BUILDING *the* FAITH

STRATEGIES FOR BUILDING THE CAPACITY OF FAITH-BASED ORGANIZATIONS AND CONGREGATIONS SERVING ALLEGHENY COUNTY, PENNSYLVANIA

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FRAMING THE ISSUE

For as long as anyone can remember, congregations[1] have played a vital role in nurturing the spirit of the community. Aside from being a source for spiritual grounding, congregations also provide social ministries to address the needs of the community. Over time, these social ministries have developed into more formal and professional faith-based programs and organizations, which often function independently from those offered by their founding congregations. Such national organizations as Catholic Charities, Young Men's Christian Association and the United Jewish Federation, and such local organizations as Holy Family Institute, Pittsburgh Project, the Jewish Community Center and East End Cooperative Ministries, have emerged from congregations as ways to respond to the social needs of the community.

While faith-based organizations (FBOs) have played important roles in their communities for many years, the issue of public funding for their efforts has become the subject of extensive public debate relatively recently. The current national dialogue can be traced back to 1996 and the Clinton administration's support for changes to what has been called "charitable choice" legislation: making federal contracts more readily available to support the work of congregations and FBOs. Subsequently, in 2001, the Bush administration established the Office of Faith-Based and Community Initiatives as a way to further address the needs of FBOs.

Despite the great variety of beliefs represented by FBOs, they share some important characteristics: a broad commitment to community; support for spiritual growth and social justice; and a willingness to serve in areas of great need. These characteristics were confirmed by a recent survey of incorporated 501(c)(3) faith-based organizations carried out by a team of researchers led by Dr. Kevin Kearns, Associate Professor at the University of Pittsburgh. For example, the team found that when compared to their secular counterparts, FBOs benefit from much higher levels of commitment from volunteers, and this commitment does not abate as the organizations grow larger and gain more professional staff.[2]

In recent years, government at all levels has come to rely on FBOs to deliver services to populations in need. Annually, FBOs in the United States provide more than $15 billion in social and human services, serving approximately 70 million persons.[3] In some communities, government contracts with FBOs have increased more than 500% within the last two years.[4] In 2002, the Hudson Institute released a study that examined government contracting with FBOs in fifteen states. Their report cited 726 examples of government contracting with FBOs, totaling almost $125 million. (Nine states were studied in the year 2000 and an additional six in 2002.) This study also found that government contracting with FBOs in eight of nine originally surveyed states increased substantially, from over $7.5 million in 2000 to over $88 million in 2002.[5]

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[1] Congregations, defined as the relatively small-scale, local collectivities and organizations in and through which people engage in religious activity, are a basic unit of American religious life. Congregations refer to houses of worship and communal meetings of all religions and faiths. Adapted from "The National Congregations Study: Background, Methods, and Selected Results," by Mark Chaves, et al. *Journal for the Scientific Study of Religion,* 1999, 38(4):458-476.

[2] Kevin Kearns, Chi Sung Park, and Linda Yankoski (2003). *Comparing Faith-Based and Secular Human Service Corporations in Pittsburgh.* University of Pittsburgh. Available online at http://www.forbesfunds.org/tropman/projects.cfm.

[3] Byron R. Johnson, Ralph Brett Tompkins, and Derek Webb (2002). *Objective Hope: Assessing the Effectiveness of Faith-Based Organizations.* Center for Research on Religion and Urban Civil Society, University of Pennsylvania.

[4] John Green and Amy Sherman (2002). *Fruitful Collaboration: A Survey of Government Funded Faith-Based Programs in 15 States.* Hudson Institute, Inc.

[5] Ibid.

BUILDING THE FAITH: Strategies for Building the Capacity of Faith-Based Organizations and Congregations Serving Allegheny County, Pennsylvania

Faith-based organizations (FBOs) are *not a new thing*. Indeed, faith-based organizations have been delivering human and social services across Allegheny County for more than one hundred years. For example, Holy Family Institute, an organization that offers compassionate care, comprehensive educational programs, and innovative therapies to children and families in Allegheny County, has been providing services to the community since 1901. To be sure, the strong presence of faith-based organizations in this community has been confirmed by a recent survey of incorporated nonprofits in Allegheny County (Kearns et al.), which found that about one-third of local human service nonprofits self-identify as faith-based.[1] Although these organizations have been delivering social services to our community for many years, until recently, little was known about their capacity to deliver high-quality programs.

The task for researchers studying FBOs, locally and nationally, has been to determine how best to measure any specific program's outcomes, as well as how to determine the role of a program's faith-component in any outcomes it achieves. In fact, systematic and rigorous research on the effectiveness of secular service providers that might provide good benchmarking data is also insufficient.[2] Despite these challenges, some researchers have attempted to assess the capacity and effectiveness of faith-based organizations in a variety of areas, from facilities management to program implementation, as evidenced by the following, partial listing of studies and articles:

In Good Faith: A Dialogue on Government Funding of Faith-Based Social Services. Breger, Marshall, et al. (Philadelphia, PA: Temple University, Feinstein Center for American Jewish History, May 2001.) Available at http://www.temple.edu/feinsteinctr/Report.pdf.

Can We Make Welfare Reform Work? — California Religious Community Capacity Study. California Council of Churches. (Sacramento, CA: California Council of Churches, 2001.) Available at http://www.calchurches.org/WelfareReport.html.

America's Religious Congregations: Measuring Their Contributions to Society. (Independent Sector, Washington, D.C.: Independent Sector, November 2000.) Available at http://www.independentsector.org/programs/research/ReligiousCong.pdf.

Objective Hope: Assessing the Effectiveness of Faith-Based Organizations — A Review of the Literature. Johnson, Byron R. (Philadelphia, Pa.: University of Pennsylvania, Center for Research on Religion and Urban Civil Society, 2002.) Available at http://www.manhattan-institute.org/crrucs_objective_hope.pdf.

Faith-Based Organizations Providing Employment and Training Services: A Preliminary Exploration. Kramer, Fredrica D., et al. (Washington, D.C.: Urban Institute, February 2002.) Available at http://www.urban.org/UploadedPDF/410436.pdf.

Working Faith: How Religious Organizations Provide Welfare-to-Work Services. Monsma, Stephen V., and Carolyn M. Mounts. (Philadelphia, PA.: University of Pennsylvania, Center for Research on Religion and Urban Civil Society, 2002.) Available at http://www.manhattan-institute.org/working_faith.pdf.

Collaborations Catalogue: A Report on Charitable Choice Implementation in 15 States. Sherman, Amy L. (Washington, D.C.: Hudson Institute, 2002.) Executive summary available at http://hudsonfaithincommunities.org/articles/FinalExecSummBroch.pdf.

Charitable Choice: First Results from Three States. Kennedy, Sheila Suess and Wolfgang Bielefeld. (Indianapolis, IN: Indiana University–Purdue University, School of Public and Environmental Affairs, 2003.) Available at http://ccr.urbancenter.iupui.edu/PDFs/Interim%20report/Interim%20report%20PDF.pdf.

The Compassion Capital Fund and the Faith and Community-Based Initiative. U.S. Department of Health and Human Services. HHS Fact Sheet. (Washington, D.C., June 5, 2002.) Available at http://www.hhs.gov/news/press/2002pres/20020605.html.

Unlevel Playing Field: Barriers to Participation by Faith-Based and Community Organizations in Federal Social Service Programs. White House. (Washington, D.C., August 2001.) Available at http://www.whitehouse.gov/news/releases/2001/08/20010816-3-report.pdf.

In 2001, The Forbes Funds, with the support of The Heinz Endowments, embarked on a three-year initiative to assess the management capacity of Allegheny County's faith-based social service agencies and congregations. As part of this effort, The Forbes Funds commissioned research designed to inform local decision-makers, as well as the community at large, about the current capacity and future potential of these organizations to provide human services.

Our findings tell quite a story. For example, the management capacities of larger, incorporated faith-based social service nonprofits are reportedly comparable to their secular counterparts.[3] Interestingly, however, two distinct differences emerge: FBOs rely more extensively upon volunteers, and their secular counterparts tend to collaborate more often with other agencies.

If one views the landscape through the lens of smaller, unincorporated faith-based nonprofits and faith-based programs delivered by churches, synagogues, and temples, however, one sees a different picture. As described in one article, these grassroots efforts are often "woefully undeveloped organizationally." Grassroots efforts "have program competence, but they need core competencies beyond program, which is a challenge. They need fundraising capacity, planning capacity, supervisory capacity, multi-site management, logistics, and human resources. They always have too little staff, and they're undercapitalized."[4]

Nationally, some governmental and philanthropic resources have been developed to address various capacity issues facing the broad range of faith-based organizations:

On January 29, 2001, President Bush announced the establishment of the White House Office of Faith-Based and Community Initiatives, and Centers for Faith-Based and Community Initiatives in five Cabinet agencies: U.S. Departments of Justice, Labor, Health and Human Services, Housing and Urban Development, and Education. In 2003, under the auspices of these Centers, more than $30 million in contracts was made available to 81 organizations for the purposes of capacity-building among FBOs.

At the state level, in such places as California, Texas, Florida, and Michigan, substantive steps have been taken to increase the level of FBO involvement in government-funded services. These actions include: creating high-level liaison offices to improve communications between the state and FBOs; developing mailing lists and web sites to ensure that FBOs are aware of potential contracts; and conducting training sessions to assist FBOs in competing for grants and contracts.[5]

Across the nonprofit sector, some organizations now provide special support to FBOs and congregations. By example, the Faith and Service Technical Education Network (FASTEN) is a collaborative initiative whose mission is to strengthen and support faith-based social services, especially in distressed urban communities throughout the United States. Among other things, FASTEN has launched www.fastennetwork.org, an online organizational capacity-building resource tailored to the needs of FBOs. By further example, the Roundtable on Religion and Social Welfare Policy, a partnership that includes academic and philanthropic partners, endeavors to assess the role of faith-based organizations in the American social welfare system. The Roundtable undertakes independent reviews of research studies conducted to date, evaluating the effectiveness and efficacy of faith-based organizations involved in delivering social services.

Locally, in Allegheny County, The Forbes Funds and its partners have sought to identify the management and capacity-building issues that will help FBOs continue to deliver quality social services. As our community continues to rely on faith-based organizations for social services, what is currently being done, and what should be done, to ensure that they are equipped to deliver quality social services?

TO ANSWER THESE QUESTIONS, THE FORBES FUNDS SUPPORTED FOUR LOCAL RESEARCH PROJECTS, INCLUDING:

1. *Social Services in Faith-Based Organizations: Pittsburgh Congregations and the Services They Provide;*

2. *Comparing Faith-Based and Secular Human Service Corporations in Pittsburgh;*

3. *Mustard Seed Survey Project: A Phone Survey of Inner-City Congregations Serving Predominantly Poor and/or African-American Communities Concerning Community Outreach, Social Service Provision, and Institutional Capacity; and*

4. *Focus Groups of Faith-Based Organizations and Congregations.*

This journal contains key findings from these research projects, as well as brief essays generously submitted by national researchers familiar with this field of study. This journal also includes listings of ideas that faith-based organizations can employ to address their management needs. Any opinions, findings, conclusions, or recommendations expressed herein are those of the author(s) and do not necessarily reflect the views of The Forbes Funds or our partners. That said, we commend the wisdom expressed herein.

The various authors' wisdom tells us this: If FBOs and congregation-based human service programs are called upon (by their communities or by their faith) to expand their size, reach, and effectiveness, they must connect with the experience and knowledge of others working in the same fields, establish or collaborate with tax-exempt corporations, and acquire skills in program and financial management — so that they can comply with rules and regulations needed to protect participants and organizers.

In 2003, the Working Group on Human Needs and Faith-Based and Community Initiatives, a project of Search for Common Ground — USA[6] (a diverse group of leaders from civil liberties and religious groups who convened between July 2001 and April 2003) offered, among thirty-eight recommendations, the following three recommendations to build the capacity of faith-based organizations. We expand on their recommendations.

Connect Professional Organizations with Grassroots FBOs. The Allegheny County Bar Association and other professional groups should expand pro bono programs to assist smaller FBOs in achieving their substantive goals and improving their internal governance controls.

Build Networks among Private Sector Organizations and FBOs. Private sector organizations that provide training and technical assistance to faith-based and community-based organizations should create formal networks to share knowledge and develop best practices; create or publicize regional support centers to strengthen this work; and link program directors in peer-to-peer mentoring relationships with more established groups for support and leadership development training.

Connect Program Funding with Leadership Investments. Foundations, other philanthropic institutions, corporations, and academic institutions that provide funding for community-based organizations should provide fellowships, scholarships, and other investments that encourage and support leadership development for FBOs and congregations.

Heeding these recommendations, as well as responding to our local research findings, The Forbes Funds will initiate the following projects and programs across Allegheny County:

Community Education: The Forbes Funds will coordinate a community education effort that will include public meetings, community workshops, and the dissemination of relevant research findings so that our community can respond better to the needs of the FBOs and congregations that provide critical human services.

Management Grants: The Forbes Funds will make available modest grants to assist FBOs and congregations attempting to improve their management practices and service delivery. In particular, The Forbes Funds will provide support for management practices recommended by our research teams: forming collaborative ventures among public, private or other nonprofit organizations; coordinating appropriate market research and analysis; conducting community needs assessments; undertaking strategic planning and forecasting of emerging needs; developing staff and/or volunteers; and diversifying revenue streams.

Cohort Grants: Understanding that highly engaged people are the key to effective organizations, The Forbes Funds will support training and education for trustees, staff, and volunteers who deliver social services on behalf of FBOs and congregations. Specifically, The Forbes Funds will select cohorts of programs that have, in common, certain educational needs and objectives. At least one cohort will focus on establishing an infrastructure for cross-sector collaboration among faith-based organizations and other organizations serving a common geographic area. Other cohorts will develop their management practices in four areas: facilities management; fiduciary management; volunteer management; and development strategies.

Leadership Development: To advance the knowledge and leadership potential of faith-based leaders in our community, The Forbes Funds will invite a select group to attend a regional or national conference concerning FBOs and how best to advance their social service programs.

The Forbes Funds' strategy, grounded in our local and national research, is designed to address the management needs of faith-based organizations and congregations serving Allegheny County. While many individuals have contributed to developing this strategy, three, in particular, have been instrumental: Sister Linda Yankoski, Executive Director of Holy Family Institute; Reverend Ronald Peters, Henry L. Hillman Associate Professor of Urban Ministry and Director of the Metro Urban Institute at the Pittsburgh Theological Seminary; and Dr. Kevin Kearns, Associate Professor at the University of Pittsburgh's Graduate School of Public and International Affairs. On behalf of the community, we thank you.

Gregg S. Behr
President
THE FORBES FUNDS

Joseph Khanh D. Bui
Project Director
THE FORBES FUNDS

[1] Kevin Kearns, Chi Sung Park, and Linda Yankoski (2003). *Comparing Faith-Based and Secular Human Service Corporations in Pittsburgh.* University of Pittsburgh. Available online at http://www.forbesfunds.org/tropman/projects.cfm.

[2] Independent Sector and The Roundtable on Religion and Social Welfare Policy (2003). *The Role of Faith-Based Organizations in the Social Welfare System: A Report on the 2003 Spring Research Forum.*

[3] Kearns et al., 14.

[4] Barbara J. Elliott, *Philanthropy: Equipping the Street Saints: How to Build Capacity with Struggling Social Entrepreneurs Who Are Changing Lives for the Better.* September/October 2002. (Quoting Christine Letts of Harvard University.) Available on-line at: http://www.philanthropyroundtable.org/magazines/2002/september/print/index.html.

[5] Mark Ragan, Lisa Montiel, and David Wright (2003). *Scanning the Policy Environment for Faith-Based Social Service in the United States: Results of a 50-State Study.* The Roundtable on Religion and Social Welfare Policy.

[6] Working Group on Human Needs and Faith-Based and Community Initiatives (2003). *Harnessing Civic and Faith-Based Power to Fight Poverty.* Coordinated by Search for Common Ground.

REGIONAL RESEARCH

SOCIAL SERVICES IN FAITH-BASED ORGANIZATIONS:
Pittsburgh Congregations and the Services They Provide.

By Gregg S. Behr and Melanie DiPietro, SC, Buchanan Ingersoll, P.C. (2002)

Is there more than anecdotal evidence about the human and social services that congregations and faith-based agencies offer? What is the impact of these services upon communities and individuals? And in what ways are Pittsburgh's congregations contributing to the social welfare of those in need within the metropolitan area?

The Forbes Funds commissioned Buchanan Ingersoll PC to survey Allegheny County's congregations and related faith-based agencies to determine what level of services they are already providing to families and individuals. Working in cooperation with Dr. Carol DeVita at the Urban Institute's Center on Nonprofits and Philanthropy, and Dr. Hide Yamatani at the University of Pittsburgh, attorneys Gregg Behr and Melanie DiPietro designed a 4-page survey consisting of 34 questions. This survey was distributed, in November 2001, and again in January 2002, to 1133 congregations within Allegheny County. The list of congregations to which surveys were sent was obtained from American Church Lists, Inc., then cross-referenced against local telephone and denominational directories. Two hundred seventy-six unique congregations responded, yielding a response rate of 24.4%. This response rate compares favorably with other congregational surveys, as reflected by the Urban Institute's yield of 24.2% for a similar survey conducted in Washington, DC.

It must be emphasized that what follows is not an analysis of the efficacy of faith-based programs in Allegheny County, but rather a census-like survey about how congregations are contributing to Pittsburgh's social service infrastructure. Indeed, the basic premise of this report is to understand "What's going on?"

The brief answer to that question, at least in descriptive terms, is that the services supported by Pittsburgh's congregations generally mimic those provided by congregations in other urban areas.

NATIONALLY: Congregations and Related Faith-Based Agencies
Public attention to congregations and faith-based agencies as problem-solvers is not a "new thing." What is new is that leadership within the highest levels of state and federal government particularly encourages public contracting with faith-based service providers.

Policymakers turned their attention to faith-based agencies as providers of social services with the passage of what has come to be known as "charitable choice," one component of the 1996 Personal Responsibility and Work Opportunity Reconciliation Act.[1] Charitable choice has since been expanded to include a range of federal programs, such as Temporary Assistance to Needy Families (1996); Welfare-to-Work formula grants (1997); Community Services Block Grants (1998); and drug abuse treatment programs (2000).

Shortly after assuming office, President George W. Bush established the Office of Faith-Based and Communities Initiatives, along with five similar offices in the Departments of Education, Justice, Health and Human Services, Labor, and Housing and Urban Development.[2] These five departments have been tasked by the administration to contract with faith-based agencies nationwide. Certainly, this is already occurring at the state level. According to a study published by the Government Accounting Office, as of January 2002, "at least 19 states have contracted with faith-based organizations to provide some welfare-related services."[3]

Researchers, too, have begun to document the social service programs of congregations and faith-based organizations. While one national survey has identified the percentage of congregations that participate in or support some type of social service program to be as low as 58%, the great majority of congregational surveys — typically conducted in urban areas — demonstrate that between 85% and nearly 100% of congregations provide some type of service.[4] That finding is evident in Pittsburgh.

LOCALLY: Congregations and Related Faith-Based Agencies in Pittsburgh

Two hundred seventy-six congregations responded to the survey that was distributed by Buchanan Ingersoll PC to the 1133 identified congregations in Allegheny County. Of the respondent congregations, 153 are located within the city's limits. Most of the responding congregations are well-established. Among all respondents, only 13% have operated for fewer than 25 years and 64% have operated for 75 years or more. Nineteen denominations are represented among the respondents, but 5 denominations account for 73% of the respondents: Presbyterian, Catholic, Lutheran, Methodist, and Baptist. Further, many of the congregations are small. Twenty-five percent of the respondents have more than 500 members, but nearly 50% have less than 200.

Significantly, 88% of the responding congregations operate at least one social service program. This percentage compares exactly with the percentage documented among 1376 congregations in Philadelphia.[5] In Pittsburgh, 67% charge no fees for the services they provide. This is due, in part, to the small size of the programs. Reflecting their small size and limited resources, approximately half of the responding congregations report that they serve fewer than 100 people. Further, 83% operate programs in only one delivery site.

With respect to capacity, 52% of the respondents report having facilities to accommodate additional clients. This is significant, as nearly 100% anticipate serving at least as many people this year as they did last year. That said, 57% do not anticipate having enough staff to serve additional clients, and 67% do not expect to be able raise more funds to serve additional clients. The participation of volunteers is consequently critical for operating, and continuing to operate, such programs. It is thus not surprising that 68% of the respondents report relying upon 20 or more volunteers.

With respect to those served by congregations, 68% offer social services to anyone in need. Only 13% limit services to members only, and 19% provide services to those who meet certain requirements. Ninety-seven percent report that they serve some low-income families and individuals. For nearly a quarter of the respondents, virtually all of their clients are regarded as low-income families and individuals (primarily women and children), and more than half of the respondents have low-income case loads exceeding 70 percent of their clients. Approximately 55% of the respondents turn away or refer clients because they do not provide requested services, but only 16% turn away or refer clients because they are operating at full capacity.

Among the services provided by congregations, most services can be categorized as emergency care (food, cash, clothing, counseling) or nurturing activities (mentoring, parenting support, parenting education). For the most part, congregations and related faith-based agencies do not currently provide complex or professional social services, such as job training, respite care, or substance abuse treatment.

TYPES OF SOCIAL SERVICES PROVIDED BY CONGREGATIONS AND RELATED FAITH-BASED AGENCIES IN PITTSBURGH

SERVICE	PERCENTAGE OF CONGREGATIONS PROVIDING SERVICE	SERVICE	PERCENTAGE OF CONGREGATIONS PROVIDING SERVICE
After-School Care	17%	Mental Health Services	5%
Child Care	16%	Mentoring/Tutoring	20%
Child Welfare	3%	Parenting Education	24%
Clothing	32%	Parenting Support	24%
Counseling	51%	Respite Care	4%
Developmental Disabilities	3%	Senior Services	19%
Emergency Financial Assistance	50%	Soup Kitchen	7%
Emergency Food	58%	Substance Abuse Treatment	6%
Foster Care	2%	Transitional Housing	5%
Legal Services	2%	Vocational/Job Training	2%
Medical Services	3%	No Services	12%

In comparison to the services offered by congregations elsewhere, the types of services provided in Pittsburgh are not remarkably different.

PERCENTAGE OF CONGREGATIONS PROVIDING SOCIAL SERVICES BY TYPE OF SERVICE

	PITTSBURGH STUDY	PHILADELPHIA STUDY[6]	NATIONAL STUDY[7]	WASHINGTON, DC STUDY[8]
Cash Assistance	50%	—	65%	52%
Food Pantry/ Emergency Food	58%	47%	42%	59%
Soup Kitchen	7%	24%	—	8%
Substance Abuse Treatment and Preventation	6%	14%	12%	6%

Approximately 50% of the respondents support their social service programs with budgets amounting to less than $20,000, and indeed, approximately one-third have operated such programs in recent years despite deficits. Most programs are small. And most respondents receive funding support for their social service programs from, not surprisingly, their congregations (91%), individual donors (38%), and fees (21%). Little funding has been available, or sought, from corporations, foundations and government. For those that have received funding from these sources, such funding has typically accounted for less than 10% of program expenses. That said, 36% of respondents expressed interest in applying for funding from government sources. And, in a national survey of 1236 religious clergy, 36% also answered that their congregations would apply for government money to support human services if such money were available.[9]

CONGREGATIONS AS RECIPIENTS OF
FUNDING FOR PROGRAMS AND SERVICES BY SOURCE

	PITTSBURGH STUDY[10]	PHILADELPHIA STUDY
Corporations	7%	6%
Denomination	8%	18%
Foundations	13%	13%
Government	8%	10%

To read the full text of this study, log onto The Forbes Funds' web site at www.forbesfunds.org.

COMPARING FAITH-BASED AND SECULAR HUMAN SERVICE CORPORATIONS IN PITTSBURGH[11]

By Kevin Kearns and Chisung Park, The University of Pittsburgh, and Linda Yankoski, Holy Family Institute (2003)

SUMMARY

The public debate over President Bush's faith-based initiative has created the general impression that all faith-based human service organizations (FBOs) are relatively small, under-funded, under-staffed and desperately in need of technical assistance and management capacity-building. This may be true for congregations that provide some social services or for unincorporated, volunteer-driven faith-based organizations. But with respect to human service agencies that have incorporated as 501(c)(3) tax-exempt organizations, our research findings do not support the claims that FBOs are significantly different from their secular counterparts. Rather, in a survey of independently incorporated 501(c)(3) faith-based organizations in the Pittsburgh area, we find that FBOs are comparable to secular nonprofits in many respects, such as size, funding, self-reported organizational capacity, and management sophistication.

PURPOSE

This project compares independently incorporated faith-based community service organizations and secular community service organizations in Allegheny County, Pennsylvania. The study addresses questions that are relatively straightforward:

- **What do independently incorporated FBOs "look like?"** When and how were they formed? What are their organizational and financial ties to religious organizations? To what extent are the services delivered by FBOs affected by the religious or spiritual affiliation of the organization?

- **What is the impact of independently incorporated FBOs in the community services system?** To what extent are community services in Allegheny County delivered by faith-based nonprofit organizations? How many people are served by FBOs? Are FBOs more prevalent in certain types of community services? Do FBOs see their role growing or shrinking?

- **How do independently incorporated FBOs compare with secular agencies in regard to basic organizational characteristics?** How do they compare with respect to size, age, human resources and diversity of funding?

- **How do independently incorporated FBOs and secular organizations compare with respect to interorganizational relationships and behavior?** Do independently incorporated FBOs and secular organizations display similar patterns of collaboration, competition, reliance on government funding, and advocacy?

- **How do independently incorporated FBOs and secular organizations compare with respect to their "organizational capacity?"** Do key informants in the two types of organizations perceive that they have the capacity to respond to new challenges and opportunities? What do informants perceive to be their most pressing capacity-building needs?

METHODOLOGY AND LIMITATIONS

In the spring of 2003, a questionnaire was mailed to the chief executive officers of 687 community service organizations in Allegheny County. Our mailing resulted in 224 usable responses, a response rate of approximately 33%. Of the 224 community service organizations, 64 (29%) identified themselves as "faith based or faith-related." Subsequent questions allowed respondents to clarify the nature of their faith traditions and affiliations.

With respect to mission, the community service respondents are representative of the community service organizations in Allegheny County. However, with respect to size, the respondents are skewed toward large organizations. We addressed this problem by applying a standard weighting technique that gives slightly more weight to responses from extremely small organizations and slightly less weight to responses from larger organizations. The median annual revenue for respondents is $345,448; the mean annual revenue is $1,661,602.

This project focused exclusively on human service organizations incorporated under section 501(c)(3) of the Internal Revenue Code. We did not examine congregations or unincorporated nonprofit or volunteer organizations. It is conceivable that the real disparities between FBOs and secular organizations will be found only when looking at the role of churches, volunteer groups, and other extremely small community-based organizations. In fact, several companion studies in this journal examined the role of congregations in Pittsburgh, and their findings seem to support this claim. On the other hand, much of the national debate glosses over the vast differences among faith-based agencies, painting all of them with the same brush and creating the impression that they are all extremely small, resourced-challenged organizations that are achieving extraordinary results with minimal resources. This research demonstrates that it is a fallacy to assume that all FBOs are struggling with minimal resources and depleted management infrastructures.

SUMMARY AND POLICY IMPLICATIONS

The findings of this research are summarized as follows:

- Independently incorporated FBOs in Allegheny County are diverse in terms of their origins, the strength of their religious affiliations, and the extent to which faith permeates the services they deliver. More than half (52%) of the independently incorporated FBOs that responded to the survey reported that they were established by either a single congregation or a group of congregations, sometimes interdenominational. Another 14% of FBOs replied that they were established either by a religious order or community or a national denomination. Significantly, 29% of FBOs in the survey were founded "independently, without assistance from a congregation, interfaith organization, religious order, or denomination" and another 16% of the FBO respondents picked "other" to describe their founding.

- FBOs comprise a very significant component of the human service delivery system in Allegheny County. They account for nearly 30% of the nonprofit human service organizations in our survey, 38% of the self-reported nonprofit human service expenditures, and 49% of the self-reported human service clients. On these measures alone, the faith-based human service sector cannot be ignored.

- With respect to basic organizational characteristics, FBOs are well-established, relatively large and have diverse sources of funding. FBOs in our study seem to enjoy extremely high commitment from volunteers relative to their secular counterparts, and this commitment does not abate as the organization grows larger and garners more professional staff. (Table 1).

- FBOs seem to cluster in service areas that meet pressing human needs such as food and shelter (Table 2).

- Relative to secular organizations, fewer FBOs report that they have applied for government funding in the past three years, and they show no inclination to dramatically increase their efforts to obtain government funding in the future. Compared with secular agencies, far fewer FBOs report that they are involved in advocacy or lobbying.

• FBOs in Allegheny County show some positive signs of collaboration with other agencies, but also some differences in their patterns of interaction relative to secular nonprofits. Independently incorporated FBOs seem to be slightly different from their secular counterparts in terms of the reported pattern of interaction with other types of organizations. For example, a slightly larger percentage of FBOs than secular organizations (84% versus 75%) reported that they are currently involved in a "partnership" with another organization. When asked to name their "most important partner," FBOs were far more likely to name another FBO than a secular group (31% versus 3%) and less likely to name a secular nonprofit than an FBO (20% versus 49%). Thus, the partnerships perceived as "most important" by FBOs seem to be at least partially determined by shared religious values and belief systems.

• Religious/spiritual values have an impact on the types of services delivered by faith-based organizations and the manner in which those services are delivered. Many services offered by these organizations are rooted in religious values and teachings. Interestingly, FBOs that receive no government funding seem to be more inclined that those that receive government money to use religious teachings in staff training and to explicitly urge clients to embrace religious teachings and to make changes in their behavior. We see no evidence of exclusionary services (Table 3).

• We find no evidence that independently incorporated faith-based organizations are significantly different from their secular counterparts in their self-reported capacity to deliver services to their communities. They appear to be just as sophisticated, if not more so, than their secular counterparts in nearly all facets of organizational design and administration (Table 4).

• FBOs and secular agencies express similarities in describing areas needing improvement; particularly in the area of enhancing their ability to raise funds. FBOs are apparently more interested in technical assistance dealing with financial management, perhaps reflecting the fact that many more of them reported operating deficits in the most recent fiscal year (Table 5).

Thus, in this particular study, an organization's designation as "faith-based" or "secular" does not appear to be a predictor of its capacity or management sophistication. We should emphasize that certain organizational characteristics (e.g., size, revenue diversification, and networks with other organizations) do seem to be correlated with management capacity, and we are continuing to explore these apparent relationships.

IMPLICATIONS

Several policy implications are apparent:

Scope and impact of independently incorporated FBOs. If the findings reported here can be replicated in other urban areas, independently incorporated FBOs apparently comprise a very significant component of the nation's community service infrastructure. We are impressed that FBOs account for nearly 30% of the community service organizations and nearly 40% of the expenditures. Moreover, FBOs seem to cluster in services that meet pressing community needs relating to food, shelter, and youth services. With such a substantial portion of services being delivered by independently incorporated FBOs, it seems apparent that these organizations deserve the attention of regional as well as national policymakers, funders, capacity-building organizations, and scholars.

Integration of FBOs within the community services network. Our data, though exploratory, suggest that FBOs may not be as fully integrated into the community services network as are their secular counterparts. They have fewer ties with government and business organizations and, even though they appear to have a strong network of collaborative relations, they seem to prefer to partner with other FBOs rather than secular agencies. Also, FBOs report that they do not engage in policy advocacy or lobbying as extensively as do secular organizations. Naturally, we cannot judge FBOs harshly if they choose to collaborate primarily with organizations that share a faith orientation or if they choose not to perform advocacy roles. But precisely because FBOs are

such a large and important part of the community service infrastructure, knowing more about how well (or poorly) connected they are to that infrastructure is important.

FBOs as sources of management assistance. This study strongly suggests that FBOs are not only comparable to their secular counterparts in terms of their management capacity and sophistication, but in some respects FBOs seem to have a competitive advantage. They seem to be extremely skilled, for example, at recruiting and retaining volunteers, and they seem to know how to generate predictable flows of unrestricted revenue from individual donors. Although much attention has focused on providing management assistance to FBOs, the possibility of FBOs assisting their secular counterparts does not seem out of the question.

The role of "faith" in independently incorporated FBOs. Many FBOs in this study reported that they do not identify with a particular faith or interfaith tradition, even though the majority of FBOs retain some structural or financial tie to a congregation or denominational entity. Religious or spiritual values have an indirect, even subtle, impact on the programs and activities of FBOs. Moreover, the presence of government funding seems to be associated with the extent to which faith is expressed in an organization and its services. More research regarding the extent to which government funding has "secularized" independently incorporated FBOs is needed.

In this particular study, an organization's designation as "faith-based" or "secular" does not appear to be a predictor of its capacity or management sophistication. We emphasize that certain organizational characteristics (e.g., size, revenue diversification, and networks with other organizations) do seem to be correlated with management capacity, and we are continuing to explore these apparent relationships.

Policymakers at all levels of government must refrain from painting all FBOs with the same brush. The popularized notion that all FBOs are small and struggling against the odds has great sentimental and perhaps political appeal. But the fact is that the range of FBOs is vast and remarkably diverse, some quite small and volunteer-driven but others large and professionalized. Thus, a "one-size-fits-all" policy will miss the mark for many (perhaps most) FBOs that are actively and seriously engaged in human service delivery and will likely do little more than fuel the fires of suspicion and resentment that may already be present between the "haves" and the "have nots" in the human service arena.

TABLE 1: Reported Revenues and Expenditures of Secular and Faith-Based Corporations

For the most recently completed fiscal year, what were your organization's total revenues from all sources?	Secular (n=159)	Faith-Based (n=62)
Average revenue	$1,520,980	$2,019,702
Median revenue	$325,610	$359,794
For the most recently completed fiscal year, what were your organization's total expenditures (programs+administration)?	**Secular (n=159)**	**Faith-Based (n=62)**
Average expenditure	$1,499,630	$2,011,016
Median expenditure	$301,017	$293,781
Roughly how many years has your organization been in operation?	**Secular (n=156)**	**Faith-Based (n=64)**
Average age of the organization	28 years	35 years
Median age of the organization	21years	20 years
Roughly how many people in the following categories work in your organization (as of January 1, 2003)?	**Secular (n=160)**	**Faith-Based (n=64)**
Paid full-time employees (at least 35 hours per week)	19.3 mean 3.0 median	28.9 mean 4.0 median
Paid part-time employees (less than 35 hours per week)	7.8 mean 1.0 median	18.4 mean 3.0 median
Volunteers who work more than 10 hours/week	9.3 mean 0.0 median	34.3 mean 1.8 median
Volunteers who work less than 0 hours/week	63.9 mean 5.0 median	141.4 mean 18.2 median

TABLE 2: Distribution of Secular and Faith-Based Human Service Corporations: National Taxonomy of Exempt Organizations

Mission	% Secular (n=160)	% Faith-Based (n=64)
Mental Health and Crisis Intervention	5.6	7.2
Diseases, Disorders and Medical Disciplines	8.9	0.0
Crime and Legal Related	5.4	4.4
Employment	7.0	2.4
Food, Agriculture and Nutrition	2.2	2.2
Housing and Shelter	4.6	16.1
Public Safety, Disaster Preparedness and Relief	5.4	1.3
Recreation and Sports	7.0	2.4
Youth Development	4.7	9.4
Human Services	25.2	39.8
Civil Rights, Social Action and Advocacy	2.6	0.0
Community Improvement and Capacity Building	19.5	4.8
Public and Societal Benefit	1.8	0.0
Total	100%	100%

TABLE 3: Impact of Faith on the Delivery of Human Services

Which of the following best describes the way in which your faith (or interfaith) tradition is expressed in the services provided by the organization?	Percent of All Faith-Based Organizations (n=64)	Percent of FBOs That Receive Some Government Funding (n=27)	Percent of FBOs That Receive No Government Funding (n=34)
Faith or interfaith tradition has no impact at all on the services provided or the manner in which they are delivered	17.0%	16.3%	14.6%
The original design of at least one major program was based on religious values/teachings	60.9%	57.9%	66.4%
Typically use spiritual values in staff training programs*	51.8%	30.9%	70.7%
Religious symbols, writings or pictures are displayed in the facility	42.3%	45.5%	39.6%
The organization has a policy commitment to provide only services that are acceptable with our faith or interfaith tradition	21.9%	17.1%	25.5%
The mission statement (or values statement) refers to our faith or interfaith tradition	56.5%	55.9%	59.8%
Clients are offered the opportunity to voluntarily participate in prayer or other religious exercises	44.8%	43.0%	48.1%
Typically use religious teaching to encourage clients to change their behaviors*	21.5%	10.5%	31.9%
Typically encourage clients to make a personal religious commitment in their lives*	27.0%	14.0%	39.3%
Serve only clients who are in agreement with our faith or interfaith tradition	0.0%	0.0%	0.0%
Follow other religion-based practices in the delivery of services	10.3%	14.2%	8.1%

* t-test is significant at 0.05 level.

TABLE 4: Self-reported Capacity to Perform Various Activities: Secular and Faith-Based Organizations

Given your organization's current resources, rate its capacity/ability to perform the following activities:		**Secular Organizations**	**Faith-Based Organizations**
Developing and implementing new programs to meet community needs	% Reporting "Low" to "No" Capacity	19.1% (n=154)	15.5% (n=64)
	% Reporting "High" to "Very High" Capacity	36.0% (n=154)	47.1% (n=64)
Using objective data and analysis to make important decisions	% Reporting "Low" to "No" Capacity	15.9% (n=146)	13.3% (n=59)
	% Reporting "High" to "Very High" Capacity	50.8% (n=146)	38.6% (n=59)
Keeping up with important trends in our profession	% Reporting "Low" to "No" Capacity	6.8% (n=153)	10.5% (n=61)
	% Reporting "High" to "Very High" Capacity	57.7% (n=153)	58.5% (n=61)
Experimenting with new programs or approaches and trying new things	% Reporting "Low" to "No" Capacity	16.2% (n=158)	14.3% (n=61)
	% Reporting "High" to "Very High" Capacity	52.0% (n=158)	50.0% (n=61)
Responding quickly to unexpected needs for services in the community	% Reporting "Low" to "No" Capacity	22.9% (n=146)	23.1% (n=63)
	% Reporting "High" to "Very High" Capacity	37.9% (n=146)	32.9% (n=63)
Securing financial resources to ensure uninterrupted programs and services	% Reporting "Low" to "No" Capacity	21.6% (n=157)	29.7% (n=64)
	% Reporting "High" to "Very High" Capacity	29.8% (n=157)	33.1% (n=64)
Maintaining a high level of community visibility and credibility for the organization	% Reporting "Low" to "No" Capacity	16.1% (n=156)	7.5% (n=64)
	% Reporting "High" to "Very High" Capacity	54.1% (n=156)	54.9% (n=64)
Using information technology to improve performance	% Reporting "Low" "No" Capacity	19.0% (n=157)	18.3% (n=63)
	% Reporting "High" "Very High" Capacity	44.2% (n=157)	45.9% (n=63)
Generating unrestricted revenue that can be spent wherever we need it most	% Reporting "Low" to "No" Capacity	44.9% (n=155)	44.9% (n=64)
	% Reporting "High" to "Very High" Capacity	15.8% (n=155)	26.4% (n=64)
Managing legal and liability issues	% Reporting "Low" to "No" Capacity	27.9% (n=154)	16.3% (n=63)
	% Reporting "High" to "Very High" Capacity	45.1% (n=154)	48.6% (n=63)

TABLE 5: Top Priorities for Strengthening the Organization's Ability to Achieve Its Mission

Secular	**Faith-Based**
Fundraising	Fundraising
Increased community visibility	Financial management
Strategic planning	Staffing
Staffing	New program development
New program development	Increased community visibility

To read the full text of this study, log onto The Forbes Funds' web site at www.forbesfunds.org.

MUSTARD SEED SURVEY PROJECT:[12] A Phone Survey of Inner-City Congregations Serving Predominately Poor and/or African-American Communities Concerning Community Outreach, Social Service Provision, and Institutional Capacity

By Ronald Peters, Henry L. Hillman Associate Professor of Urban Ministry, and Director of the Metro Urban Institute at the Pittsburgh Theological Seminary (2004)

Considerable public attention has focused on the role of faith-based human service efforts in recent years.[13] Currently, more than 75% of the U.S. population resides in its metropolitan centers,[14] which makes it important for us to pay attention to urban faith-based activities, especially in congregations.[15] In the Greater Pittsburgh area (Allegheny County), research has been focused upon congregations and faith-based social service agencies.[16] These studies aim to inform local decision-makers, as well as the community at large, about the existing management capacity and future potential of these faith-based organizations to provide quality human services. While congregations generally enjoy strong volunteer resources for their social ministries, they do not expect to be able to generate the funds needed for the growing demands of their social service programming.[17]

The Mustard Seed Survey Project surveyed a subset of urban congregations.[18] These congregations have memberships of mostly 300 or less (67%) and have a predominately African-American constituency. It was found that these churches engage in comparable social ministries with congregations overall in the Pittsburgh area and experience similar challenges, although findings reveal that there are two important factors that significantly inform the ability of urban congregations to engage in and/or sustain social service programming. First, despite their relatively small size and limited resources, this survey found that African-American urban congregations in Pittsburgh engage in social service provision commensurate with their human and financial resources. Second, a significant number of small congregations surveyed (16%) have no regularly installed clergy leadership, a critical factor in congregational infrastructure, especially in African-American churches.

INTRODUCTION: Defining Urban Ministry

Although most people in the United States live in metropolitan areas where churches are found in abundance throughout the city, questions still arise regarding the nature of urban ministry and how it differs from ministry in rural areas or in cities where some faith-based activities are not characterized as such.

In this study, the definition of urban ministry is understood in a social and symbolic context.[19] Urban ministry is a branch of theological inquiry and practice that focuses on life in the city and its diversity from the perspective of society's most vulnerable populations. One theological assumption of urban ministry is its view of the socio-economic, cultural, and ethnic pluralism of the city as indicative of divine presence. As such, urban ministry sees social and political challenges as obstacles to faith best addressed through worship rituals and social activities. This reflects a bias in favor of the city's most vulnerable populations. Generally, urban ministry addresses one or more of at least seven public issues in city life: economic development, education systems, family life, public health, restorative justice advocacy, ethnic/race relations, and the environment.

In most U.S. cities, visible ethnic/racial groups (African, African Americans, Arabic, Asian, Latino, etc.) are vulnerable to subtle and overt forms of social or racial discrimination. Consequently, social location often defines these groups within the scope of urban ministry. This is true also in Pittsburgh. While poverty and African-American ethnicity are not synonymous, in the City of Pittsburgh there is a high correlation between these two factors. One assessment found that 75.6 percent of African-American households in Pittsburgh earn less than $25,000 annually.[20] Other arbiters of quality of life (employment, housing, public education, or incarceration)[21] reveal the unique social and political challenges African Americans face. Given the unique challenges of this congregational subset, this study examined faith-based social service provision by African-American congregations to see how these urban ministries contribute to Pittsburgh's social service infrastructure.

SUMMARY OF FINDINGS

• **Membership:** Congregations reported memberships slightly smaller than Black churches nationally, as well as congregations in general in the Allegheny County area.[22] The majority of respondents, 67%, reported having memberships of 300 or less; while 32% reported memberships of less than 100. While 25% of all churches in Allegheny County have 500 or more members,[23] among Black urban congregations, 17% reported memberships of more than 501.

• **Age of Congregation:** Unlike non-religious and faith-based agencies providing social service, the age of a congregation is no indicator of its membership size, budget, or level of activities. The two largest congregations in this survey, one having been in existence for 100 years and the other for only 22 years, both reported having 3,000 members.

• **Staffing:** Findings indicate that 61% of African-American urban churches in the survey have one pastor and either full- or part-time secretarial support (60%). 36% depend on volunteer church staff support.

• **Leadership:** It was found that 16% of the responding congregations reported having no pastor. This leadership challenge poses a serious problem for these congregations in attempting to engage in community-oriented social service provision as the role of the pastor in African-American culture is very significant.

• **Social Service Activity:** All of the congregations in this survey reported some form of community outreach social service activity. The pressing needs most frequently expressed by the social service ministries of the urban congregations surveyed involve economics. Other social services ministries provided food, clothing, emergency financial assistance, and senior care ministries (all relate to economic issues). Further, services provided by these churches are free of charge.

• **Expanded services:** Most churches (60%) reported an interest in seeking to expand or develop new social outreach services. However, only 12% of the churches surveyed indicated an interest in seeking government funds to support their social outreach programs. Of the nine churches that expressed interest in applying for government funds, four were congregations with memberships of 200 or less and five were congregations with less than 100 members.

• **Collaboration:** The majority of churches in the survey (73%) collaborate with other churches in some way regarding the provision of faith-based social services, and most (64%) also work with non-religious community agencies to provide community outreach social ministries.

POLICY IMPLICATIONS

These responses indicate that African-American urban congregations, regardless of their size, are responding to community social service needs in a variety of ways. One of the most pressing policy concerns to be faced is the matter of clergy leadership. If churches seek to expand existing social service delivery, this issue must be addressed.

• Most urban church clergy in African-American communities have only one pastor, while their congregations serve communities with severe social challenges. Generally pastors of small congregations have employment obligations in addition to their ecclesiastical responsibilities, and this is especially true of African-American clergy.[24] Given these considerations, the potential for high stress and emotional burn-out among these urban clergy leaders is a heightened concern.

• Among the congregations surveyed, 16% had no pastor, although all congregations report being involved in some social service provisions. Without consistent management and oversight, these congregations open themselves up to many liabilities, especially human resource and financial management liabilities.

• All congregations, regardless of membership size, indicated involvement in some form of social service provision. Small (less then 300 members) as well as large congregations (defined as congregations with more then 300 members) are involved in providing social services in their respective communities. Similar to faith-based agencies,[25] it is inferred that the larger the congregation,

the more likely it will be able to support social service provisions. However, one should not assume that smaller congregations do not engage in effective social service delivery, since many strong programs are currently being sponsored by small congregations. Nonetheless, their limited human and financial resources put into question the long-term viability of some of congregation-based services. This concern becomes increasingly stark in light of the stress currently faced by African-American clergy leadership.

To help build the capacity of urban congregations, decision-makers should consider cooperating with these to provide in-service training opportunities and support for clergy leaders. This would strengthen the long-term viability of these congregations to support outreach community social service.

In addition to the pastor, most churches (60%) indicated having full- or part-time secretarial staff, while 36% depend on volunteer staff to support their religious and community outreach programs. For the majority of these congregations, this is the extent of their staffing patterns. This suggests that for many congregations, paid staff for social service provision will be a challenge without some form of funding apart from congregational revenues.

To read the full text of this study, log onto The Forbes Funds' web site at www.forbesfunds.org.

FAITH-BASED FOCUS GROUP REPORT

By Robin Kaye and Paige Hepple, Dewey and Kaye, Inc. (2003)

Dewey & Kaye, Inc. (DKI) conducted a series of facilitated meetings with individuals representing a cross-section of our community's faith-based congregational programs and nonprofit organizations. Prior to conducting those sessions, DKI met with The Forbes Funds to discuss the appropriate agendas, discussion questions, potential participants, and meeting schedules.

The Forbes Funds then sent out an invitation to the selected leaders, inviting them to one of eight focus group meetings. The sessions took place during November and December of 2003 and were divided as follows:

- Nonprofit Groups (small, large, and mixed);
- Congregations (urban and suburban);
- Networks and Intermediaries; and
- Donors to Faith-Based Organizations.

A total of 33 representatives from 30 organizations participated. While questions varied by focus group, all but the discussion with donors began with participants outlining their programs' staffing, resources, and services. This was followed by a brief review of The Forbes Funds' findings to date from its faith-based research and a quick inquiry into the participants' reaction to those findings. Finally, the following issues, as they related to each group, were discussed:

- A. Marketing to and/or communicating with prospective clients and whether the organizations have the capacity to increase service provision.
- B. Making connections to external resources for the purpose of referral and collaboration and whether they distinguish between making referrals to and collaborating with faith-based versus secular organizations.
- C. Identifying challenges to their ability to provide services and/or needs their programs do not currently meet.
- D. What they would do and the kinds of assistance they would need to do more or grow.
- E. The impact or contribution of faith to the organizations' work and whether or how its effect is measured.

Donors were asked about their expectations and requirements, as well as the impact of faith on donations.

FOCUS GROUP FINDINGS

The following outlines key issues that emerged throughout the course of these eight focus groups. Included in this abstract are quotations from the full report.

A. MARKETING

Attending faith-based organizations revealed that they experience a tension between knowing the benefits of marketing and recognizing their lack of capacity to meet the subsequent increased demand for services. Many lack the resources to afford sophisticated marketing vehicles and depend upon simple marketing tools and "word of mouth" to reach those in need. Some organizations perceive a distinction between marketing to clients, which they find relatively easy, and the more significant challenge of marketing to donors via development or fundraising.

According to the representative of one small nonprofit, "*marketing probably is something we need, but we don't market because we can't afford it and can't handle or provide the services.*" This dilemma was brought up in the focus groups by organizations of all sizes.

In general, smaller congregations talked about similar available resources and concerns related to marketing as small nonprofits. Half of the small congregations represented described that, due to word of mouth, they do not have to market or advertise. As one reverend explained, "*We are the only Protestant church in [the area] that offers any kind of help with anything, the Catholic Church being the other church that offers some help with things. So just by word of mouth, we don't have to advertise. We don't have to tell anybody. They just come calling and knocking. I had six calls just this morning from people needing help with different things. So people in the community know.*"

B. REFERRALS

These organizations make referrals based on their clients' needs, rather than on whether the organization to which they are referring is faith-based or secular. However, some clarified that they tend to feel a stronger affinity with other faith-based organizations. Researching and maintaining up-to-date information on a variety of referral sources are beyond the capacity of most focus group participants, especially smaller budget congregations and nonprofits.

The medium budget size nonprofits vary in their criteria for referrals. Some base referrals on the clients' needs, as well as trust and ties with area organizations. As one respondent described, "*it depends on my comfort level and experience.*" Another member of this group explained that they refer to secular organizations only when no suitable faith-based counterpart is available since "*most of our clients come to us because we are a faith-based organization.*"

Four of the six nonprofits in the large category do not generally view an organization's faith-based or secular nature as a deciding factor when making referrals. They look for quality, skill, expertise, and appropriateness of service in organizations, although they will refer to faith-based organizations when it is the client's preference. One representative reported experiencing distinctions between faith-based and secular referrals, because congregations, parishes, and faith-based organizations tend to be easier to ask for help.

C. COLLABORATIONS

The faith-based or secular nature of an organization is generally not a deciding factor for focus group participants when choosing organizations with which to collaborate. However, conflicts between the beliefs of prospective partners can present barriers to collaboration. An organization's values, its track record, trust, and a compatible organizational culture are all of greater importance. It was repeatedly suggested that collaborations happen more between people than between organizations.

As community needs increase, pastors are looking towards collaborations as a means to address those needs. The pastor of one small congregation explained that he was starting to look outside the congregation for networking and resources, because the needs within his community are increasingly overwhelming congregants. Several leaders of congregations in one community spoke of a network among area churches, which allows them to specialize without competing or duplicating services. For example, one church has the neighborhood nursery school, another focuses on providing meals, while a different congregation supplies clothing, thus preventing any one church from bearing the totality of the community's needs.

D. UNMET NEEDS

Important services offered by the organizations involved in these focus groups were consistent with the earlier research of Kevin Kearns and Chisung Park's 2003 study, *Comparing Faith-Based and Secular Human Service Corporations in Allegheny County*, in that they often provide key emergency help for basic human needs and a variety of essential human services.[26] Operating at capacity in terms of financial and staff resources, many have difficulty maintaining their current level of services and do not have the ability to address increasing demands for services. This finding for congregational human service providers is emphasized in a 2002 Tropman Report titled *Social Services in Faith-Based Organizations: Pittsburgh Congregations and the Services They Provide*, which stated "…57% [of congregations] do not anticipate having enough staff to serve additional clients, and 67% do not expect to be able to raise more funds to serve additional clients."[27] The same trend for non-congregational faith-based human service providers can be found in Kearns and Park's research; "A higher percentage of faith-based organizations report that demand for their services has increased over the past three years, and the average reported rate of increase in demand is higher for faith-based organizations."[28]

These organizations recognize unmet needs in their communities, which they cannot meet due to inadequate financial and human resources. Some of these are systemic problems that are too extensive for any of these individual organizations or programs to address effectively. The income levels of residents and the availability of resources in the community often influence the degree and type of unmet needs.

Among small congregations, there was significant concern expressed about mental health issues and the lack of available services, especially within close proximity to their communities. One reverend clarified that services must be available "*in the community. I cannot send them to Oakland. They won't go*."

The major issue raised regarding working families involved rent and utility assistance. One representative generally listed working families as an underserved population. Another specifically cited emergency assistance for utilities and rent, explaining, "*It has been overwhelming the past three months. I get at least one call a day*." Parenting and youth ministry were also mentioned by a congregation in this group.

The pastor of the one large congregation repeated similar unmet needs concerning seniors and working families. He spoke of seniors not being able to afford their utility bills and prescription medications, as well as the need for in-home help to prevent them from requiring a nursing home. He suggested that nurses, who could go into the homes of elderly to take blood pressure or do diabetic checks, might make a difference. Regarding working families, this pastor mentioned the predicament of working parents when a child falls ill and cannot go to school or daycare.

E. OPPORTUNITIES FOR/LIMITATIONS TO GROWTH

Many of these organizations require more diversified, long-term, and ongoing funding, which addresses both programmatic and administrative needs.

A number of faith-based organizations have a range of gaps in their management capacity and infrastructure, which inhibit their ability to maintain and expand current services to address unmet needs in their communities. For example, participants discussed the benefits of assistance with financial and strategic planning, marketing, development, and technology, especially for those small organizations and congregations that have no computers, Internet access, or technological capacity. Kearns and Park suggested that similar needs were also indicated in their research findings: "There are some nuances in organizational structure, design, and capacity that might indeed form the basis for some tailored technical assistance to faith-based organizations."[29]

F. FAITH

In spite of the pervasive need for diversified, ongoing financial support, many of the participating faith-based organizations are wary of government funding. The emergence of this issue in the context of these focus groups is consistent with survey findings cited in Kearns and Park's 2003 study: "Faith-based organizations also show some significant differences in the pattern of their interactions with other types of organizations. They interact less with government and private businesses and they show no inclination to dramatically increase their efforts to obtain government funding."[30] These faith-based groups are concerned about the potential compromise of their organizational mission; the staff, systems, and resources necessary to apply and to meet requirements for funding; and the short-term programmatic focus of such funding. In particular, many organizations do not have the necessary resources, systems, or expertise to evaluate the impact of their services and measure or to document program outcomes. Further, they have not found effective methods of evaluating the impact of faith on their services when compared to the services of similar secular agencies.

RECOMMENDATIONS

Based on the focus group discussions, Dewey and Kaye, Inc., recommends that the local funding community consider the following opportunities:

EDUCATION AND ADVOCACY

A coordinated community education effort, targeting foundations, nonprofits, and the donor community, would address several of the challenges facing faith-based providers of social services. These organizations or projects are often perceived as providing services only to congregants and/or individuals of similar faith. However, the focus group discussions clearly point to a different reality. Aside from one particular exception, focus group participants did not discriminate in the provision of their services and, for the most part, did not consider faith as the key criteria for referrals and/or collaborations.

AWARENESS

Many of the faith-based social service agencies do not have sufficient and potentially critical information at hand about the community's secular human service providers. It would be beneficial to prepare a basic awareness campaign targeted at faith-based social service organizations that would point them to existing community resources. There are already coordinating centers in the region, such as the United Way of Allegheny County's web site (www.uwac.org). This would be a good first step, particularly the United Way's Help Connections link. Workshops and networking events or perhaps an annual "showcase" type session could introduce faith-based providers to helpful resources for their clients. At the same time, it would educate the community's secular agencies about the services and needs of faith-based organizations and their clients.

TRAINING

Faith-based organizations expressed a number of needs, which could be addressed through a variety of offerings:

Client Intake Evaluation — The range of services provided by some nonprofits and congregations raised the challenge of appropriate client intake evaluation. Providers would benefit from training in making initial assessments and referrals beyond their own scope of services. It would be helpful to increase these skills as well as faith-based providers' knowledge of external resources where evaluations might be made.

Partner/Mentor — Connecting smaller congregational programs and nonprofits with larger, more sophisticated partners that offer similar types of services or work in comparable communities could increase the capacity of these smaller faith-based providers.

Financial Management — Many participants, particularly congregational service providers, discussed the need to improve their financial management knowledge and skills. A training curriculum, created in cooperation with the region's financial and investment resources, could help these organizations develop the skills and tools necessary for greater control and understanding of their finances in today's complicated financial, philanthropic and legal environments. Such a curriculum could also be expanded to incorporate training in personal financial literacy for the clients and congregants of these organizations.

Grants — Additional information on available grants and training in, and help with, grant writing were suggested as potentially beneficial by focus group participants. Efforts to offer such assistance could provide the opportunity to collaborate with such existing community resources as the Nonprofit Leadership Institute at Duquesne University, or with a university-based research project on the current availability of faith-based grant opportunities.

Measurement — The evaluation of program impacts and measurement of outcomes are problems for the participating faith-based providers. Perhaps faith-based providers could explore connecting with the Community Quality Institute as a cohort group in applying the Youth Standards process to their work. Alternatively, a local outcomes specialist could be enlisted from an institution such as the University of Pittsburgh's Office of Child Development to develop specific, faith-based measurement tools and key indicators.

BUILDINGS AND CAPITAL EXPENDITURES

Several of the smaller nonprofits and congregations discussed their aging buildings and the challenges they face regarding upkeep and capital improvements. Establishing a small, easy-to-access, quick-response grant fund for building repairs or emergency capital improvements would begin to address this challenge.

CAPACITY

Assistance with information technology, such as systems for client tracking, would be a key service for faith-based providers. Making relevant software available, offering training on database creation and management, facilitating Internet access, and providing on-site assistance for congregation-specific information technology needs would all be invaluable to these providers. Some of the challenges consistently raised among the smaller nonprofits and congregational programs focused on tracking clients for program evaluation and measurement of outcomes. With limited technical capacity, client tracking has not been as well managed or as potentially valuable as it should be.

Another area of capacity-building revolves around pastors, who often carry overwhelming loads in fulfilling multiple roles as church leaders, counselors, fundraisers, organization managers, etc. Convening pastors from churches that offer social services with the purpose of providing peer support, counseling, problem solving, and access to additional resources could further empower, refresh, and re-invigorate pastors who are approaching burnout.

The concept of shared staff was raised in several of the focus groups and met with a fairly consistent positive response. The areas that were mentioned as potentially conducive to staff sharing included fundraising and development, technology, human resources, and administrative services. A feasibility study of shared staff as a solution to the problem of affording desperately needed expertise for these organizations is suggested.

To read the full text of this study, log onto The Forbes Funds' web site at www.forbesfunds.org.

DO GOVERNMENT PURCHASE-OF-SERVICE CONTRACTS UNDERMINE RELIGIOUS MISSION? THE HOLY FAMILY INSTITUTE CASE STUDY PROVIDES ONE ANSWER

By Linda Yankoski, Executive Director, Holy Family Institute (2003)

To take government money or not to take government money? That is the question that administrators of many religiously affiliated agencies face. The First Amendment of the United States Constitution prohibits the use of government monies to establish or prohibit religion. Does entering into government purchase-of-service contracts oblige administrators to alter the way they express religious values in their agencies or how they create organizational culture and deliver services?

In 2001, the Bush administration established the Office of Faith-Based and Community Initiatives. The office was established to equalize the access that all community-based organizations, including faith-based organizations (FBOs), have to government contracts and grants for the provision of social and community services. The Bush administration hoped that faith-based administrators would revisit decisions not to participate in government contracts or grants. In many cases, the decisions had been based on fear of government-imposed limits on religious expression.

If administrators turned to social science literature for help in decision-making, they probably discovered the ambiguity of the term *government funding.* Many researchers use that term instead of precisely defining the contract or grant that is the mechanism for the exchange of services.[31] In answering the question about the effect of "government funding" on religious mission, the literature is likewise ambiguous. Some researchers point to government funding as one road to secularization.[32] Others, such as Monsma, demonstrate that religious organizations can maintain religious character without significant government interference.[33] Administrators may also have noted the lack of long-term case studies in social science literature about government contracts and FBOs.

THE CONTEXT OF CHARITABLE CHOICE

The Personal Responsibility and Work Opportunity Reconciliation Act of 1996 allows states to fund social services through contracts with charitable, religious, or private organizations.[34] In addition, the act says that, if more than one provider is available, the service beneficiary may use a state-funded voucher to pay the preferred provider. The ability to select among providers — which could be charitable, religious, or private organizations — gives one section of this act its common name, "Charitable Choice."

Although Charitable Choice may appear new to some, the fact is that government in the United States has been purchasing services from religiously affiliated providers for decades. In 1899, the United States Supreme Court upheld the government's right to enter into a contract with a Catholic hospital. The Court's ruling distinguished between the *services* provided by the Roman Catholic sisters who staffed the hospital and the *religious body* to which the sisters belonged.[35] In 1988, the Supreme Court ruled that a purchase-of-service contract with a religiously affiliated corporation was not, on its face, unconstitutional.[36] Even in Pennsylvania, where the state constitution says explicitly that "no appropriation shall be made for charitable, educational or benevolent purposes to any … denomination and sectarian institution,"[37] religiously affiliated organizations have long been parties to government contracts. In *Schade v. Allegheny County Institution District,* for example, the state court ruled that religiously affiliated child care centers received government reimbursements, not appropriations.[38]

Charitable Choice attempts to clarify three issues. First, religiously affiliated organizations may compete for government contracts on a footing equal to that of other agencies. Second, government must be able to ascertain that FBOs deliver services in a way that conforms to the First Amendment. Third, the FBO has the right to deliver services in a manner and environment that respect the FBO's identity and legitimate legal concerns. Despite the attempt at clarification that Charitable Choice represents, many administrators remain skittish about government funding. To take government money or not to take government money? In the current social service economy, an agency's very life may depend on the answer**,** as may the quality of life of the people the agency serves.

THE HOLY FAMILY INSTITUTE CASE STUDY

A century's worth of records from Holy Family Institute (HFI) were analyzed to discover if participation in government contracts had affected HFI's religious identity and mission; and, if so, how. Founded in 1900 by the Sisters of the Holy Family of Nazareth, a Roman Catholic order, HFI was originally an orphanage. The institute served a need rooted in the industrial heritage of the Pittsburgh region. Many of its clients were the children of Polish workers killed or injured in mill or mine accidents. The agency changed with the needs of the region's population. Today HFI is a fully accredited social service agency that serves abused and neglected children at its campus in Emsworth, Pennsylvania., and in other community locations.

SOURCES OF GOVERNMENT MONIES

The government paid HFI for its care of children as early as 1910.[39] Government entities that purchased services included Allegheny County Juvenile Court and the City of Pittsburgh. In 1935, Allegheny County purchased services directly rather than through the county court system.[40] In the 1960s, passage of the Social Security Act increased the availability of county grants and contracts, because the act allowed the federal government to provide welfare funds to states. In Pennsylvania, the state gave the funds, through contracts and grants, to the counties. The counties allocated payments to individual agencies. Amendments to the act, in 1962 and 1967, allowed state governments to enlist nonprofit organizations, including religious organizations, to deliver welfare services.[41]

At HFI, revenues from government grants and contracts increased dramatically from 1960 to 1979. In this period, monies from these contracts doubled — in some cases, quadrupled — every five years.[42] Government monies as a percentage of all revenue went from a low of 17.5% in 1914 to a high of 91.6% in 1979. By 2002, 80% of HFI's $26 million annual budget was from purchase-of-service contracts with government entities or fees from public school districts.[43]

ANALYZING RELIGIOUS CHARACTER

This study gathered data about the religious environment of HFI from three sources: documents, interviews with 33 alumni who lived at HFI at some time between 1919 and 1998, and a survey of HFI leaders. It organized the data according to the organizational dimensions of culture, resources, and authority, and triangulation was used as a form of cross-validation.[44]

To quantify religious identity and expression at HFI, a scoring system was applied relating to four existing typologies: the Common Ground typology[45] and the typologies developed by Monsma,[46] Benne[47] and Jeavons.[48] Each typology used different criteria to assess the religiosity of an organization. All four typologies are generic, meaning they do not rely on any particular theological tradition or perspective.

The HFI data reflected two distinct periods: 1900–1964, when the sum of government monies was steadily rising, and 1965–2002. The later period was, for HFI, a time of dramatically increasing government monies, growing professionalism and changing religious practices. At the beginning of the second period, the Second Vatican Council called Catholics and their organizations to embrace ecumenism, religious liberty, and amplified roles for the laity in the Church.

FINDINGS

According to all four typologies, HFI before 1965 was a highly religious, faith-saturated, orthodox institution. Until the mid-1960s HFI was staffed by all sisters and the children were predominantly Catholic. The typology scores relating to the second period revealed HFI (1965–2002) as a moderately religious, faith-related organization. During the latter time period HFI was staffed by lay individuals and most children were not Catholic.

The post-1964 typology-based scores indicated religious diminishment in the period that receipt of government monies soared. The scores seemed to suggest that participation in government contracts had undermined religious character. However, the alumni interviews and survey relating to the same period told a different story. They testified to a continuously strong religious character.

To resolve the discrepancy by studying the typology criteria, the typologies attribute high religiosity to an agency that:

- Hires staff according to the agency's faith commitment;

- Serves clients whose religious affiliation matches that of the agency;

- Makes religious activities mandatory; and

- Draws resources primarily from people or organizations that share its faith.

These criteria led to a paradox: the more HFI adhered to the theological and social teaching of its Church, such as increased ecumenical sensitivity in hiring and program outreach and the respect for religious diversity and freedom of its clients, the more points HFI lost for religiosity, according to the typologies. HFI lost points because HFI does not require staff to be Catholic. The fact that HFI's 1904 charter requires the agency to serve children without respect to religion also lowered the agency's religiosity score. HFI lost more points because it does not require clients to participate in religious activities.

A NEW YARDSTICK OF RELIGIOUS CHARACTER

The typologies did not consider the theological distinctions of the Catholic Church. Therefore, the generic typologies were an unreliable means of measuring HFI's religious character. To provide a way to analyze the religious character of a Catholic organization, a Catholic Typology for Social Service Organizations (CTSSO) was constructed. The CTSSO assesses religiosity according to 14 criteria that relate to authority, culture, and resources *as Catholicism defines them.*

A critical difference between the CTSSO and the generic typologies is that the CTSSO emphasizes how an agency *allocates* resources, not the sources from which it receives them. Using this typology, it is concluded that HFI is a highly religious organization because HFI's policies reflect Catholic social teachings requiring just wages and family benefits. In other assessment areas, HFI also met CTSSO criteria for a highly religious agency.

CONCLUSIONS

HFI's Catholic identity and mission, though expressed differently at the beginning of the twentieth century than at present, are intact; HFI did not substantively dilute its religious identity or mission by entering into contracts with government entities. HFI's formal mission integration program is credited for maintaining the institute's vital religious identity. The program acts as a bulwark against the pressures that encourage individual organizations to become like others in their environment. In addition, HFI's credits it strong religious character to its link to the founding order, the Sisters of the Holy Family of Nazareth, which remains active in institute governance and administration. It is noted that Catholic emphasis on ecumenism and religious freedom prepares Catholic institutions well for pursuing government contracts: Catholic institutions should not have to dilute their identity to deliver professional services that respect clients' freedom of conscience.

This study acknowledged that government monies had increased the number and variety of programs at HFI. Also, participation in government contracts had accelerated the pace of professionalism at the institute. However, professionalism is not viewed as a threat to religious identity and mission: "Licensing, accreditation, and formal education are not antithetical to religious activity."[49]

One means of ensuring a smooth relationship between a service provider and a government entity is to establish outcome-based criteria as a means of service evaluation. "Public policy such as Charitable Choice, which encourages cooperation between government and religious organizations, can be an important tool to help meet the needs of the vulnerable in society, as long as it fosters and does not hinder the legitimate exercise of religious freedom for the institution and those it is meant to serve."[50]

NATIONAL RESEARCH

FRAMING THE FACTS: Wordsmiths, Wordmongers, and the Establishment Clause

By Melanie DiPietro, SC, and Gregg S. Behr, Buchanan Ingersoll, P.C. (2001)

Words — so innocent and powerless as they are, as standing in a dictionary, how potent for good or ill they become, in the hands of one who knows how to combine them!

> Nathaniel Hawthorne
> *American Notebooks*

In the context of a politically polarized society, where words take on singular importance, what is, or can be, the quality of public discourse concerning faith-based organizations (FBOs) as providers for government-funded social service contracts? To what extent does language contribute to, or hinder, public discourse about this topic?

Recent, earnest discourse about secular and religious social service delivery began with the passage of the so-called "charitable choice" provision of the 1996 Personal Responsibility and Work Opportunity Act, and continues today in light of the work of the White House Office of Faith-Based and Community Initiatives. The troublesome discourse regarding the role of FBOs in delivering social services attests to divided public sentiment regarding barriers — perceived or real — about what the Constitution says about government's relationship vis-à-vis religion.

Central, then, to this debate about FBOs as deliverers of social services is the language used to describe the relationship between faith-based providers and the government. The language invoked in public discourse often does not reflect the mandates, or even the subtleties, of the law. Given the fact that legal analysis never takes place in a vacuum, public discourse — of both the probative and inflammatory variety — affects legal discourse and, ultimately, legal and political consensus.

Importantly, we assume that legal or policy conclusions, perceived to result from an open and fair debate, will be supported by a broader consensus among various constituencies in America's pluralistic society. The policy resulting therefrom will serve a greater number, and the law supporting such policy will be accepted more securely by the community bound by the law. Accordingly, we invite legal, policy, and social work professionals to think about the language they use in professional discourse as well as in popular writing. The metaphor of the telephone game makes our point briefly.

You will recall that the telephone game is a popular children's activity whereby kids, gathered in a circle, whisper a sentence to one another; oftentimes, the sentence (e.g., "The grass is wet.") changes by the time it reaches the last kid (e.g., "The mass is yet.") precisely because words have been lost or misheard during the exchanges.

The telephone game teaches us that the manipulation of language can have humorous — or worse — damaging effects. On the topic of government contracting with FBOs, the manipulation of language can distort honest discussions about the serious legal and public policy issues that have been, and remain to be, analyzed. Indeed, as scholarly and popular debates proceed, complex social and legal policy issues, not yet articulated, will surface. For those who ardently separate "faith" from the business of government, the word "faith," or spirituality regardless of its context, is synonymous with "religion." It is then a short leap to connect "religion" or "religious influence" to the "establishment of religion." The argument trajectory concludes that the government cannot recognize or relate to anything dealing with "faith," i.e., "religion." Is "faith" commensurate with "religion"? Is such a connection between faith and religion, even if appropriate, the intent of the meaning of religion within the history and text of the First Amendment? Religion, too, is a word with several denotative and connotative meanings. Religion has a remarkable capacity to provide a sense of identity. For others, religion is servile acceptance of imposed dogma.

Herein lies the double bind. Proponents of "charitable choice" tend to emphasize the value of fairness, describing it as an attempt to clarify rules by which government buys social services and ensuring that those rules create a "level playing field." Opponents, on the contrary, emphasize that the positive role of religion is better preserved by a separation between church and state. So, what constitutes fairness? By juxtaposing these positions according to the same principle — respect for an appropriate relationship between religion and the state — we offer a thesis (explained more fully in our White Paper on this subject): Words, and the order in which they are used in legal discourse, the media, and politics, are gateways to building informed public opinion, societal consensus, and ultimately, legal analysis, regardless of the philosophical approach invoked to achieve constitutional adjudication.

We thus ask the reader to suspend one's definitions long enough to listen to, and consider, the use of words in public discourse and, subsequently, in the technical context of a court opinion. In brief, we suggest that the current use of language by professionals, including the courts, needs to be honestly re-examined to filter out any possibility for bias.

The choice and use of words contributes to the civility and quality of the debate in the public forum, the potential efficacy of ideas that become institutionalized in welfare policies, and, ultimately, receptiveness to the rule of law. If we persist, for example, in describing government contracts (a bargained-for exchange) as government support for a faith tradition of a provider agency, then we will likely find ourselves backtracking — like in the telephone game — to understand how "purchasing services through a quid pro contract" became "prohibited establishment."

PRIVATE SECTOR CONTRIBUTIONS TO FAITH-BASED SOCIAL SERVICE:
The Policies and Giving Patterns of Private Foundations

By Jason D. Scott, Roundtable on Religion and Social Welfare Policy (2003)

Recently considerable attention has been focused on public funding for faith-based organizations (FBOs) involved in the provision of social services, but relatively little consideration has been given to the prospect of private sector funding. Since private foundations are not constrained by issues of church-state separation in the way governments are, there is reason to think — as some observers claim — that they may serve as an important source of financial support as FBOs seek to diversify their funding streams and provide sustained relief to address unmet human needs. However, private foundations may, in fact, hesitate to cross boundaries still under debate in the public sector.

Given the limited research on this important topic, the Roundtable on Religion and Social Welfare Policy sought to address a number of questions regarding the funding activity of private independent foundations, as well as community foundations. If the private sector is an important and growing source of support to faith-based social service, to what extent do private foundations target FBOs as potential grant recipients? To what extent do they deliberately exclude them? What social service activities by FBOs do foundations support? And what policies limit how grantees may use funds for religious expressions such as proselytizing? To address these questions, we analyzed information from the Foundation Center, which maintains a database of over 70,000 private, community, and corporate grantmakers and 339,000 grants. Using these data we developed a sample of 2,740 private independent foundations and 230 community foundations, with total annual giving of $1,000,000 or more.

Approximately 12 percent of these large private foundations indicated an expressed interest in funding both social services and religiously affiliated organizations. Most of these entities — 351, or 95 percent — were independent foundations, while 17 were community foundations. The median annual giving of these foundations was $2,068,924. We conducted an in-depth analysis of the grants awarded by the 50 largest of these "faith-friendly" foundations using data from either 1999 or 2000, the latest years for which full grant data were available.

In total, these 50 foundations awarded $68,851,811 annually to support faith-based social services. This represents nearly 3 percent of the approximately $2.5 billion in total annual philanthropic giving distributed by these 50 foundations. These foundations awarded an average of 17 grants annually for faith-based social service and vary substantially in the total amounts they devote to such grants, with median faith-based giving amounting to $652,000 annually.

We found that the foundations awarded the largest amount in the "human services" category — not surprising given the breadth of this category. Many of the grants classified as human services supported multiple social service domains. Other activities that were commonly funded included community health care, youth development, and community development.

To identify restrictions that would exclude FBOs from foundation funding, or limit the activities they could engage in, we analyzed three samples: the 50 largest foundations that fund faith-based social services, the 50 largest independent foundations, and the 50 largest community foundations. We found that foundations utilize three common restrictions on funding: for expressly religious and/or sectarian activity, general restrictions on the funding of congregations and religious institutions, and church construction. Our analysis found that most foundations do not have general restrictions that would exclude religiously affiliated social service providers.

POLICIES THAT LIMIT OR EXCLUDE FBOS

"FAITH-FRIENDLY" FOUNDATIONS

12% 2%

86%

- No Restrictions
- No Church Construction Projects
- No Direct Funding of Congregations or FBOs

LARGEST INDEPENDENT FOUNDATIONS

24%

62%

14%

- No Restrictions
- No Religious or Sectarian Activity
- No Direct Funding of Congregations or FBOs

LARGEST COMMUNITY FOUNDATIONS

28%

60%

12%
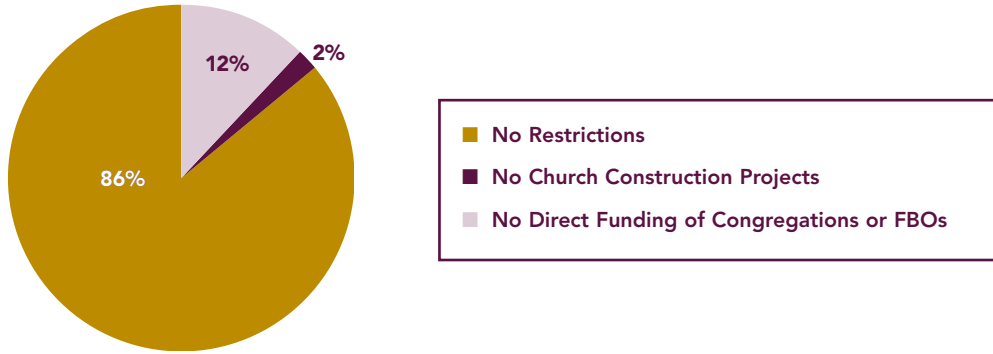
- No Restrictions
- No Religious or Sectarian Activity
- No Direct Funding of Congregations or FBOs

Among those foundations that had published limitations on religious grantees, the most common restrictions limited the funding of sectarian or expressly religious activity. However, in their published guidelines, few of these foundations gave specific examples or definitions of such prohibited activity. The analysis also found that the largest community foundations were more restrictive in their policies relative to the largest private independent foundations. It is possible that the public charity status of many of these community foundations may be responsible for the more restrictive limitations placed on faith-based giving. The support of these foundations through tax-deductible contributions may provide the incentive for these more restrictive policies.

CHARITABLE CHOICE: FIRST RESULTS FROM THREE STATES

By Sheila Suess Kennedy and Wolfgang Bielefeld, Center for Urban Policy and the Environment at the School of Public and Environmental Affairs, Indiana University–Purdue University Indianapolis (2003)

Charitable Choice took its name from Section 104 of the Personal Responsibility and Work Opportunity Act of 1996 (PRWORA). PRWORA was a massive overhaul of the federal welfare program, and Section 104 introduced a major shift in the relationship between government and religious, or "faith-based," social service organizations ("FBOs").

Federal, state, and local governments have all contracted with religious social service providers for many years. Charitable Choice encouraged government to make greater use of such organizations, and to contract directly with "pervasively sectarian" organizations — organizations in which religious practices are so intertwined with all aspects of the programming as to make the separation of religious and secular content impossible. The legislation reflected three assumptions: that the faith community contained significant, previously untapped resources; that FBOs faced unnecessary barriers to partnerships with government agencies; and — importantly — that FBOs are more effective than secular organizations.

Existing research raised doubts about the first two assumptions: data suggested that most congregations lack the fiscal or volunteer resources to engage in broad-based assistance programs for poor people, and even research by proponents of greater FBO involvement in social service provision found few barriers to their participation. Indeed, Catholic Charities, Lutheran Social Services, Jewish Welfare Federation — even the Salvation Army — have partnered with government for decades. These organizations are large and sophisticated; they are able to provide professional services and to comply with government reporting requirements. Smaller FBOs lack such capacities, and are for that reason disadvantaged when competing for government contracts, but that is not a function of their religious character.

In 1996, there were no data at all on comparative effectiveness. In 2000, our research team at the School of Public and Environmental Affairs at Indiana University–Purdue University Indianapolis, funded by the Ford Foundation, began researching comparative effectiveness and other organizational and constitutional issues implicated by Charitable Choice legislation. The project studied implementation of Section 104 over the course of three years in three states — Indiana, Massachusetts, and North Carolina. In addition to evaluating the comparable efficacy of secular and faith-based providers (the first such study of which we are aware), we focused on three elements critical to the success of such programs: the capacity of FBOs to deliver and states to monitor the identified services; constitutional and fiscal accountability for resources, outcomes, and processes; and adherence to First Amendment boundaries between church and state.

We found that state approaches to Charitable Choice differ substantially. Indiana hired for-profit consultants to assist with active recruitment of FBOs. North Carolina used a state-wide nonprofit organization to contract for and manage a series of demonstration projects. Massachusetts, which had revamped its procurement system in 1995, took the position that the reforms incorporated at that time were sufficient to bring the state into compliance with Charitable Choice legislation. In all three states, relatively few new faith-based providers became government contractors. Many religious organizations continue to be wary of partnering with government, or continue to have difficulty entering the system.

Analysis of secondary data revealed that faith-based job training and placement efforts are somewhat less effective than those of secular organizations. (These conclusions say nothing about the comparative efficacy of other types of social service provision.) Faith-based and secular providers had substantially the same rates of placement into jobs, and those jobs offered similar hourly wages. However, clients of faith-based providers worked substantially fewer hours per week and were less likely to be offered health insurance.

It is important to note that neither the original Charitable Choice legislation, nor the faith-based initiatives that followed it, defined faith-based. The typology we developed depended upon organizations' self-definition and categories used by state officials. Based upon that typology, we found that organizational networks of providers with a strong faith influence were weakest. Such strongly faith-influenced providers did increase their community involvements and alter their relations with other organizations as a result of their partnership with government. Fifty-seven percent of strongly faith-influenced organizations reported that contracting with the state affected their mission, with newer contractors tending to be more affected. Sixty-seven percent said that contracting with government led to other community involvements. Strongly faith-influenced organizations were more focused, primarily serving their own neighborhoods and areas of the city.

Moderately faith-influenced organizations in our study faced fewer "management challenges" — that is, deficits in management capacity — than either secular or strongly faith-influenced organizations.

We also found that, overall, congregational leaders lack the constitutional competence to assure constitutionally appropriate program implementation, and states lack the resources to monitor for constitutional violations.

FAITH AS THE SAVIOR OF SOCIAL SERVICES: Myth or Reality?

By Thomas H. Jeavons, General Secretary, Philadelphia Yearly Meeting (2004)

William Penn, Quaker founder of Pennsylvania, observed that "true godliness does not turn [people] out of the world, but rather enables them to live better in it, and excites their endeavors to mend it." One might hope this is true.

However, the current proposals and debates about religious organizations and the provision of social services raise two additional, critical questions about religion and the public good. These are: (1) "Is social service provision a primary role of religious congregations?" And (2) "Are the efforts of religious people and organizations in this realm better — that is, more effective — than those of secular organizations?"

When one looks closely at the proposals for government funding of "faith-based organizations" offered by the current administration, it becomes apparent they assume the answer to both these questions is "yes." Examining the facts on the ground, however, it appears the answer is certainly "no" to the first question; and, at best, "only occasionally" to the second question. Consider very briefly what research tells us about both these matters.

By consistently and intentionally lumping religious service organizations — like a Catholic counseling agency or a Protestant homeless shelter — together with congregations, these proposals create a confusing picture intended to allow congregations to receive direct government funding for service programs. However, it also creates false expectations about what congregations do now and may be able to do in the future.

We must recognize that there are serious and troubling questions to be asked, with concerns for both our constitution and the health of religion, about government funding going directly to congregations. These deserve more attention than can be offered here.

Even more challenging to these proposals, though, is the extensive data that show very few congregations have the organizational capacity, or the interest, to become major providers of social services. Extensive research indicates 85% to 90% of congregations have some involvement in providing social services in their own communities. But for the vast majority, these services are very limited and typically focused on episodic needs (e.g., food pantries) or routine concerns (e.g. day care). The data show congregations rarely offer programs addressing more complex or difficult issues, like substance abuse or welfare-to-work; and even if they had more money, few have the people and expertise to offer and administer such efforts.

This is not surprising given that the vast majority of congregations are very small. One study reports only 28% have more than 400 members, and the average per congregation is around 75 members. (Note: Catholic parishes tend to be much larger than Protestant churches.) Even more important is the question of purpose. While eager to offer help to those in need, being a worshipping community is the central purpose of virtually all congregations. For most congregations, service provision is an expression of that faith or religion which is taught, nurtured, and celebrated in worship, but not their raison d'etre.

Obviously, service provision is the raison d'etre for religious charities. So, with appropriate safeguards in place regarding how the funds are used, government funding for the programs of these organizations should be much less problematic. But this takes us to the second false assumption behind the current policy proposal.

From the origins of this movement, which precede the Bush administration by at least decade, those who want to give religious organizations more money — especially more public money — for social services have claimed these organizations are more efficient and their service more effective. Those claims were made ten years ago with no data to support them. Now that the movement has generated research into the matter, we know that the claims are tenuous at best.

Numerous studies show that there are occasionally some religious organizations that are better at providing some services in some locales than their secular counterparts; but they also show that just as often the secular providers are better. In fact, no clear overarching pattern is evident. So any claim of the superiority — in effectiveness or efficiency — of religious versus secular service providers cannot be supported empirically.

Finally, then, the point is that the focus on religious (or faith-based) versus secular is not helpful. The data suggest that that if we are really interested in improving social services — the questions we should be asking are about organizational capacities, community context, strategies and approaches for service provision, leadership and funding. Religious orientation may influence these things, but it is not likely by itself to make an agency of more or less value to the community.

ESSAY ON THE NATIONAL CONGREGATIONS STUDY

By Mark Chaves, University of Arizona (1998)

Congregations' social service activities — how much they do and how they do it — have been of interest to scholars and religious leaders at least since the Social Gospel movement of the early twentieth century. The most recent wave of interest in these activities has been prompted by efforts aimed at expanding religious organizations' participation in publicly funded social service programs, efforts commonly referred to as faith-based or charitable choice initiatives.

Whatever the eventual fate of these initiatives, they have renewed attention to longstanding normative and empirical questions concerning church–state relations, to religion's role in our social welfare system, and to congregations' social service activities.

The National Congregations Study collected information in 1998 about many aspects of congregational life, including social service activities. Six key conclusions emerge from these data. Several of these findings refute popularly held assumptions about congregations' social services.

First, congregations typically engage in social services in only a minor and peripheral way.

Second, congregations' typical involvement in social services involves small groups of volunteers carrying out well-defined tasks on a periodic basis. This is contrary to the notion that congregations hold vast reservoirs of volunteers available for anti-poverty work. When congregations are most actively involved in social services, that activity is driven mainly by paid staff and by small numbers of congregation-based volunteers.

Third, congregations, when they do perform social services, mainly help to meet individuals' emergency needs in a way that involves minimal contact between congregation members and the needy. Congregations are not especially holistic, transformational, or personalistic in their approach to social services — indeed, they are not especially religious in their approach to social services — and their social services do not typically promote the development of personal relationships between congregation members and the needy. Neither do they typically focus on individuals' deep problems and long-term needs.

Fourth, the rare congregations that engage more intensively in social services do so mainly in collaboration with a wide range of religious organizations, secular nonprofit organizations, and government agencies. It is more accurate to say that congregation-based social services depend on secular social service agencies than to say that they constitute an alternative to those agencies.

Fifth, congregations were not more intensively involved in social services in the early part of the twentieth century than they are now, nor did their social service activity ever represent an alternative to government-provided services, nor have secular services displaced religious social services over the last 100 years.

Sixth, collaborating with government, including receiving public funding, does not appear to dampen congregations' "prophetic voice" by discouraging their political and advocacy activities.

Readers interested in more detail about congregations' social services, or in other findings from the National Congregations Study, should review Congregations in America, by Mark Chaves (Harvard University Press, 2004).

RESEARCH ON FAITH-BASED SOCIAL SERVICE COALITIONS

By Helen Rose Ebaugh, University of Houston (2003)

In the years since the Charitable Choice provision was passed by Congress as part of the Welfare Reform Act (1996), there have been a number of studies of religious nonprofits are involved in the social services arena. With only two minor exceptions, however, the existing studies focus on religious congregations as their unit of analysis. However, as Chaves (1999) shows, based on national data, only 24 percent of congregations are aware of the legislation, only 3 percent receive government funds, 15 percent have a policy against receiving such funds, and only about one third (36 percent) would even consider applying for government funds to support social service projects.

In the course of our work on religious institutions among the new immigrants in Houston, Texas, we discovered the phenomenon of faith-based coalition ministries created to provide social services to the needy. These consist of a number of congregations that join together to pool money, facilities, in-kind donations, and volunteers to provide the kinds of social services that they were unable to provide as single congregations. Given the primary focus of the coalitions on service delivery, the existence of structured programs to serve clients, a board independent of any member congregation, some system of accountability and, frequently, the fact that they have tax-exempt status as a 501(c)(3) entity, they are positioned as far more likely candidates for government funding than individual congregations, for whom social service delivery is necessarily secondary to providing worship, religious education, and inspiration to congregants. In 2002, with a grant from the Lilly Endowment, we conducted the first national study of these faith-based social service coalitions. Based on responses to a mailed survey by 656 such coalitions, we are able to describe their characteristics, including their funding sources, whether they have ever received government funding, characteristics of those that have compared with those that have not received such public support, and their attitudes toward government funding.

Characteristics. While there are vast differences in the size of these coalitions, most of them are modest in size, measured by income and expenditures, number of paid employees, number of clients served, and weekly volunteers. Most of the large coalitions are associated with single denominations, such as Catholic Charities, Lutheran Social Services, Jewish Family Services, Episcopal Social Services, and groups associated with the Presbyterian Church U.S.A. Many of these denominationally affiliated coalitions are very old organizations that predate the twentieth century, while the majority of coalitions nationwide are relatively young, with 80% being formed since 1960 and half since 1980. While many coalitions call themselves "interfaith," most of them are exclusively or overwhelmingly Christian. Only 13% of the coalitions include faith traditions other than Christian or Jewish.

Funding Sources. In terms of percent of budget received from various sources, coalitions receive a quarter of their income from religious congregations and larger church bodies: 18.7% comes from individual donors; 16.5% from government funding; and 12.5% from foundations. Sixty-six percent of the coalitions have received government funding, with 57 percent doing so since 1996. The most striking finding regarding government funding is the negative relationship between government funding and degree of religiosity of the coalition, measured by public *persona* as a faith-based coalition indicated in name and mission statement, religiosity of the staff, and degree to which religion is present in relating to clients. On all three measures, those coalitions that display the least religiosity are more likely to receive government funds than those more religiously expressive. Our data indicate that the reason for this relationship is not explicit discrimination but the fact that religiously expressive coalitions are less likely to apply for government funding for fear that the government will interfere with religious practices within the coalition. The related fear on the part of many coalition directors that accepting government funding will curtail their social activism and advocacy mission is not shown in our data. Rather, those coalitions that receive government funds tend to be the most socially active in the sample.

A consistent picture emerges in our data concerning the kind of faith-based social service coalition most likely to apply for and receive funding from government sources. They are wealthier (have larger budgets), offer services in a broader array of program areas, employ a larger staff of managers and professionals, and are less expressive in measures of religiosity. In addition, these coalitions have a more positive attitude toward President Bush's Faith-Based and Community Initiative. It is not simply that more religiously expressive coalitions receive considerably less government money; they make significantly less effort to acquire it, perhaps because they tend to have a negative view of it.

What impact do our data have on public policies pressing for more government money for faith-based social service organizations? First, those groups that have traditionally received such monies continue to do so despite oft-repeated calls to award more government money to small, grass-roots groups which the Bush administration maintains are community-based and in touch with the needs of local people. Second, while many policy officials focus upon the supply side of the Initiative, many small, religiously expressive groups refuse to apply for available monies because of their apprehensions of government interference. Third, most of the available government monies is made available through a competitive application process. Because of their lack of professional staff, inadequate budget and bookkeeping procedures, and limited capacity for expansion, smaller and less organized coalitions are disadvantaged both in applying and accounting for grant monies. Fourth, would faith-based organizations develop a dependency on the government grants to the neglect of their traditional support? If that occurs, what will happen when government monies dry up in the future?

USING CONGREGATIONAL SPACE: Findings from the Philadelphia Census of Congregations

By Ram Cnaan, University of Pennsylvania (2004)

One of the assets that congregations can offer their neighbors is building space. Most congregations own a building in which they meet to hold their worship functions. Congregations usually aspire to build a place of worship and make it large enough to be accommodating to as many people as possible and to be noticeable in the community. Across American cities, one sees great numbers of religious structures that are highly visible; the buildings usually demonstrate members' investment, care, and pride. A building is not only a place for meeting but also a symbol for the commitment and strength of the collective faith. Driving slowly in almost any neighborhood, one can observe the small signs that declare the existence of a faith community. These signs, some of which are worn out by sun and rain, indicate the existence of a place of worship, announce the clergy name, and invite people to attend worship services at designated times.

In Philadelphia, with a total of about 133 square miles, our study located 2,120 congregations. This reported square mileage includes Fairmount Park, the train station, abandoned industrial parks, more than twenty universities, and two airports. That is, the habituated square miles where congregations are most often found is even smaller than 133. But even if we consider the larger number of 133 square miles, it means that there are about sixteen congregations per square urban mile. There is no other social organization that is so prevalent and widespread in all neighborhoods as local religious congregations.

Sacred properties are both an asset and a liability for any congregation. Buildings have to be maintained, and they are costly. In Philadelphia, most congregations reported undertaking capital campaigns to raise money to restore their properties. The majority of congregations reported their buildings to be in good shape, and even those that reported structural problems usually used their properties for some community purposes. Indeed, most congregational buildings are used to host some non-religious programs and activities. As such, local religious congregations are places where people in the community meet, even if they are not members of the congregation. The volume of social and civic programs carried out on congregational properties makes them social hubs; the properties are community assets.

The social and communal importance of congregational properties has not gone unnoticed. In May 2003, the National Trust for Historic Preservation listed the eleven most endangered historic places in the United States. The list contained six congregations, including Acts of the Apostles Church in Jesus Christ in Philadelphia. At about the same time that the National Trust announced this list, the Secretary of the Interior announced that places of worship are now eligible for public support to sustain and preserve their properties under the Save America's Treasures Program. The Secretary also announced that Old North Church in Boston would be the first congregation to receive such support in the amount of $317,000, which the congregation must match dollar-for-dollar. This is the first federal preservation grant to a historic religious property.

In Philadelphia, Partners for Sacred Places (2003) found that 20 percent of congregations are housed in historic properties, their buildings are older than 50 years, and their buildings are expected to face partial collapse or worse in the next five years. Many of these urban congregations do not have — and cannot raise — the needed funds to sustain their properties. How, then, can the congregations and the community maintain their properties as essential community hubs? Their decline will certainly exacerbate urban blight.

The importance of sacred properties to a community goes beyond the programs and activities carried out in these buildings. The fact that these building are well-cared for sends important public signals. When people observe a building that is cared for more than all other public and communal buildings, it is as a signal that something positive is taking place. If such a building is preserved, not all has been lost. In reality, only when congregational buildings fall into disarray is the decline of a neighborhood complete.

For too many urban communities, preserving communal sites takes resources that are hard to find. Money is needed for maintenance and upgrades. Money is needed for security. Money is needed for programming. Support for appropriate development strategies, and actual investments, then, is necessary to preserve the congregational spaces from which important community services are delivered and in which important public activities take place.

LEGAL ANALYSIS OF FINAL RULES AND NOTICES OF PROPOSED RULEMAKING CONCERNING THE FAITH-BASED INITIATIVE

By Ira C. Lupu & Robert W. Tuttle, Roundtable on Religion and Social Welfare Policy (2003)

This brief essay, which appears in it full form on the web site of the Roundtable on Religion and Social Welfare Policy (www.religionandsocialpolicy.org), analyzes the scope, focus, and constitutional validity of a series of rules proposed and finalized by the Bush administration in the year 2003.

The Bush administration has chosen to implement the Faith-Based and Community Initiative largely through executive orders and federal agency rules. A number of federal agencies have promulgated these rules, including a set of final rules relating to the Initiative in September 2003. The agencies issuing proposed or final rules in 2003 included the Department of Education; the Department of Health and Human Services; the Department of Housing and Urban Development; the Department of Justice; the Department of Labor; and the Department of Veterans' Affairs. The rules reflect a number of significant common themes, and include some important agency-specific aspects as well.

Five common themes form the policy centerpiece of the Faith-Based and Community Initiative:

1. **The restriction on direct government funding of "inherently religious activities":** This restriction is valid as far as it goes, but it may not go far enough to satisfy fully the current constitutional restrictions on direct government financing of religious experience. Those restrictions may encompass social services that are not "inherently religious," but that nevertheless include religious teaching or religiously grounded methods of personal change.

2. **The elimination of discrimination by granting agencies against faith-based organizations:** Revisions to constitutional barriers to government financial relationships with "pervasively sectarian" organizations corresponds with the administration's emphasis on a "level playing field" for religious and secular entities competing for government contracts.

3. **The assurance that faith-based organizations may retain their religious character and independence:** There are constitutional differences between the "religious character" of an organization and the "religious activities" in which it may engage. The government may support such organizations but may not directly finance such activities.

4. **The requirement that the religious liberty of program beneficiaries be preserved:** These rules include a requirement of nondiscrimination among beneficiaries on religious grounds; a requirement that no beneficiary be required to participate in religious activity as a condition of receiving service; and, in some programs, a requirement that beneficiaries be offered a reasonable alternative if they object to the religious character of a provider.

5. **The right of faith-based service organizations to prefer co-religionists in hiring decisions:** This has been the most controversial aspect of the President's Faith-Based and Community Initiative. It involves a complex interplay among the Constitution, acts of Congress, and presidential authority. In addition, the relevant issues include the interaction between federal and state law.

Our essay highlights the major themes in that controversy. Other postings on the Roundtable web site, referenced above, contain more extended discussions of this key point. Our full essay also discusses legal concerns arising from several regulations that are distinctive to particular agencies. These include:

- Issues arising regarding the use of Individual Training Accounts under the Workforce Investment Act, regulated by the Department of Labor;

- Constitutional questions regarding the permissibility of the Department of Housing and Urban Development's new policy of paying for the acquisition, construction, and repair of physical structures owned by faith-based organizations and used in part for religious activities; and

- Constitutional questions raised by revisions in the Department of Justice policies regarding the transfer of forfeited assets to religious entities.

[1] P.L. 104-193, Title I, § 104 (Aug. 22, 1996); 110 Stat. 2161; 42 U.S.C.A. 604a.

[2] Exec. Order No. 13198, 66 Fed. Reg. 8497 (2001).

[3] *Charitable Choice: Overview of Research Findings on Implementation* (United States General Accounting Office, Washington, DC), GAO-02-337, January 2002, at 2 (citing Laura Meckler, *Most States Pass on Charitable Choice*, Associated Press, 2001).

[4] Mark Chaves and William Tsitsos, *Congregations and Social Services: What They Do, How They Do I, and With Whom?*, NONPROFIT AND VOLUNTARY SECTOR QUARTERLY, vol. 30, no. 4, December 2001, 660-683 (interpreting data from the 1998 National Congregations Study, which includes data collected from 1236 congregations nationwide, states that "58% of congregations participate in or support some type of social service program" (668)); Ram Cnaan and Stephanie Boddie, *Philadelphia Census of Congregations and Their Involvement in Social Service Delivery*, SOCIAL SERVICE REVIEW, December 2001 (reporting survey results from 1376 of an estimated 2095 congregations in Philadelphia, indicating that 88% have at least one social program (568); that each congregation provided an average of 2.41 programs (569); that 552 (40.1%) congregations collaborate with secular organizations (572); that 841 congregations (61.1%) are open to collaborating with government welfare programs (571); and that each congregation-sponsored program serves 39 within, 63 without (570)); Tobi Jennifer Printz, "Faith-Based Service Providers in the Nation's Capital: Can They Do More?" (Urban Institute, Washington, DC), 1998 (identifying 95% of congregations as providing some type of service or program in the Washington, DC metropolitan area); Carl S. Dudley and David A. Rozen, "Faith Communities Today: A Report of Religion in the United States Today," (Hartford Seminary), 2001 (finding that, based upon data from more than 14,000 congregations representing 41 denominations, over 80% of congregations provide at least one service); Other significant reports include: Scott Anderson, John Orr, and Carol Silverman, *The California Religious Community Capacity Study: Technical Report* (California Council of Churches, Sacramento, CA), 2000; Laurie N. DiPadova, *The Impact of Welfare Reform on Charitable Organizations: The Capacity of the Charitable Welfare Sector in Utah* (Center for Public Policy and Administration, University of Utah), Aug. 2001; Virginia A. Hodgkinson and Murray S. Weizman, FROM BELIEF TO COMMITMENT: THE COMMUNITY SERVICE ACTIVITIES OF RELIGIOUS CONGREGATIONS IN THE UNITED STATES, (1993); Susan Grettenberger, *Churches as a Resource for Human Services and Social Capital Development: A Survey of West Michigan Conference of the United Methodist Church* (Michigan State University, East Lansing, MI), 1997; Kirsten A. Gronbjerg and Sheila Nelson, *Mapping Small Religious Nonprofit Organizations: An Illinois Profile*, NONPROFIT AND VOLUNTARY SECTOR QUARTERLY 27(1), 1998, 13-31; and John McCarthy and Jim Castelli, *Religion-Sponsored Social Service Providers: The Not-So-Independent Sector* (Aspen Institute's Nonprofit Research Fund, Washington, DC) 1998.

[5] Cnaan and Boddie, *Philadelphia Census of Congregations and Their Involvement in Social Service Delivery*.

[6] Ibid.

[7] Carl S. Dudley and David A. Roozen (2001). *Faith Communities Today: A Report of Religion in the United States Today.* Hartford Seminary.

[8] Tobi Jennifer Printz (1998). *Faith-Based Service Providers in the Nation's Capital: Can They Do More?* Urban Institute.

[9] Mark Chaves (1999). *Religious Congregations and Welfare Reform: Who Will Take Advantage of Charitable Choice?* AMERICAN SOCIOLOGICAL REVIEW 64, 836-846.

[10] Ram Cnaan (2000). *Keeping the Faith in the City: How 401 Urban Religious Congregations Serve Their Neediest Neighbors.* Philadelphia.

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[13] Ram A. Cnaan (1999). *The Newer Deal: Social Work and Religion in Partnership.* New York: Columbia University Press; J.J. Dululio, Jr. "Godly people in the Public Square," Review, *The Public Interest* (Fall 2000): 110-115; Hodgkinson, Virginia A., and Weitzman, Murry S. (1993).

[14] United Nations website: http://www.un.org/unsd, Jan. 21, 2004.

[15] For example, Bakke (1987), Cnaan (1999), Harper (1999), and Schaller (1993).

[16] Gregg S. Behr and Melanie DiPietro (2002). *Social Services in Faith-Based Organizations: Pittsburgh Congregations and the Services They Provide.* Pittsburgh, PA: The Forbes Funds; and Kevin Kearns, Chisung Park, and Linda Yankoski (2003). *Comparing Faith Based and Secular Human Service Corporations in Pittsburgh.* Pittsburgh, PA: University of Pittsburgh. See report at www.forbesfunds.org.

[17] Ibid.

[18] Telephone surveys were conducted by Pittsburgh Theological Seminary students from April 25 - May 20, 2003 and from July 24 — August 01, 2003. There were 74 successful surveys out of 302 identified congregations. Not all congregations identified their specific official denominational connection (i.e. National Baptist, American Baptist, African Methodist Episcopal or United Methodist, etc.), and the faith traditions of responding congregations are reported by the generic denominational affiliation given by the churches (i.e. Baptist or Methodist). Although there are some historically Euro-American churches that are engaged in significant urban ministries in African-American communities, because the focus of the study was on historically African-American churches in urban neighborhoods, predominately Euro-American congregations located in these areas were not included in the survey. Also, Islamic congregations and other non-Christian faith traditions in Pittsburgh's Black community were not included in this survey.

[19] According to this social definition of urban ministry, not all congregations physically located in the metropolitan context participate in urban ministries. In socially and economically challenged urban neighborhoods, frequently social services are provided by secular and religious agencies or community groups whose policy-making, administrative, and service-delivery personnel do not reflect the areas where those receiving the services reside nor are the "helpers" typically connected socially, economically, culturally, or ethnically with service recipients. By contrast, urban ministry is more frequently characterized by service providers who are indigenous to the areas they serve (Harper, 1999; Shaller, 1989; Scott-Meyers, 1993; Livezey, 2001). Issues of socio-economic class, culture and ethnicity, therefore, are involved in the distinctions that characterize congregations doing *urban ministry* from congregations located in the city, but whose social ethos and religious experience is different from that of indigenous urban ministry practitioners. As such, social location (Wilson, 1996) is a factor in defining urban ministry. See also Bakke (1987), Harper (1999), Peters (2001), Scott-Meyers (1992), and Villafañe (1995).

[20] Esther L. Bush in the "State of Black Pittsburgh" address to the Urban League of Pittsburgh, Inc. Annual Meeting, October 23, 2003, p. 4

[21] Ralph Bangs (2000). *Statistics from the University Center for Social and Urban Research.* Pittsburgh, PA: University of Pittsburgh.

[22] 50% of all U.S. churches report regular attendance of less than 100 while among Black churches nationally, 26% are churches with less than 100 attending (Lincoln *and* Mamiya (1990). *The Black Church in the African-American Experience.* Durham, NC: Duke University Press. p. 132.)

[23] Ibid.

[24] Lincoln and Mamiya (1990). p. 132.

[25] Kearns, Park and Yankoski (2003).

[26] Ibid.

[27] Gregg S. Behr and Melanie DiPietro (2002).

[28] Kearns, Park, and Yankoski (2003).

[29] Ibid.

[30] Ibid.

[31] Gregg S. Behr and Melanie DiPietro (2001). *Framing the Facts: Wordsmiths, Wordmongers, and the Establishment Clause* [White paper]. Pittsburgh, PA: Buchanan Ingersoll P.C.

[32] James Burtchaell (1998). *The Dying of the Light: The Disengagement of Colleges and Universities from their Churches.* Grand Rapids, MI: Eerdmans.

[33] Stephen V. Monsma (1996). When *Sacred & Secular Mix: Religious Nonprofit Organizations & Public Money.* Lanham, MD: Rowman & Littlefield Press.

[34] P.L. 104–193, Title I, Section 104 (Aug. 22, 1996); 110 Stat. 2161; 42 U.S.C.A. 604a.

[35] Bradfield v. Roberts, 175 U.S. 291 (1899).

[36] Bowen v. Kendrick, 487 U.S. 589 (1988).

[37] Constitution of the Commonwealth of Pennsylvania, Section 29, retrieved October 18, 2003, from http://sites.state.pa.us/PA_Constitution.html

[38] Schade v. Allegheny County Institution District, 28 Pa. 185 (1956).

[39] Sisters of the Holy Family of Nazareth of Western Pennsylvania Archives. (1911). Letter from Father Caesar Tomaszewski to Father Provincial, February 1, 1911. Bellevue, PA.

[40] Holy Family Institute Archives. (1936). "Annual Report of the Holy Family Institute for the Year 1935." Finance; Audit Reports, Cost Analyses, Financial Statements (Series 13, Subseries 1, Box 1, Folder 3). Emsworth, PA.

[41] Lester M. Salamon (1995). *Partners in Public Service.* Baltimore: Johns Hopkins University Press.

[42] Linda Yankoski (2003). *The Soul of the Matter: The Impact of Government Funding on the Catholic Identity and Mission of Holy Family Institute, 1900–2002.* Doctoral dissertation, Duquesne University, Pittsburgh, PA. The dissertation is available through Proquest Information and Learning (telephone 800-521-0600 ext. 7020) or through the Gumberg Library of Duquesne University. p. 179.

[43] Holy Family Institute Archives. (2002a). Audit report, 2002. Finance; Audit Reports, Cost Analyses, Financial Statements (Series 13, Subseries 1, Box 1, Folder 36). Emsworth, PA.

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[45] Working Group on Human Needs and Faith-Based and Community Initiatives. (2002). *Finding Common Ground: 29 Recommendations of the Working Group on Human Needs and Faith-Based and Community Initiatives.* Retrieved April 15, 2002, from http://working-group.org

[46] Monsma (1996).

[47] Robert Benne (2001). *Quality with Soul: How Six Premier Colleges and Universities Keep Faith with Their Religious Traditions.* Grand Rapids, MI: Eerdmans.

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[49] Yankoski (2003), p. 307.

[50] Ibid.

MORE INFORMATION, MORE TOOLS

For more information regarding FBOs, as well as resources for building the capacity of FBOs, please refer to the following organizations:

The Roundtable on Religion and Social Welfare Policy (The Roundtable) addresses the nation's need for a fuller, balanced assessment of the emerging role of faith-based organizations in the American social welfare system.

The Roundtable's work includes:

- Reviewing research studies conducted to date, and evaluating the effectiveness and efficacy of FBOs involved in delivering social services;

- Providing a comprehensive database of the best available social science research on the scope and efficacy of faith-based social services, as well as tracking important legal and policy developments in this area;

- Tracking changes in legislation, regulations, and licensing requirements related to religious social service providers at federal, state, and local levels;

- Tracking and analyzing legal and constitutional developments related to government support for FBOs at the federal and state levels; and

- Compiling a database of available funding opportunities for FBOs.

Please visit their web site at http://www.religionandsocialpolicy.org/ to access these resources.

The Faith and Service Technical Education Network (FASTEN) seeks to meet the needs of FBOs by building their capacity to address community challenges. It fosters collaboration between and among FBOs, intermediary organizations, private philanthropy, and government agencies.

FASTEN's mission is to strengthen and support faith-based social services, especially in distressed urban communities throughout the United States.

FASTEN assists FBOs in exploring whether to launch or expand efforts in providing social services in their urban communities.

FASTEN equips FBOs by providing:

- Resources, advice, and information from and pertaining to a faith-based audience;

- Connections to experts in the fields of practice supported by FASTEN;

- Practical tools (e.g., how-to guides, model profiles, curricula);

- A peer-to-peer learning community; and

- Information on best practices based on original research produced by the FASTEN partner organizations.

Please visit their website at http://www.fastennetwork.org/ to access these resources.

Also, FASTEN's Knowledge Network gets you connected to peers and specialists who can help take your organization to its next level of effectiveness. The FASTEN Forum provides on-line space for exchanging ideas with peers, while Ask FASTEN gives you the opportunity to receive advice from veteran practitioners. Visit the Fasten Knowledge Network today by visiting their web site at http://askfasten.fastennetwork.org/.

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