staff and leaders of the programs extending invitations. Significant numbers of church

congregants present in the CBSS and extending invitations to the beneficiaries to participate *with them* in the religious services influenced the beneficiaries positively.

The importance of personal invitations being present in the CBSS for influencing beneficiaries to attend the religious services was verified through the questionnaire. A person from the Food Program succinctly stated this response, “Through the social services I found out about the Sunday services.” Oscar, who is a practicing Jehovah’s Witness, responded that through the Food Program, “I met persons of the church, and they invited me to attend.” He then began attending a *Grupo de Vida*. Adán, a Food Program recipient, shared, “Behind the [CBSS], you find out about the [religious] services that exist and the hours.” In some of these CBSS, the invitation is simply informational to all participants. In other cases, relationships are formed and the invitations are personal.

For persons for whom the CBSS had *a little influence* on their decision to visit a religious service at Christ’s Foundry, the way in which the invitation was extended was important. Coral, a participant in the *Grupos de Vida* who had benefitted from seven CBSS in Christ’s Foundry and is a weekly participant in the worship services in Christ’s Foundry, stated, “I was comfortable that they provided free [social] services and well, without requiring that you attend the [worship] service. Only they invited us and we could go or not.” Tita, a participant in the Food Program who attends a Roman Catholic church every two months or so and has visited a *Grupo de Vida* but not Sunday worship at Christ’s Foundry, stated, “When you do not see results of your invitations for someone to visit your church, you should not keep on insisting that they attend.” Raymundo, a leader of the *Grupos de Vida* whose family has benefitted from twelve CBSS in his more

than four years in Christ's Foundry, appreciated the style of the invitation of Christ's Foundry through stating, "They do not pressure you." Another leader from the *Grupos de Vida*, who had received assistance from other churches, stated about visiting other churches, "Other churches were very totalitarian." Therefore, a *genial* invitation was influential for the beneficiaries to attend religious services for the first time while insistent, pressured, and totalitarian invitations to religious services were reported as being *uninviting*.

Influence of Invitations to Volunteer

Fourth, enthrusing beneficiaries to *volunteer* in providing a CBSS was expressed as influential for CBSS beneficiaries wanting to visit a religious service for the first time. In Christ's Foundry, beneficiaries are enthused to volunteer in the mission. On Monday mornings, after the bread is distributed, the beneficiaries are invited to help clean the church. Leslie also continually invites the beneficiaries of the Food Program not only to help in the distribution of food on the second Tuesday of the month but also to assist in volunteering in North Dallas Shared Ministries on Thursdays where Christ's Foundry is responsible for preparing weekly food packages for the elderly.

The respondents to the questionnaire confirmed that the invitation to participate and volunteer in providing CBSS was influential for their deciding to attend a religious service at Christ's Foundry for the first time. Oscar, the Jehovah's Witness who was part of a *Grupo de Vida*, responded that he was invited to attend the *Grupo de Vida* through *volunteering* in the Food Program. Carla, a participant whose first contact with Christ's Foundry was the Food Program, responded, "[While helping in the Food Program] I realized that I was a person that could give a lot to the community with the help of

Christ's Foundry and God." Carla now attends worship at Christ's Foundry once every few months and her *Grupo de Vida* weekly. Both Oscar and Carla said that they were influenced *a lot* by the CBSS to attend a religious service at Christ's Foundry.

Toño in his work as community minister has seen this connection be made:

We have had experiences that through equipping volunteers in a social service they later come to church. We have in the training of the clowns to go pray for sick children in the hospital that some of them have started coming to church, not all of them, but at least two or three of them are coming.

The influence of volunteering will be explored further in the findings for research question #4.

Influence of Religious Elements in CBSS

A fifth way that CBSS had a lot of influence on persons to visit a religious service was through the *integration of religious practices* in the CBSS. As stated earlier, Christ's Foundry seeks to integrate religious elements in some form into all of its CBSS. In the Food Program, a prayer and brief devotional are shared with the volunteers and sometimes with the beneficiaries before food distribution begins. In the More than Bread Program, since the bread tends to arrive at different times, Berenice generally holds a Bible study while the group waits for the bread. Some recipients wait in another room and choose not to participate in the study while others arrive early and help make coffee for the Bible study. However, all persons receive an invitation to Berenice's *Grupo de Vida* that takes place on the following day. Through providing samples of the religious services at Christ's Foundry in the CBSS, Berenice and Leslie have seen beneficiaries of the CBSS be influenced to attend a *Grupo de Vida* or a Sunday worship service.

Participants in this study confirmed how religious services being integrated into the CBSS influenced them to attend the religious services of Christ's Foundry. One

participant in the More than Bread Program who later began attending the *Grupo de Vida* was influenced to do so because “of how [the persons in the Bread Program] talk about the things of God.” Two persons shared how in the More than Bread Program of Christ’s Foundry they have been taught how to pray, and two persons shared how the program assists them to grow closer to God.

At times, as noted by Berenice, beneficiaries arrive at the CBSS with spiritual needs. Cristina, a leader of a *Grupo de Vida* whose first contact with Christ’s Foundry was through a CBSS, stated that she came into the CBSS with “a spiritual need, and it changed my life. Before I just went to hear the Word every now and then, not regularly like here in Christ’s Foundry.” Alejandra shared, “They spoke to me about a good God always.” Karola, a leader who has benefitted from twelve social services in her four-plus years in Christ’s Foundry, shared, “I have felt the love of God and love from the pastors and the community.” Cristina, Alejandra, Karola, and others responded in the questionnaire that they were influenced *a lot* by the CBSS to visit a religious service.

No Influence of CBSS

Sixteen of the forty-five participants (36 percent) stated that the CBSS had *no influence* on their decision to attend or not to attend Christ’s Foundry. Twelve of the forty-five participants (27 percent) had never attended worship. Thirteen respondents (29 percent) had never attended a *Grupo de Vida*, and six persons (13.3 percent) had never attended neither a *Grupo de Vida* nor worship at Christ’s Foundry. *None of these persons responded that the CBSS had any influence on their decisions not to attend a religious service.*

Of the respondents who had attended a religious service in Christ's Foundry, 51 percent first connected with the mission in a religious service. One person responded, "I had not yet attended any community service or programs [when I first arrived to the religious service]." Another responded, "I arrived and saw the sign and had no influence from anyone." Another responded, "I had not attended any program, just worship." While some of the first-time visitors to the religious services were influenced by the CBSS to attend a religious service, most were unaware of and uninfluenced by the CBSS.

The majority of the participants who said that social services had no influence on their decision to attend a religious service at Christ's Foundry explained that they first came to Christ's Foundry seeking a religious service. One person responded, "[CBSS] had no influence for I began attending [worship services] simply because it was close and I liked it." Another responded, "It was not necessarily the influence of any program because I was convinced of the need of the Lord in my life. I never needed any program, just sought to know about God and to worship." Another responded, "My intention was to hear the Word of God." Another responded, "I was battling depression and needed a change in my life." Finally, another responded, "I went to find a place in which I could receive fresh nourishment from God, but I like knowing that the church participates in the community." The CBSS did not influence these persons because they first came to the church in search of religious services. The majority of the *leaders* of the *Grupos de Vida* fit into this category.

Other respondents came to Christ's Foundry only interested in the social services and not in the religious services. In the focus group, Pastor Luisa and Toño believed that the CBSS do *not* influence beneficiaries to first visit the congregation because the

beneficiaries of the CBSS are not coming to CBSS seeking spiritual assistance. Pastor Luisa explained how CBSS beneficiaries are generally interested in hearing more about other social services and are rarely interested in religious services:

All of the experience that I have had with different persons inside of the church when I tell them about the social programs like the English program or the Food Program, that is when the people get interested. There have been very few persons who first came to the social services and really want to visit a church [service]. In my personal experience, there have been only a few times, a very few times, that a person [comes to the CBSS and] and becomes interested in visiting the [religious services].

Similarly, Toño stated, “I think there is a smaller percentage of persons that when you do social services they are interested in the church. Normally persons are coming to a social service for their physical or financial need, and that’s as far as it goes.” Therefore, Pastor Luisa and Toño believe that the vast majority of beneficiaries are not influenced by the CBSS to attend a religious service.

Many of the persons attending the CBSS in Christ’s Foundry are active in other churches. Some responses to the questionnaire from persons from other churches show that some of the beneficiaries of the CBSS were not influenced by the CBSS to visit Christ’s Foundry worship because they were committed to another church or belief. For example, Denise, a Seventh Day Adventist, said that the CBSS in Christ’s Foundry did not influence her to visit a religious service at Christ’s Foundry “because [at Christ’s Foundry] they do not keep the Sabbath. For me, the Lord’s Day is Saturday.” Christ’s Foundry holds a strong policy not to speak poorly of other churches and to respect if persons express that they are active in other congregations.

Finally, others responded that they were not influenced by CBSS to visit a religious service because of logistical reasons. One wrote, “I have wanted to come but I

have not been able to attend.” Another said that CBSS have not influenced her decision to attend a religious service “because I don’t have time to go to church. At times I am not here or am visiting family in Mexico.” Many CBSS have multiple jobs and work on Sunday. Therefore, logistics were expressed as another reason for not being influenced by CBSS to attend religious services.

Summary

In sum, the data shows that those who first attended a CBSS and later attended a religious service were *overwhelmingly influenced* by the CBSS to try out the religious services because they thought they were treated well in the social service, had a sense of gratitude, were invited to volunteer and to the religious services, and because they liked the religious elements that were integrated into the CBSS. Those who responded in that CBSS had no influence on decisions to attend a religious service for the first time expressed that they were not influenced predominantly because they first attended Christ’s Foundry seeking a religious service or spiritual help, were already committed to another faith or faith community, or had logistical reasons for not attending.

Research Question #3

How do CBSS influence the commitments to religious services among the CBSS beneficiaries? Table 4.10 shows how committed the participants have been to a congregation. Twenty-seven participants (60 percent) stated that he or she had been *very* committed to a congregation. All but five of these attend worship at Christ’s Foundry. Ten persons (22.5 percent) responded that they had been *a little* committed to a congregation. Half of these attend worship in Christ’s Foundry, and half primarily worship in other congregations. Seven persons (15.5 percent) responded that they had

never been committed to a congregation. Only one of these seven responded that she does not attend worship in any church. The rest of the respondents primarily attend a Roman Catholic Church when they do attend worship, and one irregularly attends worship in Christ's Foundry.

Table 4.10. Level of Commitment to a Congregation by Participants

Commitment	n	%
Never	7	15.6
Little	10	22.6
Very	27	60.0
No answer	1	2.2
Total	45	100.0

Table 4.11 shows the influence of CBSS on the commitments of the thirty-seven participants who have been *very* or *a little* committed to a congregation. Of these thirty-seven, twenty-five (67.6 percent) responded that their commitment was influenced *a lot* by the CBSS. Four (10.8 percent) were influenced *a little*, and eight (21.6 percent) responded that the CBSS had *no influence* on their commitment to their congregation.

Table 4.11. Influence of CBSS to Support Church (N=37)

Influence	n	%
No influence	8	21.6
Little influence	4	10.8
A lot of influence	25	67.6
Total	37	100.0

In sum, CBSS influenced the commitments of twenty-nine of the thirty-seven participants (78.4 percent) in this study that had been at least *a little committed* or *very committed* to a congregation. While nine of these participants primarily worship in a congregation other than Christ's Foundry, these nine participants have been committed to the *Grupos de Vida* in Christ's Foundry. Therefore, the data represents that the CBSS of Christ's Foundry have influenced the commitments of the beneficiaries to the religious services in Christ's Foundry.

Seven of the eight participants who responded that CBSS *did not influence* their commitment to their congregations *do not* regularly attend the religious services of Christ's Foundry. Araceli, the one Christ's Foundry congregant who responded that CBSS did not influence her commitment to her congregation, has attended Christ's Foundry for over four years and has been *very committed* to Christ's Foundry. Araceli has also benefitted from six CBSS in Christ's Foundry. However, she noted that these services did not influence her commitment to Christ's Foundry, stating, "My commitment to the church is not influenced by whether the church gives me a benefit or not." She was in the minority as 78.4 percent of the participants who have been committed to a congregation have been influenced by CBSS. The commitments of those participants were influenced primarily through the opportunity to volunteer and out of a sense of gratitude.

Influence of Volunteering

First, when the respondents were asked why and how CBSS influence their commitment to their congregation, the overwhelming response was that through *volunteering* in the social services the beneficiaries both *became* more committed to the

religious services of the congregation and *expressed* their commitment to the religious services of the congregation. Therefore, providing volunteer opportunities for recipients had the most influence on those participants who have benefitted from CBSS and have been committed to a congregation.

Just as the invitation to participate in religious services is present in some form in the various CBSS of Christ's Foundry, so is the invitation to volunteer in *providing* the CBSS. For example, the Foundry Workers' Association is regularly called upon to assist with activities and needs in the church and has lead the mission's book drive for Burnet Elementary School. In the More than Bread Program, many beneficiaries stay after the bread distribution to clean the church. The Food Program is entirely staffed by beneficiaries of the program and are the main volunteers from Christ's Foundry in North Dallas Shared Ministries. All of the CBSS seek to provide some means of enthusing *beneficiaries* to become *providers* of the social services as well.

These beneficiaries of CBSS in Christ's Foundry expressed how being able to help others came to influence their commitments to the religious services of Christ's Foundry. A leader of the *Grupos de Vida* with over four years in Christ's Foundry and having benefitted from ten social services noted, "They teach how those who receive can also give." Another *Grupo de Vida* participant having benefitted from one to three social services in the past one to three years stated, "I like to be with the people that teach me to help in the community." Another leader with more than four years in Christ's Foundry and having benefitted from eight social services stated, "I help in the services, in the food, and I like it." Finally, a participant in the Food Program, who also congregates at San Juan Diego Catholic Church but regularly attends her *Grupo de Vida* in Christ's

Foundry, noted, “My helping in the projects to better the community gives a good example to my children.” Volunteering in Christ’s Foundry produced positive feelings and positive experiences among the CBSS beneficiaries that influenced them to attend a religious service.

The participants also expressed how volunteering influenced them to feel *a part of the life* of the congregation. A *Grupo de Vida* participant and active congregant of Christ’s Foundry who in less than a year in the mission had benefitted from eight social services noted how volunteering has made her feel comfortable in being a part of the congregation, “I feel a part of the services of the church. I help in the Monday and Tuesday programs. I feel the desire.” A leader with more than four years in Christ’s Foundry who had benefitted from ten of the social services shared, “[CBSS provide] the opportunity for all of the family to get involved.” A young *participant* in the *Grupos de Vida* with one to three years in Christ’s Foundry and having only participated in the Food Program says that the Food Program influenced her *a lot* to be committed to Christ’s Foundry. She stated this concept: “In the distribution of food, I get more involved in the program and in the church.” Through providing the means and encouragement for CBSS beneficiaries to volunteer, the CBSS positively influenced the commitments of the beneficiaries to the religious services of Christ’s Foundry.

Influence of Appreciation and Gratitude

Second, appreciation and gratitude for the CBSS influenced the commitment of participants. The leaders of the *Grupos de Vida* particularly shared how the CBSS had a lot of influence on their commitments. Out of all of the participants, the leaders had benefitted from the greatest number of CBSS in Christ’s Foundry for the greatest number

of years. Moreover, these leaders are the most committed group to the Christ's Foundry congregation. Of the leaders who had benefitted from the CBSS, all of them except for one answered that CBSS had *a lot* of influence on their commitment to Christ's Foundry.

These leaders expressed how the CBSS had influenced their commitment. A leader who had been in Christ's Foundry for four years and had benefitted from seven social services over the years stated, "If I had never been assisted by a social service, I would not be here now." Another long-time leader who had benefitted from six social services over the years stated, "For me it had a lot of influence, so much that after many years, I am still here." Another leader who had benefitted from nine social services over the years saw the social services as God-sent "because God has greatly blessed me and my daughters through this church." Finally, another leader with more than four years in Christ's Foundry and having benefitted from five of its social services shared the services that kept him connected and committed with Christ's Foundry: "First, this church helped my children through the soccer program and now in the guitar classes. My family has also been helped in the children's ministry, in the prayer ministry, the *Grupos de Vida*, and Project Transformation." All of these quotes are from *leaders* in Christ's Foundry are *the most committed group* in the congregation.

Pastor Luisa works closely with the leaders of the *Grupos de Vida* as the congregational pastor. Pastor Luisa visits the various *Grupos de Vida*. She supports and equips the leaders and recruits, trains, and prepares new leaders. Pastor Luisa first became involved in Christ's Foundry eight years ago as a new immigrant to the United States from Ecuador. While she married into a middle-class family from the United States, Pastor Luisa benefitted from the CBSS of Christ's Foundry through the English

classes and by having her middle child in the summer program, in Children's Fiestas, in Youth Club, and in the music classes of Christ's Foundry. She has since become a licensed local pastor in the United Methodist Church and serves as the congregational pastor in Christ's Foundry. Pastor Luisa has seen how as participants in the *Grupos de Vida* become involved in the church and experience their families benefitting from the CBSS, these participants become more involved in and committed to the congregation.

While Pastor Luisa did not view CBSS as being influential in connecting new persons to the congregation, she affirms that CBSS deepen the commitments of persons once they become involved in the religious life of the congregation:

Once [beneficiaries] are in the church, [CBSS] influence them. If before they were not supporting the church, now they will.... For example, if we want this person to help sell food [as a fundraiser], now they will because their child is in the program. And so this is how social service influences them to be more committed and supportive of the church.... If my child is in a program and they asked me to bring the food then I will do it out of thankfulness for what the church is doing for my child.

Pastor Luisa made special reference to how CBSS influence the commitments of parents to the providing congregation when the CBSS benefit their children.

Other participants in the study shared Pastor Luisa's sense that gratitude for the CBSS positively influences the commitments of beneficiaries to the providing congregations. With over four years at Christ's Foundry and having benefitted from seven social services, Sofia talked of her commitment to the congregation, "[Supporting the church] is my way to respond all the good that they were doing for my children." In the focus group, Leslie summarized how CBSS influence commitments, "I think it is out of gratefulness." Therefore, as these statements reflect, the appreciation and gratitude that

beneficiaries have for the CBSS influence the participants to become more committed to the providing congregation.

Summary

This study found that CBSS positively influenced the commitments of 78.4 percent of participants in this study who responded that at some time they had felt committed to religious services. The primary reasons for this influence were connecting the beneficiaries with opportunities to volunteer and the appreciation and gratitude that beneficiaries experienced towards the providing congregation. *How* and *why* volunteering in CBSS influences persons commitment was the focus of research question #4.

Research Question #4

How do CBSS influence the commitments to religious services among the CBSS beneficiaries when the beneficiaries also volunteer in the CBSS? The data has already revealed that providing volunteer opportunities influenced CBSS beneficiaries to visit the providing church for the first time as well as to become more committed to the religious services of the congregation. This section explores *why* and *how* the commitments of CBSS beneficiaries to the congregation are positively influenced when the beneficiaries volunteer in the CBSS.

Table 4.12 shows that 93.3 percent (all but one) of the leaders of the *Grupos de Vida* volunteer in a CBSS. Nine of the fifteen leaders (86.7 percent) volunteer at least once a month. The one *leader* who responded that she never volunteers said that her work schedule does not allow her the time to volunteer in the CBSS of the mission. Among the *participants* in the *Grupos de Vida*, 73.3 percent volunteer in a CBSS with 46.7 percent volunteering at least once a month. In addition, 50.3 percent of the participants from the

Food Program volunteer in a CBSS with 33.3 percent volunteering *weekly*. Only, 26.7 percent of the participants from the *Grupos de Vida* and 40 percent of the participants from the Food Program stated that they *never* volunteer in CBSS. In sum, only twelve of the forty-five respondents (26.7 percent) to the questionnaire never volunteer in a CBSS, and thirty-three of the respondents (73.3%) have volunteered.

Table 4.12 Frequency of Volunteering in a CBSS (N=45)

Freq. of Vol.	Ldrs.	%	GV	%	Food	%	Total	%
Never	1	6.7	4	26.7	7	46.7	12	26.7
Every two months or so	1	6.7	4	26.7	3	20.0	8	17.8
Once or twice a month	4	26.7	4	26.7	0	–	8	17.8
Every week	9	60.0	3	20.0	5	33.3	17	37.8
Total	15	100.0	15	100.0	15	100.0	45	100.0

Of the thirty-three participants that volunteer in CBSS, all of the respondents had been at least *a little* committed to a congregation at some time. All but *four* of the thirty-three participate in the religious services of Christ's Foundry, yet these four volunteer in Christ's Foundry. However, since this research question explored the influence that *volunteering* in a CBSS had on the beneficiaries' commitments to the providing congregations, the data will focus on the *twenty-nine* beneficiaries who participate in the religious services of Christ's Foundry, have been at least *a little* committed to the congregation, and volunteer in CBSS in Christ's Foundry.

Table 4.13 shows the influence of volunteering in CBSS on the commitments of the twenty-nine participants who responded that they volunteer in CBSS, participate in the religious services of Christ's Foundry, and have been at least a little committed to a

congregation. Among these respondents, volunteering in a CBSS had *a lot of influence* on the commitment of sixteen of the respondents (55.2 percent). Volunteering in a CBSS had *a little influence* on five of the respondents (17.2 percent) and *no influence* on eight (27.6 percent).

Table 4.13 Influence of Volunteering in a CBSS on Congregational Commitment (N=29)

Influence	n	%
No influence	8	27.6
Little influence	5	17.2
A lot of influence	16	55.2
Total	29	100.0

In sum, volunteering in a CBSS had at least a little influence the commitments of 72.4 percent of these twenty-nine respondents. These participants communicated that volunteering was a *positive* influence on their commitments to Christ's Foundry. *No responses* communicated that volunteering in a CBSS had any *negative* influence on the commitments of any of the participants. All twenty-nine respondents were also *beneficiaries* of CBSS of Christ's Foundry.

Carolina

When questioned how volunteering influences the commitment of CBSS beneficiaries to the providing congregation, the focus group talked about Carolina. Carolina, her husband, and their daughter have benefitted from almost every CBSS that Christ's Foundry has to offer. Every Monday, she receives baked goods for her family in the More than Bread Program. Every second Tuesday, she receives a ration of food for

her family in the Food Program. On Sundays, Carolina's daughter, Guadalupe, receives guitar and piano classes. On Wednesday nights, Guadalupe attends the Youth Club. During the summer and after school, she has participated in Project Transformation. Finally, Carolina's husband, Julian, currently serves as the president of the Foundry Workers' Association. Through the Foundry Workers' Association, Julian has been able to start his own business, earn enough money to move out of the apartments, and purchase a home for his family. Carolina and her family have genuinely benefitted from the CBSS of Christ's Foundry.

Carolina has also given back to Christ's Foundry through volunteering. Carolina has been an active volunteer since she first arrived at Christ's Foundry. Carolina or her husband volunteers in almost every CBSS from which they benefit and are active in the maintenance and cleaning of the church building. Carolina has easily cleaned the church more times than any other volunteer.

Pastor Luisa expressed in the focus group how Carolina's volunteering in the CBSS and in the church building has influenced Carolina's commitment to Christ's Foundry:

I see in a person like Carolina that [volunteering in] the social services gives her an identity within the church. Carolina can feel, "I am good for something. I am doing something in the church. Not just cleaning, but I have the power to be in contact with other persons, not just in the religious services but in serving." Leading a religious service may be difficult for some persons to do. However, when they are serving in a social service, volunteers may find their identity and see that they are important.

Carolina has been active in Christ's Foundry for nine years. Carolina has never wanted to be in front of the church to read or to pray. She has never been active in a *Grupo de Vida*. However, Carolina rarely misses a Sunday service, an opportunity to help in the church,

or an opportunity to volunteer in a CBSS in Christ's Foundry. As Pastor Luisa noted, Carolina's volunteering makes her an important person in the life of the Christ's Foundry congregation.

Berenice works with Carolina in the More than Bread Program each Monday but has yet to convince Carolina to come to her *Grupo de Vida*. However, Berenice admires Carolina's service and shared that she has witnessed how Carolina's volunteering has influenced her commitment to the congregation:

In the bread program, Carolina is there, and she is in worship on Sundays. Being in the bread program, being a volunteer, she and others help inside the program and also help outside of the program. I see that influences [the beneficiaries]. For example, Jessica [from the More than Bread Program] goes and helps now in the church as well.

Berenice and Pastor Luisa shared through the examples of Carolina and Jessica how becoming a volunteer in the CBSS influences the commitments of beneficiaries to support the providing congregation and attend the religious services through serving to edify the beneficiaries in their giving back to the mission and the community.

Influence of Positive Feelings

The participants in the study shared why and how volunteering in the CBSS influenced their commitments to Christ's Foundry. As in the responses under the other research questions indicated, the positive feeling that volunteering in the CBSS evoked was the primary influence. The literature review shared how social services and poverty can be dehumanizing and cause participants to feel shame and embarrassment. The respondents in this study shared how volunteering in the CBSS positively affected how they felt and thought about themselves in the CBSS and, in turn, influenced their commitments to the providing congregations.

Respondents shared that through volunteering they felt *good, great, and satisfied*. A participant in the *Grupos de Vida* who volunteers in the Food Program simply stated, “I like to feel good.” Another participant in the *Grupos de Vida* who volunteers in the Food Program of Christ’s Foundry and in the youth program in her other church, *Palabra de Vida*, stated, “I feel great for being able to help others in some form or another.” A volunteer in the Food Program stated, “There is nothing more satisfactory than to help and serve others.” Positive experiences in volunteering in CBSS thus positively influenced the commitments of beneficiaries.

A number of respondents made reference to being or feeling *useful*. A leader who has volunteered with the health fairs of Christ’s Foundry stated, “It is very motivational because I feel useful doing something for someone else.” Another leader, who has volunteered with the soccer ministry, home repairs for the indigent, book drives, and teaching children, stated succinctly, “Because I feel useful.” Another leader, Juan, who has volunteered in the Bread Program, Food Program, and book drive stated, “Because the way that I feel like I can share the love of God with others and to feel useful.” Pastor Luisa explained how CBSS influence volunteers like Carolina: “They can know, ‘I am doing something in my community. I am part of the church, and I’m doing it for the Lord.’” Feeling useful and important in turn positively influenced these respondents in their commitments to Christ’s Foundry.

Similar to feeling useful, respondents referred to the value of *helping*. One leader responded, “I feel good about being a human and helping.” A leader in the *Grupos de Vida* who volunteers in the Food Program and home repair for the indigent responded, “I have been able to help very needy people, principally elderly persons.” A participant in

the *Grupos de Vida* who volunteers in the Food Program stated that her commitment to the congregation was influenced *a lot* “because I participate in helping the church and the members receive food.” A young female participant in a *Grupo de Vida* who congregates once or twice a month in Christ’s Foundry or in a Roman Catholic Church and volunteers monthly in the Christ’s Foundry Food Program stated that volunteering in the CBSS influenced her commitment to her congregation “a lot because I assist in helping give out food.” The CBSS influenced beneficiaries through providing a venue for the beneficiaries to help others.

Pastor Luisa identified this sentiment of being useful or helpful in stating that persons find purpose through volunteering:

The experience that I have is that there are a lot of people who do not like to preach or to teach, but they like to serve. This is their gift.... We are not going to see them in the pulpit, or in front of a life group, but we will see them in these social services trying to feel like this is the purpose of their life.

As the congregational pastor, Pastor Luisa is charged with the discipleship ministry of Christ’s Foundry, primarily through the *Grupos de Vida*. In Pastor Luisa’s work with the congregation, she has witnessed spiritual growth in persons through their volunteer service. For persons such as Carolina who may never enter into a *Grupo de Vida*, volunteering is her discipleship and connection with the life of the congregation. For others such as Jessica, volunteering served as the gateway towards greater involvement in and commitment to the congregation.

Therefore, finding purpose in the life of the congregation and having responsibilities increased the commitments of participants. Berenice noticed, “If you ask [the beneficiaries] to help with something, they do it. Take cleaning for example. It is not

a religious service, but they will help in many ways such as cleaning or other things for the church... Through participating in the [social] services in the church, they participate in the other activities as well.” Rosa, a leader who has been active in volunteering with children at Christ’s Foundry, noted that having responsibility increased her commitment to the church, “I have the responsibility to be present in each service for each class.” Therefore, rarely does a week pass when she is not working with the children. As the beneficiaries take on greater responsibilities, their presence becomes ever more important for the congregation as well as for other beneficiaries, which, in turn, leads these respondents to become more committed to their congregation.

Joy and happiness from volunteering were also feelings that participants credited with positively influencing their commitment to Christ’s Foundry. A leader in Christ’s Foundry who has volunteered with the homeless ministry, and Food Program, visits the sick, and sells food to raise money for programs responded, “I feel much happiness and joy to know that I can help or serve others because God has greatly blessed my life.” Another leader responded, “I have much joy in helping the soccer team and the parents of the children. It has had a great influence on me.” A *Grupo de Vida* participant who volunteers in the Food Program responded, “I feel happy to help however I can help.” The respondents expressed that being able to help evoked this joy in them.

In sum, these positive feelings that volunteers experienced through serving in CBSS were the primary means of influencing these recipients of the CBSS to become more committed to the providing congregation. While these participants were beneficiaries of the CBSS, being able to volunteer in the CBSS made them feel useful, purposeful, and responsible in the program and in the congregation. The beneficiaries felt

good about themselves in being able to help others. These feelings brought about a sense of joy in the programs that I observed. As beneficiaries were actually running the programs, I witnessed community being experienced, relationships being formed, and invitations being extended to the religious services. Volunteers in the CBSS shared in the life of the providing congregation and in the lives of the congregants. These feelings experienced through volunteering in the CBSS thus positively influenced the commitments of the CBSS beneficiaries to the providing congregation.

Influence of Faith and Love

The faith and love experienced through volunteering in the CBSS also influenced the participants' commitments to the congregation. Angel, a leader in Christ's Foundry who volunteers in the Food Program, book drives, and the Foundry Workers Association, stated about volunteering, "I come away [from the programs] with so much love." Pastor Luisa explained, "When we talk about [CBSS], we are talking about love of neighbor. This is what the social services inside of a church should be about. Our social services are part of the commandment of God, to love our neighbor as ourselves." Pastor Luisa's comments note that this *love* is an *expression of faith*.

Other participants in the study also expressed experiencing faith and love in the CBSS. Juan, the leader who had volunteered in the Bread Program, Food Program, and Book Drive, similarly drew attention to this desire to share faith in God's love and being useful in helping others: "I feel like I can share the love of God with others [through volunteering]." A recipient and volunteer of the Food Program stated, "I am influenced through helping in the community by sharing the love of Christ." This volunteer valued holistic ministries by appreciating both *helping the community* and *sharing her faith*.

The participants' expressions of faith in their responses speak to the holistic nature of many of the CBSS in Christ's Foundry. A participant in a *Grupo de Vida* who has volunteered in the English programs and garage sales of Christ's Foundry stated, "It is my testimony to help all of the people that I can.... I want to see the people with the eyes that God sees them." A comment from Manuel, a recipient and volunteer in the Food Program who also has volunteered in the soccer ministry, best summarizes these ideas that serving the religious and social purposes of the church are united: "I feel like helping the church or the community services is all in one." Manuel and others in the study professed little distinction between serving God and serving others.

Summary

When the beneficiaries of a CBSS also volunteered in the CBSS, the participants in this study expressed that their volunteering influenced them in a positive way to become more committed to the providing congregation. Once again, the dominant influences were the *thoughts* and *feelings* of the participants, which enthused them become more committed to the providing congregation. They described themselves as being purposeful, powerful, important, good, great, satisfied, helpful, motivated, evangelistic, responsible, joyful, happy, loving, and faithful. The experience of volunteering in the CBSS generated these thoughts and feelings, which influenced the beneficiaries of the CBSS in this study to become more committed to the providing congregation.

Summary of Major Findings

The evidence in this study indicates that CBSS do influence peoples' views of a congregation, their likelihood of visiting a providing congregation of a CBSS, and their

commitments to a congregation providing them or their family CBSS. Moreover, volunteering in these CBSS also influences the likelihood of beneficiaries visiting the providing congregation as well as positively influences their commitment to the providing congregation. Specifically, the CBSS of Christ's Foundry positively influence the voluntary involvement of the beneficiaries of CBSS in the religious services of Christ's Foundry.

The Christ's Foundry's CBSS *positively influenced* the voluntary involvement of beneficiaries in the religious services of Christ's Foundry when the following three conditions were present in the CBSS:

- Congregants directly engaged the beneficiaries in CBSS in a way that fostered positive personal relationships to be formed between congregants and beneficiaries,
- Congregants enthused beneficiaries to volunteer in the CBSS and to attend the religious services *with* them, and
- CBSS provided *samples* of the religious services in the social services.

While the research included other congregations beyond Christ's Foundry, the vast majority of data is Christ's Foundry specific. The data shows that Christ's Foundry congregants' intentionally integrating religious elements into CBSS with invitations to participate in social and religious services have served to influence the voluntary involvement of the CBSS beneficiaries in the religious services of the congregation.

CHAPTER 5

DISCUSSION

Major Findings

While mainline Protestant denominations and congregations in the United States are more likely to provide CBSS to the poor than conservative and evangelical denominations and congregations, mainline Protestant denominations have a smaller percentage of persons making less than \$30,000 in their congregations. While 31 percent of Americans make less than \$30,000, mainline Protestant denominations only have an average of 25 percent of their congregants making less than \$30,000. This percentage compares with 33 percent in evangelical denominations (Chaves, “Religious Congregations” 2; Chaves *Congregations*; Parks and Quern, Wilson and Janoski 137-39; Pew Forum 78-80). The purpose of this research project was to explore how CBSS influence the involvement of CBSS beneficiaries in the religious services of providing congregations in order to assist the Church, and especially mainline Protestant denominations, in including the poor in the full life of their congregations.

Christ’s Foundry is a United Methodist congregation with numerous CBSS located in a community with two-fifths the national per capita income. Christ’s Foundry for the past twelve years has been seeking to make disciples of Jesus Christ with low-income immigrant workers living in the north Love Field neighborhood in Dallas, Texas. Discipleship in Christ’s Foundry follows what the congregation calls the *Four Cs*: *celebrate, connect, grow, and contribute*. (*grow* begins with a *c* in Spanish, *crecer*). The 4 *Cs* are designed to assist persons to grow in Christian discipleship in order to live out God’s dreams for their lives, their unique *contributions* in the kingdom of God.

The full phrase expressed by the first of the *Four Cs* of the mission is *celebrate the grace and love of Jesus Christ*. CBSS in Christ's Foundry are part of the *celebrate* ministries of the mission designed to *celebrate* God's grace and love and to influence persons to *connect* with God and the congregation. The congregation then seeks to enthrone connected individuals and families to enter into deeper discipleship. *Grupos de Vida* and youth small groups are the primary religious service of Christ's Foundry for deeper discipleship and spiritual *growth*. The first three *Cs* thus are designed to lead persons into living God's call upon their lives in their unique *contributions* in the kingdom of God. This study found that the CBSS of Christ's Foundry *positively influenced* beneficiaries of the CBSS in Christ's Foundry to *connect* with the religious and discipleship services of the mission when three conditions were present in the CBSS.

Congregants Positively Associated with CBSS

First, this study found that for beneficiaries to associate the benefit of CBSS with the congregation, congregants must be directly connected with beneficiaries of CBSS. When beneficiaries are primarily connected to an agency or agency staff as opposed to congregants in a CBSS, the benefits and experiences of the CBSS are more likely to be attributed to the agency rather than to the congregation. Agency-provided CBSS have little to no influence on CBSS beneficiaries' decisions to attend a religious service in a supporting or providing congregation.

However, simply because the congregants are providing the CBSS does not mean CBSS necessarily have a positive influence on their decisions of religious participation. How the beneficiaries *perceive* their encounters with the congregants determines how CBSS influence the beneficiaries. This study found if the beneficiaries like the way they

are treated by the congregants and *feel good about themselves* in relation to the CBSS and the congregants, then recipients were influenced to talk well of the congregation, be more open to visiting their religious services, and become more committed to the providing congregation. Likewise, beneficiaries believing the congregants *treated them poorly* influenced the beneficiaries to stay away from the religious services.

The influence of the CBSS goes beyond the beneficiaries. CBSS beneficiaries share their experiences with others. The overwhelming number of participants in this study entered into the ministries of Christ's Foundry through *being told* about the mission. As people share their experiences in CBSS, CBSS shape the identity and reputation of a congregation.

Therefore, this positive personal connection with the congregation is *essential* for CBSS to influence beneficiaries to participate voluntarily in the congregation's religious services. *Relationships are transformative*. Christ models this positive personal connection in the Incarnation. Christ came to be with those he served. Jesus stated, "I have come that they may have life, and have it to the full" (John 10.10). Assisting persons to have a full and eternal life was and is Jesus' holistic ministry and should be the model for Christians, churches, and CBSS.

This ministry of Jesus was personal. Jesus' holistic ministry put him in direct relationship with those with whom he healed, served, or fed. Pastor Luisa noted in the focus group, "[Jesus] put himself in the place he needed to be so that he could have an encounter with the people. Social services are one of these channels." Therefore, in order for CBSS to participate in Christ's ongoing holistic ministry of transformation *with* the

poor, CBSS must serve to share the love of Christ and to connect beneficiaries with Christ and Christ's body, the Church.

Jesus' follower Wesley used the social services of the Methodists to connect the poor and afflicted with Christ and Christ's body. Wesley encouraged *all* Methodists to follow the example and teaching of Jesus of building personal relationships with the poor as a matter of *absolute duty* and as a *means of grace*. Today, CBSS can provide the means for Christians to *fulfill this duty* and *encounter this means of grace* in order to develop *mutually transforming relationships* between the congregants of a church and the beneficiaries of CBSS. As congregants develop relationships with the poor through CBSS, they can be personally transformed and can also influence the poor to take advantage of the spiritual services of the congregation.

Wesley instructed the earliest Methodists to utilize the favor given to them by beneficiaries of their ministries:

The condescension which you show in visiting [the sick and the poor], gives them a prejudice in your favor, which inclines them to hear you with attention, and willingly receive what you say. Improve this prejudice to the uttermost for the benefit of their souls, as well as their bodies. (2: 334)

This research confirms Wesley's teachings on and experience in holistic ministries.

Connecting congregants of the providing CBSS with beneficiaries in mutually transformative ways transforms providers and influences beneficiaries to connect with the religious services of providing congregations. In doing so, CBSS have a *fuller* impact on the lives of the poor and on the providing congregations.

Beneficiaries Enthused to Volunteer in CBSS and to Attend Religious Services

Second, this study found that voluntary involvement of CBSS beneficiaries in religious services of providing congregations was influenced positively when the

beneficiaries were *invited* to participate. The invitation both to participate in providing social services as well as the invitation to participate in religious services was shown to influence beneficiaries to visit a religious service for the first time as well as to become more committed to the providing congregation. This finding demonstrates that as CBSS seek to *include* beneficiaries in the life of the congregation through enthrusting the beneficiaries to volunteer in the CBSS and attend religious services, CBSS positively influence beneficiaries' decisions of participation in religious services.

Wesley understood that serving the poor, which today includes being engaged with the poor through CBSS, was a *means of grace* that transforms the lives of the servers. This impact is true for poor and nonpoor alike. Wesley writes, "None are so poor, unless they want the necessaries of life, but they are called to do something, more or less, at whatever time they can spare, for the relief and comfort of their afflicted fellow-sufferers" (6: 228). This project found as Wesley had to have known that including the poor in serving others is essential for their inclusion in the religious community and their positive self-perception.

Wesley, of course, was following the example of his Lord. Jesus made *disciple making* central to his ministry. God's selection of Jesus' birth family and those who were chosen to receive the news of Jesus' birth first reveals Jesus' mission to make disciples with the poor. Jesus' ministry as an adult reveals that his *disciple making* crossed all socioeconomic boundaries as many of Jesus' earliest disciples included the poor and the nonpoor alike. CBSS can facilitate the discipleship of persons in all socioeconomic categories through connecting disciples with serving others through CBSS.

Today, studies continue to reveal the benefits of including the poor in ministries with the poor. Steve Corbett and Brian Fikkert share this same idea in terms of community development:

Development is not done to people or for people but with people. The key dynamic in development is promoting an empowering process in which all the people involved—both the ‘helpers’ and the ‘helped’—become more of what God created them to be. (100)

Including the poor in the life of the congregation and in providing CBSS increases feelings of self-worth and well-being of beneficiaries, which increases the holistic effectiveness of CBSS. Lupton states, “[P]overty may be defined as having little of value to exchange. And when society subsidizes you for being a noncontributor, it has added insult to your already injured self-esteem” (43-44). As beneficiaries become providers, the humiliation, shame, and stigma that society can place on the poor’s dependence on assistance can be transformed into feelings of worth as CBSS invite, encourage, and equip the beneficiaries to volunteer.

Including the beneficiaries in providing the CBSS not only assists the beneficiaries to *feel included*, but by incorporating beneficiaries in providing CBSS, the beneficiaries actually become a part of the *life* of the congregation and are thus *influenced* to participate voluntarily in the religious services of the congregation as the *congregants* make beneficiaries *feel welcomed, included, loved, and invited* and become *peers* with the other volunteers. Social scientists have shown that being included in a caring religious community promotes healthy behavior, discourages destructive behavior, and assists in mental health, physical health, resilience, and academics. Therefore, invitations in CBSS for beneficiaries to volunteer in the CBSS and to participate in religious services

influence positively the voluntary involvement of beneficiaries in religious services and increase the impact of the CBSS' social goals.

Samples of Religious Services Provided

Third, this study found that providing samples of religious services in CBSS positively influenced the voluntary involvement of CBSS beneficiaries in religious services of the providing congregation. As CBSS provide beneficiaries with positive experiences of integrated religious elements in the social services, CBSS influence the beneficiaries to take further advantage of additional religious services. Holistic CBSS thus give beneficiaries samples of the religious services provided by the congregation.

Religious samples or elements in CBSS come in many forms as described in chapter 2. This study contributes to the literature by exploring *how* integrating religious elements in CBSS positively influences beneficiaries' voluntary involvement in the religious services of the providing congregation. In this study, the majority of CBSS in Christ's Foundry seek to follow the models of Jesus and Wesley in being forthrightly holistic. The religious samples in the various CBSS in Christ's Foundry include praying for beneficiaries, teaching beneficiaries how to pray, providing Bible studies, hosting the CBSS in the church building, placing religious symbols on the wall, having religious literature available, using religious language in the CBSS, blessing the beneficiaries verbally, and extending written and verbal invitations to religious services. The degree and means of integrating religious elements into the social services are contextual to the various CBSS.

This study found that the integration of religious elements into the CBSS of Christ's Foundry influenced beneficiaries to visit religious services at Christ's Foundry.

While the literature review demonstrated that those participants in FBSS who participated in religious activities had more successful social outcomes (e.g., Benard, *Resiliency*; Newlin, Knafl, and Melkus; Sherkat and Ellison; Klaw; Ai et al.; Kim and Esquivel; Bhui et al.; Crawford, Wright, and Masten; Raftopoulos and Bates; Smith, “Theorizing Religious Effects”; King and Furrow; Brown; Richard, Bell, and Carlson; Dodson, Cabage, and Klenowski; Johnson; Cei), this study adds to the literature by demonstrating *how* integrating religious services into FBSS can positively influence beneficiaries’ voluntary involvement in religious services beyond FBSS. When religious elements are integrated in a faithful, appropriate, and effective way, then CBSS influence their beneficiaries to participate in other religious services within the congregation. Clearly, what is faithful, appropriate, and effective is always contextual.

Implications of the Findings

The implications of these findings are that mainline denominations in the United States are being called to reverse their decades of decline through greater effectiveness in including the poor in the full lives of their congregations and that CBSS have a role in this calling. Some may argue by quoting Jesus, “The poor will always be with you” (Mark 4:7). While absolute poverty—where persons want for basic survival needs—can be and must be eradicated, relative poverty will always be present. Jesus’ words are to be taken as a call to mission and not a hopeless concession to the eternal existence of poverty.

Jesus was dealing with a biblically literate society in which he often made reference to greater passages of Scripture through quoting a portion. In Mark 4:7, Jesus was referencing Deuteronomy 15:11: “There will always be poor people in the land.

Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land.” By Jesus stating the poor will always be present is not a call to abandon the poor but a call to be openhanded with the poor. The implication of the findings in this project maintains that followers of Jesus Christ must be *holistically openhanded* with the poor. Through approaching the poor through CBSS in a more relational, invitational, and holistic manner, CBSS can assist the church in the United States in becoming more *holistically openhanded* and *inclusive* of the poor in the full lives of its congregations. This approach also can assist the church to reverse its decades of decline in the United States and enable CBSS to have a greater positive impact on lives and in society.

Limitations of the Study

This research was limited for the following reasons:

- The study was limited to one congregation.
- The study was limited to first generation Latino/a immigrants.
- The study was limited to CBSS in Christ’s Foundry and primarily focused on one CBSS within the mission.

First, the one congregation in the study has a twelve-year history of integrating religious elements into her CBSS. Questions were asked about other congregations in the research to increase generalizability. However, the data received from other congregations was limited.

Second, the data was collected in a religious environment within a Hispanic/Latino/a immigrant community. The Hispanic/Latino/a immigrant culture tends to have a more religiously integrated, Christian/Catholic culture. For example, Latino/a

immigrants who might rarely attend a formal religious service often will wear a rosary and have pictures of Jesus and Mary placed on their vehicles, hung in their homes, or tattooed on their bodies. Religious language is commonly integrated in Spanish dialogues, and common words in Spanish such as *thank you* and *good-bye* have religious qualities. The culture of the beneficiaries in this study thus did not have a hypersensitivity to religious elements being integrated into secular services. Moreover, *none* of the beneficiaries were from religions outside of the broad umbrella of Christianity. Therefore, the data was culturally and religiously limited.

Third, the research was unable to acquire reliable data from CBSS outside of Christ's Foundry. Very few of the participants had benefitted from CBSS from congregations other than Christ's Foundry. Moreover, out of the numerous CBSS in Christy's Foundry, the questionnaire was only administered in the Food Program. While data from other services and programs was collected from the questionnaires, *no data* was collected from beneficiaries of CBSS other than the Food Program where the beneficiaries were not involved in the religious services in Christ's Foundry.

Unexpected Observations

Only *sixteen* of the thirty-nine participants in this study who had participated in the religious services of Christ's Foundry first entered the religious services through a CBSS. The other twenty-three participants entered directly into the religious service of Christ's Foundry. At this finding, I observed in the greater congregation that the vast majority of the four hundred plus congregants in the *Grupos de Vida* and in the worship services of Christ's Foundry also entered directly into these religious services and not through the CBSS. Therefore, the CBSS of Christ's Foundry should not be understood to

be the primary influence that brought the majority of persons to the religious services in Christ's Foundry.

Moreover, the majority of the three thousand plus CBSS beneficiaries in Christ's Foundry do not participate in the religious services of Christ's Foundry. A few years ago in a meeting with neighborhood pastors, we were exploring a collaborative social initiative in the community when a pastor from the Assembly of God church said, "They don't work." This pastor implied that CBSS *do not* influence beneficiaries to participate in a church's religious services. This study found that CBSS *can* influence beneficiaries to participate in a church's religious services when certain conditions are present. However, CBSS are but a small but important component in an overall strategy for evangelism with the poor.

Recommendations

The mission of the United Methodist Church is, "To make disciples of Jesus Christ for the transformation of the world" (*Book of Discipline* 91). Unfortunately, the actual mission for mainline denominations in the United States, such as the United Methodist Church, seems to be to *make disciples of Jesus Christ with middle- and upper-class persons so that they can financially support the church's charity to the poor*. Too often the *world-transformation work* of the church in the United States in relationship to the poor is limited to extending *nonholistic social services* and giving *material goods* to the poor. While these two activities are virtuous, this study reveals how the church is being called to *proclaim good news with the poor holistically* and how CBSS have a role in this work.

Future Areas of Research

Further research needs to be done in contexts of other ethnicities, denominations, socioeconomic classes, congregations, and types of CBSS. The congregants of Christ's Foundry who *provide* the services of the Food Program are of the same ethnicity and socioeconomic class as the *beneficiaries* of the program. Further research should explore the following:

- How the findings in this study might vary when the providers of the CBSS are not of the same ethnicity and/or socioeconomic class as the beneficiaries,
- How the findings might vary in second and third generations of immigrants,
- If these findings would be consistent in religiously saturated communities where the religion of a FBSS greatly differs from the religion of the communities being served, and
- The influence of the various religious elements that are incorporated into CBSS.

This research found that integrating religious elements into the CBSS of Christ's Foundry influenced the beneficiaries to visit religious service and become more committed to the congregation. However, further research needs also to explore *how* various religious elements influence CBSS beneficiaries.

Changes in Practice

In a recent nationwide meeting with denominational leaders of the United Methodist Church on ministries with the poor, I witnessed a continual emphasis by church leaders on nonevangelistic approaches to ministry with the poor. Few of these practitioners gave any real emphasis or direction on how to assist the denomination and

its congregations in becoming welcoming, inclusive, loving, and inviting with the poor. The primary focus of most of these church leaders was on social initiatives towards asset poverty alleviation. For the church to play its societal role in addressing poverty, the church must utilize *all* of its resources, especially spiritual resources.

Unfortunately, mainline Protestant congregations and CBSS have tended to withhold their most precious resources from the poor: the liberating power of the Gospel of Jesus Christ and the nurturing care of the Christian community. Clearly, the means and methods of sharing the gospel and connecting the poor with communities of faith have to be contextualized according to faithfulness, appropriateness, and effectiveness. However, this research provides validated, verifiable, and replicable practices in which CBSS may enthuse beneficiaries of CBSS to participate in the full lives of congregations.

Among FBSS, these findings have the potential in changing how faith-based organizations *do* ministry *with* the poor. Currently, FBSS generally offer little to no religious services to the beneficiaries of their social services. Congregants tend to have zero to fleeting contact with the beneficiaries of FBSS. Through validated, verifiable, and replicable methods, this study demonstrated how CBSS beneficiaries are influenced to take advantage of religious services when *congregants* provide social services in a *holistic* way that is *inviting* to the beneficiaries.

Among mainline denominations, the implication of this finding suggests that churches need to change the way they do CBSS. While changing secular social service providers' and some funders' negative views on integrating religious services into social services is a noble task, too many *persons of faith*, FBSS, and specifically CBSS continue to hold and proliferate the great divorce between assisting with social needs and assisting

with spiritual needs. This divorce is noticeable in mainline denominations' work with the poor, and so the target audience for these changes in practice begins with the church and its CBSS.

Too often, CBSS communicate to the poor through unintentional ways, such as offering food and supplies but giving the impression, if not saying explicitly, that the poor are not welcome in their religious services. For CBSS to influence beneficiaries' voluntary involvement in the religious services of providing congregations, CBSS must change their practices from places where congregants having *zero to fleeting contact* with beneficiaries. CBSS should become centers of congregational hospitality, healing, transformation, and community.

CBSS should actively engage and equip the congregants of providing and supporting congregations in building *mutually transforming relationships* with CBSS beneficiaries. Robert D. Lupton states, "Good neighbors are preferable to good programs any day, and they're a whole lot cheaper" (93). While expertise and funding are often gained through congregations organizing purely secular services or partnering with secular agencies, if these programs or partners do not facilitate congregants interacting with beneficiaries, then beneficiaries have little cause to associate the social benefit they receive with the sponsoring congregation. Moreover, congregants are uniquely equipped to integrate religious elements of the congregation and faith tradition into CBSS. Accordingly, training of CBSS staff and volunteers must emphasize means and methods of making CBSS beneficiaries feel *welcomed, wanted, included, invited, useful, important, and loved* in order to enthruse them to participate in the full lives of their supporting congregations.

Therefore, the church and CBSS should change their practices of divorcing social and religious services and be intentional about integrating religious elements into all of their social services. A leader of a *Grupo de Vida* stated, “The social services are a priority of the persons in the community who have needs, and the economy always brings persons [to the church] for help.” As persons come to church for help, CBSS staff and volunteers should be trained in *faithful, appropriate, and effective* means of integrating religious elements in the social services that foster enthusiasm among CBSS beneficiaries to participate in the life of the congregation. The most faithful, appropriate, and effective means of integrating religious elements into CBSS will always be contextual. However, the *invitation* to participate in the life of the congregation is *fundamental* for enthusing beneficiaries of CBSS to take advantage of religious services.

Pastor Luisa explains how CBSS can influence their beneficiaries to connect persons with Christ:

Social services are a channel. They are channels that the church has to bring in people. As a church we want to help people with their calling, which is their faith, their beliefs, to affect the lives of people. This is the same thing that our Lord Jesus Christ did. He put himself in the place he needed to be so that he could have an encounter with the people. Social services are one of these channels [to encounter people].

For the church to follow the Lord’s example and participate in his ongoing ministry of transformation, to play its unique role in addressing poverty, and to be relevant to the lives of the poor and in greater society, the church must actively connect the poor with the *full life* of its congregations. In short, the church must, in *the most positive meaning* of the word, *proselytize* the poor for the benefit the poor, the nonpoor, our churches, greater society, and the kingdom of God. CBSS will have a role in this work when congregants build relationships with beneficiaries in CBSS, when congregants provide an experience

in the CBSS in which beneficiaries feel good, loved, welcomed, and invited into the life of the congregation, and when CBSS are holistic through faithful, appropriate, and effective integration of religious elements into the social services.

Postscript

In 2000, I spent a semester as a student at Africa University in Old Mutare, Zimbabwe. While there, I was exposed to the philosophy of Steve Biko and the Black Consciousness Movement (BCM) in South Africa. The historical encroachment on black humanity by colonial and apartheid social structures, culture, and institutions resulted in a widely held perception in South Africa that *black* persons were inferior to *white* and *colored* persons. This general perception became imbued in the self-perception of *black* South Africans as well. Biko and the BCM countered this socially created lie by affirming blackness as good (Martey 103).

Biko writes that this encroachment on black humanity was created and sustained by two forces:

[The Native African] is first of all oppressed by an external world through institutionalized machinery, through laws that restrict him from doing certain things, through heavy work conditions, through poor pay, through very difficult living conditions, through poor education. These are all external to him. And secondly, *and this we regard as the most important*, the black man in himself has developed a certain state of alienation. He rejects himself, precisely because he attaches the meaning white to all that is good. In other words, he associates bad with black, and he equates good with white. (emphasis mine; 100)

Biko elaborates that this encroachment on black humanity begins in childhood when children's school and sports uniforms are inferior, when homes, streets, and neighborhoods are structurally inferior. Biko states, "You tend to begin to feel that there

is something incomplete in your humanity” (101). Biko is basically saying that when the world tells someone that he or she is inferior, not believing the lies of the world is hard.

Biko believed that only a transformation of consciousness could counteract this sense of incompleteness and inferiority that society imbues in the consciousness of Native Africans:

As long as blacks are suffering from inferiority complex – a result of 300 years of deliberate oppression, denigration and derision – they will be useless as co-architects of a normal society where man is nothing else but man for his own sake. Hence what is necessary as a prelude to anything else that may come is a very strong grass-roots build-up of black consciousness. (21)

Biko saw that a prelude to any external liberation of blacks in South Africa was a transformation of consciousness in black individuals.

Since my exposure to Biko’s philosophy, I continue to become ever more convinced that the church’s work *with the poor* must give primacy to what Biko refers to as the most important oppression, *the internal sense of alienation*. This internal sense of alienation can be compared with Seligman’s concept of *learned helplessness* (1-9) and Myers concept of *permanent powerlessness* (15). The literature presented in this study demonstrates that private and public religious practices counter this *internal sense of alienation, learned helplessness, and permanent powerlessness*. The social sciences have proven that church communities and Christian religious disciplines can serve as liberating forces against the internal oppressions at work among the poor, yet data shows that churches tend to *divorce* and *withhold* their internal transforming power of faith and the faith community from their CBSS.

My living and working with the poor in the United States, Mexico, Dominican Republic, Canada, Ecuador, Honduras, and Zimbabwe have shown me in various

contexts how the *world's treatment* of the poor imbues in the poor this same sense of inferiority, incompleteness, and helplessness that Biko noted among black South Africans. Corbett and Fikkert write, “The way [persons working in poverty-alleviation efforts] act towards the economically poor often communicates—albeit unintentionally—that we are superior and they are inferior. In the process, we hurt the poor and ourselves” (65). Unfortunately, CBSS often serve to reiterate these lies of superiority and inferiority and thus proliferate the negative perceptions and self-perceptions of the poor.

Corbett and Fikkert explain how misperceptions of poverty and poor people can hinder the effectiveness of initiatives with the poor:

Poor people typically talk in terms of shame, inferiority, powerlessness, humiliation, fear, hopelessness, depression, social isolation, and voicelessness. North American audiences tend to emphasize a lack of material things such as food, money, clean water, medicine, housing, etc.... This mismatch between many outsiders' perceptions of poverty and the perceptions of poor people themselves can have devastating consequences for poverty-alleviation efforts. (95)

In social services, the providers are intrinsically in a place of power over the recipients of the services, which can serve to exacerbate “the poverty of being of the economically rich—their god-complexes—and the poverty of being of the economically poor—their feelings of inferiority and shame” (62). Therefore, this study explored whether *CBSS can serve as a tool for internal transformation as opposed to replicating the relationships of the world that distort perceptions of the poor as being inferior and helpless*. The data in Christ's Foundry has shown that they can.

CBSS should be *a means to a higher and more important calling*: to assist the poor and nonpoor with internal and eternal liberation from the lies of the world that corrupt relationships and imbue a perception that the poor are ontologically inferior or

helpless. While the church must continue to engage in social services and justice ministries that counteract *external* oppressions, the church is uniquely equipped to unleash the power of the gospel and the power of Christian community to counteract the *internal* oppressions of both poor and nonpoor. May the Spirit of the Lord anoint afresh today's body of Christ to proclaim good news *with* the poor holistically (Luke 4:18).

APPENDIX A

QUESTIONNAIRE IN ENGLISH

Section 1: Some Basic Information

Survey was given *written* or *verbally* (circle one)
 by: _____

Member of the Research Review Team

In what ministry did you take this survey?

- a. Food Program
- b. *Grupo de Vida*
- c. Leaders Meeting

Age (please circle one)

18-25 26-35 36-45 45-55 56+

Gender (please circle one)

Female

Male

1. In what ministries of Christ's Foundry have you or any of your family members participated (*please circle ALL that apply to you or your family*):

- a. Monday More than Bread Program
- b. Second Tuesday Food Program
- c. English Language Learning
- d. Children's after-school or summer programs (Project Transformation)
- e. Guitar, Piano, or other Music Classes
- f. Foundry Workers Association
- g. Immigration Ministries or Activism
- h. Bachman Lake Community Early Head-Start Program
- i. Soccer
- j. Bed Start
- k. Clothes Ministry
- l. Quinceañera, Community Wedding, or other special worship service
- m. Received Pastoral Counseling from one of the pastors
- n. Wednesday Night Children's Fiestas or FDC Youth Club
- o. Financial management classes
- p. Received financial or material assistance from Christ's Foundry
- q. Transportation to Williams Preparatory
- r. Registration for Williams Prep or Triumph Preparatory
- s. none
- t. Other(s) _____

2. How long have you been participating in any of the ministries of Christ's Foundry?
(*please circle one*)
 - a. Less than 1 year
 - b. 1-3 years
 - c. 4 years or more

3. What church-based social services have you or any of your family members received over the past *five years* from any other church *besides* Christ's Foundry? Please **circle** the types of services as well as the give the **name of the church** that provided the service or help. (Circle all that apply.)

Do not include services from places like North Dallas Shared Ministries or other organizations that are not in a church.

Program	Church
a. Feeding Program:	_____
b. Material or Financial Assistance:	_____
c. English or other Language classes	_____
d. Work program or job skills:	_____
e. Immigration:	_____
f. After-School Programs/Homework Help:	_____
g. Summer Program for Children or Youth:	_____
h. Pre-School, School, or Other Education:	_____
i. Sports:	_____
j. Other(s):	_____

Use the back of this page if you need more space to answer.

4. Did any of these churches require you to be a member or active in the church in order to benefit from a social service?
- Yes
 - No

Explain which services and which churches required you to be a member or active in the church in order to receive the service or help:

I appreciate you doing this. For the following questions, just circle the ONE answer that is most accurate unless otherwise noted.

5. When I attend worship, I primarily attend:
- Christ's Foundry United Methodist Mission
 - A Roman Catholic Church. Which? _____
 - A Pentecostal Church. Which? _____
 - Another Christian Church. Which? _____
 - Jehovah's Witness. Which? _____
 - Mormon. Which? _____
 - Another religion. Which congregation? _____
 - I never attend worship anywhere.
6. How often do you attend worship?
- Never
 - For special events like one to three times a year
 - Every couple of months
 - Regularly once or twice a month
 - Rarely do I miss weekly worship
7. How often do you participate in a *Grupo de Vida* or small group at Christ's Foundry?
- Never
 - Less than once a month
 - Regularly once or twice a month
 - Rarely do I miss my weekly group meeting

8. How often do you a small group in any other church that is NOT Christ’s Foundry?
This includes any Bible study, cell group, Sunday school class, covenant group, church class, etc.
- a. Never
 - b. Less than once a month
 - c. Regularly once or twice a month
 - d. Rarely do I miss my weekly group meeting

In what church? _____

What type of small group? _____

Section 2: *Great start!*

Now I am going to ask you some questions about how different programs affect the reputation of a church. Only circle one answer on the following.

9. *How* did you first *hear* about Christ’s Foundry?
- a. Flyer, sign, or other advertisement. What? _____
 - b. Friend, family member, or other personal invitation. _____
 - c. Another organization or service provider. Which? _____
 - d. Saw the building
 - e. Other: _____
10. *What* did you first *hear* about Christ’s Foundry?
- a. One of the social services or community ministries
 - b. Worship, Religious Services, and/or theology
 - c. *Grupos de Vida* or another Bible study
 - d. Other: _____
11. How do the social services for the community influence a church’s reputation in the community? *This includes but is not limited to Christ’s Foundry.*
- a. Social services do **not** influence the reputation a church.
 - b. Influence the reputation of a church **a little**.
 - c. Influence the reputation of a church **a lot**.

12. Please explain why you answered question #11 the way you did.

Section 3: Good job!

You are about half way through. I am now going to ask you some questions about how you come to *decide to visit*, or *not to visit*, a church for the first time.

13. Have you ever attended worship at Christ's Foundry?
- a. Yes
 - b. No
14. Have you ever attended a *Grupo de Vida* or small group Bible study at Christ's Foundry?
- a. Yes
 - b. No
15. What was your first contact with Christ's Foundry?
- a. One of the community ministries/social services. Which? _____
 - b. *Grupos de Vida* or other Bible study or small group
 - c. A worship service
 - d. Other: _____
16. What influence did the social services of Christ's Foundry have in your decision to attend or not to attend a religious ministry at Christ's Foundry?
- a. *No* influence
 - b. *Little* influence
 - c. *A lot* of influence
17. Please explain why you answered question #16 the way you did.
- _____
- _____
18. How does Christ's Foundry compare to other churches you know as far as the amount of social services the other churches provide for the greater community and not just for their members?
- a. Christ's Foundry has *fewer* social services for the community than other churches I know.
 - b. Christ's Foundry has about the *same number* of social services
 - c. Christ's Foundry has *more* social services
 - d. Christ's Foundry has *a lot more* social services
19. How has your or one of your family members benefiting from social services in other churches *besides Christ's Foundry* influenced you to visit or not to visit a worship service of one of *those* churches?
- a. Benefitting from a social service has *not* influenced this decision
 - b. Influenced this decision *a little*.
 - c. Influenced this decision *a lot*.

20. Please explain why you answered question #19 the way you did.

Section 4: *Good Job!*

You are well over 3/4 of the way thorough! I am now going to ask you some questions about how social services influence your commitment to a church. If you are not currently active in a church, but have been active in the past, please go ahead and answer the questions about your past experiences.

21. How committed have you *ever* felt to support any church?

- a. I have *never* felt committed
- b. I have felt *a little* committed
- c. I have felt *very* committed

22. How has your or one of your family members benefiting from social services in a church influenced your commitment to a church's worshiping congregation?

- a. It has *not* influenced my commitment.
- b. Influenced my commitment *a little*.
- c. Influenced my commitment *a lot*.

23. Please explain why you answered question #22 the way you did.

Section 5: Wow! You are almost done!

You have only have four more questions to go.

I'm now going to ask you about volunteering in Social Services.

Again, if you are not currently active in a church or in volunteering, please answer the questions based on your past experiences.

24. How often have you volunteered in a social service of any church, including Christ's Foundry?
- a. Never
 - b. For special events, one to three times a year
 - c. Every couple of months
 - d. Regularly, once or twice a month
 - e. Very few weeks passed (or pass) when I was not (or am not) volunteering in a church

25. In what church-based social services have you volunteered where the church helped persons outside of their congregation? Please explain in what kind of service you volunteered and in what church. This *includes* but is *not limited to Christ's Foundry*.

<u>Service</u>	<u>Church</u>
_____	_____
_____	_____
_____	_____
_____	_____

26. How has volunteering to serve the greater community through a church influenced your commitment to that church?
- a. It has *not* influenced my commitment to that church.
 - d. Influenced my commitment to that church *a little*.
 - e. Influenced my commitment to that church *a lot*.

27. Please explain why you answered question #26 the way you did.

APPENDIX B

QUESTIONNAIRE IN SPANISH

Cuestionario/Encuesta

Sección 1: Información básica

Encuesta fue dada *por escrito* o *verbalmente* (circule uno) por: _____

Miembro del Equipo de Revisión de la Investigación

¿En qué ministerio tomaste esta encuesta?

- a. Programa de Comida
- b. *Grupo de Vida*
- c. Reunión de Líderes

Edad (circule un grupo) 18-25 26-35 36-45 46-55 56 +

Sexo (circule uno) *Mujer* *Hombre*

1. ¿En qué ministerios de Fundición de Cristo ha usted o algún miembro de su familia **recibido** servicios o beneficio? (*por favor marque todos que aplican*):

- a. Programa de Más que Pan los Lunes
 - b. Programa de Comida el Segundo Martes del Mes
 - c. Clases de Inglés
 - d. Programas después de la escuela o de verano para niños (Proyecto Transformación)
 - e. Clases de guitarra, piano, u otra clase de música
 - f. Coro de Niños o FDC Youth Club los miércoles
 - g. Asociación de Trabajadores
 - h. Ministerios de Inmigración o el activismo
 - i. Escuelita de Bachman Lake Community, Programa Head-Start
 - j. Fútbol
 - k. Bed Start – Recibir cama o muebles
 - l. Ministerio de Ropa
 - m. Quinceañera, Boda Comunitaria, u otro servicio especial de adoración
 - n. Consejería Pastoral
 - o. Clase de Mayordomía Financiera
 - p. Asistencia financiera o material recibido de Fundición de Cristo
 - q. Transporte a la escuela Williams Preparatoria
 - r. La inscripción para Williams Preparatory o Triumph Preparatoria
 - s. Ninguno
 - t. Otro(s) _____
-

2. ¿Cuánto tiempo ha estado usted o su familia participando en cualquiera de los ministerios de Fundición de Cristo? *(Por favor marque uno)*
 - a. Menos de 1 año
 - b. 1-3 años
 - c. 4 años o más

3. ¿Qué otras servicios o ayuda ha recibido usted o algún miembro de su familia recibido de otras iglesias en los últimos *cinco años*? Por **favor** marque los tipos de servicios y el **nombre de la iglesia** que se prestó el servicio o ayuda. (Marque todas las que correspondan.)

No se incluyen los servicios de lugares como North Dallas Shared Ministries u otras organizaciones que no son basadas en una iglesia.

Programa	Iglesia
a. Programa de Alimentación: _____	
b. Ayuda material o financiera: _____	
c. Inglés u otras clases: _____	
d. Programa o habilidades de trabajo: _____	
e. Inmigración: _____	
f. Programas después de la escuela/Ayuda Escolar: _____	
g. Programa de verano para niños y jóvenes: _____	
h. Pre-School, escuela, u otros estudios o educación: _____	
i. Deportes: _____	
j. Ninguno	
k. Otro(s): _____	

4. ¿Alguna de estas iglesias en cuales ha recibido de sus servicios comunitarios requieren que participación en su servicios religiosos (misas, adoración, cultos,

estudios bíblicos, células, etc.) para beneficiarse de uno de los servicios comunitarios?

- a. Sí
- b. No

Explique qué servicios y en qué iglesias requieren que usted sea parte de la iglesia para beneficiarse de un servicio o para recibir ayuda:

*Apreciamos que está usted ayudando en este estudio.
Para las siguientes preguntas,
sólo circule una respuesta, la respuesta más precisa.*

5. Cuando asisto a un servicio de adoración religioso, principalmente asisto:
- a. La Fundición de Cristo MMU
 - b. La Iglesia Católica Romana. ¿Cuál? _____
 - c. Una Iglesia Pentecostal. ¿Cuál? _____
 - d. Otra iglesia cristiana. ¿Cuál? _____
 - e. Testigos de Jehová. ¿Cuál? _____
 - f. Mormón. ¿Cuál? _____
 - g. Otra religión. ¿Cuál congregación? _____
 - h. Nunca asisto a la adoración en ninguna congregación.
6. En la iglesia donde usted se congrega ¿con qué frecuencia asiste usted?
- a. Nunca
 - b. Solo cuando hay bodas, bautismos, u otros eventos o días especiales
 - c. Como cada dos meses
 - d. Como una o dos veces al mes
 - e. Normalmente, cada semana

7. ¿Con qué frecuencia usted participa en un *Grupo de Vida* o grupo pequeño en La Fundición de Cristo?
- Nunca
 - Como cada dos meses
 - Como una o dos veces al mes
 - Normalmente, cada semana
8. ¿Con qué frecuencia asiste usted un grupo pequeño en otras iglesias? *Esto incluye cualquier estudio de la Biblia, clase de doctrina, una célula, clase de escuela dominical y otra clase religiosa de la Iglesia o congregación, etc.* Aquí, no cuenta los de la Fundición de Cristo.
- Nunca
 - Como cada dos meses
 - Como vez o dos veces al mes
 - Normalmente, cada semana

¿En qué iglesia? _____

¿Qué tipo de grupo pequeño? _____

Sección 2: ¡Buen comienzo!

Ahora voy a hacerle algunas preguntas sobre cómo los diferentes programas afectan la reputación de una iglesia. Sólo marque una respuesta en las siguientes preguntas.

9. ¿Cómo te enteraste de Fundición de Cristo (FDC)?
- Volante, letrero u otro anuncio. ¿Qué? _____
 - Amigo, miembro de familia, u otra persona me dijo.
 - Otra organización me dijo de la FDC. ¿Cuál? _____
 - Vi el edificio
 - Otra manera _____
10. ¿Cuál fue la primera cosa que escuchaste de Fundición de Cristo?
- Uno de los programas para la comunidad o de los servicios comunitarios
 - Adoración de Domingo, Servicios Religiosos, y / o la teología
 - Grupos de Vida* u otro estudio de la Biblia
 - Otra Cosa: _____

11. ¿Cómo influyen los servicios o programas comunitarios de una iglesia a la reputación de la iglesia en la comunidad? *Esto incluye pero no se limita a La Fundición de Cristo.*

- a. Los Servicios comunitarios **no** influyen la reputación de una iglesia.
- b. Los Servicios comunitarios influyen **un poco en** la reputación de una iglesia
- c. Los Servicios comunitarios influyen **mucho en** la reputación de una iglesia.

12. Por favor, explique el por qué y el cómo de su respuesta de la pregunta # 11.

Sección 3: ¡Buen trabajo!

Y está usted cumpliendo más que la mitad. Sigue adelante.

Ahora voy a hacerle algunas preguntas sobre la manera en como usted decide a *visitar* o *no visitar* una iglesia por primera vez.

13. ¿Alguna vez ha asistido usted a la adoración de domingo o miércoles en Fundición de Cristo?

- a. Sí
- b. No

14. ¿Alguna vez ha asistido usted a un *Grupo de Vida* u otro estudio bíblico en la Fundición de Cristo?

- a. Sí
- b. No

15. ¿Cuál fue el primer contacto que tuvo usted con La Fundición de Cristo?

- a. Uno de los programas, ministerios, o servicios comunitarios ¿Cuál? _____
- b. *Grupo de Vida* u otro estudio bíblico o un grupo pequeño
- c. Un servicio de adoración de domingo o miércoles
- d. Otro: _____

16. ¿Qué influencia tuvieron los programas y servicios comunitarios de la Fundición de Cristo en su decisión de asistir o no asistir a un servicio/una adoración en un domingo o asistir un *Grupo de Vida* en la Fundición de Cristo?

- a. **Ninguna** influencia
- b. **Poca** influencia
- c. **Una gran** influencia

17. Por favor, explique el por qué y el cómo de su respuesta de la pregunta # 16.

18. ¿Cómo se compara la Fundición de Cristo (FDC) con otras iglesias que conoces en cuanto a la cantidad de programas y servicios comunitarios que proveen para toda la comunidad y no sólo para los que son parte de su iglesia?

- a. La FDC tiene *menos* programas y servicios comunitarios para la comunidad que otras iglesias que conozco.
- b. La FDC tiene aproximadamente la *misma cantidad*
- c. La FDC tiene *más*
- d. La FDC tiene *muchos más*

19. ¿Qué influencia tuvieron los programas o servicios comunitarios en otras iglesias en la decisión de usted o su familia de asistir o no asistir a un servicio, culto, misa, u otro ministerio?

- a. *Ninguna* influencia
- b. *Poca* influencia
- c. *Mucha* influencia.

20. Por favor, explique el por qué y el cómo de su respuesta de la pregunta # 19.

Sección 4: ¡Buen trabajo!

Usted está más de 3/4 de la forma completa! Ahora voy a hacerle algunas preguntas sobre cómo los programas y servicios comunitarios influyen su compromiso con una iglesia. Si usted no es un miembro activo en una iglesia/congregación, pero lo ha sido en el pasado, por favor, responde a las preguntas acerca de sus experiencias pasadas.

21. ¿Qué tan comprometido se *ha* sentido a apoyar cualquier iglesia?

- a. *Nunca* me he sentido comprometido a apoyar a una iglesia
- b. Me he sentido *un poco* comprometido a apoyar a una iglesia
- c. Me he sentido *muuy* comprometido a apoyar a una iglesia

22. ¿Qué influencia han tenido los programas o servicios comunitarios en el compromiso de usted con una iglesia?
- Nunca* ha influido mi compromiso.
 - Poca* influencia.
 - Mucho* influencia.

23. Por favor, explique el por qué y el cómo de su respuesta de la pregunta # 22.

Sección 5: ¡Wow! ¡Está usted cerca de terminar!
Sólo hay cuatro preguntas más. Ahora voy a preguntarle sobre ser voluntario en programas o servicios comunitarios.

De nuevo, si usted no es un miembro actualmente activo en una iglesia o en ser voluntario ahora, por favor, conteste las preguntas basadas en sus experiencias pasadas.

24. ¿Con qué frecuencia ha sido un voluntario en un programa o servicio comunitario en una iglesia, sea la Fundación de Cristo u otra iglesia?
- Nunca
 - Como cada dos o tres meses
 - Como uno o dos veces al mes
 - Casi todas las semanas estoy sirviendo en un programa o servicio comunitario en mi iglesia

25. ¿En qué programas o servicios comunitarios que ayudan a personas fuera de su congregación ha sido usted un voluntario? Por favor, explique en qué tipo de programa/servicio y en qué iglesia, sea la Fundación de Cristo (FDC) u otra iglesia.

Iglesia

Servicio

26. ¿Qué influencia han tenido el ser un voluntario en los programas o servicios comunitarios en el compromiso de usted con una iglesia?
- a. *Nunca* ha influido mi compromiso
 - b. *Poca* influencia
 - c. *Mucho* influencia

27. Por favor, explique el por qué y el cómo de su respuesta de la pregunta # 26.

*¡Felicidades! Ya terminaste. ¡Muchas Gracias!
Apreciamos que usted ayudó en este estudio. Tus respuestas son importantes.
Es una bendición para mí para estar sirviendo el Señor contigo
– Pastor Owen Ross*

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