The Faith and Service Technical Education Network
An Annotated Bibliography of Research and Theory

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Academy of Political Science. (1986). *Public-private partnerships: Improving urban life*.

    These proceedings compiled by the Academy of Political Science embark on an in-depth exploration of public-private partnerships. They assess the political perspectives associated with the need and creation of these partnerships. There is a section where leaders from different sectors come together and discuss their perspectives on public-private partnerships. These partnerships are evaluated by their effectiveness with universities, school, public policy advocacy, downtown development, and housing. The editor gives ingredients for successful partnerships and a CEO's perspective. The proceedings end with the future of these public-private partnerships and their vital importance.

Administration for Children and Families. (1999, November 16-17). *Welfare reform & the faith community building new partnerships*. Paper presented at the Welfare Reform and Faith Community National Conference, New Orleans.

    The Administration for Children and Families (ACF), in collaboration with the Substance Abuse and Mental Health Services Administration (SAMHSA), sponsored the conference, *Welfare Reform & The Family Community--Building New Partnerships,* in New Orleans, Louisiana on November 16-17, 1999, in order to bring together the faith community, community-based organizations, and human service/workforce development administrators to discuss the importance of collaboration and partnerships to most effectively support families moving from welfare to work. Throughout the conference sessions, a number of common themes and key issues emerged.

Admiraal, Kristen, & Vander Kooi, Stacy. (2001). *Coming full circle: Devolution of state delivery of human services to faith-based human service organizations. An annotated bibliography* (2nd ed.). NACSW: Botsford CT.

    An annotated bibliographic review of the literature relevant to faith-based human services.

Allen, Mike. (2002, September 01). Faith-based initiative to get a major push from Bush; President to use executive orders to implement some parts of his proposed bill without Hill's consent this fall. *The Washington Post,* p. A08.

    Even without Congress' approval, the White House is planning to implement parts of the faith-based legislation. These implementations will include proposals to change federal regulations to allow religious groups to compete for federal funding. The Administration also plans to host seminars around the country that will teach faith-based groups how to use current law to federally funded contracts. President Bush is also supporting a "September of Service" program encouraging people to serve and donate time in their

communities. President Bush contends that government should be more concerned whether the program works, not if it is religious or not.

Amato-von Hemert, Katherine. (2000). Between imprisonment and integrity: Rural churches respond to poverty and policy. *Social Work and Christianity, 27*(2), 188-217.

   The author surveyed 41 leaders in two congregations in Georgia and 22 leaders in two congregations in Colorado in 1997 and 1998. The leaders in Georgia were predominantly African American and the leaders in Colorado were predominantly Caucasian. There was widespread support for charitable choice and new welfare legislation although church leaders expressed some concerns.

American Muslim Council. (2001). *Faith-Based Initiative Survey*, from http://www.amconline.org/newamc/faithbased/index.shtml

   The results of a survey of the American Muslim Council members at a forum held at Georgetown University are provided.The kind of programs that respondents feel are needed the most in their communities are (top five with the most important first): housing, health care for uninsured, welfare-to-work programs, after-school programs for at-risk youth, domestic violence prevention and violence prevention in general. However, 12-18% of the respondents' religious centers/mosques provide these services. Charitable Choice is favored by 75%, and if the government agreed not to restrict the mission and character of their organization, over 80% favor their organization using public funds to provide social services. Slightly more respondents felt that the ability to reach a target needy population is a more important criteria in awarding contracts than proven success rate. The vast majority agreed that under Charitable Choice the FBO should have to adhere to federal anti-discrimination and civil rights laws as well as all other governmental regulations, and be held to same accountability guidelines.

Ammerman, N.T. (1994). The 1993 H. Paul Douglass Lecture: Telling congregational stories. *Review of Religious Research, 35*(4), 289-301.

   This article is based on a study that looked at congregations in changing communities. Its goal was to discover if there is a relationship between religion and social change. The article evaluates this concept and includes many illustrative stories. It covers topics such as secularization, how faith can shape one's life, and community partnership.

Ammerman, N.T. (1996, February 26, 1996). *Bowling together: Congregations and the American civic order.* Paper presented at the Seventeenth Annual University Lecture in Religion, Arizona State University.

   This article is based on a study done to analyze congregations in rapidly changing communities. The study finds that while many congregations were in decline, and others were biding their time, there was also tremendous organizational vitality. The author emphasizes the influence of social capital and the civic and political process.

Ammerman, Nancy T. (1997). *Congregation & community. Vol.1: Portraits of twelve religious communities.* New Brunswick, NJ: Rutgers University Press.

   A comprehensive historical study of congregations in the face of community transformation. Nancy Ammerman and her colleagues include stories of twenty-three

congregations in nine communities: Long Beach, California; Candler Park, Atlanta, Georgia; Allston-Brighton, Massachusetts; West Adams, Los Angeles, California; Oak Park, Illinois; Andersen, Indiana; Southwest Atlanta, Georgia; Carmel, Indiana; and Gwinnett County, Georgia. Researchers examined the relationship between social change and congregational life.

Ammerman, Nancy T. (1999). *Engaging faith communities as partners in improving community health: Highlights from a CDC/ATSDR Forum addressing separation of church and state; the science supporting work with faith communities; and exemplary partnerships*. Atlanta: Centers for Disease Control and Prevention, Public Health Practice Program Office.

   Reports a panel discussion of the scientific rationale behind public health efforts to build partnerships with the faith community. Panelists included Gary Gunderson, Carter Center's Interfaith Health Program; Nancy Ammerman, Hartford Seminary's Center for Research on Religion and Society; David B. Larson, National Institute for Health Care Research ; and Gayle D. Weaver, University of Texas.

Ammerman, Nancy T. (2001). *Doing good in American communities: Congregations and service organizations working together*: Hartford Institute for Religious Research.

   In 1997, the Hartford Institute for Religion Research launched the "Organizing Religious Work" project in an effort to document and better understand what people of faith are doing in their communities and which organizations enable them to accomplish their goals. The project attempts to assess changes in existing denominational systems and map emerging forms of organizational connections and cooperation through which congregations: (1) provide their participants with opportunities for worship, education, spiritual support, and nurture; (2) provide service and care to their communities; (3) speak out for the values they believe in; (4) come to understand and work with people different from themselves; (5) remember and pass on their own faith tradition; (6) obtain the resources and professional leaders they need to do their own local work; (7) hold each other accountable.

Ammerman, Nancy T. (2002). Still gathering after all these years: Congregations in U.S. cities. In A. Walsh (Ed.), *Can charitable choice work?: Covering religion's impact or urban affairs and social services* (pp. 6-22). Hartford: The Leonard E. Greenberg Center for the Study of Religion in Public Life.

   Explores the role congregations play in the community, the ways they reinvent themselves as the community changes, new megachurch form, which is by definition regional with more than 2000 attendees, the congregational form that immigrant religions are taking in the United States, and religion as the single highest priority in congregational life.

Anastas, Jeane W. (2004). Quality in qualitative evaluation: Issues and possible answers. *Research on Social Work Practice, 14*(1), 57-65.

   Defines qualitative research and describes key parameters of quality to be considered when conducting and evaluating these studies in terms that take their epistemological assumptions and unique methods into account.

Anderson, Scott D., Orr, John, & Silverman, Carol. (2000). *Can we make welfare reform work? The California religious community capacity study: Final report*. Sacramento California: California Council of Churches (CCC), the Center for Religion and Civic Culture at the University of Southern California, and the Institute for Nonprofit Organization Management at the University of San Francisco, California Religious Community Capacity study.

    The California Religious Community Capacity study focuses on the involvement of faith-based organizations in California's implementation of welfare reform. The main objective is to estimate the will and capacity of California's faith-based organizations to expand their social service outreach in support of welfare-to-work participants who are currently served by CalWORKs (California's program for implementing federal welfare reform).

Anderson, Terence R. (1988). Developing eyes and ears for social ministry. In D. T. Hessel (Ed.), *Theological Education for Social Ministry* (pp. 126-147). NY: Pilgrim Press.

    How to help volunteers transmute guilt into repentance and faithfulness, how to serve rather than "rescue," and how to think through questions and challenges to their faith.

Archambault, Claudette, Kakuska, Courtney , & Munford, Rhonda. (2003). *Faith-based partnerships: Charitable Choice and state TANF programs*. Fairfax, VA: Caliber Associates, 10530 Rosehaven Street, Suite 400, Fairfax, VA 22030.

    A guide for State TANF officers endeavoring to establish social service programs with respect to Charitable Choice in their States. Reviews the Charitable Choice laws. Highlights promising practices from States that have partnered with faith-based organizations for the delivery of social services in order that other States may learn from these experiences. Provides a description of lessons learned in each state as well as the services provided, web links, and a lexicon of terms.

Ashcraft, Karen L., & Kedrowicz, April. (2002). Self-direction or social support? Nonprofit empowerment and the Tacit Employment Contract of organizational communication studies. *Communication Monographs, 69*(1), 88-110.

    In organizational communication studies, empowerment has come to connote flatter structures, participation programs, and other techniques thought to enhance member competence and control through increased self-direction. We contend that this model-- and, arguably, organizational communication studies more broadly-presumes a particular employment contract. We report a study of a different contract: staff-volunteer relations at a nonprofit organization. our results indicate that, while volunteers prioritized the role of social support in accomplishing empowerment, staff members treated volunteers as pseudo-employees to be empowered through enhanced authority and participation. Ironically, the staff's model impeded volunteer empowerment. We use the case to mark the contingent character of empowerment, and specifically, (a) its contextual and intersubjective nature, (b) its relational and emotional aspects, and (c) the importance of members' temporal investment in the organization. We conclude that attention to diverse membership contracts and contexts can complicate and enrich empowerment theory.

Aspen Institute Nonprofit Sector Strategy Group. (2002). *The nonprofit sector and government: Clarifying the relationship*. Washington, DC: author.

Key principles for an effective working relationship between the nonprofit sector and government.

Aspen Institute Nonprofit Sector Strategy Group. (2002). *Religious organizations and government*. Washington, DC: author.

This pamphlet describes the work of the Nonprofit Sector Strategy Group and outlines key principles that emerged during an NSSG meeting on the relationship between the nonprofit sector and government.

Astley, W. G., & Brahm, R. A. (1989). Organizational designs for post-industrial strategies: The role of interorganizational collaboration. In C. Snow (Ed.), *Strategy, organization design, and human resource management* (1st ed., Vol. 3, pp. 233-270). Greenwich, CT: Jai Press Inc.

Society has gone through a number of industrial stages. In this post-industrial era, businesses must evolve into new partnering and competitive strategies in order to survive. Astley and Brahm discuss, in this chapter, their vision of the organizational design for businesses in the new era. The authors propose and explore the role and function of the interorganizational collaboration in this chapter. They look at these emerging partnerships on a global spectrum as well.

Austensen, Blake. (2002). *Site visit to Cornerstone Assistance Network: A faith-based intermediary organization*. Oklahoma City: Welfare Peer Technical Assistance Network, AFYA, Inc.

Report of a site visit and consultation on intermediary organizations. Provides a description of intermediaries working with congregations in Illinois and Oklahoma. Concludes that collaboration happens at lowest possible level, often between an individual governmental person and a church person. The role of the intermediary is not fundamentally connected with obtaining funding for faith-based social ministries; being an intermediary is about gently, persistently, thoughtfully fanning the embers of collaboration while realizing the intermediary is not responsible for the flame.

Austin, James. (2002). *Meeting the collaboration challenge: Developing strategic alliances between nonprofit organizations and businesses*. Retrieved January 9, 2004, from http://www.pfdf.org/collaboration/challenge/worksheet6.html

The collaboration continuum is a framework for thinking strategically about relationships between nonprofit organizations and businesses. Developed by James Austin and adapted here from his book *The Collaboration Challenge*, it consists of three stages.

Austin, J. (2003). From Almsgiving to Strategic Alliances. *Stanford Social Innovation Review, 1*(2), 48-55.

Examines the rise of the strategic alliance, or collaboration between the for- and non-profit sectors. Lists three stages of the collaboration continuum and gives advice for how to mange the collaboration portfolio.

Axelrod, R. (1984). *The evolution of cooperation*. New York, NY: Basic Books, Inc.

This book is about the evolution of cooperation based on a game called "Prisoner's Dilemma". In this game, two players are faced with faced with three options: they can both cooperate, both deflect, or one or the other cooperate and the other deflect. If one deflects and the other cooperated, the deflector gets the points. In this game it seems it would be easier to both deflect. However, cooperation is much more mutually beneficial for both parties than rational individual thought. Axelrod explores what things promote cooperation without necessarily involving trust. Reciprocity and durability of relationship are the two key factors in sustaining cooperation between any two or more parties.

Bagby, Ihsan , Perl, Paul , & Froehle, Bryan. (2001). *The mosque in America: A national portrait* (report). Washington: Council on American-Islamic Relations.

Presents findings from the Mosque Study Project 2000, the largest, most comprehensive survey of mosques ever to be conducted in the United States. Of the 1209 mosques counted, 631 were randomly sampled for the survey. Interviews were successfully conducted with representatives from 416 of the 631 mosques. Four-fifths of mosques are located in a metropolitan (urban or suburban) area, most often a city neighborhood. There are fewer mosques in the West than in other regions of the country. Over nine-tenths of mosques stressed the importance of dawah to non-Muslims during the previous year. The ideal of inviting others to Islam is very much a part of the message heard in mosques. About seven-tenths visited a school or church to present Islam and contacted the media. Slightly fewer participated in an interfaith dialogue. Political involvement is less common than other forms of involvement. More than half of mosques have contacted a politician and a minority of mosques--but still over a third--had a politician visit. The area of least involvement is in interfaith social service projects.

Baggett, Jerome P. (2002). Congregations and civil society: A double-edged connection. *Journal of Church & State, 44*(3), 425-455.

Focuses on the relationship between congregations and civil society in the U.S. Concept of American exceptionalism; Features of American exceptionalism; Reasons for the decline in civic engagement activities in the U.S.; Examples of social service programs offered by several congregations in the U.S.; Civic role of congregations in the U.S.

Barman, Emily , & Chaves, Mark. (2001). Lessons for multisite nonprofits from the United Church of Christ. *Nonprofit Management and Leadership, 11*(3), 339-352.

A case study of the restructuring of a denomination, the United Church of Christ (UCC). Concludes that the strength of affiliation between local units and a national headquarters may be partly affected by the extent to which the careers of local staff members and executives occur within boundaries defined by the national structure. In addition, a resource crisis at the national level might make national units more attuned to serving the local organizations, thereby increasing the incentive of the locals to remain affiliated. Structure relations between national organizations and their local affiliates is a strategic decision common to many multisite nonprofit organizations.

Bartkowski, John P. (2001). *The promise and peril of charitable choice: Faith-based initiatives in Mississippi*. Cambridge, MA: Harvard.

Recent surveys show that in Mississippi one-fifth to one-third of its adult and child citizens live in poverty with 14% of all households food-insecure. This research investigates the issues and strategies of church involvement in poverty relief with a focus on food-assistance programs. It was conducted in 1998-2000 in a three county area, the Golden Triangle Region, in the east-central part of the state. The data consisted of interviews of church leaders and direct observations at five churches.

Bartkowski, John P., & Regis, Helen A. (1999). *Charitable choice and the feasibility of faith-based welfare reform in Mississippi: Final report submitted to the Joint Center for Poverty Research*. Evanston and Chicago: JCPR at Northwestern University and University of Chicago.

Congregations and Social Services is a project based on data from the 1998 National Congregations Study, a nationally representative sample of 1,236 congregations with a response rate of 80 percent. Provides a snapshot of congregations' social service activities. Data about each congregation were collected via 1-hour interview with one key informant. Addresses four specific questions: (1) What kinds of social services do congregations provide? (2) Do they engage in social services in particular kinds of ways? (3) Which congregations do more social services? (4) With whom do congregations collaborate in social service delivery, and with what consequences?

Bartkowski, John P. , & Regis, Helen A. (1999). *Religious organizations, anti-poverty relief, and charitable choice: A feasibility study of faith-based welfare reform in Mississippi* (Grant Report). Arlington, VA: Pricewaterhouse Coopers Endowment for the Business of Government.

Based on survey data from a previous study on the same topic (see Bartkowski, 2001), the current report examines the feasibility of incorporating religious communities located in rural Mississippi's Golden Triangle Region. This report aims to provide guidance to policymakers who are currently weighing the options of routing social services through local congregations. In addition, this report seeks to inform religious and community leaders of the potential advantages and disadvantages of faith-based initiatives.

Bartkowski, John P. , & Regis, Helen A. (2001). *Faith-based food assistance in the rural South* (Food Assistance Special Report): Mississippi State, Southern Rural Development Center.

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

Batavick, Laney. (1997). Community-based family support and youth development: Two movements, one philosophy. *Child Welfare, 76*(5), 639-663.

This article examines the key elements and the relative success of family support and youth development practice, compares the two streams of literature and programming, and suggests strategies to increase integration

Bedford, Ian. (2001, 25 September 2001). *The involvement of local church congregations in community service delivery.* Paper presented at the 27th National Conference of the Australian Association of Social Workers, Melbourne, Victoria.

    Report of the community ministry involvement of congregations in Australia. This study is of particular interest because of the long history of no church-state separation in Australia; many social services have been provided through church agencies with government support.

Bedford, Ian. (2004). *Reaching out beyond itself: A framework for understanding the community service involvement of local church congregations.* Unpublished Ph.D., University of Melbourne, Melbourne.

    A qualitative study of congregational involvement in community service, based on three congregations in Australia.

Behr, Gregg, & Yamatani, Hide. (2001). *A survey of community services and capacity among Allegheny County religious congregations and faith-based organizations.* Pittsburgh: c/oBuchanan Ingersoll P.C., One Oxford Centre, 301 Grant Street, 20th Floor, Pittsburgh, PA 15219.

    An unpublished survey instrument. Data gathered: nature of services that are provided, history of services, number of clients served, numerical trends of service over time, demographics of clients served, capacity for service, nature and amount of financial support, number of employees and volunteers.

Bellamy, Chyrell D., Mowbray, Orion, Holter, Mark, & MacFarlane, Peter. (2004, January 16). *Relevance of spirituality for people recovering from a serious mental illness.* Paper presented at the Society for Social Work and Research, New Orleans.

    Explores the relationship between recovery and spirituality. The Assessing Consumer-Centered Services Project surveyed 1920 consumers from 62 consumer centered programs (drop-in centers and clubhouses). A hierarchical regression model was used to explore the extent to which consumers' self-reported spirituality predicts whether or not they consider themselves in recovery, taking into account demographic variables, psychiatric symptomatology and duration of illness.

Bender, Courtney. (1997). *Kitchen work : The everyday practice of religion, cooking and caring for people with AIDS.* Unpublished Dissertation: Thesis (Ph. D.), Princeton University.

    The author was a participant observer in an ethnographic field study of God's Love We Deliver, a large non-profit AIDS service organization in New York City. She reports in-depth interviews with twenty volunteers. Although the agency is not "faith-based" the author describes how the agency became "sacred space" for those volunteers for whom their service was an enactment of religious faith.

Benson, J. Kenneth. (1975). The interorganizational network as a political economy. *Administrative Science Quarterly, 20*(June 1975), 229-249.

    Describes the interorganizational field as a political economy with the distribution of two scarce resources, money and authority. Organizations, as participants in the political

economy, pursue an adequate supply of resources. Interactions and sentiments of organizations are dependent upon their respective market positions and power to affect the flow of resources. The interorganizational network is itself linked to a larger environment consisting of authorities, legislative bodies, bureaus, and publics.

Benson, Peter L. (1997). *All kids are our kids: What communities must do to raise caring and responsible children and adolescents*. San Francisco: Jossey-Bass.

In a study of 460 urban, suburban, and rural communities, researchers identified 40 developmental assets in the two broad categories of external (in the child's environment) and internal (within the child) that lead to positive outcomes for children. External assets are divided into the categories of support, empowerment, boundaries, and constructive use of time. Internal assets are broken into the categories of commitment to learning, positive values, social competencies, and positive identity. Each of these categories contains a subset of assets that communities can develop. An excellent model for preventive community-based programs for children and youths.

Benson, Peter L. (2004). Tapping the power of community: Building assets to strengthen substance abuse prevention. *Search Institute: Insights & Evidence, 2*(1), 1-14.

Reviews the Search Institutes developmental assets model and it usefulness for developing effecting substance abuse prevention programs in communities.

Berger, I. E., Cunningham, P.H., & Drumwright, M.E. (2003, November 23). *The creation of "capital" through social alliances: company/nonprofit collaboration.* Paper presented at the ARNOVA.

Some collaborative efforts between companies and nonprofit organizations have moved beyond cause marketing and philanthropy to encompass close, mutually beneficial, long-term relationships designed to accomplish strategic goals for each partner. Such partnerships between companies have been called strategic alliances. When they span the for-profit/nonprofit boundary, we label them "social alliances." We use elite interviews to investigae 11 social alliances involving 26 organizations. We articulate the societal, organizational and individual forces driving these associations and discuss the capital outcomes that social alliances can create, including financial capital, human capital, and social capital. Wherever possible we use the qualitative date to suggest theoretical propositions for further exploration.

Bernstein, Nina. (2000). *The lost children of Wilder: The epic struggle to change foster care*. NY: Pantheon.

Follows one family through three generations in foster care in New York City. A compelling story of how well meaning people can make things worse, the complexities of social policy and advocacy, the relationship between law and social welfare, and the failures of religiously-affiliated agencies to provide adequate care for children in foster and residential care.

Berry, Marianne, & Cash, Scottye J. (1998). Creating community through psychoeducational groups in family preservation work. *Families in Society, 79*(1), 15-24.

Psychoeducational support groups are an alternative method to create supportive

networks for families at risk or involved in child abuse and neglect. This article addresses social isolation, correlates of child maltreatment and child placement, social networks and negative social support, parent training, creating community, and implications for family preservation practice.

Biddle, Jeff E. (1992). Religious organizations. In C. T. Clotfelter (Ed.), *Who benefits from the nonprofit sector?* (pp. 92-133). Chicago: University of Chicago Press.

  The authors studied how the benefits generated by the multifaceted activities of America's religious congregations are distributed across income classes, based on a comprehensive study of household time-use conducted by the University of Michigan Survey Research Center in 1975-1976.

Bielefeld, Wolfgang, Littlepage, Laura, & Thelin, Rachel. (2003). *Management challenges of faith-influenced providers of IMPACT services*. Indianapolis: Center for Urban Policy and the Environment, School of Public and Environmental Affairs, Indiana University–Purdue University Indianapolis, N. Senate Avenue, Indianapolis, IN 46204.

  Results from a three-state study of 30 providers of employment-based services implementing the "Charitable Choice" provisions of the 1996 Welfare Reform legislation. Results indicate a relationship between capacity (measured by management challenges) and faith influence. Management challenges, however, were not limited to the effect of faith influence. Also found relationships between management challenges and organizational age and size. Faith influenced providers indicated greater challenges in the areas of strategic planning and managing facilities than those organizations that are not faith influenced. Organizations with no faith influence also face challenges, specifically in the areas of achieving their mission, communicating internally, developing/sustaining good working relationships, and using technology effectively for service provision. When the age of an organization is taken into account, it appears that younger organizations encounter challenges in managing board/staff relations. Smaller organizations confront more challenges delivering high quality services and attracting new clients, while larger organizations face challenges in the area of using information technology effectively.

Billing, Amy, Ehrle, Jennifer, & Kortenkamp, Katherine. (2002). Children cared for by relatives: What do we know about their well-being? *The Urban Institute, Series B*(No. B-46).

  In 1999, 2.3 million children, or 90 percent of children not living with parents, lived with a relative—or in kinship care—according to the National Survey of America's Families (NSAF).Findings indicate that children in kinship care face significant barriers to well-being compared with children living barriers to well-being compared with children living with their parents. Second, since many kinship families are poor, it is possible that some of these differences may be due to living in poverty.

Billingsley, Andrew. (1992). *Climbing Jacob's ladder: The enduring legacy of African-American families*. New York: Simon & Schuster.

  Examines the history and changes in African-American families during and since slavery. Describe African-American families and the social and economic forces that influence African-American life. The church has been an integral part of African-American life. Presents findings from the author's nationwide study of Black churches. Concludes that black churches do collaborate with religious and nonreligious social

agencies.

Billingsley, Andrew. (1999). *Mighty like a river: The black church and social reform.* NY: Oxford University Press.

    Billingsley surveyed nearly a thousand black churches across the country. These churches have roots that extend back to antebellum times and have periodically confronted social, economic, and political problems facing the African American community. He addresses such questions as: How widespread and effective is the community activity of black churches? What are the patterns of activities being undertaken today? How do activist churches confront such problems as family instability, youth development, AIDS and other health issues, and care for the elderly? Also included in this book are profiles of the remarkable black heroes and heroines who helped create the activist church, and a compelling agenda for expanding the black church's role in society at large.

Blalock, Lydia L., Tiller, Vicky R., & Monroe, Pamel A. (2004). "They get you out of courage:" Persistent deep poverty among former welfare-reliant women. *Family Relations, 53*(2), 127-137.

    An in-depth look at ten families who remain in persistent deep poverty in the remote rural areas of one state, using welfare reform as the contextual backdrop for this examination.

Blank, M. J., & Langford, B. H. (2000). *Strengthening partnerships: Community school assessment checklist.*

    Creating a successful community school partnership can be a challenge. To be effective, partnerships need to engage in thorough needs assessment, resource identification, and planning. This article provides three assessment tools for partnering projects: "Community School Partnership Assessment", "Community School Program and Service Checklist", and "Community School Funding Source Assessment".

Blank, Susan, & Davie, Fred. (2004). *Faith in their futures: The youth and congregations in partnership program of the Kings County (Brooklyn, NY) District Attorney's Office.* Philadelphia: Public/Private Ventures.

    Youth and Congregations in Partnership (YCP) relies heavily on religious organizations to work with young people. YCP's central activity, which is reinforced by other services, is mentoring of youth ages 13 to 19 by adult volunteers recruited from places of worship in Brooklyn. While YCP is defined as nonsectarian and forbids congregational proselytizing of youth, the program is built on a partnership between the District Attorney's office and local faith-based organizations.

Blockson, Laquita C., & Van Buren III, Harry J. (1999). *Strategic alliances among different institutions: An argument for multi-sector collaboration in addressing societal issues.* Paper presented at the 1999 Independent Sector Research Forum, Washington, D.C.

    Presents a framework that explains how collaborative efforts among organizations from all three institutional sectors (nonprofit, business, and government) are more likely to be effective in addressing societal issues than either sole organizational efforts, partnerships

within one sector, or collaborative efforts between organizations within two of the three sectors. Implications for practice are discussed.

Blount, Joan, Miranne, Kristine B., & Roman, Dorothy. (2004). So, you want to start a faith-based network. *America's Family Support, 22,* 10.

> For several years, the Urban Families Program at Wayne State University's Skillman Center for Children has worked with churches and faith-based organizations to help increase their capacity to implement substance abuse prevention programming. Through the experiences and lessons of its Faith-Based Network Detroit, it offers tips and strategies for implementing a faith-based networks.

Bobo, Kimberly. (1995). Church involvement in community organizations. *Review & Expositor, 92*(1), 31-38.

> In order to better serve the needs of their members, churches have begun to work more closely with other denominations and faiths as well as with community organizations. This article explores this recent trend by identifying why churches and community organizations are moving in this direction, naming four types of relationships. The author suggests how churches can become involved with community organizations.

Bobo, Kimberly, & Tom, Phil. (1996). Developing effective congregational-based advocacy ministries. In C. S. Dudley (Ed.), *Next steps in community ministry* (pp. 55-63): The Alban Institute.

> Worked with 32 congregations to develop ministries that seek systemic solutions to problems, or advocacy ministries, rather than simply individual solutions. Identified reasons congregations are less likely to engage in advocacy than they are in direct services. Twenty-five ministries completed three years with the Church and Community Project in 1991. This is a report five years later, describing their successes and deficiencies, their frustrations and discoveries.

Boddie, Stephanie C. (2002). Fruitful partnerships in a rural African American community. *Journal of Applied Behavioral Science, 38*(3), 317-333.

> Rural African American congregations often have been pitted against their urban counterparts, with the urban churches viewed as superior social agents with a wider range of community services. An examination of social service provision in rural areas is necessary because both policy and programmatic responsibilities increasingly are delegated to state and local governance and ultimately to local communities. Legislation referred to as Charitable Choice encourages the government to contract with faith-based and communitybased social service providers. This legislation also increases the importance of understanding the role that rural congregations play as the social service system favors private delivery of such services over public avenues. In this study, an in-depth examination of 17 congregations in an historically all-Black town revealed the distinct patterns of African American congregations providing a unified network of collaborative social services with secular organizations on behalf of their communities.

Boddie, Stephanie C. (2003). *Faith-based organizations and the distribution of social responsibility: A look at black congregations*. Washington, D.C.: The Roundtable on Religion and Social Welfare Policy.

Based on two phases of a cross-sectional study on congregations from 1996 to 1999, the author explores the extent that African American congregations in the United States share social responsibility relative to their interracial and White counterparts. Overall, African-American congregations are more involved in four of the six social service types: basic needs, health, community development, and advocacy. Outlines the social and financial contribution of congregations and identifies the factors that predict their participation. Congregations appear to provide more short-term immediate assistance than the long-term services.

Boddie, Stephanie C., Cnaan, Ram A., & DiIulio, John J. (2001, January 18-21). *Philadelphia census of congregations and their involvement in social service delivery: Methodological challenges and findings.* Paper presented at the Society for Social Work Research, Atlanta, GA.

Report of the first ever congregational census in any American city. Found that the combined Yellow Pages/City Property Tax files identified only 1218 of the 2010 known existing congregations (61%). On average, each congregation-sponsored program serves 43 members of the congregation as well as 62 people residing in the community who are not members of the congregation. In other words, congregations tend to serve others more than their own members. The monthly replacement value of a Philadelphia average congregation is estimated at $9,584.10.

Bos, David. (1988). *A practical guide to community ministry*. Louisville: Westminster/John Knox.

A guide for congregations seeking to develop community ministries.

Bositis, David A. , & Menhart, Eric. (2002). *Channels in the river*: Joint Center for Political and Economic Studies.

Results of a survey of 500 black churches intended to determine the role of black churches in getting individuals engaged in civic activities. The study was designed to understand: (a) the civic involvement choices of churches; (b) the assistance that churches may need to facilitate an increase in their involvement; and (c) how to involve and interest those churches that are not currently involved in civic participation programs. Most churches had a variety of needs (in the provision of social services, etc.), especially in the areas of financial resource needs and technical assistance. In the area of technical assistance, a large proportion indicated several areas, with proposal development and fundraising at the top of the list, followed by assistance in developing a civic participation program. Leadership development, coalition building, accessing political leaders and public policy information were also mentioned by a large proportion of the church leaders surveyed.

Bowman, Woods. (2004). Confidence in charitable institutions and volunteering. *Nonprofit and Voluntary Sector Quarterly, 33*(2), 247-270.

Recruiting a person to volunteer overrides a lack of confidence in charitable institutions and volunteering fosters confidence in charitable institutions. The latter effect is stronger thereby suggesting that declining confidence is self-correcting

Branch, Alvia Y. (2002). *Faith and action: Implementation of the national faith-based initiative for high-risk youth*. Philadelphia: Public/Private Ventures and Branch Associates.

P/PV's interest in the role that churches and congregations could play had its roots in an assessment of the assets of the faith community. The most important of these concerned location - simply being there. While many social service organizations and institutions had left the nation's most distressed communities, the church remained a significant presence. Drawing on these experiences, P/PV began discussions about the possibility of mounting a faith-based initiative that would produce credible evidence and lessons concerning the capacity, limits and practices of faith-based organizations in working with high-risk youth. Subsequently, organizations in 15 cities agreed to participate in the National Faith-Based Initiative for High-Risk Youth, entering into partnerships with the justice community as well as with other faith-based organizations, and recruiting high-risk youth and providing them with a range of services that would include education, employment and mentoring.

Breaux, David A., Duncan, Christopher M. , Keller, C. Denise, & Morris, John C. (2002). Welfare reform, Mississippi style: Temporary assistance for needy families and the search for accountability. *Public Administration Review, 62*(1), 92-103.

The authors argue that the principal-agent theory with contracts used to establish accountability is too simplistic to describe the complex relationship evolving between state governments and the private sector welfare reform implementation. Of particular interest for this bibliography is the focus on Mississippi's system of welfare reform with work requirements and time limits on benefits that pre-dates the 1996 federal legislation.

Breger, M., Carlson-Thies, S., Destro, R. A., Foltin, R. T., Friedman, M., Isserman, N., et al. (2004). *In good faith: A dialogue on government funding of faith-based social services*. Philadelphia, PA: Feinstein Center for American Jewish History.

What is the best way for our nation to assist those in need? The new idea represented by "charitable choice" is not the involvement of faith communities in the social service arena, as many religious organizations have a history of involvement in such services. Nor is government funding of religious social service providers in itself an innovation, as many organizations with a religious affiliation have long received government funds to carry out their work. Before "charitable choice," governments as all levels awarded grants and contracts to religiously affiliated organizations.

Broder, D. S. (2002, July 07, 2002). Lines dividing vouchers. *The Washington Post,* p. B07.

The Supreme Court ruling regarding the Cleveland School Voucher program has revealed what community churches are doing to meet the needs of the community.   The line dividing city and suburb is very strong; the city located schools are supporting vouchers, but not the suburban schools.

Brown, Laura K., & Troutt, Elizabeth. (2004). Funding relations between nonprofits and government: A positive example. *Nonprofit and Voluntary Sector Quarterly, 33*(1), 5-27.

Examines the attributes of a successful contracting model for the financing and support of nonprofit organizations. Describes how, through government initiative, a program can be built in which transaction costs are minimized through a cooperative approach to

contracting based on mutual trust. Shows how investment in a long-term, trust-based, cooperative relationship underlined by professional standards and a continuous focus on a common mission by all levels of actors within and without government can provide the impetus for a system in which high standards of service are maintained, accountability is organic, and organizations feel supported in their mission but not controlled. The example presented is a provincial government program for the prevention of family violence in Manitoba, Canada but the features that make it successful can be applied widely.

Brown, Prudence, & Garg, Sunil. (1997). *Foundations and comprehensive community initiatives: The challenges of partnership*: Chapin Hall Center for Children, Aspen Institute's Nonprofit Sector Research Fund.

   Explores the nature of the relationship between foundations and CCIs and considers what foundations can do to alter the nature of the space in this relationship. The paper draws from three sources of data: 1) interviews with 7 key informants; 2) case studies of six illustrative CCIs; and 3) transcriptions of 11 focus groups that were carried out for the study.

Buck, M. L. (2002). Charting New Territory. New York, NY: Public/Private Ventures.

   This paper highlights issues for policy-makers and seeks to provide guidance to states and localities implementing Workforce Initiative Act by describing the successes and struggles of five cities implementing the new legislation. However, because implementation of WIA has only recently begun, this report should not be read as an assessment of WIA's effectiveness. The report begins with a presentation of WIA's basic framework and then discusses its impact on four major audiences: employment and training providers, job seekers, employers, and the overall workforce development system. The report concludes with implications for the future based on the sites' experiences and identifies issues to watch as implementation progresses.

Bush, George W. (2000, 2000). *Rallying the armies of compassion*, from Reviewed by Krisitin Mycke 9-6-02

   Foreword written by President George W. Bush. He supports having an outcome-based way of evaluating where governmental resources go and private and charitable, including religious, organizations receiving funding as long as they are achieving valid public purposes. The report contains a blueprint for enabling and empowering faith-based and community groups. The goal is to tailor federal assistance to local needs. To meet this goal, federal agencies must become more hospitable and open to grassroots and small-scale programs. These programs--especially faith-based--are vital resources in American communities. Besides federal funding, the President also supports stimulating private giving to faith-based programs by expanding tax deductions.

Bush, R. (1992). Survival of the nonprofit spirit in a for-profit world. *Nonprofit and Voluntary Sector Quarterly, 21*(4), 391-410.

   Nonprofit organizations can find more appropriate administrative values in the traditions of the voluntary sector itself than in the competition-based management approach inherent in private sector administrative theory and practice. Administration in the voluntary sector should be mission based and mission driven; be grounded in the

historical traditions of altruism, compassion, and philanthropy; remain sensitive to the key value of volunteerism and to the phenomenon of the volunteers themselves; continue to act as mediating structures between the individual, the community, and the public and private organizations of modern society; emphasize cooperation and collaboration over conflict and competition in the administration of sector organizations; and develop and practice a type of leadership compatible with the values and differences inherent in the independent sector.

Calhoun, Jack. (2002). *Faith in action*. Washington, DC: National Crime Prevention Council.

   On April 9, 2002, twenty-eight local clergy and lay religious leaders, senior public policy makers, and funders from a variety of government and private agencies came together at Trinity Church in Boston for conversation. Convened by the National Crime Prevention Council (NCPC) through a grant from the Gardiner Howland Shaw Foundation, the symposium was called Massachusetts Faith In Action: Informing the National Debate. Its objective was to examine the specific contributions of various faith communities in the work of social healing and how these experiences might help policy makers to address effectively concerns about the public funding of faith groups.

Calhoun, Jack A. (2002). Claiming youth: A new paradigm in youth policy. *New Directions for Philanthropic Fundraising, 38*, 67-80.

   A description of the Youth as Resources program in Boston which involves youth in philanthropy and as volunteers as a way of stressing and inculcating strengths in youths.

Calhoun-Brown, Allison. (1998). While marching to Zion: Otherworldliness and racial empowerment in the Black community. *Journal for the Scientific Study of Religion, 37*(3), 427-439.

   Examining different components of religiosity among African-Americans, this study finds that no form of religiosity depresses racial empowerment, but that varying aspects do have different effects. Otherworldliness strongly predicts support for separatist-oriented means to empowerment. Religious guidance does not predict support for any aspect of empowerment.

Caliber Associates. (2001). *Faith-based partnerships: Charitable Choice and state TANF programs*. Fairfax, VA.: Caliber Associates.

   A handbook for State TANF officers attempting to establish social service programs under Charitable Choice. Reviews aspects and features of the Charitable Choice laws and highlights practices from five States--Indiana, Louisiana, New Jersey, Texas, and Wisconsin--that have partnered with faith-based organizations for the delivery of social services. Telephone interviews and Web site reviews were conducted with state agencies and faith-based organizations. States have achieved varying levels of implementation with respect to Charitable Choice. Drawn from the interviews, six strategies are reported as lessons learned: (1) Embrace and foster the relationship of faith-based organizations with the community, (2) Conduct outreach efforts, (3) Closely follow federal statutory language when writing state legislation or policies, (4) Provide staff development, (5) Address hesitancy and/or concerns from potential partners, and (6) Establish and employ advisory groups and/or task groups.

Call to Renewal. (2002, 2002). *Washington inter-religious staff community briefed Senate staff on TANF reauthorization*, from Further information on Call to Renewal and current press releases can be found at: http://www.calltorenewal.com/news_views3.cfm

    Call to Renewal held a briefing for Senate staff on Monday, September 9, 2002 to discuss the recommendations of the Domestic Human Needs Working Group of the Washington Inter-Religious Staff Community. The group recommends the reauthorization of TANF legislation, which is set to expire on September 30, 2002. Religious leaders support reauthorization that strengthens child well-being, immigrant benefits, and work education and training.

Cameron, H. (2004). Typology of religious characteristics of social service and educational organizations and programs--a European response. *Nonprofit and Voluntary Sector Quarterly, 33*(1), 146-150.

    This response includes an exploration of the typology assumptions, research suggestions, translation into policy-making or funding decisions, a discussion of fundamentalist groups, and a conclusion.

Campbell, David. (2002). Outcome assessment and the paradox of nonprofit accountability. *Nonprofit Management and Leadership, 12*(3), 243-259.

    Presents findings from a research project that explored the practical demands and dynamics associated with the paradox of political accountability for nonprofits. The two-year project was conducted in collaboration with selected nonprofit organizations in the north coast region of California, an area whose economy is shifting away from forestry and toward more diverse enterprises. The purpose was to identify best practices for outcomes assessment, focusing on the types of community economic development projects with which local cooperative extension offices and their community partners are currently engaged.

Campbell, David. (2002). Beyond Charitable Choice: The diverse sector delivery approaches of local faith-related organizations. *Nonprofit and Voluntary Sector Quarterly, 31*(2), 207-230.

    This article looks at faith-related organizations and their service delivery roles. It answers the questions "Who plays?" and "How?" and how Charitable Choice affects these questions. It uses the welfare reform in California as an example.

Campbell, David, & Glunt, Eric. (2004). *CFBO roles in serving the hard-to-employ: A government-led partnership to realize public value.* Paper presented at the 33rd Annual ARNOVA Conference, Los Angeles, CA.

Campbell, David, Glunt, Eric, Bockman, Shel, Little, Judith, Nieman, Max, & Sirotnik, Barbara W. (2003). *Evaluating the California community and faith based initiative.* Humboldt CA: California State University.

    An evaluation of the California Community and Faith Based Initiative (CFBI), which has used a $9 million state budget allocation to fund 40 faith-related and community-based organizations that are helping hard-to-employ individuals prepare for, find, and

retain employment. CFBI program participants include the homeless, previously incarcerated individuals, recovering substance abusers, emancipated foster care youth, refugees and new immigrants, abused women, mental health clients, and autistic youth. Organizational representatives described their programs as unique in the program culture, the holistic and integrated nature of the services offered, location/access, and the presence of highly committed staff, many of whom share backgrounds or life experiences similar to those of participants. The EDD grant conferred greater legitimacy in the eyes of the community—particularly for smaller organizations previously relegated to the fringe of existing service delivery networks and now being given a "seat at the table." By contrast, some established organizations stated frankly that this is another in a long line of government grants, even while expressing appreciation and enthusiasm for the specific contributions CFBI is making to their organization and its clients. Initial data suggest that, as program founders hoped, CFBI is reaching the hardest-to-employ population. The homeless, parolees, and recovering substance abusers are the most frequently mentioned participants.

Campolo, Anthony. (1983). *Ideas for social action: A handbook on mission and service for Christian young people*. Grand Rapids, MI: Youth Specialties.

  Biblical stories and personal experiences set the foundation for this book on social action. The main author claims that Christians must take part in creating a new society, and they can begin by establishing opportunities for youth to be involved in this process. Presenting over 200 ideas, which originated from the authors and outside sources, the authors intend to provide youth workers with a basic knowledge of planning a variety of social action events with the specific purpose of including youth.

Campolo, Tony. (2000). *Revolution and renewal: How churches are saving our cities*. Louisville: Westminster/John Knox Press.

  A sociological examination of faith-based programs in Philadelphia and Camden, with stories of the people and faith-based programs that are bringing new signs of life to the city, with proposals based on the author's practice wisdom about what would bring additional impetus to community renewal. "If faith is the substance of things hoped for and the evidence of things not yet seen, then this book is surely about faith."

Campolo, Tony. (2000). *Revolution and renewal: How churches are saving our cities*. Louisville: WestminsterJohn Knox Press.

  Describes the work of congregations that are transforming inner cities by organizing their communities, taking on government, incubating businesses, and responding to problems of joblessness, lack of housing, crises in the schools, and crime.

Campolo, T., & Aeschliman, G. (1993). *101 Ways Your Church Can Change the World.* Ventura, CA: Regal Books.

  This book is meant to be a resource for helping congregations impact society. It is broken into 13 sections: evangelism, the poor, youth, missions, the environment, the sick, prisoners, the elderly, the immigrant, the family, the oppressed, the handicapped and life. Each section features an introduction tot he topic being addressed, followed by an array of practical ideas. Near the end of each segment is a "Spread the Vision" segment, which provides ideas to generate enthusiasm among your congregation. Additional

recommended resources for your interest and inspiration close each section. At the end of the book, there is a 13-week Sunday School curriculum which follows the themes of this manual. [A]

Capital Commentary. (2002). *Why we should care about CARE*. Retrieved August 12, 2002, from http://www.cpjustice.org/stories/storyReady$818

   The CARE Act was an attempt to avoid opposition of last year's faith-based bill. CARE promotes private giving to charities through tax deductions for nonitemizers. It also offers technical support to grassroots groups. CARE is not a substitute for Charitable Choice, which makes the federal government more hospitable to religious social-service providers. Instead, CARE was created because of opposition to Charitable Choice. Under CARE, officials are still forbidden to exclude organizations because of religious affiliation or mission.

Carlson, D. (1999). *The welfare of my neighbor: Living out Christ's love for the poor*. Washington, D.C.: Family Research Council.

   A book for churches concerning the extent of the need for service in the community. Especially focuses on introducing groups to welfare policy. In part two, the book details how churches can begin to implement community service.

Carlson-Thies, Stanley. W. (1999). *Charitable Choice: Top 10 tips for public officials*, 2002, from http://www.cpjustice.org/stories/storyReader$138

   10 tips for public officials for implementing Charitable Choice and working with faith-based organizations.

Caro, F.G. & Bass, S.A. (1997). Receptivity to volunteering in the immediate postretirement period. *The Journal of Applied Gerontology, 16*(4), 427-441.

   Confirmed findings that retirement is not associated with higher rates of volunteering.

Carr, J. H. (2000, December 17, 2002). *It's not just academic: University-community partnerships are rebuilding neighborhoods*. Retrieved December 5, 2003, from http://www.oup.org/news/08_2000_10.html

   The U.S. Department of Housing and Urban Development, Office of University Partnerships produced an online article about the practice of university-community partnerships. The author cites several examples of universities around the country that have developed innovative and effective program designs ranging from volunteer coordination, to housing renovation, to neighborhood revitalization. The article also includes a brief listing of HUD funding programs created to provide incentives for such university-community partnerships.

Carroll, J.W., Dudley, C.S., & McKinney, W. (Eds.). (1986). *Handbook for Congregational Studies*. Nashville, TN: Abingdon Press.

   Shows different methods of congregational studies and provides insights into learning how to analyze congregations. It explains the various aspects of identity of a congregation, its context within the community as a whole, and the process of studying

congregations. It includes many survey instruments, explains needs-assessment and program evaluation procedures, and outlines various experimental designs.

Catholic Health Association. (2001). A ministry of presence. *Health Progress, 82*(6), http://chausa.org.

    In most parts of the United States, the local Catholic health ministry is based on a hospital or hospital system. This is not the case in Memphis, where the ministry is based in a nursing home.   St. Peter Villa, a long-term care facility, exemplifies this trend. This article, a case study of St. Peter Villa, illustrates one long-term care facility's movement away from the institutional clinical setting and towards a more humanistic environment that attempts to replicate, as much as possible, the world its residents have been forced by old age or illness to leave behind. By utilizing the Eden Alternative approach, St. Peter Villa aims to provide some semblance of normalcy for its residents.

Catholic Health Association. (2001). CHA'S refugee initiative. *Health Progress, 82*(1), 16-17.

    In response to the growing needs of refugees in the United States, the Catholic Health Association (CHA), in partnership with Catholic Charities USA and the U.S. Catholic Conference Office of Migrant and Refugee Services, is embarking on an initiative to help refugees find health care and employment as they settle in this country. This initiative is known as the Catholic Collaborative Initiative on Refugees. One of the first steps of the project was to examine how CHA members were already involved helping refugees, what activities they were pursuing, the barriers they encountered, and the strategies they used to work through the challenges. This article provides descriptions of some of those services, barriers, and strategies to refugee assistance.

Cavendish, James C. (2000). Church-based community activism: A comparison of black and white Catholic congregations. *Journal for the Scientific Study of Religion, 39*(3), 371-384.

    Data drawn from a nationwide survey of U.S. Catholic parishes are used to show that black churches are significantly more likely than white churches to engage in social service and social action activities independent of a variety of demographic, organizational, and structural factors known-or suspected-to influence activism. This finding lends support to the argument that the extra-religious functions of black churches-Protestants and Catholics-are more deeply ingrained in these religious institutions than is suggested by some. Equally significant is the finding of positive and significant relationships between churches that have parish councils and leadership training programs and congregational activism. This finding lends support to previous findings that suggest that the organizational structure of religious institutions may influence churchgoer's opportunities for learning and practicing civic skills relevant to community activism.

Center for Effective Philanthropy. (2002). *Toward a common language: Listening to foundation CEOs and other experts talk about performance measurement in philanthropy*, from http://www.effectivephilanthropy.org/research/TowardACommonLanguage.pdf

    Seventy-four foundation executives, CEOs, and expert observers of philanthropy were interviewed and asked to address what it means for foundations to perform well and how foundations' performance can be measured.

Center for Effective Philanthropy. (2002). *Indicators of effectiveness: Understanding and improving foundation performance*. Boston: The Center for Effective Philanthropy.

   Foundation leaders are increasingly concerned with understanding and assessing the overall performance of their foundations, convinced that better performance assessment will lead to greater effectiveness and, in turn, to more social impact on the people and issues they affect. This study was designed as a pilot project to explore the feasibility of defining and measuring foundation performance. This report is both a beginning and a work in process. Although much of the research is still preliminary, the results presented here offer the first comparative information about grantee perceptions of foundation performance, as well as new insights into practices within the field that will enable foundations to see more clearly the effects of the strategic choices they make. Much of the data has proved valuable in assessing foundation performance, suggesting that foundations can indeed find practical, measurable proxies for social impact in order to inform and improve their effectiveness.

Center for Research on Religion and Urban Civil Society. (2003). *CRRUCS/Gallup Spiritual State of the Union*: Center for Research on Religion and Urban Civil Society, University of Pennsylvania.

   Unexpectedly large percentages of Americans reveal the importance of spirituality and faith in not only what they believe, but also how they live-out their faith. Six in ten Americans state that their faith is involved in every aspect of their lives. Perhaps even more telling about the pervasive influence of religion or spirituality is the finding that 7 in 10 U. S. adults feel the need to experience spiritual growth in their daily life and that 7 out of 10 Americans state that they have meaning and purpose in life because of their faith. The surprisingly high level of spirituality documented in this study is perhaps best captured in the finding that three-quarters of all Americans believe the overall health of the nation depends greatly on the spiritual health of the nation.

Chambre, S.M. (1984). Is volunteering a substitute for role loss in old age? An empirical test of activity theory. *The Gerontologist, 24*(3).

   The most significant determinants of the level of volunteer participation were household income and labor force status. Volunteers with higher incomes and those who were out of the labor force had higher commitment levels…an understanding of the level of volunteer activity among the elderly cannot be explained by activity theory. Rather than responding to role loss, a significant number of elderly volunteers may be volunteers who became elderly; that is, their involvement is a continuation of behavior patterns established earlier in life

Chambre, Susan M. (1987). *Good deeds in old age: Volunteering by the new leisure class*. Lexington, MA: D.C. Heath and Company.

   Retirement and widowhood did not lead to a greater tendency to be involved in doing volunteer work. With regard to retirement, this is evidently part of a larger pattern in which people do not greatly expand their leisure activities when they retire. As people grow older, they tend to reduce their social activities and their involvement in doing volunteer work. It is clear that increasing age has an important effect on volunteering and that age influences volunteering independently of the fact that people might be physically

less able to volunteer as they grow older. There is also a substantial amount of evidence that the variables that influence volunteering-activity, life satisfaction, and perceived health-are characteristics that are quite stable over the course of people's lives. Continuity theory is therefore a far more appropriate perspective for understanding volunteering by the elderly than activity theory.

Chambre, Susan M. (2001). The changing nature of "faith" in faith-based organizations: Secularization and ecumenicism in four AIDS organizations in New York City. *Social Service Review, 75*(3), http://www.journals.uchicago.edu/SSR/journal/issues/v75n73/750304/750304.text.html.

    This study discusses the changing meaning of faith in four AIDS organizations in New York City. Although all four organizations continue to honor their religious roots and have a place for spirituality, the original meaning of religion has changed. Two organizations became secularized, the two others incorporated a highly ecumenical and personalized form of faith that reflects trends in the nature of religion in contemporary American society. The sources of change are more complex than mere receipt of government funds, and they include lack of funding for religious activities, changes in client populations, and shifts in leadership and stakeholders.

Chang, P.M.Y., Williams, D.R., Griffith, E.H., & Young, J. (1994). Church-agency relationships in the Black community. *Nonprofit and Voluntary Sector Quarterly, 23*(2), 91-105.

    Examines referral exchange relationships between black churches and local community health agencies by examining whether organizational and clergy characteristics influence clergy in black churches to refer parishioners to, and receive referrals from, community mental health agencies. The most significant indicators in predicting the probability of church referrals are the extent of interorganizational links and the size of a church. The data do not, however, suggest a reflective relationship; organizational factors do not significantly predict whether a church receives client referrals from community agencies. We speculate that the lack of reciprocity in this pattern may be caused by a conflict in the levels of rationality within community agencies.

Chapman, Christine D. (2002). Major study looks at African American congregations. *Faith in the Community, 3*(1), 7-8.

    This article reviews results of Project 2000, a study of African American religion. Findings suggest black congregations are more likely to emphasize community service than other congregations.

Charitable Choice for Welfare and Community Services. (2000). *Putting charitable choice into practice*, 2002, from http://www.cpjustice.org/stories/storyReader$313

    A summary of a new implementation guide that provides specific information on complying with Charitable Choice as it applies to TANF, Welfare-to-Work, and Community Services Block Grant (Community Action Agencies) funds. Provides examples of best practices. Charitable Choice is defined as state and local governments using funding to buy welfare and social service programs from nongovernmental providers.

Chaskin, Robert J., & Abunimah, Ali. (1999). A view from the city: Local government

perspectives on neighborhood-based governance in community-building initiatives. *Journal of Urban Affairs, 21*(1), 57-78.

This article explores the perspective of local governments on the neighborhood-based governance entities being developed by community-building initiatives within their jurisdictions. In general, the governance entities created by these initiatives are seen within a pluralist framework in which they are treated as one of a number of organizations operating on behalf of a neighborhood with which government can choose to work in a number of ways. Public officials see a benefit in working with and through identifiable organizations and community leaders who can broker relationships and provide apparent legitimacy to government activities in the neighborhood. Nevertheless, public officials have identified a number of limitations of such entities and it is unclear how best to structure their roles, responsibilities, expectations, and lines of accountability.

Chaves, Mark. (1998). Denominations as dual structures: An organizational analysis. In N. J. Demerath, P. D. Hall, T. Schmitt & R. H. Willliams (Eds.), *Sacred companies: Organizational aspects of religion and religious aspects of organizations* (pp. 175-194). NY: Oxford University Press.

Contrary to how denominations usually are treated, they are not in general unitary organizations. Rather, they are essentially constituted by dual, parallel structures: a religious authority structure and an agency structure.

Chaves, Mark. (1999). Religious congregations and welfare reform: Who will take advantage of 'Charitable Choice'? *American Sociological Review, 64*(6), 836-846.

The extent to which congregations will seek government support for social service programs and exactly which subsets of congregations are most likely to take advantage of Charitable Choice is examined using data from the National Congregations Study (NCS). Ethnic composition is by far the most important predictor of a congregation's willingness to apply for government funds. 64 percent of the informants from predominantly African American congregations expressed willingness compared to 28 percent of their white counterparts. Furthermore, while controlling for other congregational features, African American congregations are five times more likely than other congregations to seek public support. Catholic and liberal/moderate Protestant congregations are significantly more likely to indicate interest in applying for government monies than are conservative/evangelical congregations. 41 percent of congregations in liberal/moderate Protestant denominations and 40 percent of Catholic congregations are willing to apply for public funding compared with 28 percent of congregations in conservative/evangelical denominations.

Chaves, Mark. (1999). *Congregations' social service activities* (pdf file No. 6): Urban Institute.

This policy brief draws on data from the National Congregations Study (NCS), a 1998 survey of a nationally representative sample of congregations, to explore the role religious congregations might play in our changing social welfare system. NCS data were collected via 60-minute interviews with one key informant (a minister, priest, rabbi, or other leader) from 1,236 congregations.

Chaves, Mark. (2001). Religious congregations and welfare reform. *Society, January/February,*

2001, 21-27.

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

Chaves, Mark. (2003). Debunking the assumptions behind charitable choice. *Stanford Social Innovation Review, 1*(2), 28-36.

This article was written to shed light on common myths regarding Charitable Choice and the Faith-Based Initiative.

Chaves, Mark, & Higgins, L.M. (1992). Comparing the community involvement of Black and White congregations. *Journal for the Scientific Study of Religion, 31*(4), 425-440.

Have the extra-religious functions of black congregations become attenuated in recent decades? Compared Black and White churches with the only extant national probability sample of U.S. congregations. In 1988, Black congregations were not more active in secular activities in general, but they were significantly more active in certain kinds of non-religious activity: (a) activity directed at serving disprivileged segments of the immediately surrounding community, and (b) civil rights activity. The observed differences between Black and White congregations in these activities were not explained by differences in congregational size, resources, urban/rural setting, or southern/non-southern location. These results support the idea that Black congregations continue to perform non-religious functions within their communities, although an intriguing interaction between race and a congregation's founding date points to important variation within black religion.

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

Reports the processes used in the first nationally representative study of congregations in the United States. The largest group of congregations is unaffiliated with any denomination, and 71% of congregations have fewer than 100 regularly participating adults. Although most congregations are small, most people are in congregations that are large; only 10% of American congregations have more than 350 regular participants, but those congregations contain almost half of the religious service attenders.

Chaves, Mark, Stephens, Laura, & Galaskiewicz, Laura. (2004). Does government funding suppress nonprofits' political activity? *American Sociological Review, 69*(2), 292-317.

Autonomy from the state has been considered a core feature of American civil society, and understanding the consequences of perceived threats to that autonomy has been a central theme in social and political theory. We engage this theme by examining a specific question: What is the effect of government funding on nonprofit organizations' political activity? Extant theory and research identify some mechanisms by which government funding might reduce nonprofit political activity and other mechanisms by which government funding might enhance such activity. We investigate this relationship with two data sets: a national sample of religious congregations and a longitudinal sample of nonprofit organizations in Minneapolis-St. Paul. Results across these data sets are

consistent and compelling: The relationship between government funding and nonprofit political activity is either positive or null; government funding does not suppress nonprofit political activity.

Chaves, Mark, & Tsitsos, William. (2001). Congregations and social services: What they do, how they do it, and with whom. *Nonprofit and Voluntary Sector Quarterly, 30*(4), 660-683.

   An article based on data from the 1998 National Congregations Study-a nationally representative sample of 1,236 congregations with a response rate of 80 percent-to provide a snapshot of congregations' social service activities. The survey addressed four specific questions: (1) What kinds of social services do congregations provide? (2) Do they engage in social services in particular kinds of ways? (3) Which congregations do more social services? (4) With whom do congregations collaborate in social service delivery, and with what consequences?

ChristianityToday.com. (2001). *No more excuses*. Retrieved April 2, 2001, 2001, from http://www.christianitytoday.com/ct/2001/005/25.38.html

   An editorial supporting President Bush's plan to enlist churches and faith-based organizations in addressing social problems. One major concern is whether tax dollars will also be used to fund proselytism by Scientology, Unification Churches, and other sects. The Bush initiative reminds the Church of its duty in meeting the needs of the poor and hurting. Many organizations may not want to separate evangelism from social services, thus forgoing government funding. Regulations on evangelism will be used as an excuse not to participate in social services.

Cisneros, H.G. (1996). *Higher ground: Faith communities and community building*. Washington, D.C.: U.S. Department of Housing and Urban Development.

   This essay discusses the potential of religious institutions to community rebuilding. It considers the accomplishments that these religious institutions have already achieved in the cities and addresses how these contributions can continue and improve. The author specifically addresses housing, community building, and community leadership and emphasizes the benefits of faith community partnerships.

Claman, Victor, N., Butler, David E., & Boyatt, Jessica. (1994). *Acting on your faith: Congregations making a difference*. Boston: Insight.

   Case studies of congregations involved in Christian social ministries.

Claman, Victor N., & Butler, David E. (1994). *Acting On Your Faith: Congregations Making a Difference*. Boston: Insight, Inc.

   Gives examples of various congregational outreach efforts as examples for other congregations. Provides examples of individuals and congregations who believe that faith was the reason for outreach involvement and outreach, in turn, strengthened faith.

Clark, Robert, & Mason, Judy. (2001). *Community action agencies and faith-based organizations: A legacy of productive partnerships*. Washington, D.C.: NACAA.

Clary, E. Gil, Snyder, Mark, & Stukas, Arthur A. (1996). Volunteers' motivations: Findings from a national survey. *Nonprofit and Voluntary Sector Quarterly, 25*(4), 485-505.

    The most important function served by volunteering was found to be expressing and acting on values related to humanitarian concerns and service to the less fortunate members of our society. Volunteer behavior is a multilayered variable, however. Actions related to volunteering include volunteering at a particular point in time, participating in a specific area of activity, and volunteering over time. In other words, people engage in volunteering to satisfy important personal and social needs and goals, and apparently many individuals are pursuing more than one set of goals through their volunteer activity.

Clemetson, Robert A., & Coates, Roger. (1994). *Restoring broken places and rebuilding communities: A casebook on African-American church involvement in community economic development* (Report of findings funded by Lilly Endowment and Ford Foundation). Washington D.C.: The National Congress for Community Economic Development.

    Addressed to congregations seeking to express their faith through practical initiatives to revitalize distressed communities. Provides illustrative stories that contain the numerous roles that African-American congregations have played to stimulate the economic development of their communities. A dozen African-American churches or church coalitions were selected for this case book that have been involved in community economic development including housing, business development, capital formation, and commercial development.

Clerkin, Richard, & GrØnbjerg, Kirsten. (2003). *The role of congregations in delivering human services*. Indianapolis: University of Indiana.

    In a survey of 2148 organizations, a stratified weighted sample of nonprofits in Indiana, found a large proportion of congregations (more than half) who report that they already provide some type of health or human services. In general, it appears that these congregations may have as many key management structures in place as other human service nonprofits and therefore in principle be reasonably well equipped to deliver such services. However, their organizational capacities seem primarily geared toward running churches not social services. These capacities may not be easily transferable. Moreover, congregations provide a narrower range of services, consider these services a lower priority, and seem to face more extensive challenges in delivering such services. They face similar community issues as other human service nonprofits and are involved in collaborative relationships with other nonprofits. These relationships tend to be both less formal and less intense, as indicated by a relative absence of competitive pressures. Congregations with human services also appear to be less affected by the policy environment but equally involved in political activities. They are, however, more involved in all of these types of external relations than are congregations not involved in human services. In the final analysis, however, the extent to which relatively few congregations are aware of national initiatives to make public funding available to congregations to deliver human services is shocking. Researchers were particularly struck by the even smaller percentages that already obtain public funding or are interested in pursuing it and by the fact that those aware of the national funding initiatives are least likely to pursue it.

Cnaan, Ram A. (1996). Our hidden safety net: Social and community work by Urban American. *Brookings Review, 17*(2), 50-53.

    Descriptive findings of a 1997 study of 113 churches in six cities conducted for the Partners for Sacred Places. The study investigates the involvement in social services of congregations housed in historic buildings (established churches). The sample includes a variety of congregation sizes and theological orientations. The results show that 91% of the congregations provide at least one social service and the most frequent types of programs include food pantries, clothing, teen and children recreation, collaboration with neighborhood associations and soup kitchens. Congregations in New York City and Chicago were the cities most likely to provide at least five programs (93% and 81% respectively). Congregations in the Midwest sample cities focus on housing for the needy, community economic development and programs for children. New York City congregations focus on arts and culture programs and community organizing efforts. Beneficiaries of the services provided are not members of the congregations and church leaders and congregation members both provide the impetus for a program addition (usually in response to community changes).

Cnaan, Ram A. (1997). *Social and community involvement of religious congregations housed in historic religious properties: Findings from a six-city study* (Final Report to Partners for Sacred Places). Philadelphia: University of Pennsylvania.

    An in-depth survey of congregations in historic properties in six urban areas found that congregations should not be viewed as member-serving organizations, but rather as charitable organizations concerned with the welfare of others. They not only provide services to others directly and in partnership with other organizations but also make their facilities available to a wide range of community activities.

Cnaan, Ram A. (2000). *The new Philadelphia story: Preliminary survey results on 401 congregations*. Louisville, KY: Louisville Institute.

    Conducted a comprehensive survey of a citywide sample of 401 congregations in Philadelphia and identified a broad spectrum of social and community programs that congregations provide for their members and communities.

Cnaan, Ram A. (2001). *Keeping faith in the city: How 401 urban religious congregations serve their neediest neighbors*. Philadelphia: Public/Private Ventures.

    This report summarizes preliminary findings on the scope and nature of congregations' social and community outreach to needy neighbors; sources of support for congregations' community-serving work; who serves and who benefits from congregations' social and community programs; knowledge of government policies such as Charitable Choice and government programs such as Americorps; the extent of inter-faith, ecumenical, and religious/secular partnerships; and conservative estimates of the monetary "replacement value" of congregations' programs (what it would cost other parts of the civil society sector or government to provide these services if community-serving ministries did not).

Cnaan, Ram A. (2003). The role of religious congregations in providing social services. *The Roundtable on Religion and Social Welfare Policy*.

    An address at the Roundtable on Religion and Social Welfare Policy at The Rockefeller

Institute of Government in Albany on his new study of the social service activities of religious congregations in Philadelphia.

Cnaan, Ram A., & Boddie, Stephanie C. (2001). Philadelphia census of congregations and their involvement in social service delivery. *Social Service Review, 75*(4), 559-580.

   Based on data from 1,376 congregations (but encompassing over 2,000), this exploratory study is the first-ever citywide census providing empirical documentation of congregations and their social services by discussing the distribution and financial value of these services. On average, each congregation provides 2.41 programs and serves 102 people per month of which 49.2 percent are children. 41.5 percent of the congregations collaborate with secular organizations and 62.3 percent are open to partnering with government welfare programs. The authors estimate the monthly financial replacement value of all congregations' social services as $246,901,440 annually.

Cnaan, Ram A. , & Boddie, Stephanie C. (2001). *Black church outreach: Comparing how black and other congregations serve their needy neighbors*. Philadelphia: Center for the Research on Religion and Urban Civil Society at the University of Pennsylvania.

   This study reports findings from 1, 044 congregations in Philadelphia, with Black congregations comprising 53% of the sample. A black congregation is defined as one whose membership is at least 75 percent African American. In the service to at-risk youth, more Black congregations offered mentoring and Big Brothers/Sisters programs than did non-black congregations (7.1% and 2.3%, respectively). Second, in health services, Black congregations offered more health education programs (18.6% and 13.7%, respectively) in substance abuse, sex education/support, and sickle-cell anemia education/support programs. Non-Black congregations offered more regional health programs compared to Black congregations (12.9% and 7.8%, respectively) and hosted more AA groups (17.6% and 9.8% respectively). In child care services, Black congregations provided more "safe corridor" programs (4.0% and 1.7%, respectively) and summer camps (41.2% and 35.3%, respectively). Finally, in a fourth area, education services, Black congregations offered significantly more adult tutoring and computer training for youth; non-Black congregations offered more classes for English as a Second Language.

Cnaan, Ram A., Boddie, Stephanie C. , & Yancey, Gaynor I. (2000). *Rise up and build the cities: Faith-based community organizing*. Paper presented at the Society for the Scientific Study of Religion Annual Meeting: "Religion and Transnationalism: Challenges of the 21st Century", Houston, TX.

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

Cnaan, Ram A., Hernandez, E., & McGrew, C.C. (2003, November 23). *Latino congregations in Philadelphia*. Paper presented at the ARNOVA, Denver.

This paper is published research on Latino congregations in Philadelphia, Pennsylvania. It studies different characteristics of Latinos in Philadelphia as well as the different types of congregations that Latinos participate in. This study marks distinctions between the types of services provided, the extent of collaboration, and theological perspectives and budgets, etc among different Latino churches in Philadelphia.

Cnaan, Ram A., Wineburg, Robert J., & Boddie, Stephanie C. (1999). *The newer deal: Social work and religion in partnership*. NY: Columbia University Press.

Two independent forces are at work. One is that since the 1980s mainline congregations and religious organizations have been stepping in locally and meeting new social and community demands, and doing so with little fanfare. They have become an integral and necessary part of the local service system's resource base and partners in the design and delivery of services. Second, the growing rhetoric, public influence, and political gains of the religious right in the 1990s have created an atmosphere in which politicians have become increasingly comfortable in making the religious community a focal point in a new social policy. The religious community cannot solve the social problems that plague our nation. Conversely, social problems cannot be solved without the active participation of the religious community.

Cnaan, Ram N., Kasternakis, Amy, & Wineburg, Robert J. (1993). Religious people, religious congregations, and volunteerism in human services: Is there a link? *Nonprofit and Voluntary Sector Quarterly, 22*(1), 33-51.

This study measured intrinsic religious motivation in volunteers and nonvolunteers, or the importance that people place on their religious beliefs and the extent to which those beliefs influence their life philosophy and are evident in their actions. Volunteers eligible for the study were those who in the six-month period prior to the interview, had provided at least one hour of direct service (assisting individuals or groups in need) at least once every other week in a human services organization in one of three locations: Philadelphia, Pennsylvania; Chapel Hill, North Carolina; or Providence, Rhode Island. The nonvolunteers were friends nominated by the volunteers for the study. The volunteers reported slightly higher rates of intrinsic religious motivation, but the difference between the two groups was insignificant. Insignificant findings might be explained, in part, by the failure of today's religious congregations to educate and inspire their members to help those in need

Cnann, Ram A., Boddie, Stephanie C., Handy, Femida, Yancey, Gaynor, & Schneider, Richard. (2002). *The invisible caring hand: American congregations and the provision of welfare*. New York: New York University Press.

Presents research that studied the role of the religious community in the welfare system and that demonstrates the ways in which congregations serve as safety nets for those most in need of food, shelter, counsel, and emotional support. Multiple research methodologies were used: iin-depth interviews, case studies, reviews and document analysis, and historical overview.

Coats, Dan, & Santorum, Rick. (1998). Civil society and the humble role of the government. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 101-106). Washington, DC: Brookings Institution Press.

It is no longer credible to argue that rising illegitimacy, random violence, and declining values are rooted in either the lack of economic equality or the lack of economic opportunity. America's cultural decay can be traced directly to the breakdown of certain institutions--families, churches, neighborhoods, voluntary associations--that act as an immune system against cultural disease.

Coles, Robert. (1993). *The call of service: A witness to idealism*. Boston: Houghton Mifflin Company.

    Coles explores the many facets of service. Through discussions with Erik Erikson and Anna Freud and countless interviews with volunteers, mentors, and those rendering service, Coles brings light to the motivations for service and the gifts received not only by the school children, the elderly, and others in need but by the volunteers who are providing the services as well.

Colgan, Craig. (2001). In good faith. *Principal Leadership, 2*(1), 10-15.

    Since 1991, the number of school district-faith-based organization partnerships jumped from 3 to 40 percent, promoted by President Clinton and the federally funded 21st Century Community Learning Centers initiative. Keys to success are identified, and programs, benefits, and problems in three large urban districts are profiled.

College of Biblical Studies. *Faith-based affordable housing development and finance resource guide* (Handbook). Houston: College of Biblical Studies.

    Over the past 20 years, CBS has earned the trust of Houston's diverse communities, as evidenced by a consistent 20% growth rate per year. Since 1991, enrollment has grown from 140 studies to almost 1,400 in the spring of 2001. In addition to personal enrichment classes and Bible certificate programs, CBS offers an associate's degree and a bachelor's degree in Christian Leadership and Biblical Studies. A third bachelor's degree program is under development in Urban Ministries. in addition, the college's Faith-Based Community Development Program is expanding from a classroom teaching program to a full technical assistance center for projects sponsored by faith organizations (p. v).

Collum, Danny Duncan. (1996). Reweaving the fabric: The democratic hope of church-based community organizations. *The Other Side, 32*(5), 12-18.

    The article describes The Metropolitan Organization (TMO), which extended throughout the Houston metropolitan area, and is in turn linked with similar organizations throughout Texas through the Industrial Areas Foundation (IAF), the institution founded by Saul Alinsky. Citizens organizations are effective because there is real institutional power in the churches. Unlike traditional liberal or conservative lobbies, the congregation-based organizations did not speak for one region, one aggrieved ethnic group, or one single-issue special interest. Instead they speak for a coalition of citizens across classes, locations, races, who are motivated by common interests and values.

Colwell, Mary Anna Culleton. (1997). The potential for bias when research on voluntary associations is limited to 501(c)3 organizations. *Nonprofit Sector Research Fund Working Paper Series*, 1-29.

    From 75 to 90 percent of the voluntary associations in the United States are not part of

the data base for most published analytical and theoretical work on nonprofit membership organizations. These small nonprofits are substantially different from the larger, more visible, 501(c)3 nonprofit organizations and constitute a distinct category. This article describes the findings of a mailed survey of a stratified random sample of 120 nonprofits.

Cook, Jonathan B. (1992). Why nonprofits don't measure cost-effectiveness. *Foundation News, 33*(5), 35.

   Outside the boundaries of a single nonprofit organization, information about cost-effectiveness is never used objectively or competently. Theoretically, the most important use of such information is to enable effective allocation of resources to specific organizations. However, factors such as influence, loyalty, fund-raising skill, and fund-raising expenditure are much more important determinants of where dollars go in the nonprofit sector. Some of the barriers to cost-effectiveness in nonprofit organizations are: 1. Ego is magnified in the nonprofit context. 2. A disproportionate amount of top management time is spent raising money. 3. Money that could be spent to serve the client base better is directed to relatively cost-ineffective organizations and methods. 4. There is no common measure of what nonprofit organizations do. Every set of similar nonprofits must develop its own information standards.

Cortes, Ernesto Jr. (1997). Reweaving the social fabric. *Families in Society, 78*(2), 196-200.

   This essay looks at the success of the IAF--Industrial Areas Foundation, now the center of a national network of broad-based multiethnic, interfaith organizations working with poor and medium income communities. This network aims to empower residents of a community to influence local politics and the civic infrastructure. Poverty and unemployment causes persons to view themselves as incapable of being involved in the civic and political community. In order to rebuild society, community residents must rebuild the civic and political institutions. To be most effective, these organizations must be self-supporting.

Cosgrove, John. (2001). Religious congregations as mediators of devolution: A study of parish-based services. In R. Perez-Koenig & B. Rock (Eds.), *Social work in an era of devolution: Toward a just practice* (pp. 331-350). New York: Fordham University Press.

   Describes the findings from focus groups, interviews, and surveys (n = 96) of staff members in Catholic parish social ministries the diocese of Long Island (NY). Actual membership in any parish was never a condition for receiving services. The development of services appeared to be the result of an experientially based sense of need or because of the availability of special resources within the parish community. Nonetheless, it was more likely that services, once established, became over- rather than undersubscribed. The focus group members made it quite clear that they saw theirs as a residual service, but one for which they believed there would always be some level of need "for those who fall through the cracks." Adherence to religious beliefs was much more the source of motivation for most congregation-based services than their goal

Coughlin, Bernard J. (1965). *Church and state in social welfare*. New York: Columbia University Press.

   A study in the 1960's of the changing role of religiously-affiliated welfare programs and their relationship to government in the United States' total welfare program

Coulton, Claudia, Lim, Younghee, Cook, Thomas, & Lalich, Nina. (2003). *Did welfare leavers' employment levels and job characteristics change during TANF implementation? An analysis using SIPP 1996-2000.*Unpublished manuscript, Cleveland.

This study investigated whether employment levels and characteristics of the jobs that women obtain upon leaving TANF have changed over 12 quarters from Q4 1996 through Q3 1999 as welfare reform has gone into effect. The central hypothesis was that employment levels and quality of the initial jobs obtained by welfare leavers declined over time despite the strong economy. Employment rates of welfare leavers differed significantly by quarter of exit net of changes in leaver composition and the economy. The trend was curvilinear, with employment falling initially and then rising slightly by the end of 1999. The employment trend, though, was moderated by state time limits. States with short lifetime limits had increasingly higher employment rates among leavers while the dip in employment occurred in states that adopted the 60-month Federal time limit. However, despite increasing employment rates in short time limit states, several indicators suggest that there was decreasing job quality among leavers in these states over time. There may have been unobserved differences in the leaver cohorts or changes over time in the aggressiveness or effectiveness of welfare reform implementation that pressured more women to leave welfare for work but to take jobs of lower quality.

Crow, Gary M., Levine, Linda, & Nager, Nancy. (1992). Are three heads better than one? Reflections on doing collaborative interdisciplinary research. *American Educational Research Journal, 29*(4), 737-753.

Reflections on conducting a collaborative and interdisciplinary study.

Cutt, James Bragg, Denise Hannis, Curtis Lalani, Arif. (1997). Do you have enough cost information to make good decisions? *Nonprofit World, 15*(6), 41-49.

Nonprofits face the problems of competing for dollars and allocating money internally. To deal with both problems, they need answers to certain basic questions about costs. Yet many nonprofits make decisions without the answers. In a recent survey, researchers asked managers and board members in 4 nonprofit organizations in Victoria, British Columbia, Canada, what kind of cost information they collected, how they used it, and what additional cost data they would like to have for their policy decision-making. Their responses are discussed, and a simple cost account model for a nonprofit organization is explained.

Daley, Alfrieda, & Dinerman, M. (2001). Faith in the faith-based initiative? *Affilia*.

Examines the assumptions of the faith-based initiative. There are no data to support the belief that faith-based organizations (FBOs) are effective, never mind more effective, than other social services. The absence of research is particularly crucial because it may be unconstitutional for the government to decide which religious programs to fund on any basis except proven success.

Daniel, David D. III. (2000). "Ain't gonna let nobody turn me 'round" The politics of race and the new Black middle-class religion. In L. W. Livezey (Ed.), *Public religion and urban transformation: Faith in the city* (pp. 163-185). NY: New York University Press.

A sociological field study of black middle-class religion in Chicago as a significant source of racial solidarity across class lines and a social and cultural resource for the community.

Danoff, A., & Kopel, S. (1994). What are the motivational needs behind volunteer work? *The Journal of Volunteer Administration, 12*(4), 13-18.

   Identification of an individual's motivational need and desired volunteer work enables volunteer administrators to capitalize on the motivation a person brings to the organization as well as to make effective use of the role by being cognizant of the levels of participation behind the differing volunteer assignments. The Motivation by Maslow Questionnaire was used to identify motivational needs of 35 helpline (crisis) volunteers, and three categories of volunteer work were used to classify their levels of participation. Implications for improving volunteer commitment to the formal voluntary organization and recruitment and retention strategies relative to volunteer motivational needs are discussed.

Davidson, J. (1985). *Mobilizing social movement organizations: The formation, institutionalization, and effectiveness of ecumenical urban ministries.* Storrs, Connecticut: Society for the Scientific Study of Religion.

   Explores ecumenical urban ministry organizations that seek to increase local church involvement in social concerns. Studies one such organization in Layfayette, Indiana, including the formation, institutionalization, and the effectiveness of the ministry, evaluating it on the basis of an urban ministries model.

Davidson, J.D. (1972). Religious belief as an independent variable. *Journal for the Scientific Study of Religion, 11*(March), 65-75.

   The author examines (1) the conditions under which religion is most likely to perform its comfort and challenge functions and (2) the extent to which religion today tends to perform these two functions. Evidence from Baptists and Methodists in two Indiana communities indicates that the comfort function is positively related to the maintenance of "vertical" beliefs, but is not associated with "horizontal" beliefs; the prophetic function is positively related to "horizontal" beliefs, but is negatively related to "vertical" beliefs. Finally, the data indicate that religion tends to provide comfort and support more than it inspires social protest and change.

Davidson, James D., Johnson, C. Lincoln, & Mock, Alan K. (1990). *Faith and social ministry: Ten Christian perspectives*. Chicago: Loyola University Press.

   This book addresses how religious groups emphasize sources of faith and how they approach faith. The authors also describe the dimensions used to describe the content of faith, which include the individualistic and communal, the vertical and horizontal, the restricting and releasing, and the comforting and challenging. They seek to understand how religious organizations use faith in social ministry.

Davidson, James D., & Koch, Jerome R. (1998). Beyond mutual and public benefits: The inward and outward orientations of non-profit organizations. In N. J. Demerath, P. D. Hall, T. Schmitt & R. H. Willliams (Eds.), *Sacred companies: Organizational aspects of religion and religious aspects of organizations* (pp. 292-306). New York: Oxford University

Press.

   This chapter gives three limitations of the mutual and public benefits model. First, not
   all organizations can neatly be placed into one category or another. Second, it does not
   allow us to see the many ways organizations diversify themselves to meet the needs of
   members and nonmembers. And third, it is a static model.

Davis, D.H. (1996). The church-state implications of the new welfare reform law. *Journal of
   Church and State, 38*(3), 719-731.

   Addresses the practical problems and constitutional questions that the change in the
   method of funding of welfare programs by the Personal Responsibility and Work
   Opportunity Reconciliation Act of 1996 raises.

De Vita, Carol J., & Palmer, Pho. (2003, March). *D.C. congregations in three low-income wards
   and their experiences with government funding:.* Paper presented at the The Roundtable
   on Religion and Social Welfare Policy., Washington, D.C.

De Vita, Carol J., Printz, Tobi Jennifer, & Twombly, Eric C. (1999). *Report to the human
   services faith-based organizations task force: Findings from the survey of community
   services of faith-based organizations in New Jersey.* Washington, DC: The Urban
   Institute.

   In response to the passage of the PRWORA bill and more specifically the
   encouragement of new partnerships between state government agencies and local faith-
   based organizations created by the provision in the bill called Charitable Choice, the New
   Jersey Department of Human Services (NJDHS) established a human services Task Force
   to address concerns around the new opportunities. This study documents basic
   information on the community services and program capacities that already exist within
   New Jersey faith-based organizations.

Delve, C. I., Mintz, S. D., & Stewart, G. M. (1990). Promoting values development through
   community service: A design. *New Directions for Student Service, 50*(Summer), 7-29.

   A theoretical framework, from which service-learning interventions can develop,
   enhances students' educational experiences, foster values development, and encourages
   responsible citizenship. Presents a developmental model for the delivery of community-
   service interventions and concrete examples of students involved in service learning.

Demerath III, N., Hall, P., Schmitt, T., & Williams, R. (1998). *Sacred companies: Organizational
   aspects of religion and religious aspects of organizations.* New York: Oxford University
   Press, Inc.

   Contains 22 articles focused on religious institutions - their character, organization, and
   their historical and contemporary role in American civil society. Developed from work at
   the Program on Non-Profit Organizations at Yale University, the book offers a variety of
   perspectives on the religious dimensions of a diverse array of organizations.

Denver Faith Networks Project. (2003). *The faithful safety net: Faith networks and the
   communities they serve.* Denver: Denver Faith Networks Project, prepared for the Annie

E. Casey Foundation.

In 2002, a group of community-concerned faith leaders in Denver wanted to learn more about faith networks in the City and County of Denver. The Denver Faith Networks Project grew out of this desire and is intended to help faith-based groups and other community-focused organizations learn more about what faith networks are doing and how they are doing their work. In-depth interviews were conducted with 20 faith-based network leaders, from various faiths and ethnicities, who are active in networks that serve the City and County of Denver. Findings are reported, including barriers to network and strategies for developing effective networks.

Department of Labor. (2002). *Federal register*

Three separate grant competitions were announced for states, intermediaries, and small private non-profit organizations. This reflects the efforts of the Center for Faith-Based and Community-Based Initiatives, whose goal is to increase the opportunities for faith-based organizations to receive federal grants.

Development Leadership Network. (2002). *Success measures project*, from
www.developmentleadership.net/smp

Provides an overview of the Success Measures Project. The project was initiated to develop practice-based success measures for community development programs. It responds to the growing interest of those involved in community development--practitioners, resource providers, policy makers, intermediary organizations--to better define and measure success.

DiIulio, John. (1998). The Lord's work: The church and civil society. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 50-58). Washington, DC: Brookings Institution Press.

It is important to think critically about faith communities in relation to broader debates about the state of civil society and to ask how much of urban America's ostensibly dwindling stock of social capital is, as it were, "spiritual capital."

DiIulio, John. (2002, June 20). The new civil rights struggle. *The Wall Street Journal*.

This articles supports President Bush's faith-based Initiative. The Fourteenth amendment calls for equal protection--government must fund faith-based inner-city charities as it funds non-profit inner-city programs. Two civil rights issues are at stake. First, government at all levels discriminates against minority inner-city religious clergy and volunteers. Second, government at all levels denies the equal protection of the laws to low-income, African-American and Latino children and families who rely heavily on faith-based organizations. The author calls for civil rights litigation.

DiIulio, J.J. (1997). The Lord's work: The church and the "civil society sector." *The Brookings Review*, 27-31.

Describes efforts of inner-city ministers in Boston, Philadelphia, and other cities that been working together to fight crime and violence. Describes how many volunteers are active in churches. Outlines implications Charitable Choice would have on churches.

DiIulio, John J. (1998). *Living faith: The black church outreach tradition* (The Jeremiah Project Report.). NY: Center for Innovation at Manhattan Institute.

 Summary of how the historical tradition of the black church's outreach efforts lives on today through nine certified religious seminaries that focus primarily on black church scholarship, and through the accomplished work of several notable pastors. Provides case studies of congregations involved in serving their communities.

DiIulio, John J. (2001). *The best of times for faith*, 2002, from http://wwww.manhattan-institute.org/html/_washt-the_best.htm

 President Bush is urging Senate leaders to pass an "Armies of Compassion" bill. This bill reflects agreements between the White House and key Congress members. It builds upon the most widely supported bipartisan provisions of the "faith initiatives" bill already passed by the House. Features tax incentives; procedures to help grass-roots groups become 501 C (3) organizations; a Compassion Capital Fund to help community-serving groups access federal funds and receive training and technical assistance; and also funds targeting the most difficult social problems. The five Cabinet centers completed their first annual performance audits, documenting barriers that keep grass-roots groups from participating in federal social service delivery.

DiIulio, John J. (2002). Bush keeps the faith. *The Weekly Standard, 007*(22), 30-34.

 Bush's announcement of his support for the Charity Aid, Recovery, and Empowerment Act. CARE is a senate bill to aid charitable organizations, both secular and religious. Provides two case examples of exemplary faith-based programs.

DiIulio, John J. (2002). *The "faith factor:" Does religion reduce deviance and cut crime?* Paper presented at the National Institute of Justice, Washington, D.C.

 Reviews the state of the field. Poses three terms--organic, intentional, and ecological religion. Organic religion (involved and committed) is associated with less suffering, lower juvenile delinquency rates, less depression and drug use, and more educational success. Intentional religion are programs used to provide services. Reviews the state of research. Ecological religion is simply the presence of religious institutions in the community and the impact of their presence to the community's ecology.

DiIulio, John.J., Jr. (2000). Preface: Can sacred places serve civic purposes? In R. Streeter (Ed.), *Religion and the public square in the 21st century*.

 Argues that Catholic Charities is too secularized to be considered faith-based.

Dionne, E. J., Ed. (1998). *Community works: The revival of civil society in America*. Washington, DC: Brookings Institution Press.

 In the introductory chapter to this edited book, Dionne defines civil society as that array of "third sector" institutions that are separate from government and the private sector. These institutions include churches, families, and various voluntary associations.

Dionne, E.J. (2000). Religion's third renegotiation with the public square. In R. Streeter (Ed.),

Religion and the public square in the 21st century.

    Americans can be quite inconsistent in our views of how and when religion should influence politics. Many who welcome the prophetic role of the churches in movements to abolish slavery, promote civil rights, and secure social justice are skeptical of applying religion's prophetic voice to matters such as abortion, sexuality, or family life. Many who welcome the second set of commitments can be just as wary of crusades rooted in a social gospel.

Dixon, Betty L. (1996). The great family network. *Educational Leadership, 53*(7), 27-29.

    Recognizing that religion can positively transform people's lives and that churches and synagogues have altruistic members with diverse abilities, the Escambia County (Florida) School District created church care teams to work with special-needs families and their school over an extended time. Positive changes in target families are noticeable.

Dorrien, Gary. (2001). Social salvation: The social gospel as theology and economics. In C. H. Evans (Ed.), *The social gospel today* (pp. 101-113). Louisville: Westminster John Knox Press.

    This essay presents Washington Gladden's views on the social gospel movement and the related political economy. It was the social gospel movement of the Progressive Era that created the ecumenical and social justice agencies that remain the heart of modern social Christianity. The figure who best exemplifies the spirit of the social gospel thus defined is Washington Gladden, whose reputation as "the father of the social gospel" is largely warranted. As a cofounder of the movement, he took part in all of its causes; as a preacher, activist, and theologian, he epitomized the optimistic piety and practical idealism of the movement's mainstream. Gladden reasoned that the structure of the American economy was the problem and that social reform was necessary.

Dorrien, Gary. (2001). Social salvation: The social gospel as theology and economics. In C. H. Evans (Ed.), *The social gospel today* (pp. 101-113). Louisville: Westminster/John Knox Press.

    What distinguished the social gospel from other forms of socially engaged Christianity as its idea of "social salvation" and its efforts to fulfill this conception.

Doz, Y., & Hamel, G. (1998). *Alliance advantage*. Boston, MA: Harvard Business School Press.

    This book discusses the need for strategic alliances and the mechanisms behind these alliances. This book takes a business perspective and utilizes many business terms. There is a wealth of vocabulary for alliances and conditions necessary for successful collaboration. It is very informative for anyone looking to study alliances in all their shapes and forms.

Drtina, R.E. (1997). The outsourcing decision. In R. Bretan (Ed.), *Readings in management accounting* (pp. 81-89). Upper Saddle River, New Jersey: Prentice Hall.

    In their efforts to streamline operations, managers today are dismantling bureaucracies and questioning the benefits of vertical integration. One alternative is a strategy that focuses internal operations on a small set of critical core activities. Nonessential services,

such as fleet maintenance, are then outsourced to external vendors, who can offer advantages such as cost, flexibility, and access to the latest technology. The first step in preparing an outsourcing study is understanding a firm's value chain and the relationship among its service activities. For those activities eligible for outsourcing, the key strategic question to ask is whether the firm can perform a service activity on a level comparable with the best organizations in the world. Having completed a computational analysis and considered the qualitative factors, the foundation has been laid for deciding whether to outsource. This requires a strategic analysis on the part of top management.

Drucker, Peter. (1994). Five questions. *Executive Excellence, 11*(11), 6-7.

   During the past 2 years, the Peter F. Drucker Foundation developed and tested a self-assessment tool for companies that poses 5 vital questions to help clarify one's understanding of an organization and one's role in it and to identify opportunities to improve its effectiveness. Without these questions, a company will experience constant friction because it is not focusing on its business mission. The 5 questions are: 1. What is the business mission? 2. Who are the customers? 3. What do the customers consider value? 4. What have been the results? 5. What is the plan?

Drucker, P. F. (1999). The new pluralism. In F. Hesselbein, M. Goldsmith & I. Somerville (Eds.), *Leading beyond the walls* (First ed., pp. 9). San Francisco, CA: Jossey-Bass Inc., A Wiley Company.

   Proposes the need for a "new pluralism" that takes the needs of the common good of the community into concern. He gives history and definition to the idea of pluralism. He then advocates what he feels is necessary for this pluralism to continue to exist and be effective. Part of the sustaining power of pluralism comes from the collaboration of all agencies and their leaders and employees for the common good of the community while balancing and utilizing their field of specialization.

Dudley, C.S. (1989). Saints, crises, and other memories that energize the church for social ministry. *Action Information, XV*(1, 2), 1-6; 18-20.

   Explores the reasons that churches get involved in social ministries; describes the importance of congregational stories in compelling churches to get involved in social ministries. Congregational stories include: saints of the church, issues and crises, ethnic and communal struggles, religious traditions, and institutions. Also describes particular ways in which a congregation expresses their story through their ministries. The congregations are characterized as survivor and crusader, and pillars and pilgrims.

Dudley, Carl S. (1991). *Basic steps toward community ministry*. Washington, DC: The Alban Institute.

   A practical guide for studying the community and the congregation as a foundation for the development of community ministry.

Dudley, Carl S. (1996). *Next steps in community ministry*: Alban.

   Examines the history of church involvement in advocacy and the role of pastors in engaging congregation members in social action. Describes the influence of faith on social ministry as well as the likeliness of social ministry strengthening faith.

Dudley, Carl S. (2001). *Welfare, faith-based ministries, and Charitable Choice*, from
    http://hirr.hartsem.edu/bookshelf/dudley_article2.html#research.

    This excerpt from Dudley's book *Community Ministries: Proven Steps and New Challenges to Faith-Based Initiatives* mainly contains interview quotations from a local study of select congregations and other social service organizations in the Hartford area. All congregations are involved in emergency services (food, clothing, shelter, fuel) with the suburban congregations providing the services outside of their community. Congregations in Hartford are also highly involved in educational programs and the urban black churches are the most involved in health related, family/senior, and employment services. Churches are very reliant on volunteer labor for delivery of services and urban churches feel the need to partner with community groups/agencies.

Dudley, C. S. (2001). Charitable choice. *Christian Century, 118*(9), 16-18.

    People are poorer than they were before…They have to pay day care and transportation costs. So their expenses have gone up and their income has gone down…."It used to be that public assistance was the permanent system and church intervention…was the temporary fix, because the state welfare was there. Now we have turned that on its ear. We have said that welfare is the temporary fix…We don't know what the permanent one is going to be."

Dudley, Carl S. (2002). *Community ministry: New challenges, proven steps to faith-based initiatives*. Bethesda, MD: Alban Institute Press.

    A step-by-step guide for local groups interested in starting faith-based community outreach programs. Illustrates each step with examples from faith-based programs across the country. Includes a checklist for groups interested in starting a community outreach program and a list of internet resources for community ministries.

Dudley, Carl S., Carroll, Jackson W., & Wind, James P. (Eds.). (1991). *Carriers of faith: Lessons from congregational studies*. Louisville: Westminster/John Knox Press.

    Seeks to identify and understand key dimensions in the complex process of modern transmission of faith. Considers strategies for enhancing, directing, and changing that process. The authors are experimenting with new ways to look at congregations--as carriers or bearers of traditions, languages, symbol systems, worldviews, and action styles.

Dudley, C.S., & Johnson, S.A. (1993). *Energizing the congregation: Images that shape your church's ministry.* Louisville, Kentucky: Westminster/John Knox Press.

    Focuses a congregation's self image, which can encourage their members to live out their faith as a unified whole. Provides case studies of churches with five different images: pillar, pilgrim, survivor, prophet, and servant. Each image shows how the congregation relates its faith to the community.

Dudley, Carl S., & Roozen, David A. (2001). *Faith communities today: A report on religion in the United States today*. Hartford: Hartford Institute for Religion Research, Hartford Seminary.

Reports the largest survey of congregations ever conducted in the United States. Complex and comprehensive demographics for the 41 denominations represented. Congregations with a strong commitment to social justice and with direct participation in community outreach ministries are more likely to be growing than other congregations. This pattern of social involvement contributing to congregational growth is true across all denominational groups. But recently organized growing congregations tend to have fewer outreach ministries than older growing congregations that are firmly established. It takes these new congregations time to mobilize their outreach. More than two out of three congregations reports sponsoring or supporting a thrift shop, for example, and more than one out of three are involved in tutoring. Their response would suggest more than 200,000 congregations supporting thrift shops and more than 120,000 congregations helping to tutor children and youth nationwide. Even if we modify these projections by assuming that about a third of these congregations combine with others to provide shared services, the contribution to the welfare of communities is far greater than many estimates suggest. When it comes to the willingness of congregations to go beyond service and become involved in organized social issue advocacy or community organizing, Historically Black churches rate both issues more highly than all other faith groups. Partnerships are important to make community outreach happen. In developing partnerships, congregations are not restricted to working within their own denominational contacts. In fact, coalitions for social ministry are much more likely to cross denominational boundaries than remain within the same faith community. Fewer, but still a significant number of congregations, form inter-faith alliances to achieve these social ministries.

Dudley, Roger L. (1992). Growing Faith. In *Valuegenesis: Faith in the balance* (pp. 57-80). Riverside, CA: La Sierra University Press.

Valuegenesis is a project which exploring how faith is developed and how commitment is learned. The project probes attitudes of Seventh Day Adventist youth towards home, school, and church. The chapter entitled "Growing Faith" discusses a conceptual scheme of faith maturity, presenting eight core dimensions of faith maturity. Within each of the eight core dimensions, statement of mature faith were constructed and used to form the Mature Faith Scale. This scale comprised the first thirty-eight questions on the Valuegenesis questionnaire. Faith maturity tended to drop slightly after the sixth grade but remained stable between grades seven to twelve. Types of faith are also discussed and tested: undeveloped faith, vertical faith, and horizontal faith. Predictors of mature faith were tested and "value of service" was found to be the most important predictor of mature faith. Measures of commitment were also tested. Indicators of commitment include: quality of family worship, religious salience, talking with friends about God, and quality of education.

Dunst, Carl. (1995). *Key characteristics and features of community-based family support programs*. Chicago: Family Resource Coalition.

Provides an overview of the family resource movement, contrasting traditional services and family support services. These services are best provided in community-based programs

Dye, David, Goodman, Mortimer, Roth, Melvin, Bley, Nina, & Jensen, Kathryn. (1973). The older adult volunteer compared to the nonvolunteer. *The Gerontologist, 13*(2), 215-223.

Authors surveyed persons attending leisure programs in Jewish community centers to determine how those who are involved in volunteer service differ from those who are not. Volunteers were found to differ significantly from nonvolunteers in (a) past history of membership in service-oriented organizations, (b) past history of greater number of organizational memberships, (c) higher frequency of attendance in organization meetings, (d) a greater enjoyment derived from organizational memberships, and finally (e) a lesser availability of free time and fewer difficulties in finding activities to fill this time.

Dykstra, Craig. (1991). Reconceiving practice. In B. Wheeler & E. Farley (Eds.), *Shifting boundaries: Contextual approaches to the structure of theological education*. Louisville: Westminster/John Knox.

Describes how faith practices (which include serving those in need) are cooperative, even when engaged in alone, because they emerge out of a complex religious tradition. Practices have intrinsic value beyond the value of the results or effects of the practice. Participation in these practices, certainly participation at any significant level of depth and understanding, must be learned.

Ebaugh, Helen Rose. (2002). Presidential Address 2001. Return of the sacred: Reintegrating religion in the social sciences. *Journal for the Scientific Study of Religion, 41*(3), 385-395.

Social scientists have accepted the assumption that secularization inevitably accompanies modernization and, over time in social scientific circles, "the idea of secularization became sacralized."

Ebaugh, Helen Rose, Pipes, Paula, Chafetz, Janet Saltzman, & Daniels, Martha. (2003). Where's the religion? Distinguishing faith-based from secular social service agencies. *Journal for the Scientific Study of Religion, 42*(3), 411-426.

Compares the organizational characteristics of faith-based and secular agencies that provide services to the homeless in Houston, Texas. Results indicate that the two agency types vary significantly across several dimensions including funding sources and preferences, decision-making tools, organizational culture, practices, leadership, and staffing characteristics. In addition, survey data and content analysis of mission statements reveal that 80 percent of faith-based agencies use religious imagery in some form of their "public face" to communicate their religiousness.

Eberstein, Lisa Von. (2003). Glory House making inroads in Tammany: Group partners with schools, churches. *Times-Picayune (New Orleans, LA), http://www.religionandsocialpolicy.org/news/article.cfm?id=589*.

Glory House is a faith-based nonprofit organization that is partnering with churches and schools to provide preventative services including tutoring, counseling, life-skills training, emergency assistance, long-term treatment referral and prisoner assistance. This is one of the only faith-based programs that is approved by state and federal courts. The program is fully funded through private and church donations.

Eckel, Catherine C., & Grossman, Philip J. (2004). Giving to secular causes by the religious and nonreligious: An experimental test of the responsiveness of giving to subsidies.

Nonprofit and Voluntary Sector Quarterly, 33(2), 271-289.

   Although evidence indicates that religious persons are more generous on average than nonreligious persons, little work has been done to determine if this greater generosity is a general pattern or is, rather, specific to church-based institutions. Limited research addresses if, or how, religious and nonreligious givers respond to subsidies. This article uses experimental data to examine difference in the amount and pattern of giving to secular charities in response to subsidies by self-identified religious and nonreligious participants. The results indicate no significant difference in either the amount or pattern of giving or in the response to subsidies by religious and nonreligious participants; however, giving by religious participants is significantly more responsive to income changes than giving by nonreligious participants.

Economist. (2000). With help from a hidden hand. *Economist, 354*(8157), 28.

   Discusses United States federal support for faith-based social service programs and the effectiveness of faith-based organizations in fighting drug addiction, illiteracy, and poverty. Describes two organizations, InnerChange and Mercer Street Friends. InnerChange is trying to transform some Texas prisoners into responsible Christians ready for life on the outside. Their premise is that if prisoners accept a "higher law," they are more likely to obey earthly laws. Mercer Street Friends is a Quaker organization that delivers welfare to the poor and elderly without trying to convert them. Quakers have chosen not to be proselytizers. Mercer Street Friends receives 80% of its funding from government sources.

Ehrenhalt, Alan. (1998). Where have all the followers gone? In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 93-98). Washington, DC: Brookings Institution Press.

   We don't want the 1950s back. What we want is to edit them. We want to keep the safe streets, the friendly grocers, and the milk and cookies, while blotting out the political bosses, the tyrannical headmasters, the inflexible rules, and the lectures on 100% Americanism and the sinfulness of dissent. But there is no easy way to have an orderly world without somebody making the rules by which order is preserve. To worship choice and community together is to misunderstand what community is.

Eisenhardt, Kathleen M., & Schoonhoven, Claudia Bird. (1996). Resource-based view of strategic alliance formation: Strategic and social effects in entrepreneurial firms. *Organizational Science, 7*(2), 136-150.

   Examines the factors that make strategic alliances more likely, specifically firm (top management team characteristics and firm strategy) and industry factors (competition and market stage).

Eisner, Jane R. (1998). No paintbrushes, no paint. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 75-80). Washington, DC: Brookings Institution Press.

   Volunteer work, if done right, is work, with complexity and consequence. If not done right, it can accomplish nothing or, worse, it can leave the lonely and suffering even more bereft, and blunt the passion in those wishing to serve. The main goal of volunteer work

isn't to make the volunteer feel better, although that is a hoped-for consequence. It's to accomplish something that other private or public sources cannot and to enhance the volunteer's sense of responsibility to the greater community. Volunteers are often an enormous help but not often a replacement for the public or private sector responsibility. Much volunteer work is inherently inefficient. Most volunteers aren't as skilled, as focused, or as productive as paid professionals. If the growing gap between government action and public need is going to be filled through community service, then the limitations and realities of volunteer work must be recognized.

Elshtain, Jean Bethke. (1998). Not a cure-all: Civil society creates citizens. It does not solve problems. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 24-29). Washington, DC: Brookings Institution Press.

   Many of our social troubles are troubles that will plague any mass postindustrial democracy. Civil society isn't so much about problem solving as about citizen and neighbor creating. Then and only then will we work together on other desired ends.

Emerson, Michael O., & Kim, Karen Chai. (2003). Multiracial congregations: An analysis of their development and a typology. *Journal for the Scientific Study of Religion, 42*(2), 217-227.

   An examination of the key variables underlying the development of multiracial congregations.

Eng, E., & Hatch, J. (1991). Networking between agencies and Black churches: The lay health advisor model. *Prevention in Human Services, 10*(1), 123-146.

   Identifying, recruiting, and training important members of natural helping networks in the Black church, who can serve as "lay health advisors" (LHAs), linking and negotiating between people at risk and agency services, is one health intervention strategy for establishing a relationship between formal and informal support systems. A LHA intervention model is presented that conceptualizes the relationships between the social support functions of networks within Black congregations and their expected effects on the behaviors of individuals at risk, the service delivery structures of agencies, and the problem-solving capacities of communities. Based on this model, three types of LHA interventions are categorized in accordance with the aim of network member involvement: (1) enhancing the total network within a church; (2) cooperative problem solving linking networks between churches; and (3) connecting networks beyond the church. An intervention example for each of these categories is provided, and lessons are drawn, with particular emphasis on the issues and special interests of working with natural helping networks in Black congregations.

Eng, E., Hatch, J., & Callan, A. (1985). Institutionalizing social support through the church and into the community. *Health Education Quarterly, 12*(1), 81-92.

   The positive influence of social support on such health-related outcomes as patient adherence to medical regimens and stress reduction has captured the attention of public health researchers and practitioners alike. Yet, the broader social outcome of building community competency to undertake and sustain health-related solutions without constant intervention from professionals still remains elusive. The difficulty may lie with the need to uncover on each occasion the various roles and functions of social support

structures that may or may not exist in a given community. The intent would then be to graft an intervention onto these existing roles and functions in order to mirror the naturally occurring social support structures. Describes a conceptual framework that has been used to institutionalize health related activities through the Black church in rural Black communities in North Carolina.

Essex, Nathan L. (1999). Use of school facilities by religious groups--How far can school districts go to accommodate them? *Community Education Journal, 26*(1-2), 11-14.

   Many local school districts, in an effort to be responsive to their communities, provide access to school facilities for various public organizations during non-instructional hours. this accommodation typically is viewed as a positive gesture and one which is consistent with the view that schools should serve as centers for community activities. In most instances, there is a minimal conflict between local school officials and community organizations over the use of school facilities. One area, however, that often creates controversy, friction and even legal challenges involves the use of school facilities by community-based religious groups.

Euske, Nancy A. , & Euske, K. J. (1991). Institutional theory: Employing the other side of rationality in non-profit organizations. *British Journal of Management, 2*, 81-88.

   Discusses the potential implications of institutional theory to the management and evaluation of one type of nonprofit organization, the publicly supported nonprofit organization (PNO) with input-output relationships that are not well understood. These PNOs lack established techniques for verifying the effectiveness of the service provided. They may not be able to readily demonstrate that the resources provided by a funding source are generating the desired results.

Evans, Alice Frazer, Evans, Robert A., & Kennedy, William Bean. (1987). *Pedagogies for the non-poor*. Maryknoll, NY: Orbis.

   Provides eight case studies of programs that involve middle class church folks in ministry and "transformative education." Draws from the "action-related" educational approach of Christian education as a way to combine action and reflection in more effective ways to change the situations that were dehumanizing people. The focus is how to educate and mobilize people for liberation from oppression.

Evans, Christopher H. (2001). Gender and the kingdom of God: The family values of Walter Rauschenbusch. In C. H. Evans (Ed.), *The social gospel today* (pp. 53-66). Louisville: Westminster John Knox Press.

   For Rauschenbusch, the family was not just a social institution that symbolized the virtues of middle-class social order; the family was a distinctively theological organism that embodied, in miniature, the kingdom of God. For Rauschenbusch, the family, like the kingdom of God, was a living reality only to the extent that God's love manifested itself in loving relationships between members of a community. Rauschenbusch also viewed the family as the prototype for a healthy democratic society. At the same time, Rauschenbusch lacked a coherent portrait of how social equality for men and women would be embodied in a future "Christianized" society.

Evans, Christopher H.. (2001). Historical integrity and theological recovery: A reintroduction to

the social gospel. In C. H. Evans (Ed.), *The social gospel today* (pp. 1-13). Louisville: Westminster/John Knox Press.

    An introduction to the volume and to the social gospel. A basic theological premise for the social gospel--that Christianity must be rooted in faith-based communities committed to social transformation--is worthy of reassessment at the beginning of the twenty-first century.

Evans, Christopher H.. (2001). Gender and the kingdom of God: The family values of Walter Rauschenbusch. In C. H. Evans (Ed.), *The social gospel today* (pp. 53-66). Louisville: Westminster/John Knox Press.

    For Rauschenbusch, the family, like the kingdom of God, was a living reality only to the extent that God's love maniested itself in loving relationships between members of a community.

Fabricant, M.B., & Fisher, R. (2002). *Settlement houses under siege* (1st ed.). New York, NY: Columbia University Press.

    Presents the history of settlement houses, and consequently, the non-profit sector. Begins with an examination of the evolution of funding and the entrance of privatization of public agencies and funds and contracting. The second section focuses on how the agencies have deteriorated internally due to this rise in contracting. The third section advocates new ways of community building without corporate contracting.

Fagan, A., & Boyer, D. (2002, September 18, 2002). Faith-based bill close to Senate floor: White House near deal on issue of giving stock to charity. *The Washington Times,* p. A07.

    Another barrier keeping Bush's faith-based bill from going before the Senate has been lifted. Senator Blache Lincoln of Arkansas was blocking the bill because she wanted it to be amended to increase the allowed corporate donations from 2% to 5%. The current bill increases the tax benefits of corporations donating to faith-based and community charities.

Faith-based and community Initiatives. (2002). *Atlanta Regional Conference*. Retrieved October 12, 2002, from http://www.faithbasedcommunityinitiatives.org

    The article covers the conference proceedings from the October 10, 2002, Atlanta Regional Conference by Faithbasedcommunityinitiatives.org.

Farnsely, Arthur E. II. (2001). Can faith-based organizations compete? *Nonprofit and Voluntary Sector Quarterly, 30*(1), 99-111.

    On the heals of the 1996 Charitable Choice provisions, a variety of welfare reform measures are drawing smaller faith-based groups, especially congregations, into the social service arena. These newcomers face many difficulties as they learn to answer proposal requests and apply for funds. This research analyzes 105 applications for funds, 70 from faith-based groups, presented to the Indianapolis mayor's office. It reports on which religious organizations are applying, the quality of their applications, the applications' religious content, and the relationship between application quality and funding success. The discussion suggests differences between new initiatives meant to

create a level playing field for faith-based groups and those meant to encourage their participation, and raises questions about what the data mean for each of these options.

Farnsely, Arthur E. II. (2004). What congregations can and can't do: Faith based politics. *Christian Century, 121*(17), 27-33.

    A review of Dave Donaldson and Stanley Carlson-Thies's *A Revolution of Compassion* and Robert Wuthnow's *Saving America?*

Farris, Anne. (2002). *Roundtable holds its first annual research conference*. Retrieved October 28, from www.religionandsocialpolicy.org/news/article.cfm?id=204

    Over three hundred scholars, researchers, federal and state government officials, service providers, and journalists gathered in Washington, D.C. on Oct. 23 for the annual research conference of The Roundtable on Religion and Social Welfare Policy. Held at the National Press Club, the conference provided a forum for those interested in public funding of faith-based social service, providing an opportunity to exchange ideas and present new research information. Entitled "Faith-based Social Service in an Era of Welfare Reform", the program offered a comprehensive review of the issue, including the current state of activity, an overview of the legal and constitutional issues, and a debate on the pros and cons of using public dollars to support the work of faith-based groups.

Farris, Anne. (2003). Federal agencies revising proposed rules for faith-based groups. *The Roundtable on Religion and Social Welfare Policy*(http://www.religionandsocialpolicy.org/news/article_print.cfm?id=602).

    Many federal agencies are revising a controversial rule proposed in January that would allow religious organizations to use federal funding for buildings that serve as both houses of worship and social service centers. Public opposition has sparked this revision. The new proposal will only allow Federal funding to be used by a faith-based organization to spend on facilities that are solely used for social service delivery.

Farris, Anne, Nathan, Richard P., & Wright, David J. (2004). *The expanding administrative presidency: George W. Bush and the faith-based initiative*. Albany, NY: The Roundtable on Religion and Social Welfare Policy.

    Documentation that the absence of new legislative authority has not stopped the Bush Administration from using its executive powers to widely implement the Faith-Based Initiative throughout the federal government.

Feikema, Robert J., Segalavich, Joanne H., & Jeffries, Susan H. (1997). From child development to community development: One agency's journey. *Families in Society: The Journal of Contemporary Human Services*, 185-195.

    Describes several programs a family services agency was trying to implement in a public housing community, the outcomes, and some of the difficulties faced. Several obstacles required mid-course corrections by program staff and the advisory committee. Many residents felt uncomfortable going to a facility that they perceived to be for only middle-class people, not "folks like us." Low levels of participation plague many community-based programs in low-income neighborhoods. Family Services instituted a system of incentives to bolster participation. Programs that reside in and become part of

the fabric of the community also become subject to that vagaries and rigidities of the neighborhood politics.

Fischer, Robert L. (2003). *The devil is in the details: Implementing outcome measurement in faith-based organizations* (Professional paper). Washington, D.C.: The Roundtable on Religion and Social Welfare Policy.

   Faith-based organizations (FBOs) are now being encouraged to seek federal funding for the purpose of supporting faith-based delivery of social services in local communities (i.e., Compassionate Capital Fund). This shift in the federal perspective has resulted in increased attention to the effectiveness of the services provided by FBOs. Though rigorous demonstrations are needed to determine the relative effectiveness of FBO services, other available alternatives offer a viable avenue to aid FBOs in improving their programs and monitoring their success. One such alternative is the use of outcome measurement techniques, such as those that have been infusing the nonprofit sector in the U.S. since the mid-1990s, particularly among United Way-funded programs. This paper will discuss how the design and implementation of outcomes measurement approaches could be effectively adapted to faith-based organizations and their programs, and the likely pitfalls that FBOs will face in adopting secular outcome measurement approaches.

Fishburn, Janet Forsythe. (2001). The social gospel, gender, and homosexuality: Then and now. In C. H. Evans (Ed.), *The social gospel today* (pp. 126-145). Louisville: Westminster/John Knox Press.

   Explores the similarities in the way women were ignored or actively opposed in their quest for equality in the nineteenth century and the way homosexual Christians have been treated in Protestant denominations since 1970.

Forbes, Daniel P. (1998). Measuring the unmeasurable: Empirical studies of nonprofit organization effectiveness from 1977 to 1997. *Nonprofit and Voluntary Sector Quarterly, 27*(2), 183-202.

   Review of twenty years of empirical research on theories and frameworks of nonprofit effectiveness. There are three major ways scholars define effectiveness: meeting organization's goals, acquiring resources to remain viable as an organization, and/or the reputation of the organization to those familiar with it (clients, professionals). The literature is classified according to whether the research primarily focuses on: (1) effectiveness measures, (2) defining organizational traits related to effectiveness, or (3) processes of evaluating effectiveness. The bulk of the literature produced during this period falls into this second category. More recent research has begun to define new forms of "emergent" or "social constructionist" effectiveness studies that evaluate effectiveness, but also observe that measures of effectiveness are context specific, constraining and changing.

Forest, Jim. (1995). What I learned about justice from Dorothy Day. *Salt of the Earth, 15*(4), 22-26.

   Dorothy Day taught that one cannot understand the caring of Christians without understanding the life of the spirit that is in dynamic interaction with that caring. "We feed the hungry, yes," she said. "We try to shelter the homeless and give them clothes, but there is strong faith at work; we pray. If an outsider who comes to visit us doesn't

pay attention to our praying and what that means, then he'll miss the whole point."

Freedman, Samuel G. (1993). *Upon this rock: The miracles of a Black church*. NY: HarperCollins.

> The story of Saint Paul Community Baptist Church and how its congregation has worked to transform its community in New York City. Used Saul Alinsky's model of community organizing. Beginning with issues as elemental as missing street signs, this congregation ultimately built Nehemiah homes and won guarantees of college scholarships and entry-level jobs for graduates of Brooklyn's most troubled high schools. Relationship with government was adversarial at times.

Freundlich, Madelyn, & Gerstenzang, Sarah. (2003). *An assessment of the privatization of child welfare services: Challenges and successes*. Washington, D.C.: CWLA Press.

> It is an in-depth study of six states or counties that have undergone a process of privatization of services. The book concludes by summarizing key themes and making recommendations.

Frey, Monte Dube; Jeannie. (2003). Corporate responsibility laws and not-for-profits: Getting ahead of the curve. *Trustee, 56*(2), 26-28.

> Although not directed at not-for-profit organizations, corporate governance and finance reforms such as the Sarbanes-Oxley Act have significant implications for America's 4,000 not-for-profit and governmental hospitals. Going through the process of evaluating whether some of the governance practices now required for public companies would be useful to apply to a nonprofit organization might help attract and retain excellent trustees. To do so, trustees and managers should take four steps: 1. Understand the new public company ground rules. 2. Determine which of the new rules make sense for the organization. 3. Evaluate which rules may enhance organizational effectiveness. 4. Identify which rules do not fit the organization. In most cases, organizations will discover that engaging in the process of analyzing the new requirements will result in noticeable benefits.

Frigo, Mark L. (2003). Mission driven strategy. *Strategic Finance, 85*(2), 8.

> Describes the "Mission Driven Strategy," a set of guidelines for designing, developing, and evaluating strategy aimed at maximum, mission-based value creation. Used as a first logical step in developing a balanced scorecard framework.

Froelich, Karen A. (1999). Diversification of revenue strategies: Evolving resource dependence in nonprofit organizations. *Nonprofit and Voluntary Sector Quarterly, 28*(3), 246-268.

> Continual change in the environments associated with major resource providers translates into specific threats and emerging opportunities for nonprofit funding. As a result, shifting sources of funds and altered dependency relationships have been observed.

Frumkin, Peter. (2000). After partnership: Rethinking public-nonprofit relations. Who will provide? In B. C. a. R. T. M. J. Bane (Ed.), *The changing role of religion in American social welfare* (pp. 198-218). Boulder: Westview Press.

Overviews Lester Salamon's work that discusses the limitations of nonprofits in providing human services but points out that collaboration with the government can overcome these limitations. Nonetheless such a partnership would run the risk of the nonprofit losing their independence, the focus turning from providing quality services to acquiring funding, and the programs becoming too uniform in design (bureaucratization). In fact, a review of Gronbjerg's Chicago study, Bernstein, and Smith and Lipsky's nonprofit studies demonstrate the reality of these risks. Drawing from the nonprofit-government partnerships forming within welfare reform, Frumkin offers a neoinstitutional approach that he terms "pluralistic autonomy", which would reduce conflict between the two sides by creating a middle-ground. The approach focuses on program innovation and outcome through nonprofit flexibility and changes in accountability procedures while preserving the autonomy of both sides. The author provides the examples of milestone contracts in Oklahoma and Texas' use of exemption from state regulations, licensing and paperwork for FBOs providing certain types of social services as successful systems that allow nonprofit flexibility with a different approach to accountability.

Frumkin, Peter. (2001). Strategic positioning and the financing of nonprofit organizations: Is efficiency rewarded in the contributions marketplace? *Public Administration Review, 61*(3), 266-290.

This article addresses the question of whether operational efficiency is recognized and rewarded by the private founders that support nonprofit organizations in fields ranging from education to social service to arts and beyond. Looking at the administrative efficiency and fund-raising in a large sample of nonprofit organizations over an 11-year period, it is found that nonprofits that position themselves as cost efficient - reporting low administrative to total expense ratios - fared no better over time than less efficient appearing organizations in the market for individuals, foundation, and corporate contributions. From this analysis, it is suggested that economizing may not always the best strategy in the nonprofit sector.

Galaskiewicz, J., & Bielefeld, W. (2000). Nonprofits in an age of uncertainty: A study of organizational change. *Facts and Findings, 2*(1), 1-4.

Studied nonprofit organizations in the Twin Cites to 1) see if the business model has replaced the charity model among nonprofits; 2) clarify how the organizations increased earned income, employees, and volunteers; 3) explain why the nonprofits adopted business tactics; and 4) describe the effects of different income sources, personnel, and tactics on the quality of the organization. Argues that nonprofits that adopted more business tactics flourished in growth of donations, volunteers, and other areas.

Gallup, George., Jr., & Lindsay, D. M. (1999). *Surveying the religious landscape: Trends in U.S. beliefs*. Harrisburg, PA: Morehouse Publishing.

An overview of Gallup research examining American spirituality, denominational affiliation, and faith practices.

Galston, William A., & Levine, Peter. (1998). America's civic condition: A glance at the evidence. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 30-36). Washington, DC: Brookings Institution Press.

The growth of evangelical denominations has introduced many people, especially lower-income people, to the political process and given them powerful tools for mutual aid. Even as fundamentalist denominations encourage the faithful to rely on one another, however, there is evidence that they promote distrust of outsiders. This practice, ironically, helps voter turnout, because a fervent dislike for others motivates people to vote. The broader point, however, is that increased mutual reliance and trust within groups is not necessarily correlated with increased trust among groups

Gamm, G. (2001). The way things used to be in American cities: Jews, Protestants, and the erosion of Catholic exceptionalism, 1950-2000. In A. Walsh (Ed.), *Can charitable choice work?: Covering religion's impact or urban affairs and social services* (pp. 39-55). Hartford, CT: The Leonard E. Greenberg Center for the Study of Religion in Public Life.

Examines the change in the concept of the Catholic parish from a territory to a decoupling of residency and church membership, and the consequences for the nation's urban neighborhoods.

Garland, Diana R., and Bailey, Patricia L. (1990). Effective work with religious organizations by social workers in other settings. *Social Work and Christianity, 17 (2)*, 79-95.

An examination of the role of social workers in community organizations that collaborate with congregations.

Garland, Diana R. (1994). *Church agencies: Caring for children and families in crisis*. Washington, DC: Child Welfare League of America.

A historical and contemporary examination of the role of faith-based organizations in child welfare. Describes the unique characteristics, resources, and challenges of faith-based settings for providing child welfare services.

Garland, Diana R. (1995). Church social work. In *Encyclopedia of Social Work*. Washington, DC: National Association of Social Workers.

A description of the role of social workers who consult with and provide leadership for the work of congregations, denominational agencies, and parachurch organizations.

Garland, Diana R. (1996). *Precious in his sight: A guide to child advocacy for the churches* (rev. ed.). Birmingham: New Hope.

A resource for congregations who want to become involved in social ministries and social action in behalf of children and their families. Addresses issues of poverty, child care, child abuse, and teen pregnancy and how congregations can respond. Also provides guidance for how to integrate children and youths into the programs and life of the congregation.

Garland, Diana R. (1998). Church social work. In B. Hugen (Ed.), *Christianity and Social Work: Readings on the integration of Christian faith and social work practice* (pp. 7-25). Botsford, CT: NACSW.

A description of the role of social workers who consult with and provide leadership for

the work of congregations, denominational agencies, and parachurch organizations.

Garland, Diana R. (1999). *Family ministry: A comprehensive guide*. Grand Rapids: Intervarsity Press.

    A historical and contemporary examination of congregational ministries with families. Provides historical, theological, and sociological background for understanding family ministries, and guidance for developing and evaluating these ministries.

Garland, Diana R. , & Chamiec-Case, Rick. (2005). Before--and after--the political rhetoric: Faith-based child and family welfare services. *Social Work and Christianity*.

    Long before the term "faith-based" became a term of political debate and platform, religious groups were actively sponsoring programs of child and family welfare services through agencies that provided residential and foster care, adoption services, crisis care, family preservation services-in short, the whole range of child and family welfare services. These agencies continue to play significant roles in many communities and their social services. This article explores the distinctive contribution these agencies are making, key areas for research, the development of models of service, and the potential of these agencies to become significant partners to public agencies and funders (private and public) in the provision of services for the most vulnerable children and families in our society.

Garland, Diana R., Hugen, Beryl, Myers, Dennis, Sheridan, Paula, Sherwood, David, & Wolfer, Terry A. (2002). *Effective leadership of faith-motivated volunteers in community service programs*. Nashville, TN: Paper presented at the Annual Program Meeting of the Council on Social Work Education.

    Increasingly, social workers in diverse settings find themselves working with faith-motivated volunteers because of the social work profession's commitment to community-based services, the intention of government leaders to provide funding support for "faith-based initiatives," and growing awareness of the social services religious congregations provide. Consequently, social workers need to understand the factors that prompt, sustain, and deepen the commitment of volunteers who are motivated by religious faith. Reports initial findings of a research project designed to inform social workers as they seek to engage congregational volunteers and sustain congregational involvement to support in the community service of congregations so that congregational involvement is strengthened over time.

Gerard, David. (1985). Values and voluntary work. In D. Gerard (Ed.), *Values and social change in Britain* (pp. 201-226). London: Macmillan.

    In a study in Great Britain, voluntary workers in all fields--charitable and non-charitable--appear to be more reflective in disposition and less concerned with material aspects of life than others not so involved. Volunteers describe themselves as "religious" and attend church at least monthly. They express a greater need for moments of contemplation, meditation or prayer in their lives, and they think more often about the meaning and purpose of life.

Gibson, David, & Noble, Dorinda N. (2002). Children and families who fly below the radar screen: One agency's mission. *Family Ministry: Empowering Through Faith, 16*(4), 47-

59.

Child-serving agencies face difficulties in this age of decreased funding and inflexible legal mandates. Further, faith-based agencies are pressed by controversies surrounding children's institutional care. One Presbyterian agency has met these challenges with an innovative, successful Child and Family Program which locates and serves distressed families in their own homes. It has helped hold families together while providing churches with mission opportunities.

Gillespie, Deanna M., & Nackerud, Larry. (2000). A case study of community collaboration: Georgia's experience with local governance and system reform. *Journal of Community Practice, 7*(3), 1-20.

The Georgia Policy Counsel for Children and Families has adopted a framework for local governance and system reform. Ten counties are currently implementing the framework. Provides a case study of Dawson County, Georgia. Assessed congruence between the Georgia Policy Council's framework and initiation in Dawson County. Although the terminology in the framework and within the community differed, the framework and the initiation process were highly congruent.

Glasrud, Bruce. (2001). The muddle of outcome measurement. *Nonprofit World, 19*(6), 35-37.

Outcome-based evaluation is an uncertain affair even in the largest nonprofit organization with funds for evaluation staff, data-crunchers, complicated survey tools, and the like. Outcome measurement will not produce future-positive results until nonprofits examine their program or service before they worry about step-function outcomes.

Goggin, M.L., & Orth, D.A. (2002). *How faith-based and secular organizations tackle housing for the homeless* (Independent Research Project supported by Pew Charitable Trusts). Albany, NY: Nelson A. Rockefeller Institute of Government and Michigan State University and Grand Valley State University.

We developed a pilot research project based on a comparative case study approach to shed light on what faith-based organizations do, how they do it, and to what effect. The research is designed to serve as a springboard for a larger comparative case study of secular and faith-based providers operating in other social service arenas across the country. The pilot project compared one government agency and six FBOs that provide intermediate-term housing--along with case management--for homeless households in Grand Rapids, Michigan. The six FBOs differ in their source of funds: some rely on government funding while some do not. The FBOs also differ in their degree of "religious integration"--the extent to which they incorpoate religious values and practices into their policies and programs.

Goldsmith, Steve. (2002). *Putting faith in neighborhoods: Making cities work through grassroots citizenship*. Noblesville, IN: Hudson Institute, Inc.

Describes his work as mayor of Indianapolis, including the launch of the Front Porch Alliance as a way to enhance the role of grassroots, value-shaping organizations. Worked from the premise that government is best positioned to take on tough social problems as a coordinator of services, not a deliverer of them. Faith-based organizations could dream

up, organize, and implement programs much more effectively than government can. Neighborhood associations create an organizational structure with which government can work. Even if government reduces its monopoly over good deeds, citizens are unlikely to start simply serving the public square on their own. Government needs to reach out to mediating neighborhood organizations by supporting volunteer training, nurturing leadership, making positive investments in effective programs, sending supportive signals to the community, and involving them in decision-making. Neighborhood requires training, resources, partnerships, and accountability that help community leaders adequately convert their knowledge and concern about the area into results.

Goodstein, L. (2002, June 28, 2002). Voucher ruling seen as further narrowing church-state division. *The New York Times,* p. A24.

 The Supreme Court upheld a voucher program for the Cleveland school system. It provides $2,500 each to parents who choose to send their children to religious schools. If the Court will support that system, it can also provide vouches for adults who need substance abuse treatment and who want it from a religious program. The rulings in the 70s and 80s concerning the separation of church and state are gradually being dismantled.

Graham, John R., & Barter, Ken. (1999). Collaboration: A social work practice method. *Families in Society*, 6-13.

 Describes a model of collaboration that is cross-cutting for all field of social work practice. Discusses necessary conditions, attributes, and phases of collaboration.

Gray, Barbara, & Wood, Donna J. (1991). Collaborative alliances: Moving from practice to theory. *Journal of Applied Behavioral Science, 27*(1), 3-22.

 The following major theoretical perspectives are applied to explain collaboration and collaborative alliances: resource dependence theory; corporate social performance/institutional economics theory; strategic management/social ecology theory; microeconomics theory; institutional/negotiated order theory; and political theory.

Greeley, A. (1997). Coleman revisited: Religious structures as a source of social capital. *American Behavioral Scientist, 40*(March/April), 587-594.

 The late James Coleman's concept of social capital has been misused in the current debate about the alleged decline of civic and ethical concern in America. Social capital, as Coleman defined it, is potentiality that inheres in social structures and is not a dependent variable. It is a resource available in social structures that facilitates actors who wish to seek certain goals and as such is neither good nor bad. Coleman's concept is a useful and even brilliant analytic tool that has been perverted in the present discussion, thus blinding us to the importance of examining social structural resources for and influences on human behavior. This article, then, uses Coleman's meaning of the term to explore the influence of religious structures on one kind of civic participation in America and finds that such structures affect not only religious projects but secular ones also.

Greeley, A. (1997). The other civic America: Religion and social capital. *The American Prospect, May/June*, 68-73.

 Highlights results of the European Values Study, which was conducted in 1981 and

1991. Examines volunteering patterns in 16 countries. Those with greater frequencies of church attendance or those who were members of a church were more likely to volunteer.

Green, Clifford J. (Ed.). (1996). *Churches, cities, and human community: Urban ministry in the United States, 1945-1985*. Grand Rapids: William B. Eerdmans Publishing Company.

    Addresses the concept of urban ministry, particularly how post-World War II churches in the United States have approached their ministry in cities. It works to give a sharper definition to the term "urban" as well as compare the different ways in which churches have taken part in this ministry. The book compares the urban ministries of Lutherans, United Methodists, African-American Baptists, Presbyterians, and Roman Catholics.

Greenberg, Anna. (1999). *Doing God's work? The political significance of faith-based social service delivery.* Paper presented at the Annual Meeting of the Midwest Political Science Association., Chicago.

    New government policy emphasizes local rather than national-government-supported FBOs. The author conducted research in ten churches in Chicago and Boston from 1995-1999. The data consists of observations and interviews with leaders and members of evangelical, mainline and Catholic churches of both majority black and majority white congregations (all were middle-class). Half of these churches are actively and intensively involved in social service programs. Food-related programs are run in the congregations' neighborhood or in poorer neighborhoods. They also provide many children and youth services such as after-school programs, tutoring and recreation. The Catholic churches in the sample tended to use the nonprofit Catholic Charities to provide social services. Characteristics of FBOs that are most active in social service programs include: African American, theologically liberal (Mainline and Catholic), good resource support (financial and human), and located in distressed areas. These active congregations in the study (apart from Catholic) are getting little public funding and instead are relying more on private donations and contributions from members.

Greenberg, Anna. (2000). Doing whose work? Faith-based organizations and government partnerships. In M. J. Bane, B. Coffin & R. Thiemann (Eds.), *Who will provide? The changing role of religion in American social welfare* (pp. 178-197). Boulder: Westview Press.

    Presents some of the types of social service programs FBOs are providing, focusing on government partnerships in response to implementing welfare reform. Two important ways in which faith-based organizations support the social safety net locally include (1) Block grants are distributed at the state and local level, with a substantial portion of this funding targeted at religious charities. The national denominational charities, such as Catholic Charities and Lutheran Social Services, generally distribute services through contracts with state and local agencies. (2) A more limited amount of government funding is targeted at congregations and sectarian religious groups. Congregations will usually enter into partnerships with other nonprofits to develop coordinated community responses to particular problems such as lack of affordable housing. Congregations rarely sponsor the sorts of programs that would support systematic intervention with welfare recipients or wide scale economic redevelopment.

Greenburg, Michael R., & Osafo, Lynda. (2000). Secular and faith-based organizations as reliable information sources for residents of environmentally stressed neighborhoods. *Local*

Environment (United Kingdom), 5(2), 171-190.

Evaluates residents' use of community organizations to obtain information about their neighborhoods. Personal contacts, television, radio, and newspapers were the most common sources of information. Respondents who reached out to community organizations also tended to rely heavily on other sources of information. Within stressed neighborhoods, respondents who relied on secular organizations did not tend to rely on government agencies while respondents who relied on faith based community organizations were more likely to rely on government agencies. Those who relied on religious community organizations tended to be more active in the neighborhood and have lived there for many years. However, compared to those residents who relied on secular organizations, they had more faith that the mayor's office cared about their neighborhoods.

Grettenberger, Susan. (1997). *Churches as a resource for human services and social capital development: A survey of the West Michigan conference of the United Methodist Church.* Unpublished Dissertation, Michigan State University.

The role of religious congregations in contributing to both human services for the needy and social capital in communities is examined. Here, social capital was assumed to be developed through associational activities and hence, it results from any of the activities which the congregations produced for persons in their communities. A survey of United Methodist churches in western Michigan found that the majority of services provided are emergency and material services. Nearly all of the responding congregations (96.5%) indicated that they would be able to increase activities to others at least minimally, with a few indicating that they could increase activities considerably. Churches seemed most able and willing to increase services to children, youth, and senior citizens. There were populations, generally stigmatized, which the congregations were reluctant to serve, with the largest finding for gay and lesbian persons (40%). In addition, welfare recipients were identified by only 12.8% of all churches as a possible priority population for increased services. Thus these religious congregations are a possible source of additional human services and social capital for specific populations. However, their resources are limited and they are not equally willing to initiate programs for all populations.

Grettenberger, S.E. (2000). *Churches as a community resource and source of funding for human services.*: The Aspen Institute Nonprofit Sector Research Fund.

Although religious congregations have been tapped as significant potential sources of services at the local level through the changing structure of service delivery, little effort was made by those who create policy to understand the capacity of the religious community to offer those services. The study described in this paper sought to document the non-religious, community services of the United Methodist Churches in Michigan in the year prior to welfare reform and to estimate the potential of those churches to expand that work within their communities. The paper will discuss the findings and the practical implications of this study with respect to the role which policy makers and others can expect from religious congregations in supporting persons in need within their communities.

Griener, Gretchen M. (2000). Charitable choice and welfare reform: Collaboration between state and local governments and faith-based organizations. *Welfare Information Network Issue Notes, 4*(12), 1-13.

Congregations are "people-sized" institutions; they are closer to, and potentially more influential with, the communities they serve because of their preexisting mission to help people in need. Government, by encouraging congregations to participate in the contracting process, may increase competition. Competition can encourage innovation, improve the quality of services, and increase the effectiveness of all antipoverty commitments in the community. Provides case studies from Indiana (FaithWorks Indiana), California (FaithWorks!), and Texas (Family Pathfinders).

GrØnbjerg, Kirsten , & Paarlberg, Laurie. (2001). Community variations in the size and scope of the nonprofit sector: Theory and preliminary findings. *Nonprofit and Voluntary Sector Quarterly, 30*(4), 684-706.

Study of market demand, supply and community structure as elements influencing nonprofit development. Found that demand, supply and community structure are factors influencing development of charitable and membership organizations. Community structure is the most influential variable for all three types of nonprofits. Defined variables as follows: (1) demand: the number of religious denominations (a measure of diversity) and the percent of children in poverty (social distress); (2) financial component of supply: the amount of federal grant contracts (federal support) and library funding (residents willing to tax themselves); (3) human resources component of supply: characteristics of people who tend to volunteer or participate in civic activities; (3) community structure: population of the largest city in the county, the percent employed within the county, and the population change from 1980-1990. Overall, nonprofit development is less dependent on "demand" and more on available resources and community conditions and support. Religious diversity is positively related to the density of charitable nonprofits but negatively related to the prevalence of advocacy nonprofits and mutual-benefit nonprofits. The presence of well-educated residents is associated with more charitable nonprofits but fewer advocacy nonprofits. Advocacy nonprofits are prevalent in small cities, whereas charitable nonprofits are more prevalent in counties with larger cities.

GrØnbjerg, Kirsten A. (2001). *Evaluating nonprofit databases.* Paper presented at the Annual Meetings of ARNOVA, Miami.

Reports the results of the initial phase of the project "Indiana Nonprofit Sector: Scope and Community Dimensions." While the focus is on nonprofits in general, there are some significant findings related to religious organizations.

Gronbjerg, K.A. , & Clerkin, R.M. (2003). *The Indiana nonprofit survey: Does what you know depend on how you draw your sample?* (Presentation paper). Denver, CO: School of Public and Environmental Affairs Indiana University-Bloomington.

We examine technical aspects of surveying nonprofits to determine whether inferences about characteristics of the sector depend on how samples are drawn. We use a stratified sampling design drawn from a comprehensive database of Indiana nonprofits to address two key methodological questions faced by nonprofit researchers: (1) how do major nonprofit sampling sources compare in terms of survey efficiency, and (2) how do major profile features of the nonprofit sector (e.g., service field, revenue, funding mix, age) vary by sampling source and by how broadly researchers define the sector. We find significant differences in the accuracy and completeness of alternative sampling sources

and in response rates associated with them. In addition, nonprofits found on multiple listings tend to respond at higher rates and to be more formalized than those found on only one sampling source. We also find that sampling sources vary in the profile they generate for the nonprofit sector. We conclude that researchers or policy analysts who wish to generalize their findings to the full nonprofit sector should seriously consider using the list of incorporated nonprofits as a sampling frame--it is among the most efficient and produces the fewest distortions in nonprofit profile features.

Gronbjerg, Kirsten A., & Never, Brent. (2002). *Performing different types of volunteer work: The role of religious and other networks.* Paper presented at the Social for the Scientific Study of Religion: Annual Meeting 2002, Salt Lake City, UT.

   Given current efforts to strengthen volunteering and promote faith-based provision of social services in the U.S., it is appropriate to examine both the underlying complexity of volunteering and who performs particular types of volunteer work. This paper, drawing on a telephone interview survey of 526 Indiana residents, considers whether religious involvement helps explains engagement in different types of volunteer work independent of other contributing factors related to family status, socio-economic status, and community attachment. We find that religious involvement plays an independent role, but only for certain types of volunteer work.

Gunderson, Gary. (1999). *Engaging faith communities as partners in improving community health: Highlights from a CDC/ATSDR Forum addressing separation of church and state; the science supporting work with faith communities; and exemplary partnerships*. Atlanta: Centers for Disease Control and Prevention, Public Health Practice Program Office.

   Documents a panel that addressed the scientific rationale behind public health efforts to build partnerships with the faith community. Panelists included Gary Gunderson, Carter Center's Interfaith Health Program; Nancy Ammerman, Hartford Seminary's Center for Research on Religion and Society; David B. Larson, National Institute for Health Care research ; and Gayle D. Weaver, University of Texas.

Guthrie, Shirley C. (1996). Human suffering, human liberation, and the sovereignty of God. *Theology Today, 53*(April), 22-34.

   The doctrine of the sovereignty of God, especially as it is expressed in the Calvinist-Reformed tradition, is being attacked from all directions today. Behind these criticisms lie the old familiar objections that this doctrine robs human beings of both freedom and responsibility and, despite all protest to the contrary, makes God responsible for evil and all the bad things that happen in our individual lives and in the world around us. Guthrie illustrates the speculative doctrine of the sovereignty of God and then compares it to what he proposes as the trinitarian doctrine of the sovereignty of God. It is with this latter doctrine that the "good news" will be accepted and shared by people who desire a God that is present with them in their suffering and by people who desire a God that is powerful enough to liberate them from every system of oppression and dehumanization. Through this comparison, Guthrie offers implications for how we should act towards others.

Hager, Mark A., & Galaskiewicz, Joseph. (2002). How nonprofits close: A qualitative study of 31 Twin Cities nonprofit organizations. *Academy of Management Proceedings*, A1-A6.

Focuses on how organizations close--the process of closure--looking at how precipitating events eventually lead to organizational closure. The literature on organizations suggests a number of reasons why community-based nonprofit organizations close. These theories attribute closure to newness and small size, an inability to reproduce commitment, intra-organizational conflict, the lack of human resources and management skills, unfavorable niche conditions, the lack of organizational socio-political legitimacy, the lack of connections to other organizations, and the completion of the organization's mission.

Hall, Peter D. (1995). A history of leadership education in the United States. In P. G. Schervish, V. A. Hodgkinson & M. Gates (Eds.), *Care and community in modern society: Passing on the tradition of service to future generations* (pp. 193-225). San Francisco: Jossey-Bass Publishers.

This chapter explains the history of leadership education in the United States, beginning with the founders of the constitution, and continuing through the Clinton administration.

Hall, Peter D. (1998). *Historical statistics of the United States Chapter on voluntary, nonprofit, and religious entities and activities: Underlying concepts, concerns, and dilemmas*: Yale University.

Reviews the assumptions governing the definition of voluntary, nonprofit, and religious entities and their activities. Describes some of the difficulties inherent in certain kinds of historical data, and suggests guidelines for the future collection of data on the domain of voluntary, nonprofit, and religious enterprises.

Hall, P. D. (2001). Historical perspectives on religion, government and social welfare in America. In A. Walsh (Ed.), *Can charitable choice work?: Covering religion's impact or urban affairs and social services* (pp. 78-120). Hartford, CT: The Leonard E. Greenberg Center for the Study of Religion in Public Life.

Very large organizations like the Salvation Army, Catholic Charities USA, Lutheran Service in America, and Jewish Family Services are and have long been among the leading government contractors in the provision of social services in many parts of the nation. Organizations range from traditional voluntary/donative nonprofits through quasi-public agencies like community development corporations. The greatest complexity is found among liberal Protestants and groups that encourage social service through individual members rather than affiliated secular corporations. Using organizations and firms as units of analysis exaggerate entities' autonomy and ignore their connectedness--the extent to which they are components of larger systems. Historical studies have shown extraordinary linkages between religious and organizational demography: regions settled by liberal Protestants showed a distinct preference for private corporations as vehicles of collective action.

Hall-Russell, C. (1996). *Rising to the call: Evolving philanthropic trends in the African-American megachurch.* (Working Paper No. 97.6). Indianapolis, IN: Indiana University Center on Philanthropy.

Examines the evolution of the African-American megachurch and their philanthropic trends, based on interviews with clergy. The interviews focused on items such as: What

are the largest challenges to the black church?, How are current outreach programs being promoted by the church?, How are philanthropic values taught in their church? Is the church positioned to handle those who many be disenfranchised due to welfare reform?

Halpern, Robert. (1999). *Fragile families, fragile solutions*. NY: Columbia University Press.

   Community-building is as much a philosophy or lens that infuses all the work of an agency or initiative as it is a particular set of activities. One cannot look at, try to understand, or try to help families in isolation from the contexts in which they are embedded. Particularly for poor families, individual and family well-being are tightly, if not inextricably, linked to the well-being of the communities in which they reside. No matter how good a discrete helping service, its influence will be limited if there is no attention to the larger social ecology of peoples' lives–whether as risk factor or as resource. A community lens illuminates what pieces of the service systems need to work together and where gaps are.

Halpern, William, & Richman, Charles. (2002). Balanced scorecard tool drives performance. *Association Management, 54*(2), 26.

   The nonprofit sector is beginning to use balanced scorecards - one of the most highly touted management tools of the past decade. The balanced scorecard tool combines financial results with measurement of tasks that an organization must perform well to succeed in its mission. Provides a case example of a nonprofit organization that provides rehabilitation and work opportunities for persons with mental disabilities.

Handy, Femida, & Srinivasan, Narasimhan. (2004). Valuing volunteers: An economic evaluation of the net beneftis of hospital volunteers. *Nonprofit and Voluntary Sector Quarterly, 33*(1), 28-54.

   Using 31 hospitals in and around Toronto and surveying hospital volunteer administrators, hospital clinical staff members, and volunteers themselves, a striking pay-off for hospitals was found: an average of $6.84 in value from volunteers for every dollar spent-a return on investment of 684%. Civic and community participation is indeed valuable.

Hangley, Bill Jr., & McClanahan, Wendy S. (2002). *Mustering the armies of compassion in Philadelphia: An analysis of one year of literacy programming in faith-based institutions*

   In 2000-2001, a group of faith-based schools, churches and community organizations in Philadelphia was trained to operate an innovative, best-practices-based, literacy program developed by Public/Private Ventures (P/PV). The program was named Youth Education for Tomorrow (YET). In each YET Center, a qualified teacher and volunteer assistants helped children improve as readers using proven techniques. Classes were all held in neighborhood faith-based settings, four days a week after school and during the summer. Since the Centers opened their doors a brief 18 months ago, almost a thousand children have enrolled. The children who have attended a YET Center for six months or more (about 100 sessions) vaulted 1.9 years in reading ability. Those who have come fewer than 100 sessions registered an average gain of 1.1 grades.

Hanna, Mark G., & Robinson, Buddy. (1994). *Strategies for community empowerment*. Lewiston, NY: The Edwin Mellen Press.

The book provides an in-depth analysis of the strengths and limitations, similarities and differences, and underlying values and ideology of a wide array of strategies and methods of community empowerment. The comparative examination allows for choices about further study or actual organizing opportunities and assists with the evaluation of particular methods based on clear impressions of the constituencies, concepts, implicit theory, types of relationships, and tactics upon which a particular method is based.

Harper, Nile (Ed.). (1999). *Urban churches, vital signs: Beyond charity toward justice*. Grand Rapids: Eerdmans.

Case studies of 28 urban churches in 15 American cities that are exemplars for their community service and development work. Their work includes church-supported elementary schools, food pantries and soup kitchens, building and/or renovating area buildings for use as low-income housing, transforming local buildings into job training centers, and substance abuse treatment programs. These leaders did not look to denominational sources for vision and strategy. Many of these churches are working in partnership with the U.S. Department of Housing and Urban Development. They have the human gifts that are most important for renewing and rebuilding urban communities. They build trust, social cohesion, and human bonding, resulting in a community that is strong enough to produce positive results for the larger neighborhood. There is a growing realization that urban churches should not be limited to doing only that which members can financially support by their giving. Good stewardship means using imagination to secure much greater resources from beyond the local community. These urban congregations are generating new financial resources for faith-based community ministry by creating new businesses. At the forefront of all this activity is a rising new generation of urban church pastors who are skilled in organizing, creating partnerships, securing financial resources, and generating religious community. Includes a list of study questions for church leaders who wish to improve their church and their community.

Harris, Margaret. (1995). Quiet care: Welfare work and religious congregations. *Journal of Social Policy, 24*(1), 53-71.

Draws on four case studies to describe and analyze the range of congregational welfare activities. Six types of welfare work are distinguished: welfare projects, indirect welfare work, informal care, informal care in an organized framework, mutual aid and social integration. Distinctive features of congregational welfare work are identified. the article concludes by discussing the implications of the findings and considering whether there is scope for expanding the contribution of congregations to the mixed economy of welfare.

Harris, Margaret, Halfpenny, Peter, & Rochester, Colin. (2003). A social policy role for faith-based organisations? Lessons from the UK Jewish voluntary sector. *Journal of Social Policy, 32*(1), 93-112.

Presents findings from two empirical studies of the UK Jewish voluntary sector, one on governance, the other on finances.

Hart, Stephen. (1996). *What does the Lord require? How American Christians think about economic justice*. New Brunswick, NJ: Rutgers University Press.

Describes the varied ways in which grass-roots Christians in the United States use

religious faith to help them think and talk about economic justice issues. The conclusions presented are based on about fifty in-depth interviews with Christians of many different political and religious stripes. This book is first and foremost an attempt to understand: to grasp how people think in a way that gives full credit to the cogency of their views and the life-affirming motivations, the care and concern, they bring to the world around them.

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Hartmann, T.A. (2003). *Moving beyond the walls: Faith and justice partnerships working for high-risk youth*. Philadelphia, PA: Public/Private Ventures.

Examines partnerships between congregations, faith-based organizations, and the juvenile justice system to serve high-risk youths and why these partnerships are effective.

Hauser Center for Nonprofit Organizations. (2002). *Executive session on faith-based and community approaches to urban revitalization, 2002-2004*. Cambridge: The Hauser Center for Nonprofit Organizations, John F. Kennedy School of Government, Harvard University.

A group of 25-30 outstanding mayors, civic and religious leaders from across the country, plus academic specialists in several fields were recruited to establish a learning network as well as research-practitioner consultations to explore the question of going to scale, generate tools for strategic management, and produce working papers.

Hayes, Justin Cord. (2003). Jobless find faith in program: A church's job networking ministry offers practical skills and a focus on faith. *News & Record (Greensboro, NC), http://www.religionandsocialpolicy.org/news/article.cfm?id=587*.

Wesley Memorial United Methodist Church is offering spiritual support along with job networking and development. The job network meets bi-monthly and is open to any religious background. The services include learning job seeking strategies and support through networking with other professionals.

Haynes, C. (2002). *Breaking the gridlock to serve nation's needy*. Retrieved January 20, 2002, 2002, from Reviewed by Kristin Mycke 9-9-02.

President Bush's Faith-based Initiative was stalled until a group of 33 leaders from various political and religious spectrums issued the report, "Search for Common Ground." The group was headed by Senator Rick Santorum, Republican of Pennsylvania. The group offered 29 recommendations. Examples include the need for new tax incentives to encourage individuals and corporations to give more to charitable organizations, including nonitemizers. It was also agreed that religious organizations should form separation nonprofit organizations to receive government funds.

Hays, R. Allen. (2002). Habitat for Humanity: Building social capital through faith based service. *Journal of Urban Affairs, 24*(3), 247-269.

    Examines citizen involvement in community housing through Habitat for Humanity using a representative sample of nine U.S. cities and studying the Habitat affiliate in each of these cities.

Hein, Jay, Sherman, Amy L., Alford-Smith, Daisy, Dennis, Jeffrey, Towey, Jim, Horn, Wade, et al. (2002, April 24, 2002). *The growing impact of government partnerships with faith-based organizations: Research findings from the states.* Paper presented at the a press conference co-sponsored by the Hudson Institute and the Center for Public Justice, The National Press Club.

    This project aimed at discovering every example that could be found in 15 states of government contracts with faith-based organizations that were regulated by the Charitable Choice guidelines. The faith variable, service providers, population served, and content of service were not specified.

Hellwig, Monika K. (1990). A history of the concept of faith. In J. M. Lee (Ed.), *Handbook of faith* (pp. 3-23). Birmingham, AL: Religious Education Press.

    Examines the meaning of faith in Christian tradition and then traces its varying definitions through church history.

Hems, Les. (2003). *A framework for performance assessment and accountability* (Presentation for professional conference--ARNOVA). Denver, CO: Institute for Philanthropy.

    Discusses the need to establish an enabling environment for philanthropy and voluntary sector activity. He also recognizes the challenges facing the voluntary and community sector. The author places emphasis on the importance of information and knowledge. There are limitations to the current approaches to promote transparency, accountability, and performance; therefore, this author gives the components of an effective framework that promotes these factors. He also labels the societal roles of voluntary and community organizations.

Henderson, Dale A., Chase, Bruce W., & Woodson, Benjamin M. (2002). Performance measures for NPOs. *Journal of Accountancy, 193*(1), 63-68.

    Not-for-profit organizations have no owners, often provide goods and services to constituents free of charge, and typically seek resources from people and organizations that do not expect economic benefits in return. Thus, the bottom line does not work for NPOs. This article reports on one organization's experience in developing better performance measures. The Christian Children's Fund (CCF) put together what it calls its annual impact monitoring and evaluation system.

Henderson, K. A. (1983). The motivation of men and women in volunteering. *The Journal of Volunteer Administration, 1*(3), 20-24.

    Surveyed 4-H volunteers, and concluded that while there are no significant differences in men's and women's motivation for volunteering, there are specific expectations that

volunteer organizations should keep in mind.

Herman, Robert D, & Renz, David O. (1999). Theses on nonprofit organizational effectiveness. *Nonprofit and Voluntary Sector Quarterly, 28*(2), 107-126.

   Draws from the general literature on organizational effectiveness and the specialized literature on nonprofit organizational effectiveness to advance six theses about the effectiveness of public benefit charitable nonprofit organizations (NPOs). (a) Nonprofit organizational effectiveness is always a matter of comparison, (b) Nonprofit organizational effectiveness is multidimensional and will never be reducible to a single measure. (c) Boards of directors make a difference in the effectiveness of NPOs, but how they do this is not clear, (d) More effective NPOs are more likely to use correct management practices. (e) Nonprofit organizational effectiveness is a social construction, (f) Program outcome indicators as measures of NPO effectiveness are limited and can be dangerous

Hessel, Dieter T. (1982). *Social ministry*. Philadelphia: Westminster Press.

   In a milieu of vital parish life, through a process of action and reflection, members of all ages learn how to be faithful to God. Educational ministry nurtures a compassionate, competent community of persons. The focus shifts from right knowledge to faithful living, or from instruction in texts of faith to action/reflection which expresses biblical consciousness.

Hessel, Dieter T. (1988). Learning with the justice-active church. In D. T. Hessel (Ed.), *Theological education for social ministry* (pp. 106-125). NY: Pilgrim Press.

   Involvement in community ministry and current mission impinges on theological study interactively, rather than consequentially. Conscientious reflective practice is the educative matrix for faith formation and authentic theological maturing.

Hessel, Dieter T. (Ed.). (1988). *Theological education for social ministry*. NY: Pilgrim Press.

   A collection of papers commissioned for and discussed at a Symposium on Theological Education for Socially Responsible Ministry. Specific purposes of the project were to: 1) comprehend a dynamic, whole conception of social ministry and its necessary accents through the next decade; 2) clarify what seminarians most need to learn to equip them for a faithful, effective leadership in public life; 3) explore the subject matter and methods of curricula that orient and enliven the social witness and ministry of pastors working with their congregations and communities; and 4) specify how a basic cycle of theological study, as well as related programs of higher education and continuing education, can teach the necessary content and skills.

Hesselbein, Frances. (1997). The new order of the day. *Leader to Leader, Volume 4 (Spring 1997),* 6-8.

   Proceedings of a conference held by Leader to Leader Institute (formerly the Drucker Foundation) and Hewlett Packard in San Francisco in the Fall of 1996, with leaders from Andersen Consulting, General Electric, Harvard's Kennedy School of Government, Mutual of America, Wired Magazine, and the National Urban League, along with 350 leaders of business, government, and nonprofit organizations.

Hesselbein, Frances, Goldsmith, Marshall, & Beckhard, Richard. (1997). *The organization of the future*. San Francisco: Jossey-Bass Publishers.

    Principles for organizational leadership. With the return of a more fluid, circular view of the world, the days of turf battles, the star system, and the lone Ranger are over. The day of the partnership is upon us. Leaders who learn to work with other corporations, government agencies, and social sector organizations will find new energy, new impact, and new significance in their organization's work.

Hesterly, William, Liebskind, Julia, & Zenger, Todd. (1990). Organizational economics: An impending revolution in organizational theory? *Academy of Management Review, 15*(3), 402-420.

    Assesses the importance of the organizational economics paradigm to organization research. This paradigm has expanded and redefined the very concept of organization; it has led to a resurgence of functionalist theory building; and has led to a reframing of our understanding of central issues.

Heuer, Monica. (1999, May 1999). *Nonprofit organizational effectiveness: A literature review*, from http://www.innonet.org/resources/lcplitReview.pdf

    Describes the traditional elements identified in the literature that appear to promote success in nonprofit organizations and emerging trends that bridge some of the gaps in the literature. Discusses indicators and tools to measure excellence and promote enduring, high performing, nonprofit organizations. This review of organizational effectiveness literature describes some of the key components in creating and maintaining successful nonprofit organization and creates a framework for developing creative tools to measure organizational effectiveness.

Hill, Ronald Paul. (2003, March). *Social service delivery through public-private partnerships: Implications for faith-based organizations.* Paper presented at the The Roundtable on Religion and Social Welfare Policy., Washington, D.C.

    This paper provides a description of how service delivery to these homeless teens was advanced through a public-private partnership that included faith-based organizations in a leadership role.

Himmelfarb, Gertrude. (1998). Second thoughts on civil society. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 117-122). Washington, DC: Brookings Institution Press.

    When we speak of the restoration of civil society, it is a moral restoration we should seek. That restoration may actually take us outside the realm of civil society, for the mediating structures of civil society are themselves dependent on the well-being of the individuals who participate in them and of the state that protects and legitimizes them. If the individual requires "remoralization," so does the state.

Himmelfarb, Gertrude. (2001). The idea of compassion: The British vs. French enlightenment. *The Public Interest, Fall 2001*, 3-24.

While the moral philosophers of the 18th Century were invoking an innate moral sense as the basis for benevolence, Methodist preachers were inculcating a religious gospel of good works. The poor were not only the objects of spiritual redemption; they were the beneficiaries of Wesley's social ministrations. Christianity, he declared, is "essentially a social religion." "These interlocking strains of thought--the moral philosophy of compassion, the Wesleyan gospel of good works, and the political economy of natural liberty--combined to create what the evangelical writer Hannah More called (not entirely in praise) "the Age of Benevolence," and what a later historian described as the "new humanitarianism." There was neither Reformation nor an equivalent to Methodism in France, no religious revival to animate the established church or provide a religious alternative to it, and thus no opportunity to enlist religion in humanitarian causes. But it was not only the identification of the absolute monarchy with the Catholic Church that made the philosophies so unremittingly hostile to Catholicism in particular and to religion in general. It was also their reverence for reason, which made them antagonistic to everything and everyone redolent of religion. In the last few years, we have been witnessing--in the United States, if not in Britain--something like a turning away from the French Enlightenment and toward the British. It is curious to find social thinkers and policy makers recapitulating, unwittingly, the essential ingredients of the British Enlightenment: the idea of compassion that was at the heart of this moral philosophy; the political economy that made of natural liberty a moral as well as economic principle; and the evangelical movement that played so large a part in the philanthropic and humanitarian spirit of the time. It was impressive, not predictable, and perhaps not entirely compatible conjunction of forces that made up the British Enlightenment. And it is no less impressive, unpredictable, and somewhat incompatible conjunction of forces that are defining--or redefining--the social ethic today.

Hodgkinson, Virginia A., & Weitzman, Murray S. (1993). *From belief to commitment: The community service activities and finances of religious congregations in the United States*. Washington, DC: Independent Sector.

This 1993 report is one in a series of surveys conducted by Independent Sector of congregations, with questions contributed by a National Advisory Committee comprised of leaders from each of the major religions - Catholic, Protestant, Jewish, Mormons, Muslims, and Buddhists. A search of telephone directories in 1987 yielded 258,000 local congregations across the 9 census regions in the U.S. Each of these regions was further divided into metropolitan and metropolitan regions, creating 18 total sampling units. From this population, a stratified random sample was taken which resulted in 1,003 congregations. Aside from religious ministry/education activities, human services/welfare programs are the most commonly mentioned activities of these congregations (92%). Activities within this category include youth programs, marriage/family counseling, meal services, homeless shelters, and daycare. Health (90%) was the next most frequently mentioned category. These activities include visiting the sick, alcohol/drug prevention, and health screening. Finally, public/societal services were mentioned by 62% of congregations. These activities include civil rights, social justice, economic development, and job training. These congregations had 3 major ways of engaging in these programmatic activities. They can a) directly run the program, b) separately incorporate a program by the congregation, or c) be affiliated with or support a separate program run by another organization. Only 1.9% of congregations reported a "joint venture" with a government organization. 1.3% of congregations had a strategy to obtain support from previously untapped government programs. Less than 1% of congregations had attempted to obtain government support in the previous three years

and 2.8% planned to introduce such strategies within the next three years.

Hoge, Dean R., Zech, Charles, McNamara, Patrick, & Donahue, Michael J. (1996). *The value of volunteers as resources for congregations.* Paper presented at the Annual meeting of the Society for the Scientific Study of Religion, Nashville, TN.

   Members of Assemblies of God and Southern Baptist church volunteer significantly more (3.2 hours per month and 3.4 hours per month) than Catholics (1.6), Lutherans (2.7) and Presbyterians (2.7).   The only significant predictor of volunteer involvement is attendance at worship services; those who attend more than once per week spend far more hours each month (5-9 hours) volunteering than those who attend only once a week or less (0-5 hours). One might expect that those who give monetarily spend less time volunteering, believing that they can "buy out" their responsibility for service, but in fact, that was not the case. The more a person gives, the more likely they are to spend significant amounts of time volunteering.

Holland, B. A., Gelmon, S., Green, L. W., Greene-Moton, E., & Stanton, T. K. (2003). *Community-university partnerships: What do we know?* Paper presented at the National Symposium on Community-University Partnerships, San Diego, CA.

   Community-university partnerships are gaining momentum across the country as a powerful force for revitalizing communities, fostering civic engagement, and strengthening the core of missions of higher education. But a major challenge for the field is to derive principles and best practices from the evidence base, to facilitate the ability of emerging and existing partnerships to translate these into practice and policy, and to identify unanswered questions for future study and policy development.

Holland, Thomas P., & Hester, David C. (ed.). (2000). *Building effective boards for religious organizations*. San Francisco: Jossey-Bass.

   Provides an overview for structuring boards for faith-based organizations, emphasizing the significance for board governance of the theological and religious commitments and values that undergird the mission statements of religious institutions.

Holtzman, Eleanor. (2000). Managing change in the arts sector. *Fund Raising Management, 31*(1), 32-33.

   A transcript of an address by Eleanor Holtzman, president and CEO of National Executive Service Corps. (NESC), January 19, 2000. NESC helps non-profits build their management capacity by teaching these best practices. Presents guidelines for non-profits' strategic planning. NESC is composed of experienced executives who volunteer as consultants to strengthen non-profits through the use of business strategies.

Homan, Mark S. (1999). *Rules of the game: Lessons from the field of community change*. Pacific Grove: Brooks/Cole.

   Guiding principles for community organizing and development based on the author's own experiences.

Hoover, Dennis R. (2002, Fall 2002). Faith based administration. *Religion In the News, Fall 2002,* 12-13.

The faith-based initiative is not a single policy, but rather a broad movement to make government tax, regulatory, and funding policies friendlier to faith-based organizations (FBOs) that deliver social services--including those that do not secularize their programming and hiring practices.

Hopewell, James F. (1987). *Congregation: Stories and structures*. Philadelphia: Fortress Press.

A congregation should be understood as a narrative, a continuing story of its development and values.

Hudson Institute. (2001, June 6, 2001). *Faith in communities session on strategic intermediaries.* Paper presented at the Faith in Communities Conference.

Identifies attributes of intermediaries and suggestions for understanding intermediaries

Hurting, Janise, D. (2000). Hispanic immigrant churches and the construction of ethnicity. In L. W. Livezey (Ed.), *Public religion and urban transformation: Faith in the city* (pp. 29-54). NY: New York University Press.

A sociological field study of Hispanic immigrant congregations in Chicago

Hyer, M. (1991). How many ways can you look at a congregation? *Progressions, 3*(1), 3-6.

Once it was easier to find a scholarly treatment of life in the Christian congregation in New-Testament times than in the 20th century. That's changing. The new field of congregational studies is providing the church with a wealth of data and insight into how congregations understand themselves and behave as groups. Teams of scholars from a wide variety of disciplines are painting an increasingly complex portrait of this "basic unit" of religious organization, one that is yielding impressive results for congregations that want to make changes or just understand themselves better. Among the most useful insights thus far is the discovery that the congregation's "story" is central to the way it functions.

Hyland, Stan. (1997). Building neighborhoods, not just houses. *Business Perspectives, 10*(2), 20-29.

Looks at some of the steps which are being taken to increase decent, affordable housing in the inner city of Memphis, Tennessee, community-development corporations (CDC). Without strong neighborhoods characterized by the active involvement of residents, new affordable housing will not solve the problem it was created to solve.

Hyland, Stanley E. (2000). Issues in evaluating neighborhood change: Economic development and community-building indicators. *Cityscape: A Journal of Policy Development and Research, 5*(1), 209-217.

This paper reassesses the distinctiveness of the two major approaches to evaluating neighborhood change-socioeconomic structural change and community-building change-through an inner-city neighborhood case study. Specifically, the case study illustrates the complex interrelationship of structural neighborhood change variables such as the creation of jobs and houses to community-building change variables such as the creation

of neighborhood identity and vision. The analysis of the interrelationship of these two sets of variables leads to a framework for assessment and understanding of both anticipated and unanticipated outcomes.

Independent Sector. (2001, 2001). *Giving & volunteering in the United States*, from http://www.independentsector.org/PDFs/GV01keyfind.pdf

   Independent Sector's Giving and Volunteering in the United States 2001 is the seventh in a series of biennial national surveys that report trends in charitable behavior. For the 1.23 million charities, social welfare organizations, and religious congregations in the United States, giving and volunteering is at the heart of citizen action and central to their ability to serve their communities. This comprehensive study demonstrates the everyday generosity of Americans. The complete study will be released in Spring 2003.

Indiana Family & Social Services Administration. (2003). *Indiana Congregations and Charitable Choice*, from www.state.in.us/faithworks

   412 Indiana congregations were surveyed to assess the capacity of congregations to provide human services. The survey mirrored, in part, the National Congregations Survey and allowed a comparison of Indiana to the nation A majority of Indiana congregations (58%) support three of more activities; the most frequently offered programs are food, shelter, and emergency financial assistance. A small minority of Indiana congregations (16%) receives outside support for their programs, but a slight majority (52%) are interested in governmental funding. Slightly over two percent (2%) currently receive any government funds. Mainline congregations (69%) are more willing to apply for government funding to support social service outreach activities than theologically conservative congregations.

Internal revenue service. (2002). *Tax guide for churches and religious organizations*. Retrieved 07-05-2002, 2002, from http://www.irs.gov/pub/irs-utl/pub1828.pdf

   The Internal Revenue Service (IRS) offers this quick reference guide of Federal tax law and procedures for churches and religious organizations to help them voluntarily comply with tax rules. The contents of this publication reflect the IRS's interpretation of tax laws enacted by Congress, Treasury regulations, and court decisions.

Iversen, R.R. (2002). *Moving up is a steep climb.*

   Describes the Annie E. Casey Foundation's Jobs Initiative, designed to improve the futures of the poor, inner-city men and women who were disadvantaged in their previous work efforts by inadequate education, immigrant or refugee status, incarceration, racism, substance abuse, or work experience that did not utilize their competencies or potential: in short, the unemployed and under-employed.

Iversen, Roberta Rehner. (2004, January 17, 2004). *Marriage isn't the only answer to poverty reduction: Voices of low-income parents, children and others.* Paper presented at the Society for Social Work and Research, New Orleans.

   Marriage has replaced cash assistance as the policy for raising children from policy. Demonstrates in literature review that two parents' incomes often do not make children more economically secure, however, and may even make them less secure. Conducted

ethnographic study with 25 families and concluded that income supplements and family-oriented work policies could do more than marriage promotion to reduce child poverty in low-income earning families.

Jackson, E.F., Bachmeier, M.D., Wood, J.R., & Craft, E.A. (1995). Volunteering and charitable giving: Do religious and associational ties promote helping behavior? *Nonprofit and Voluntary Sector Quarterly, 24*(1), 59-78.

   Most research on helping behavior has concentrated on situational and personality effects on the decision to provide emergency aid; less work has dealt with social determinants of common, nonemergency helping. This study investigated the effects of religious and associational ties on secular volunteering and charitable giving in a sample of 800 Indiana residents. Found that belonging to a range of voluntary associations increases volunteering and giving. Participation in church groups also increases both forms of secular helping, but attending church does not.

Jacobsen, E. O. (2003). A church stays put reclaiming the city. *Christian Century*(April 19, 2003).

    A church leader reflects on the choice of a congregation to stay in an urban setting rather than moving to the suburbs.

Jaffe, Eliezer D. (1995). The role of free loan associations in Jewish communities. In P. G. Schervish, V. A. Hodgkinson & M. Gates (Eds.), *Care and community in modern society: Passing on the tradition of service to future generations* (pp. 227-254). San Francisco: Jossey-Bass Publishers.

   Explores the religious traditions that motivated the establishment of free loan associations throughout the Jewish world and the nature and variety of these organizations. Presents finding from a survey of nonprofit associations in Jerusalem that lend various goods free of charge, in addition to the classic free loan associations that loan money without interest.

Jarrar, Yasar F., & Zairi, Mohamed. (2000). Internal transfer of best practice for performance excellence: A global survey. *Benchmarking, 7*(4), 239-246.

   Findings of a global survey, undertaken by the European Center for Total Quality Management, designed to identify the critical success factors for the "effective internal transfer of best practices." Overall, 227 organizations took part in the study. Participant organizations came from 32 different countries, all involved in benchmarking. The participants represented a wide cross-section of organizational sectors ranging from non-profit and government agencies to environmental management services and auto parts manufacturers. The survey shed light on the process and methodologies used by organizations to identify and evaluate best practices, and the process used for post-implementation evaluation to assess the benefits gained. The results have highlighted the importance of "involvement" of all employees for the effective transfer of best practices.

Jeavons, Thomas H. (1994). *When the bottom line is faithfulness: Management of Christian service organizations*. Bloomington: Indiana University Press.

   The author explores what it means to consider management issues in an organizational

context in which the affirmation of moral values is as important as the completion of a task. To be effective in service and witness, Christian service organizations must focus on their own vocation. That is to say, when the board and executive of one of these organizations are trying to understand and articulate its mission they should be asking, What is God's call on this organization? What does God want us to be and do as a corporate entity? These are different questions than, What is its market niche? Or, What is its greatest opportunity for growth? Or even, What is the most pressing need or urgent problem it can address? The question these organizations need to ask in regard to their mission and vocation does not look outward first, but rather inward or upward first.

Jeavons, Thomas H. (1998). Identifying characteristics of "religious" organizations: An exploratory proposal. In N. J. Demerath, P. D. Hall, T. Schmitt & R. H. Willliams (Eds.), *Sacred companies: Organizational aspects of religion and religious aspects of organizations* (pp. 79-95). New York: Oxford University Press.

   Explores the definitional problem when an organization claims to be, or is categorized as, "religious." Offers a functional analysis of religious organizations.

Jeavons, Thomas H. (2001). Being faithful. *Nonprofit Quarterly (Third Sector New England), 8*(2), 37-39.

   Labeling a particular group in the nonprofit sector "faith-based" is a problem of "linguistic construction." All organizations hold basic assumptions and beliefs about what is ultimately true and valuable that motivate and shape their missions and work and therefore can be called "faith-based." The "faith" of these organizations refers to the range of missions, visions, and types of work among the members of the organizations, in which some organizations value and work for social change, while others value and work for the preservation of the status quo.

Jeavons, Thomas H. (2004). Religious and faith-based organizations: Do we know one when we see one? *Nonprofit and Voluntary Sector Quarterly, 33*(1), 140-145.

   A critique of the Sider and Unruh typology.

Jellinek, Paul. (2001). Faith in action: Building capacity for interfaith volunteer caregiving. *Health Affairs, 20*(3), 273-278.

   The Robert Wood Johnson Foundation is supporting a major national program that helps communities, through the services of volunteers, to meet the needs of growing numbers of persons who are homebound as the result of a chronic illness, disability, or infirmity. The program has helped to stimulate the growth and development of many local interfaith coalitions. Religious proselytizing is strictly prohibited.

Johnson, Byron R., Tompkins, Ralph B., & Webb, Derek. (2002). *Objective hope: Assessing the effectiveness of faith-based organizations: A review of the literature*. Philadelphia: University of Pennsylvania, Center for Research on Religion and Urban Civil Society.

   A review of nearly 800 studies, most of them published over the last few years. It deals exhaustively with each of two separate but related types of religious influences in relation to important social and health outcomes. Reviews and assesses in summary fashion 699 studies of organic religion (religious practices or involvement), and discuss how the

conclusions from this body of research are relevant and directly related to the research on faith-based interventions. Also reviewed 97 studies that examine the diverse interventions of religious groups, congregations, or faith-based organizations.

Johnson, D. Paul. (2003). From religious markets to religious communities: Contrasting implications for applied research. *Review of Religious Research, 44*(4), 325-340.

   Argues that the market model of religion, part of the sociology of religion's 'new paradigm,' should be balanced by an equally strong focus on the concept of community.

Johnson, R., & Long, R. (1983). *Social Ministry: A Congregational Manuel*. Philadelphia: Parish Life Press.

   Explores what social ministry is, the Biblical basis for social ministry, and how churches can develop social ministry programs. It gives detailed advice on organizing a social ministry committee and learning how to meet the needs of the congregation and community.

Joseph, James A., Reckard, Edgar C., & McDonald, Jean A. (1985). *The philanthropy of organized religion*: Council on Foundations.

   A nationwide survey of 2700 national and regional religious organizations demonstrates not only that religious groups are a significant philanthropic force, but they may in fact have spent as many dollars to meet human and social needs as corporations and foundations. Much of that spending was for activities intended to promote social change. The study also found religious groups repeatedly expressing their concern that the need for social services, and funds to provide them, is growing--with the result that more willingness is being expressed for cooperative efforts with other philanthropic entities.

Joseph, Mary V. (1982). The developmental process of parish social ministries: A decade of experience. *Social Thought, 8*(2), 22-35.

   Describes the developmental phases of parish programs both within the agency and in the parish setting. Focuses on those parish social ministry programs associated with the diocesan agency. Describes the phase-specific crises which may occur in the normal development of the program, considers ways to handle developmental issues and crises; and draws implications for overall program planning.

Jucovy, L. (2003). *Amachi: Mentoring children of prisoners in Philadelphia* (Institute Publication). Philadelphia, PA: Public/Private Ventures, Center for Research on Religion and Urban Civil Society.

   What is know is that, in many cases, they [children of incarcerated parents] are attempting to grow up without a steady, reliable adult in their lives-and that a consistent, nurturing relationship with a dependable adult is an essential developmental support for children…Thus, several years ago, with generous funding from The Pew Charitable Trusts, P/PV, led by Senior Advisor and board member John J. Dilulio, Jr., and Vice-President Joseph P. Tierney, began developing a mentoring program for children of incarcerated and formerly incarcerated parents in Philadelphia. The initiative was named "Amachi," a West African word that means "who knows but what God has brought us through this child." Volunteers would be recruited from inner-city congregations to

provide one-to-one mentoring to the children. And beyond being a source of mentors, the congregations would be key partners in the initiative…Amachi adopted the motto, "People of Faith Mentoring Children of Promise."

Juszczak, Linda, Moody, Jacob K., & Vega-Matos, Carlos. (1998). Business and faith: Key community partnerships. *Journal of School Health, 68*(10), 429-433.

 School-based health centers need to form partnerships with organizations in the community. These relationships are essential to the viability of the centers because they can provide support and resources. However, benefits should be accrued by all partners, not just the health centers. Although there are many communities for school-based health centers to connect to, this article focuses on two integral ones--communities of business and faith. Key findings from a project formed to develop communication strategies and to generate support from the business community are reviewed. Recommendations for school-based health centers in approaching the business community are provided. Similarities and differences between communities of faith and strategies to develop relationships with these communities are presented. School-based health centers are encouraged to understand the characteristics and priorities of their partners in communities of business and faith, and to pursue strong relationships with both communities.

Kagan, S.L., & Weissbourd, B. (Eds.). (1994). *Putting families first: America's family support movement and the challenge of change* (1 ed.). San Francisco: Jossey-Bass Publishers.

 Describes the growth of the family support movement as society has realized that the systems of which a family is a part influences how that family functions. While it deals with a vast variety of support systems, the most relevant chapter deals with family support programs in black churches, chapter seven (7).

Kahan, Stuart. (2000). Outsourcing nonprofits' financials. *The Practical Accountant, 33*(5), 53-56.

 Outsourcing of the CFO functions has become more prevalent as not-for-profits have begun to realize that they must function like for-profits in terms of financial statements and accounting procedures, and that means having the proper accounting system in place. There has been a definite thrust by the FASB toward equating for-profit business accounting with not-for-profits. Various outsourcing models are discussed.

Kanagy, Conrad L. (1992). Social action, evangelism, and ecumenism: The impact of community, theological, and church structural variables. *Review of Religious Research, 34*(1), 34-50.

 Social involvement did not relate significantly to evangelism but was strongly and significantly correlated with ecumenism. No significant relationship existed between ecumenism and evangelism. The local community has significant impact upon social involvement. Church structural characteristics have comparatively little impact upon any of the outreach activities.

Kandil, Amani. (1995). Islamic nonprofit organizations: In the process of promoting a caring society. In P. G. Schervish, V. A. Hodgkinson & M. Gates (Eds.), *Care and community in modern society: Passing on the tradition of service to future generations* (pp. 255-268).

San Francisco: Jossey-Bass Publishers.

   Describes the Islamic traditions of promoting a caring society, and their implications for motivating giving and care. Provides data from a survey of nonprofit organizations in Egypt.

Kaplan, Robert S., & Norton, David P. (1992). The balanced scorecard--Measures that drive performance. *Harvard Business Review*(January-February), 71-79.

   During a year-long research project with 12 companies at the leading edge of performance, investigators devised a "balanced scorecard"--a set of measures that gives top managers a fast but comprehensive view of the business. The balanced scorecard includes financial measures that tell the results of actions already taken. And it complements the financial measures with operational measures on customer satisfaction, internal processes, and the organization's innovation and improvement activities-- operational measures that are the drivers of future financial performance.

Kaplan, R.S. , & Norton, D. P. (1996). Using the balanced scorecard as a strategic management system. *Harvard Business Review*, 75-85.

   The balanced scorecard has led to four new processes designed to link more effectively long-term strategic objectives with short-term actions. The four processes are (1) translating the vision, (2) communicating and linking, (3) business planning, and (4) feedback and learning. The article presents examples within each category of recent company experiences in applying these processes.

Katz, H., Mosley, J., & Hasenfeld, Z. (2003). *The Los Angeles nonprofit human services survey: Facing an ill-defined and miscounted universe* (Conference paper). Denver, CO: Dept. of Social Welfare and Center for Civil Society University of California, Los Angeles.

   The purpose of this paper is to chronicle three of the major issues and problems we encountered in conducting this survey, from defining and approximating the universe of 501(c)(3) nonprofits in LA County, to developing a sampling frame of human service nonprofits, to actually selecting a sample and contacting organizations.

Keating, Elizabeth, & Frumkin, Peter. (2003). Reengineering nonprofit financial accountability: Toward a more reliable foundation for regulation. *Public Administration Review, 63*(1), 3, 13.

   The annual Internal Revenue Service Form 990 tax filing is the principal disclosure mechanism for nonprofit organizations. Although considerable efforts have been made to improve the accuracy and accessibility of Form 990, questions remain as to whether this data source is the most desirable foundation for a system of nonprofit accountability. Taking a broad perspective on financial accountability, this article assesses not only the quality and availability of the financial data, but also the entire financial-reporting model. The article develops a framework for thinking critically about nonprofit financial accountability. After examining the current structure of nonprofit financial reporting and contrasting it with alternative systems developed for other industries, the article concludes with recommendations for reengineering nonprofit financial accountability.

Keller, Rosemary S. (2001). Women creating communities--and community--in the name of the

social gospel. In C. H. Evans (Ed.), *The social gospel today* (pp. 67-85). Louisville: Westminster John Knox Press.

Describes the ways in which women created community within three types of representative communities during the social gospel period: the deaconess movement, women's missionary societies in Protestant denominations, and social settlement houses. It focuses upon a particular aspect of the meaning of community in each of these types of organizations and the way that the experience of community took effect in the women's lives. Community--within their communities--resulted from the creation of a corporate sense of the members' vocation, and the living out of that commitment in their leadership styles, relations with each other, and daily activities. While addressing the needs of churches and social service and justice agencies, women found individual vocations for their lives and developed bonds of sisterhood that previously had been inconceivable.

Keller, Rosemary Skinner. (2001). Women creating communities--and community--in the name of the social gospel. In C. H. Evans (Ed.), *The social gospel today* (pp. 67-85). Louisville: Westminster/John Knox Press.

Examines the role of the deaconness movement and the development of training schools and settlement houses during the height of the social gospel movement.

Kennedy, Sheila Suess, & Bielefeld, Wolfgang. (2002). Government shekels without government shackles? The administrative challenges of charitable choice. *Public Administration Review, 62*(1), 4-11.

Preliminary findings from a study evaluating Charitable Choice implementation in Indiana, North Carolina and Massachusetts. The three year investigation, not yet complete, is researching the efficacy of faith-based providers compared with secular providers, the ability of faith-based organizations to meet the increase in demand for their involvement in social services, and the state government's ability to reach potential FBOs and manage the new system. Massachusetts reorganized its contracting system in the mid-1990's and considers FBOs already on a competitive level; North Carolina has mainly utilized an existing faith-based initiative that focuses on rural churches; and Indiana has a statewide initiative focused especially on those FBOs who have never partnered with government before. The examples in Indiana demonstrate that FBOs just entering the arena of social service delivery require a lot of technical assistance. The preliminary findings also show the need for explicit rules for compliance and monitoring that do not entangle governments in religion. Once the system of social service delivery becomes decentralized, there is no standard to evaluate the effectiveness or outcome.

Kennedy, Sheila Suess, & Bielefeld, W. (2003). *Charitable choice: First results from three states* (Policy results). Indianapolis, IN: Center for Urban Policy and the Environment.

The project is an evaluation of program implementation over the course of three years in three states--Massachusetts, North Carolina, and Indiana. These states have responded differently to the enactment of Section 104, have taken different approaches to implementation, and represent different stages of development with respect to Charitable Choice initiatives. Specific research goals of the project include: investigate and describe how states choose to work with FBOs; compare the relative successes and costs of services provided by FBOs and traditional social service providers: measure outcomes; and analyze variables that might account for discrepancies in performance; analyze the

capacity of FBOs to bid for and manage contracts and the capacity of states to monitor the identified services; investigate the constitutional and fiscal accountability of both organizations and state agencies for resources, outcomes, and adherence to First Amendment boundaries between church and state; and study the effects of government contracts on organizational behavior, including fiscal and other burdens as a result of government reporting requirements and dependency on public funding. These dimensions of Charitable Choice are being investigated from various perspectives: that of the consumer/client, the provider organizations, and the state. Because neither Section 104 nor subsequent Charitable Choice provisions defined "religious" or "faith-based" organizations and because so many religious providers have a long history of collaboration/contractual relations with government, one of the first challenges of the study was determining how to define "faith-based" for purposes of program implementation and analysis.

Kim, Soonhee. (2001). Faith-based service delivery: A case study at Ground Zero. *Journal of City and State Public Affairs (University of Pennsylvania), 1*(2), 49-60.

   Mentoring is one of the services commonly provided by faith-based organizations participating in the Charitable Choice provision of PRWORA. The author provides a model to evaluate the mentoring programs in government-FBO partnerships. Case studies using interviews of key personnel, document analysis and observations from two counties in Michigan's Welfare Reform Initiative, Work First, are provided as an example. The Work First Initiative emphasizes the need for welfare recipients to acquire employment as opposed to job skills or educational enhancement. Not only is success measured by the welfare recipients retaining a stable job but also by an increase in their overall quality of life. Good Samaritan Ministries (GSM) was contracted to provide mentoring to welfare-to-work clients. Initially GSM received $99,000 in 1996, and their contract was renewed by the Michigan Jobs Initiative for two additional years. Another faith-based organization, LOVE, Inc., links GSM to local churches that provide the volunteers that serve as mentors. The Grand Rapids Area Center for Ecumenism (GRACE) provided mentoring services under contract with state and county governments for almost two years. GRACE, itself a coalition of about 300 congregations, collaborated with five other social service organizations, most of which are faith-based. GRACE and GSM both provide training to mentors in the areas of skill development and household budgeting in addition to their responsibility to assist the client with everyday issues.

Kimberly, & Tom, Phil. (1996). Developing effective congregational-based advocacy ministries. In C. S. Dudley (Ed.), *Next steps in community ministry* (pp. 55-63): The Alban Institute.

   The authors worked with 32 congregations to develop ministries that seek systemic solutions to problems, or advocacy ministries, rather than simply individual solutions. They also identified reasons congregations are less likely to engage in advocacy than they are in direct services. Twenty-five ministries completed three years with the Church and Community Project in 1991. Now, five years later, this report addresses these ministries, their successes and deficiencies, and their frustrations and discoveries.

King, Morton. (1966). Measuring the religious variable: Nine proposed dimensions. *Journal for the Scientific Study of Religion*, 173-190.

   In this empirical study, religiosity was divided into eleven dimensions and consolidated into nine dimensions used in questionnaire formulation. This questionnaire measured the

religious variable and aspects of individual belief and congregational involvement. These dimensions are: 1)creedal assent and personal commitment; 2) participation in congregational activities; 3) personal religious experience; 4) personal ties in congregation; 5) commitment to intellectual search despite doubt; 6) openness to religious growth; 7) dogmatism and extrinsic orientation; 8) financial behavior and attitude; 9) talking and reading about religion.

Kissane, Rebecca J., & Gingerich, Jeff. (2004). Do you see what I see? Nonprofit and resident perceptions of urban neighborhood problems. *Nonprofit and Voluntary Sector Quarterly, 33*(2), 311-333.

  Using 85 qualitative interviews collected in three low-income Philadelphia neighborhoods as part of the manpower Demonstration Research Corporation's (MDRC) Project on Devolution and Urban Change, nonprofit directors and poor residents' views of neighborhood problems, other residents, and services needed were examined. In doing so the assumption that local nonprofit leadership is in touch with the resident population that they serve was questioned. Nonprofit directors described neighborhood problems related to unemployment and education, whereas residents focused on crime and safety issues. Both groups agreed that drugs were a major problem n the community. Additionally, the resident group conveyed a more negative view of other neighborhood residents than the nonprofit directors did. Lastly, nonprofit directors wanted to add job placement and training services, whereas residents wanted to add youth programs. Overall, nonprofit directors across neighborhoods held more similar views with each other than they did with residents within their own communities. (p. 311)

Knitzer, Jane, & Adely, Fida. (2002). *The role of community development corporations in promoting the well-being of young children*: National Center for Children in Poverty.

  Identifies three strategies community-based organizations in low-income communities and neighborhoods use to promote the healthy development of low-income young children and families. These strategies are illustrated through the experiences of nine community development corporations. Presents the strengths that CDCs give to communities as well as the challenges they face.

Kohm, Amelia. (2002). What happens when nonprofits consolidate (either partially or all the way)? *Nonprofit World, 20*(3), 24-29.

  The nonprofit landscape has shifted, and strategic restructuring is a crucial part of the new reality. Although many nonprofits are keenly interested in such partnerships, they are hard-pressed to find models other than corporate mergers, which do little to illuminate their own efforts. In a survey of 192 nonprofits, it was found that most respondents entered into strategic restructuring to improve the quality of what they do rather than because of threats of closure or pressure from funders.

Kohm, Amelia. (2002, May/June). Strategic restructuring. *Nonprofit World, 20,* 24-29.

  The nonprofit landscape has shifted, and strategic restructuring is a crucial part of the new reality. Although many nonprofits are keenly interested in such partnerships, they are hard-pressed to find models other than corporate mergers, which do little to illuminate their own efforts. To shed light on the subject, a team from the Chapin Hall Center for Children, a policy research center at the University of Chicago, and Strategic Solutions, a

California-based project of La Piana Associates In., asked 192 nonprofits nationwide to share their strategic restructuring experiences.

Kok, Anne C. (2001). Economic advocacy for survivors of domestic violence. *Affilia, 16*(2), 180-197.

   With great uncertainty about the effects of the federal welfare reform law on survivors of domestic violence, researchers and activists have recommended that domestic violence program staff work closely with welfare workers in implementing new policies. This article describes the collaboration between a Wisconsin domestic violence shelter and a county welfare program in providing direct services to survivors who need economic assistance.

Kotecki, Catherine N. (2002). Incorporating faith-based partnerships into the curriculum. *Nurse Educator, 27*(1), 13-15.

   Increasingly, faculty must create educational experiences that dovetail with curricular goals for the students, service goals of the university, and scholarship goals of the faculty. One way multiple goals can be met is through faith-based partnerships among a school of nursing, community organizations, and religious groups.

Kramnick, I., & Moore, R. (1997). Can the churches save the cities? Faith-based services and the constitution. *American Prospect, 35*, 47-53.

   Discuss the argument that America's social ills can be better dealt with by private religious organizations than by government. They review the relationship between liberal reform and religion in American life and discuss whether churches are more effective than government. They point out that support for current faith-based activism comes from diverse institutional and ideological sources, but they state that government assistance to religious social activism is problematic because church-based institutions achieve their results through converting people. They note that religious groups must obey regulations prohibiting religious indoctrination if they seek government funding of their social services. They contend that faith-based activism can be an invaluable ally of public services if both work together within the framework of the Constitution. The writers outline the areas where government support of church run services is generally acceptable and meets no constitutional barrier.

Kretzmann, John P., & McKnight, John L. (1993). *Building communities from the inside out*. Evanston, IL: Center for Urban Affairs and Policy Research.

   A guide for building communities based on community assets rather than outside resources. This development strategy concentrates first of all upon the agenda building and problem-solving capacities of local residents, local associations and local institutions. This intense and self-conscious internal focus is not intended to minimize either the role external forces have played in helping to create the desperate conditions of lower income neighborhoods, nor the need to attract additional resources to these communities. Rather this strong internal focus is intended simply to stress the primacy of local definition, investment, creativity, hope and control.

Kreutziger, Sarah S. (1998). Social work's legacy: The Methodist settlement movement. In B. Hugen (Ed.), *Christianity and Social Work: Readings on the integration of Christian*

faith and social work practice (pp. 27-40). Botsford, CT: NACSW.

   The history of the Methodist Episcopal Church's (now the United Methodist Church) involvement in mission outreach. The Methodist Religious Settlement Movement began with city missions, institutional churches, and home missionary societies, in which volunteers and deaconesses worked to change the world through evangelism and the promotion of Christian values.

Kriplen, N. (1995). Building community beyond "bricks and sticks." *Progressions, 5*(1), 10-13.

   Describes three church-based community outreach programs that resulted from partnerships between area congregations. The three programs ranged from a construction skills training program to building low-income housing to providing health care to needy elderly. It illustrates the support of churches, communities, and individuals in making these programs successful.

Kuo, David. (1998). Poverty 101: What liberals and conservatives can learn from each other. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 88-92). Washington, DC: Brookings Institution Press.

   Politicians, pundits, and professors from across the ideological spectrum have come to the recognition that the real hope of reform and the true answers to long-vexing social problems will come from "civil society."

Kuroda, K., & Imata, K. (2003). *Evolution of 'legitimacy' discussion of international development NGOs and its absence in Japan* (Presentation paper). Denver: CSO Network Japan.

   This paper will attempt to situate the understanding of NGO legitimacy in Japan within the larger context of international debate on this question. In essence, the authors found that there is a very weak, if at all, understanding of NGO legitimacy debate in Japan, which might be a reflection of the lack of the debate itself in the international arena. It also points to the fact that there is an entirely different set of criteria by which the legitimacy could be formed.

Kuzma, A. L. (2000). Faith-based providers partnering with government: Opportunity and temptation. *Journal of Church and State, 42*(1), 37-67.

   Faith-based social service providers are uncertain about what strings may be attached to the funding or even if such funding is constitutionally permissible. They are stepping in to close the gap exposed by diminishing government programs. They argue that it is the religious values expressed in their service that renders them more effective. What, however, are the implications of a partnership with government? Will such a partnership require a compromise or even abandonment of the religious nature of the program? This article explores critical issues facing religiously affiliated social service providers. First, it examines historical and current interpretations of Establishment Clause, Free Exercise and Free Speech jurisprudence from the perspective of a faith-based provider. Second, it analyzes whether and in what circumstances government funding to faith-based programs has been permitted and examines the implications of different funding mechanisms and the impact and extent of permissible government regulations of these programs. Finally, it proposes a new direction for analysis of Establishment Clause, Free Exercise and Free Speech jurisprudence that protects the constitutional rights of faith-based providers.

Kysar, Robert. (1991). *Called to care: Biblical images for social ministry*. Minneapolis: Fortress.

   Neither basic humanitarianism nor a general duty to be kind toward neighbors is an adequate foundation for the church's social ministry. What is needed is a foundation in the biblical images of God, through which the call to social service in the name of Christ can be heard. He argues that "the church needs to effect a transformation of popular consciousness if its social ministry is to be vigorous." The requisite transformation in consciousness will include change from spiritual to holistic, from individual to corporate, from powerless to empowered, from charity to justice, from achieved to intrinsic worth, and from enslavement to liberation.

Lampkin, Linda, Romeo, Sheryl , & Finnin, Emily. (2001). Introducing the nonprofit program classification system: The taxonomy we've been waiting for. *Nonprofit and Voluntary Sector Quarterly, 30*(4), 781-793.

   Describes a new taxonomic system, the Nonprofit Program Classification (NPC), designed by researchers at the National Center for Charitable Statistics at the Urban Institute. NPC categorizes nonprofits not by their organization type but instead by the type of program(s) the nonprofit provides. Reviews existing taxonomy systems available for researchers to demonstrate the need for one that incorporates a program typology. The National Taxonomy of Exempt Entities (NTEE) indicates program type, but more commonly provides information only on categories of organizational type. The NPC supplements the NTEE through an added coding system that captures the types of programs and their beneficiaries. The system is also structured by subject consistent with those of the NTEE and the Internal Revenue Service Form 990 program descriptions and is extensively cross-referenced.

Lankard, Bettina A. (1995). Business/education partnerships.

   Describes the history of partnerships between the fields of business and education. The reasons for partnerships as well as the focus of partnerships is examined.

Laudarji, I.B. and Livezey, L.W. (2000). The churches and the poor in a "ghetto underclass" neighborhood. In L. W. Livezey (Ed.), *Public Religion and Urban Transformation* (pp. 83-105). New York: New York University Press.

   A case study demonstrating that a small church with meager financial resources and a modest physical plant can serve as the basis for social networks bridging the boundaries that generally divide urban underclass people from mainstream society.

Lawson, Erma, & Young, Azzie. (2002). Health care revival renews, rekindles, and revives. *American Journal of Public Health, 92*(2), 177-179.

   In a Black community in Boston, a community health center developed a faith-based initiative to improve the health of community residents. In partnership with a steering committee composed of community health advocates, church leaders, and community leaders, the community health center planned and implemented annual Health Care Revival meetings at which screening activities and dissemination of health information are integrated with inspirational singing and scripture readings. The success of the Health

Care Revival initiative is demonstrated by an increased use of community health center services after each revival meeting, by participants' evaluations, and by an increase in the number of community health improvement projects begun as a direct result of the Health Care Revival initiative.

Lawson, Raef, Stratton, William, & Hatch, Toby. (2003, Jun/Jul 2003). The benefits of a scorecard system. *CMA Management, 77,* 24.

Explores the extent to which organizations have realized significant benefits from using a scorecard system. Over 150 service, manufacturing, and government organizations responded to an on-line scorecard survey. Almost two-thirds of the survey respondents agreed that significant benefits had been realized from using a scorecard system.

Lazzari, Marceline M., Ford, Holly R., & Haughey, Kelly J. (1996). Making a difference: Women of action in the community. *Social Work, 41*(2), 197-205.

This study documents the contributions of 21 Hispanic women active in their communities using a grounded theory approach to data collection and analysis. Personal beliefs and characteristics that helped the women maintain their endeavors included having a strong sense of obligation and responsibility; being part of living in a community; and being a part of religion, faith, and spirituality.

Lee, James Michael. (1990). Facilitating growth in faith through religious instruction. In J. M. Lee (Ed.), *Handbook of faith* (pp. 264-302). Birmingham, AL: Religious Education Press.

This article attempts to define faith from different perspectives. It concludes with a comparison of faith to theology.

Lee, Simon J. Craddock. (2003). *Charism and community: Catholic women religious and the corporate commitment to healthcare.* Washington, D.C.: The Roundtable on Religion and Social Welfare Policy.

Providing healthcare as a not-for-profit service in the United States is a political act. The US Conference of Bishops rescinded a statement in its political platform calling for single payor health insurance for all US residents following the failure of the Clinton administration's effort at national healthcare reform. Organizations of Catholic women religious, however, have retained their public stance calling for universal access and single payor health insurance.

Leonard, Bill J. (1988). The modern church and social action. *Review and Expositor, 85,* 243-253.

This article examines the changing role of the church from the 1500's to the present, evaluating the beliefs of Puritan, Quaker, Evangelical, and Southern Baptists. Although the church continued to provide for those in need, it reevaluated its understanding of its social responsibilities based on changing politics, economics, and social theories. The article also explores the development of voluntary societies and the social gospel as well as other changes in the church throughout history.

Lewandowski, Cathleen A., & Glen Maye, Linnea F. (2002). Teams in child welfare settings: Interpersonal and collaborative processes. *Families in Society, 83*(3), 245-256.

Explored the dynamics of collaborative, team-based efforts to provide child welfare services in the context of a public/private partnership model of service delivery. The major areas of exploration included interprofessional team processes, factors that contribute to team effectiveness, perceptions of family participation, and attitudes toward privatization in child welfare. The study used a survey design with a self-administered questionnaire delivered to a purposive sample of 165 child welfare and community professionals who were members of interprofessional child welfare teams in a Midwest, urban county. The findings indicate that respect and unity of purpose predict team satisfaction, and that agency type predicts attitudes toward public/private partnership and some aspects of family participation.

Light, Paul C. (2002). *Pathways to nonprofit excellence*. Washington DC: Brookings Institution Press.

This book provides data on the impact of recent reform efforts from professionals who have observed them firsthand. Based on interviews with 250 leading thinkers from the worlds of philanthropy, scholarship, and consulting, as well as 250 executive directors of some of the nation's most effective nonprofits, illuminating the characteristics of effective organizations. The research reveals that there is no best way to achieve and sustain strong performance. The professionals interviewed caution nonprofits against pretending to be private firms, governments, or faith-based organizations--even if they behave like them from time to time.

Linden, R. M. (2002). Factors influencing the success of collaboration. In *Working across boundaries* (pp. 3). San Francisco, CA: Jossey-Bass Inc. A Wiley Company.

Lists twenty factors that influence the success of collaborations formed by nonprofit organizations, government agencies, and other organizations. These factors can be broken down into six categories: Environment, membership characteristics, process and structure, communication, purpose, and resources.

Lindley, Susan H. (2001). Deciding who counts: Toward a revised definition of the social gospel. In C. H. Evans (Ed.), *The social gospel today* (pp. 17-26). Louisville: Westminster John Knox Press.

The focus of this essay is on historical integrity, redefining and modifying past definitions of the social gospel, including "who" should be considered as part of the social gospel movement.

Lindley, Susan Hill. (2001). Deciding who counts: Toward a revised definition of the social gospel. In C. H. Evans (Ed.), *The social gospel today* (pp. 17-26). Louisville: Westminster/John Knox Press.

Examines the inclusion of less traditional voices and concerns in the social gospel.

Livezey, Lowell W. (Ed.). (2000). *Public religion and urban transformation: Faith in the city.* NY: New York University Press.

Investigated the concept "urban ministry," an idea that flourished from the 1920s to the 50s. Field research was conducted in Chicago. Found that urban churches are not

necessarily activist cadres dedicated to social change. Instead, Americans are inclined to use their religious institutions to build community in the face of social change. Religious institutions tend to specialize in one of four callings 1) places of worship, 2) networks of relationships, 3) communities of discourse, 4) activist organizations. They devote considerable energies to community construction and attempt to counteract the demoralizing effects of American culture on their members' lives.

Livezey, Lowell W. (2000). The new context of urban religion. In L. W. Livezey (Ed.), *Public religion and urban transformation: Faith in the city*. NY: New York University Press.

    An introduction to the volume.

Livezey, Lowell W. (Ed.). (2000). *Public religion and urban transformation: Faith in the city*. NY: New York University Press.

    Investigated the concept "urban ministry," an idea that flourished from the 1920s to the 50s. Field research was conducted in Chicago. Found that urban churches are not necessarily activist cadres dedicated to social change. Instead, Americans are inclined to use their religious institutions to build community in the face of social change. Religious institutions devote considerable energies to community construction and attempt to counteract the demoralizing effects of American culture on their members' lives.

Lockhart, William H. (2001). *Getting saved from poverty: Religion in poverty-to-work programs*. Unpublished Dissertation, University of Virginia, Richmond, VA.

    A qualitative study six faith-based and secular programs designed to help clients obtain employment. Two programs work exclusively with the homeless. One program works exclusively with parents who are delinquent in their child support payments; another works exclusively with such parents and with welfare-to-work clients. Two programs are open to anyone who wants to attend and have included the homeless, parents delinquent in child support payments, welfare-to-work participants, young adults new to the work-world and others who want to advance in their employment. Through intensive social relationships and extensive instruction, these programs seek to help the participants gain status in the eyes of potential employers through (1) increasing and credentialing their human capital, (2) helping them to create positive social ties, (3) helping them to live out what is seen to be the desired cultural capital of the workplace, and (4) giving them new self-images that are designed to help them succeed. No comparison of faith-based and secular programs is offered.

Lockhart, William H. (2003, March). *Specifying the bridges and the cargo: Social capital, faith-based programs and the poor*. Paper presented at the The Roundtable on Religion and Social Welfare Policy, Washington, D.C.

    This paper seeks to specify what social ties are being created by secular and faith-based poverty-to-work programs and what is being transmitted by these social ties. Two different forms of "bridges" are observed: professional service ties and congregational networks. Cargo transmitted by these bridges includes employment information, material goods and services, human and cultural capital, social support and status. Note is made of the crucial "bridge-building" people who connect the clients of these programs with service providers and potential employers. Faith-based programs tend to use the congregational network bridges and may include the additional cargo of religious capital.

(489).

Loconte, J. (1999). Seducing the Samaritan: The downside of public funding of nonprofits. *Family Policy, 12*(6), 20; 18.

Examines the negative implications of the use of government funds for private, nonprofit organizations.

Loconte, Joe. (2000). *The anxious Samaritan: Charitable Choice and the mission of Catholic Charities*. Washington, DC: Center for Public Justice.

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

Loconte, Joseph, & Fantuzzo, Lia. (2003). *Churches, charity and children: How religious organizations are reaching America's at-risk kids*: Center for Research on Religion and Urban Civil Society.

Observations of faith-based organizations in partnership with local, state, or federal government to improve the chances for children at risk.

Logsdon, Jeanne M. (1991). Interests and interdependence in the formation of the social problem-solving collaborations. *Journal of Applied Behavioral Science, 27*(1), 23-37.

Cross-sectoral collaboration to address social problems is becoming more widespread. To assess the potential for the formation of cross-sectoral collaborations, this article explores the two most critical factors that influence an organization's willingness to participate: its stakes in solving the problem relative to its fundamental interests, and its degree of perceived interdependence with other groups in devising a solution. Two patterns of evolution toward collaborative formation are identified: movement from interdependence to interests, and movement from interests to interdependence. These patterns are illustrated by two case studies about successful cross-sectoral collaborations, one to improve a regional transportation system and one to create the first comprehensive regulations for underground chemical storage tanks.

Long, J.C. (1999). Three congregations discover their mission. *Progressions, 3*(1), 7-11.

Support for congregational mission through McCormick Seminary's Church and

Community Project and the New Ministries Project are helping 84 congregations--rural, suburban, and metropolitan--redefine themselves and discover the mission dimension of their identities. The stories of three Indiana congregations provide vivid examples of how each wrestled with the dynamics of continuity and tradition on the one hand, and risk and change on the other. Scholars, study centers, seminaries, and the congregations themselves are cooperating to help local parishes tap into new resources for growth and change.

Lugo, Luis. (2001). The many ways that government financially support faith-based social services. *Pew Publications*.

 Examines how government currently supports faith-based organizations. Also provides a continuum with definitions of the varying degrees of government partnership.

Lundberg, Kirsten. (2004). *United Way Mass Bay and the Faith in Action Initiative (A): Should faith be funded?* Cambridge: J. F. Kennedy School of Government, Harvard University.

 Case study

Maehara, Paulette V. (2002). Let ethics be your fundraising guide. *Association Management, 54*(7), 30-37.

 As the market of potential funding sources becomes more competitive and donors become increasingly savvy about which organizations they choose to support, fundraisers and their associations must continue to build a donor base through trust and continued relationships. Donor privacy, transparency, and education have become critical components of fundraising success.

Maharaj, Nicole, & Bullock, Derrick. (2003). *Mayoral leadership on faith-based and community initiatives workshop*. Retrieved August 5, 2003, from httpL://www.usmayors.org/uscm/us_mayor_newspaper/documents/06_23_03/faith_based.asp

 Proceedings of a workshop focused on the leadership roles and effective practices of the mayors in providing faith-based outreach in cities across the nation. This session also examined the role of the mayoral designated faith-based liaisons in coordinating and facilitating these efforts for the mayors as well as the various partners involved such as the federal government, foundations and the private sector.

Malony, H. Newton. (1990). The concept of faith in psychology. In J. M. Lee (Ed.), *Handbook of faith* (pp. 71-95). Birmingham, AL: Religious Education Press.

 Since psychology is commonly understood to be that discipline which attempts to understand, predict, and control behavior, the "psychology of faith" can be defined as the study of faith as human behavior. As such, psychology intentionally exempts itself from any investigation of the object of faith. It makes no attempt to answer the "validity question," i.e., whether there is a God or not.

Markens, Susan, Fox, Sarah A., Taub, Bonnie, & Gilbert, Mary Lou. (2002). Role of black churches in health promotion programs: Lessons from the Los Angeles mammography promotion in churches program; community-based health initiatives; barriers to health

promotion. *American Journal of Public Health, 92*(5), 805-810.

    Although the involvement of Black pastors in an array of secular activities makes them open to participate in health programs, their commitment to other issues can negatively influence their ability to participate. They appreciate being included in health research, but minorities' history of being underserved and exploited can lead to suspiciousness and reluctance to participate. Those interested in developing church-based health programs in the Black community must be attuned to how these factors can both facilitate and hinder a program's development.

Marter, Jerry L. (1998). City lights: Urban ministry pioneers bring new hope to troubled neighborhoods. *Presbyterians Today, 88*(1), 8-11.

    A case study of church-based community organizing. Describes the community development work of a Presbyterian church in Baltimore.

Martin, Mike W. (1994). *Virtuous giving: Philanthropy, voluntary service, and caring.* Indianapolis, IN: Indiana University Press.

    Explores some of the ways philanthropy contributes to morally desirable relationships when we give with care--with good will and good judgement, with responsible moral concern. Discusses a variety of moral issues: the role of the virtues in philanthropy, responsibilities to help others, distortions in helping, mixed motives in giving, and how voluntary service contributes to self-fulfillment.

Martinez, Richard J., & Dacin, M. Tina. (1999). Efficiency motives and normative forces: Combining transactions costs and institutional logic. *Journal of Management, 25*(No. 1), 75-96.

    Provides a synthesis of transaction cost economics and institutional theory. Reviews each of these approaches and provides suggestions on how these perspectives might be broadened via this synthesis. Presents an illustrative model that explores conditions under which one or both theories may be most appropriate in explaining decision behavior, focusing on two important situational factors--the degree of ambiguity surrounding transaction cost analyses and the organization's temporal survival orientation.

Marty, M. E. (1980). Social service: Godly and godless. *Social Service Review*.

    Secular social service is a recently arisen profession; until late in the nineteenth century world most social welfare was connected with a religious impulse or auspice. Some religious social services responded cooperatively to the challenge presented by this new profession. Between social work and the more resistant religions, however, there was an almost Darwinian struggle. Now professional social work and religious service agencies tend to work apart from each other out of lack of interest, or, in some cases, even out of hostility. The separation between the functions of these two branches of social work is, however, artificial. "Secularization" would perhaps better be described as a migration of religiosity away from organized institutions to individuals themselves. A review of key figures in modern social work history reveals the religious base of social work. These traditions are still a part of social work and deserve to be kept alive.

Mason, David E. (1996). *Leading and managing the expressive dimension: Harnessing the hidden power source of the nonprofit sector*. San Francisco: Jossey-Bass.

Expressive outputs, unlike instrumental outputs, are often unstated. For example, an adult literacy program involving volunteer tutors has the instrumental output of X number of adults increasing their reading ability by Y number of grade levels. It also has the expressive output of A number of tutors learning B number of skills and experiencing C amount of satisfaction. One might add the serendipitous benefit of Z amount of cross cultural rapport. Who can say that the output to the quality of life of the learners is more important than the output to the quality of life of the tutors? Both benefits contribute to society. A nonprofit is no more accurately measured by its income than a symphony by the speed with which it is performed, a bank by its height, people by their weight, or a university by its altitude above sea level. We can measure these things, but that measure is unrelated to the quality or value of the entity. Beware all efforts to confine truth to what is readily available and easily measured.

Matovina, T. (2001). Latino Catholics and American public life. In A. Walsh (Ed.), *Can charitable choice work?: Covering religion's impact or urban affairs and social services* (pp. 56-77). Hartford CT: The Leonard E. Greenberg Center for the Study of Religion in Public Life.

Participation in faith-based community organizations is the most consistent and extensive form of Latino Catholic political activism. Although organizations remain autonomous, at times they work with other organizations on state and regional issues. Professional organizers often forge these collaborative links through their respective organizational networks. Latinos account for 16.3 percent of the professional organizers employed through the four networks and 21 percent of the board members in faith-based community organizations. Religious leaders like the U.S. Catholic bishops have offered strong support for faith-based community organizations. Training sessions in faith-based organizations frequently include resources like the Bible, Catholic social encyclicals, and the pastoral letters of the U.S. Catholic bishops. As one leader noted, "This is not merely politics we are engaged in, but correcting justice, which is God's work and the mission of the church."

Maude, Michael. (1999). On accountability. *Fund Raising Management, 30*(4), 36-37.

Non-profit organizations have been slow to embrace results-oriented planning and management. Non-profit organizations should respect their customers and their donors enough to listen to their values and understand what leads to their satisfaction. Reviews the work of Drucker, Covey, and others.

May, Melanie A. (2001). The kingdom of God, the church, and the world: The social gospel and making of theology in the twentieth-century ecumenical movement. In C. H. Evans (Ed.), *The social gospel today* (pp. 38-52). Louisville: Westminster/John Knox Press.

One consequence of ecumenism was that faith and order themes became defined as "theological" and life and work themes became "nontheological." Accordingly, the social gospel became marginal to the making of what has counted as theology in the ecumenical movement.

McAuley Institute. (1997). *Success measures project*, from www.mcauley.org/SMP.pdf

Introduces the Success Measures Project, a national initiative driven by individuals working at the community-based organization level to define and measure impact in the community development field. The project grew out of concern among individuals working in low-income communities across the U.S. that they were not adequately documenting many of the most important impacts of their work. Launched in 1997, the Success Measures approach to program evaluation is working to achieve the following goals: (1) Increase the capacity of community-based development organizations and the residents they serve to better analyze the impact of their work; (2) shift power dynamics in the community development field by making evaluation and research something that local organizations control and use effectively, and by increasing the voice of practitioners and the residents they serve in determining priorities and how to measure them; (3) generate new and better information that contributes to more effective local and national community development organizations and other community development stakeholders; and (4) demonstrate the value and impact of community development to a broad range of audiences including the general public

McCarthy, John, & Castelli, Jim. (1998). *Religion-sponsored social service providers: The not-so-independent sector*: The Aspen Institute.

Reviews and critiques the research literature related to the role of nonprofit, religiously-sponsored organizations in the social service sector. A reanalysis of the 1992 Independent Sector study found that only 7 percent of congregations did not have any of 21 social service programs enumerated; the average congregation had 6.4 programs. Freestanding religious organizations are the hardest to map because they are so diverse, many are small, many have not obtained tax-exempt status, and they are not as visible to the general public as either congregations or large social service agencies

McGarrell, Edmund. (1999). *The role of faith-based organizations in crime prevention and justice*. Madison, WI: Welfare Policy Center of the Hudson Institute.

A review of the research literature shows that religiosity reduces levels of minor and general delinquency. It does not have an impact on serious delinquency. Religiosity may serve as a "resiliency" factor that protects youth living in high-crime neighborhoods from being caught up in delinquency, drug, and gang activities. While criminologists and sociologists think in terms of "religiosity," the faith-based groups themselves think in terms of "mission." Faith-based organizations and congregations are often willing to "go the second mile," are known and have a reputation in the community, offer stability and a sense of belonging, and are able to serve as mediating organizations between neighborhood and larger community.

McKendall, Vanessa J. (2001). *Factors facilitating interorganizational collaboration*. Retrieved 3/20/02, from http://www.co-i-l.com/coil/knowledge-garden/kd/facfactors.shtml

Provides a continuum defining "collaboration."

McKnight, John L. (1997). A 21st-century map for healthy communities and families. *Families in Society, 78*(2), 117-127.

Care, unlike service, cannot be produced. Care is the consenting commitment of one person for another; it is freely given. Care cannot be mandated, managed, or produced as

a service can. Indeed, one of the great errors in most policymaking maps is the false assumption that systems can produce care. Care resides in the domain of the associational community. Explores the special capacities of associations.

McNeely, Joseph. (1999). Community building. *Journal of Community Psychology, 27*(6), 741-750.

    Reports the analysis of successful community endeavors to address poverty from five traditions of community work: faith-based institutions and settlement houses; mass-based community organizations; structured citizen participation; community-based development organizations; and the more recent comprehensive community initiatives to address poverty. The current state of community deterioration and persistent poverty creates a context and rationale for the importance of community building. The authors make specific recommendations for the field of practice, financial support and technical assistance, public and philanthropic policy, and higher education and training.

McRoberts, Omar M. (2003). *Streets of glory: Church and community in a black urban neighborhood.* Chicago: University of Chicago.

    An ethnographic study of 29 congregations of the 0.6 square mile of Boston known as Four Corners. Found that congregations build networks--among congregants with each other, and with vertically situated agencies. Yet, particularly in neighborhoods with high concentrations of churches, congregations tend to be particularistic and mobile. These factors lead churches to either disregard neighborhoods as sources of membership and objects of mission or to identify instead with distinct populations that happen to co-reside in the neighborhood. Whatever 'infrastructure' emerges among such churches, then, may not immediately be brought to bear on neighborhood-level issues. Otherwise, churches and other institutions may, at least initially, fall short of producing a harmonious network of organizations. Religious organizations will happily inhabit abandoned storefronts when a once-vital commercial crossroads wanes to the point of stagnation. This helps explain why certain poor neighborhoods contain so many churches and why so many nonresidents of various socioeconomic classes descend on such neighborhoods every Sunday morning. As in the case of Four Corners, a neighborhood can literally host dozens of subcultural institutions of civil society yet contain little neighborhood-focused civic engagement.

Merchant, Kenneth A . (1982). The control function of management. *Sloan Management Review*, 43-55.

    Presents a framework for determining the appropriate use of management controls. It discusses specific action controls, those designed to make sure that individuals take the most appropriate actions; controls over results, those related to meeting targets such as budgets; and personnel controls, those based on hiring people who will do what is best for the organization. Using this framework, the article discusses a number of topics including how to choose among the various forms of control and the kinds of financial and behavioral costs that are incurred in using each form of control.

Messer, John. (1998). Agency, communion, and the formation of social capital. *Nonprofit and Voluntary Sector Quarterly, 27*(1), 5-12.

    Congregations are losing capacity to work with the community to rally social resources

and address community issues. When they hire people to run services or offer collaborative services that are external to the organization's processes, they do not build up their own social capital. There is a demonstrable and substantial difference between the development of human capital and the development of social capital. The social mission activities of the mainstream churches in our town do expand human capital, but having done so, they do not increase the ability of congregations to deal well with crises of the collectivity either within their boundaries or in the community at large.

Miles, Delos. (1986). *Evangelism and social involvement*. Nashville: Broadman.

    An examination of the various perspectives on the relationship of evangelism and social ministries. Presents the position that they cannot be separated.

Mittleman, Alan, Sarna, Jonathan D., Licht, Robert (Ed.). (2002). *Jewish polity and American civil society : communal agencies and religious movements in the American public sphere*. Lanham: Rowman & Littlefield Publishers.

    A look at the role of the Jewish community and Jewish social services in American public policy and services. Also comments that there are no social work educational programs preparing professionals for this service context.

Mock, Alan K. (1992). Congregational religious styles and orientations to society: Exploring our linear assumptions. *Review of Religious Research, 34*(1), 20-33.

    A typology of 62 congregations involved in the Church and Community Project, from a diversity of denominational traditions, summarizes nine distinct ways in which congregations integrate their religious style and orientation to the social world. The paper shows that many evangelical congregations involve themselves in social service and social justice ministries and that religiously liberal churches may be virtually uninvolved in such activities.

Modesto, Kevin F.. (2003, March). *Taken on faith? Preliminary findings of an outcomes evaluation of a faith-based welfare to work program.* Paper presented at the Roundtable on Religion and Social Welfare Policy, Washington, D.C.

    Longitudinal statistical techniques will be used to model the impact of the faith-based intervention over time.

Monahan, Susanne C. (1999). Who controls church work? Organizational effects on jurisdictional boundaries and disputes in churches. *Journal for the Scientific Study of Religion, 38*(3), 370-385.

    This study of 168 Protestant and Catholic churches in northern California describes how control over church work was distributed among clergy and lay people, and examines the effects of church organizational characteristics on work arrangements. Surprisingly high levels of shared control over church work were found, indicating that lay participation-even in work traditionally associated with the clergy role-is a common feature of modern churches.

Monsma, Steven V. (1996). *When sacred and secular mix*. Lanham, Maryland: Rowman & Littlefield Publishers, Inc.

Addresses concerns about religiously based nonprofit organizations receiving public funding. Concludes that religious nonprofit organizations in fact receive much public funding and that they are nevertheless surprisingly free to engage in religiously based practices, but that they are in a legally unprotected, vulnerable situation.

Monsma, Steven V. (1998). *Government cooperation with religious social ministries: Happy or dysfunctional?* Washington DC: Center for Public Justice.

A1993-94 survey of 113 faith-based providers of services to children and families demonstrated how the relationship between government and FBOs has, in general, been positive yet there are some concerns that if not addressed, could threaten any potential of strengthening relations. Most of the FBOs surveyed received public funds with the majority receiving at least 40% of their funding from the government. The author constructed a "Religious Practices Scale" (RPS) to measure the amount of religious activity in the social services programs the FBOs provided. One-fourth of the FBOs rated high and one-half rated medium level of religious activity with many in both categories receiving public funds. However, 30% of the FBOs reported that government officials had questioned them about religious activities, especially those that were required components of the program. The FBOs with programs rating a higher RPS said that government officials were more encouraging of them to expand program services and those with a lower RPS said the officials were less flexible, indicating to Monsma that the government officials were trying to make the less sectarian programs more secular.

Monsma, Steven V. (2001). *Are faith-based programs more effective?*, from http://www.cpjustice

There is much direct and indirect evidence that proves that faith-based agencies are more effective in overcoming persistent social ills. A study of New York prisoners shows those who had taken part in Prison Fellowship Bible studies to have a lower recidivism rate than a matched group who had not taken part in Bible studies.

Monsma, Steven V. (2002). *Working faith: How religious organizations provide welfare-to-work services.* Philadelphia: University of Pennsylvania, Center for Research on Religion and Urban Civil Society.

This study examines how faith-based welfare-to-work programs differ from their government-run, for-profit, and secular non-profit counterparts in four American cities: Philadelphia, Chicago, Dallas and Los Angeles. It considers welfare-to-work programs and assesses how the faith-based programs differ from the other types of programs in three areas: (a) funding from, and contacts with, government; (b) services offered; and (c) overall size and staffing.

Monsma, Steven V. (2003). Nonprofit and faith-based welfare to work programs. *Society*(January/February), 13-18.

A study of welfare-to-work programs in Los Angeles, Chicago, Dallas, and Philadelphia. A mailed questionnaire obtained useable responses from 500 welfare-to-work programs in the four cities. Researchers conducted follow-up, on-site visits to 51 programs in order to obtain a more in-depth understanding of the programs. Most of the secular nonprofit welfare-to-work programs receive large amounts of government money, make significant contributions in providing welfare-to-work services to many in

desperate need, but have lost most of their independence. Most faith-based welfare-to-work programs do not receive large amounts of government money, maintain their independence, but are so small that they make only a limited contribution in providing needed welfare-to-work services. This essay explores this dilemma.

Montiel, Lisa M. (2003). *The use of public funds for delivery of faith-based human services: A review of the research literature focusing on the public funding of faith-based organizations in the delivery of social services.* NY:: Rockefeller Institute of Government, The Roundtable on Religion and Social Welfare Policy, State University of New York.

Reviews existing research that addresses the use of public funds for the delivery of faith-based social services. This report deals with three broad subjects: (1) public funding for faith-based human service providers; (2) changes in funding since passage of the "Charitable Choice" provision of the 1996 national welfare reform law; and, (3) challenges for FBOs that provide publicly-funded human services. Some, but not all, of the resources reviewed are included in this literature review, so it is an excellent additional resource.

Mook, L., Richmond, B. J., & Quarter, J. (2003). Calculating the value of volunteer contributions for financial statements. *The Philanthropist, 18*(1), 71-83.

Presents models for calculated volunteer contributions for presentation in a social accounting framework.

Moore, Kesha, Rees, Susan, Grieve, Margaret, & Knight, Duane. (2001). *Program evaluation in community development*: McAuley Institute, Development Leadership Network.

Outcome evaluation has become a common practice in the field of community development. Challenged to show they were making a difference in people's lives, nonprofit community development organizations have responded by assessing progress against their mission statements which usually commit them to promoting affordable housing, economic security, resident empowerment, development of human potential and the end of racism, sexism and other forms of oppression. In addition to documenting circumstances under which evaluation is undertaken, the basic methodologies and the uses to which it is put, the research examined the use of outcome measurement and participatory methods in greater detail as part of the case studies.

Moore, Sara D., Brennan, Sharon, Garrity, Ann R., & Godecker, Sandra W. (2000). Winburn community academy: A university-assisted community school and professional development school. *Peabody Journal of Education, 75*(3), 33-50.

Winburn Community Academy is a school-university-community partnership that uses win-win collaboration to remove barriers to learning. The primary partners include Winburn Middle School, the Lexington Parks and Recreation Department, and the University of Kentucky. Working together through the Academy, these agencies link with others in the community (noprofit organizations, businesses, and inidividuals) to sponsor a school-based recreation and homework center, community learning opportunities both in and out of school, service learning, and a professional development school for the University of Kentucky's middle-level teacher education program. A common thread across all facets of the project is the building of networks-among

students, teachers, and parents- to strengthen the community and improve student learning.

Morley, Elaine, Vinson, Elisa, & Hatry, Harry P. (2000). *A look at outcome measurement in nonprofit agencies*. Washington DC: The Urban Institute.

   Overviews the state of the art in outcome monitoring as implemented in a number of private nonprofit service agencies engaged in outcome measurement. It provides examples of procedures that some agencies have been able to implement and use for outcome measurement. Nonprofit agencies are increasingly being pressed to regularly measure and report their program results to funders and other constituents. Service agencies are increasingly recognizing that they need some form of regular feedback on the outcomes of their services to help them improve their services. Outcome measurement is a process by which nonprofit agencies can help meet these demands. Nonprofit agencies are more often familiar with monitoring and reporting such information as the number of clients served, the quantity of services, programs, or activities provided, the number of volunteers or volunteer hours contributed, and the amount of donations received. These are important data, but they do not help nonprofit managers or constituents understand how well they are doing in reaching their agency objectives.

Morley, Elaine, Vinson, Elisa, & Hatry, Harry P. (2001). *Outcome measurement in nonprofit organizations: Current practices and recommendations*, from http://www.independentsector.org/programs/research/outcomes.pdf

   A summary of the Urban Institute and Independent Sector's study on outcome measurement in nonprofit organizations. Describes the state of outcome measurement as implemented in 36 private nonprofit service organizations engaged in outcome measurement.

Morrison, J. D. (1991). The Black Church as a support system for Black elderly. *Journal of Gerontological Social Work, 17*(1/2), 105-120.

   The Black church is an under-utilized resource that, if understood by professionals, can be used to enhance services to the elderly. In an exploratory study of Black churches in Philadelphia, denominational and size differences were found among churches that influenced service provisions. Discusses policy and program implications for both churches and formal social services.

Morse, S.W., & Gillespie, M.M. (2002). *Solutions for America: What's already out there*. Charlottesville, VA: Pew Partnership for Civic Change.

   What's Already Out There is an attempt to accelerate the civic inventing process by highlighting programs that effectively address urgent community issues. The profiles included here are the result of a research project called Wanted: Solutions for America that set out to document existing solutions to some of our nation's toughest challenges.

Morton, K., & Saltmarsh, J. (1997). Addams, Day, and Dewey: The emergence of community service in American culture. *Michigan Journal of Community Service Learning, 4*(Fall 1997), 137-149.

Describes the contours of a history of community service in the United States. Argues that it is a modern concept emerging out of the collision of capitalism and democracy at the turn of the century. This collision generated a crisis of community and a profound rethinking of the meaning and practice of charity, which resulted in the definition of three "paths" of service: the nonprofit human service organization; a strong federal government and active citizenship supported by democratic education; and the creation of alternative communities which reject many of the values of capitalism and democracy in favor of more humane or spiritual values. These paths are explored through the work of Jane Addams, John Dewey, and Dorothy Day.

Mueller, Paul S. , Plevak, David J. , & Rummans, Teresa A. (2001). Religious involvement, spirituality, and medicine: Implications for clinical practice. *Mayo Clinic Proceedings, 76*(12), 1225-1235.

Reviews published studies, meta-analyses, systematic reviews, and subject reviews that examined the association between religious involvement and spirituality and physical health, mental health, health-related quality of life, and other health outcomes. Also reviews articles that provide suggestions on how clinicians might assess and support the spiritual needs of patients. Most studies have shown that religious involvement and spirituality are associated with better health outcomes, including greater longevity, coping skills, and health-related quality of life (even during terminal illness) and less anxiety, depression, and suicide. Several studies have shown that addressing the spiritual needs of the patient may enhance recovery from illness.

Murray, Joyce. (1998). Liberation for communion in the soteriology of Gustavo Gutierrez. *Theological Studies, 59*, 51-59.

Salvation is not merely liberation; it is communion with God and one another in history and beyond. In transformative communities with the poor and marginalized, we are set free for love and communion. Gutierrez's emphasis on the communal dimensions of salvation is a major contribution.

Myers, Daniel J. (1998). Collaborations: Ensuring a fit with your partners and your plans. *New York Nonprofits, 15*(5).

Offers a continuum to define collaboration, from cooperation (informal) to strategic restructuring (formal). Collaborations vary by level of formality.

Myers, P.G., & Davidson, J.D. (1984). Who participates in ecumenical activity? *Review of Religious Research, 25*(3), 185-203.

Focuses on the relationships between factors that influence ecumenical behavior. Four propositions are examined using data from mainline Protestant congregations. A combination of correlation, regression, and path analysis is used. Religious commitment and a tendency to attach high priority to ecumenical activity are important sources of ecumenism. There also is some indication that willingness to deviate from prevailing church norms makes some contribution, though the evidence on this factor is mixed. Time and resources do not seem to affect people's ecumenical activity. The findings are representative of a larger sample of mainline Protestant congregations. The theoretical and policy implications of these findings are discussed.

Najam, Adil. (2000). The four-C's of third sector-government relations: Cooperation, confrontation, complementarity, and co-optation. *Nonprofit Management & Leadership, 10*(4), 375-396.

   Proposes a four-C framework for understanding third sector/government relationships, based on institutional interests and preferences for policy ends and means--*cooperation* in the case of similar ends and similar means, *confrontation* in the case of dissimilar ends and dissimilar means, *complementarity* in the case of similar ends but dissimilar means, and *co-optation* in the case of dissimilar ends but similar means.

National Center for Charitable Statistics. (2003). *NTEE-CC 2003 Manual*. Washington D.C.: Urban Institute.

   This manual is a guide for reading and interpreting the National Taxonomy of Exempt Entities. This is a useful classification for nonprofit organizations exempt under the Internal Revenue Code. This manual includes a summary of all the different types of organizations included and how they are labeled. It also includes definitions of the labels, a reference guide for translating between the NAICS and the NTEE-CC, and a subject index.

National Housing Institute. (2001). Success measures project: Documenting what matters. *Shelterforce Online*(119), 1-2.

   Summarizes the Success Measures Project, a practitioner-led initiative to develop grassroots outcome indicators for community development. The Success Measures Guidebook contains 44 indicators and a step-by-step guide for engaging community members to use them for participatory planning and evaluation. A web-based system allows sharing of data collection, analysis, and reporting tools; makes data more accessible to participating organizations; and enables the creation of a national database of community development outcomes.

National Parish Nurse Resource Center (Writer) (1991). The parish nurse: A ministry to older adults [Video/documentary]. In M. Services & L. G. Hospital (Producer). Park Ridge, IL: Terra Nova Films, Inc.

   A video documenting the experiences of three older adult couples and their respective parish nurses in Illinois. Interviews are occasionally interspersed with live shots of activities and interactions between the parish nurses and their care (i.e., shots of in-session classes in which the parish nurse is leading the older adults in stretching exercises). The video illustrates the emotional care involved in parish nursing, as well as spiritual guidance and health care.

Nelson A. Rockefeller Institute of Government. (2002). *2001 Annual Report*. Albany: The Nelson A. Rockefeller Institute of Government.

   The Federalism Research Group of the Rockefeller Institute of Government conducts studies and disseminates findings on the changing roles of federal, state, and local governments as well as other public and private institutions involved in implementing social policies in the U.S. One of its major projects is the State Capacity Study, which was launched in 1996 to examine states' institutional responses to federal welfare reform, and which has since been expanded to examine a wide variety of changes in state and

local human service systems. This report reviews research and dissemination efforts on the implications of the 1996 Personal Responsibility and Work Opportunity Reconciliation Act.

Nelson, L. D., & Dynes, R. R. (1976). The impact of devotionalism and attendance on ordinary and emergency helping behavior. *Journal for the Scientific Study of Religion, 15*(1), 47-59.

   In their study of adult males in a city hit by a tornado, the authors found that both ordinary and emergency helping behavior varies directly and positively with religiosity (regular personal and family prayer life and church attendance). Church attendance was more significant than the personal and family prayer life in involvement in emergency helping behavior.

Nelson, Mary. (2004). The faith factor in community building. *America's Family Support, 22,* 11.

   The story of a congregation transforming its community. With an initial $5,000-a-year budget, put together with $10-a-week pledges by church members and friends, Bethel New Life was born. Committed to development without displacement and taking a holistic vision of community, Bethel New Life began with the mission to create a healthy, sustainable community through justice and compassion. Twenty-six years later, it has developed almost 1,000 units of housing, brought in $98 million to a credit-starved community, and is a pioneer in asset-based sustainable community development.

Nelson, M. C. (1999). Why do they do it? : A study of volunteer commitment in the parish setting. *The Journal of Volunteer Administration, 17*(2), 30-37.

   Studied the relationship between volunteer commitment and the costs and rewards in volunteering. Costs included the personal and family concerns as well as transportation. Rewards included the trans-personal, social interaction, material, personal fulfillment, and relations with other volunteers.   The article looks at the findings of the study and then suggests possibilities for further research on the subject.

Nelson, Randolph A. (1990). Facilitating growth in faith through social ministry. In L. James (Ed.), *Handbook of faith*.

   Most Christian traditions understand one of the implications of faith to be human action in the service of other persons. There is at the level of theology, at least, an implied naturalness about the relationship between faith and works, which would assume that involvement in social ministry could be a taken-for-granted dimension of the life of each Christian person and each Christian community. Three distinct but related dimensions of faith have been identified: faith as knowledge, faith as assent, and faith as trust. Faith knows some things; more importantly faith knows someone; God as encountered above all in Jesus the Christ. Faith, thus, is not primarily facts but neither is it indifferent to facts. The data of history and the interpretation of that history are aspects of faith as knowledge. Social ministry is one of the ways in which that responsible and loving action in the world is made manifest. God is to be found where men and women struggle with the unjust realities of life.

Netting, Ellen F. (1982). Secular and religious funding of church-related agencies. *Social Service Review*(December), 586-604.

As government is looking to the voluntary sector to fill in gaps left by social welfare cutbacks, there is limited research on how dependent church-related agencies are on government funds. Selected findings are reported from a study of three groups of Protestant social service agencies. Government fees and grants comprise approximately half of combined agency budgets for each denomination and have increased in both dollar and percentage amounts since 1950. United Way and church contributions have increased in dollar amounts, but their percentage of combined agency budgets has either remained the same or decreased.

Netting, Ellen F. (1984). Church-related agencies and social welfare. *Social Service Review, 58*(3), 404-420.

Investigated a sample of Protestant social service providers (Episcopal, Lutheran and Salvation Army) in a Midwestern city. Explored the relationships of the service agencies to their parent religious community, the professional community, the community of service providers, and their client community. The author determines that "church-affiliated" can mean: (1) a theological mission; (2) stable funding from its religious community; (3) a board comprised of those from their religious community; and/or (4) public acknowledgement of an affiliation. Describes the formal and informal control that parent religious entities have over their social service entities and their programs. Other findings include (1) the social service providers with the largest budgets were the most dependent on public funds, (2) the beneficiaries are usually not members of their religious community, and (3) many are not overtly religious.

Netting, Ellen F. (1989). Informal influences in a system of church-related agencies. *Social Work and Christianity, 15*, 87-103.

Results of a historical case study of a group of social service agencies under a large Catholic Charities umbrella. The focus is on informal religious influences that affect decision-making within the church-related agency. Informal environmental influences that emerge in this study are identified as being Diocesan-based, as coming from clergy and/or lay members in the Catholic Church. Internal religious influences come from clergy in leadership positions and staff. Actions, verbal statements, and pressures that come from these identified groups contribute to the uniqueness of the church affiliate.

Netting, Ellen F. (2002). Reflections on the meaning of sectarian, religiously-affiliated, and faith-based language: Implications for human service consumers. *Social Work & Christianity, 29*(1), 13-30.

Reflections on the changing terminology used to describe what are now called faith-related or faith-based organizations.

Netting, Ellen F. (2004). Commentary on typology of religious characteristics of social service and educational organizations and programs. *Nonprofit and Voluntary Sector Quarterly, 33*(1), 135-139.

Critique of the Sider and Unruh typology

Netting, Ellen F., O'Connor, Mary Katherine, Thomas, M. Lori, & Yancey, Gaynor. (forthcoming). Mixing & phasing of roles among volunteers, staff, & participants in

faith-based programs. *Nonprofit and Voluntary Sector Quarterly.*

   In this grounded theory research project face-to-face interviews were conducted with program participants, board members, administrators, coordinators, and collaborators in fifteen (15) faith-based programs. Findings concerning the roles played by participants, volunteers, and paid staff reveal the wearing of multiple hats, facilitated by a tendency toward cross-training, role diffusion, and doing what is needed. Boundaries created by roles appear to be less important than pragmatically responding to meet human needs. The moral imperative or faith-based nature of the work appears to be a recruiting tool for both paid staff and volunteers, as well as an expressed personal benefit for both. Challenges include turnover among paid staff and volunteers, heavy reliance on volunteers, and low pay. Psychological contracting with a faith-based community may be related to the ability to cope with fluid role expectations and associated ambiguities.

NETWORK. (2001). *Welfare reform: How do we define success?* (Report on Welfare Reform Watch Project). Washington, DC: NETWORK, A National Catholic Social Justice Lobby.

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

Niles, Franklyn C. (2002). *The religious roots of volunteerism among small group members in America.* Paper presented at the Society for the Scientific Study of Religion, Salt Lake City.

   Findings suggest that small groups are especially effective in mobilizing members to participate in the civic realm, especially in efforts targeting community enhancement and human service. Increased social awareness and concerns about justice, opportunities to interact with other group members, and formalized group structures promote members to help persons outside of the small group. Overall, findings in the paper suggest that small groups are potent sources of religious capital that can mobilize participants to social action.

Nitterhouse, Diane. (1997). Financial management and accountability in small, religiously affiliated nonprofit organizations. *Nonprofit and Voluntary Sector Quarterly, 26*(Supplemental), S101-S121.

   Although small, religiously affiliated nonprofit organizations share financial management and accountability challenges with other small nonprofit organizations, they tend to face issues and problems that differ from those of small secular nonprofit organizations. Exploratory research methods were used to develop hypotheses about the nature and likely origins of the financial management challenges of small religiously affiliated nonprofit organizations. The article delineates financial management and

accountability challenges common to all small nonprofit organizations and contrasts them to small businesses. It then proposes and discusses the hypothesized origins of financial management and all accountability issues unique to or different in small, religiously affiliated nonprofit organizations. Religious affiliation appears to provide excellent support for the early development of SRNPs in virtually every sphere except financial management and accountability.

Nyman, Kristen E. R., & Moore, Amanda. (2002). *Intersecting strategic bridging theory and institutional analysis for understanding multi-sector collaborations.* Paper presented at the Council on Social Work Education Annual Program Meeting, Nashville.

   Strategic building theory and concepts from institutional economics provide an innovative framework for actively engaging organizations in multi-sector collaborations for social welfare purposes.

O'Connor, Mary Katherine. (2002). Using qualitative research in practice evaluation. In A. R. Roberts & G. J. Greene (Eds.), *Social workers' desk reference* (pp. 777-780): Oxford University Press.

   Qualitative research methods are regularly used in social work diagnosis and assessment at the individual client level. Participant observation, focused interviews, and inductive data analysis are major qualitative research techniques that are essential components of meaning-making. Qualitative methodology for theory building is useful in the early stages of theory development, though qualitative methods do not lend themselves to generalizing research findings.

O'Connor, M. K., Netting, F. E., & Fabelo, H. (2003). *Developing and testing an assessment tool for nonprofit organizations* (Presentation paper). Denver, CO: Virginia Commonwealth University School of Social Work.

   This is a professional paper discussing the development of an Assessment Tool for Nonprofit Organizations. The Tool is based on work done by Burrell & Morgan. This paper was presented at the ARNOVA annual conference, November 2003 in Denver, Colorado.

O'Hare, Patrick. (2003). Keep your board above board: What you need to know about Sarbanes-Oxley. *Nonprofit World, 21*(1), 6.

   Nonprofit organizations, although not literally subject to Sarbanes-Oxley, will feel the effects of this law for several reasons. Nonprofits should not wait until compliance is forced through the marketplace, regulators, insurers, or negative publicity questioning why a nonprofit holds itself to a lesser standard than it for-profit peers. Instead, nonprofits should begin to adopt several rules, including: 1. Form an audit committee. 2. Create an internal-control system. 3. Be sure the organization makes no personal loans to any director or executive officer. 4. Adopt a code of ethics.

Olsen, Ted. (2002). The state of the faith-based initiative. *2002*(January 30, 2002).

   One year after Bush outlined his plan to let religious social-service groups compete for government funds, little has actually made it through Congress. Though the House has passed a faith-based initiative bill, the Senate is stalling. President Bush has revised the

bill to try to rally Congressional support. The President also plans to expand Americorps, and to open it up to religious organizations and churches.

O'Reilly-Allen, Margaret. (2002). How to have an audit without breaking the bank. *Nonprofit World, 20*(4), 26-29.

    Provides steps to ensure that an audit proceeds smoothly and quickly. Guidelines include: 1. Find good auditors. 2. Meet with auditors ahead of time. 3. Gather data. 4. Document your internal controls. 5. Prepare other audit evidence. 6. Be ready to address deficiencies.

Orr, John. (2002). *California's faith communities and public/private partnerships: A California summit* (Unpublished paper): Center for Religion and Civic Culture, University of Southern California.

    In the four central city Los Angeles neighborhoods, which the Center for Religion and Civic Culture at the University of Southern California studied as part of its attempt to document the role of religious organizations in welfare reform, an average of 12.5 religiously-affiliated, neighborhood-based nonprofits per square mile were offering human services and/or economic development programs. Most of these nonprofits were interacting with public agencies in the delivery of their services.

Orr, John, & May, Sherry. (2000). *Religion and health services in Los Angeles: Reconfiguring the terrain* (2000 annual profile of religion and civic culture in Los Angeles County). Los Angeles: University of Southern California.

    In this the turbulent health-care environment, a surprising development has occurred in Los Angeles religiously-affiliated hospitals. They are creating partnerships with neighborhood organizations, religious congregations, and parochial schools. These partnerships address neighborhood health needs and offer preventive services and health education at familiar neighborhood sites. The movement is establishing a new level of preventive health care that complements the Department of Health Services' announced strategy to move medical services closer to individual county neighborhoods.

Orr, John, Mounts, Carolyn, & Spoto, Peter. (2001). *Religion and welfare reform in southern California: Is charitable choice succeeding?* Los Angeles: Center for Religion and Civic Culture, University of Southern California.

    The current state of Charitable Choice implementation, models, partnerships and examples for San Bernardino, San Diego and Los Angeles counties are provided. The authors conclude that government-FBO contracts for welfare-to-work are proceeding but will have a better chance of success if the government provides more technical assistance; makes changes in contracting that allows use of public fund for start-up costs; facilitates reimbursement policies; and allows FBOs to be more flexible in their program designs, especially for programs aimed at moving clients into higher paying jobs.

Orr, John, & Spoto, Peter. (2003, March). *Promising public practices in public/private partnerships that involve faith-based organizations: Implementing Charitable Choice in California.* Paper presented at the Roundtable on Religion and Social Welfare Policy, Washington, D.C.

California's decentralized approach to welfare-to-work funding, it now appears, has discouraged California's Employment Development Department (and Department of Social Services) from assuming synthesizing forms of leadership. This paper represents an initial (and admittedly tentative) effort to step into this void.

Owens, Michael Leo, & Smith, R. Drew. (2003). *Congregation–based social welfare ministries in public housing neighborhoods: Findings from four cities.* Paper presented at the Independent Sector/Roundtable on Religion and Social Welfare Policy Spring Research Forum on the Role of Faith-Based Organizations in the Social Welfare System, Washington, D.C.

This paper presents preliminary findings on the existence and determinants of congregation-based social welfare ministries proximate to the largest public housing complexes in cities. Data for this paper come from the Faith Communities and Urban Families Project, which surveyed congregations and public housing residents from Camden, Denver, Indianapolis, and Hartford. The congregation data was derived from responses to a mail survey of congregations located within a one-mile radius of nine public housing communities across the four cities. The questionnaire was administered by mail in 2002 to 200 Christian congregations proximate to the public housing communities, identified through windshield tours and local church directories. A majority of congregations located in the public housing neighborhoods of the four cities are "outreach" congregations; they provide one or more social welfare programs for their attendants or the residents from the neighborhoods of the congregations. Nearly three-quarters (72 percent) offer, either to the community in which their congregation gathers or to the attendants of their churches, some type of social welfare ministry, service, or program beyond worship and religious education. Combined, the number of programs offered by all congregations in the public housing neighborhoods of the four cities is 358, serving youth, adults, and the elderly. Few congregations provide more than a small set of programs. Just under two-thirds (64 percent) of congregations provide less than five programs. Three is the median number the congregations operate. Six percent of congregations offer between ten and sixteen programs.

Pargament, K.I., Steele, R.E., & Tyler, F.B. (1979). Religious participation, religious motivation and individual psychosocial competence. *Journal for the Scientific Study of Religion, 18*(4), 412-419.

One hundred thirty-three Protestant, Jewish and Roman Catholic church and synagogue members from twelve congregations completed a battery of religiosity and psychosocial competence scales. The dimensions of religiosity and psychosocial competence were significantly related. Attendance at religious services was associated with sets of psychosocial benefits and tradeoffs. Intrinsic religiously motivated members, in general, manifested more favorable competence attributes than less intrinsically motivated members. The interactions between the dimensions of religiosity were also meaningful for the psychosocial competence of the member. Variations in participation and motivation had similar psychosocial meaning for Protestants, Jews and Catholics. These results point to the important implications of religiosity for the full range of human functioning, a range which includes strengths and resources as well as deficits.

Park, Jerry Z., & Smith, Christian. (2000). "To whom much has been given...": Religious capital and community voluntarism among churchgoing Protestants. *Journal for the Scientific Study of Religion, 39*(3 (September)), 272-286.

Research on volunteering behavior has consistently found a positive relationship between volunteering and religious activity. This Pew-funded survey examines the relationship between religion and volunteering using data from the Religious Identity and Influence Survey. The specific influences of religiosity, religious identity, religious socialization, and religious social networks on local volunteer activity in church programs and non-church organizations was examined using a sample of 1,738 churchgoing Protestants.

Parker, Michael, Koenig, Harold G. , Davis, Joseph, Caldwell, Nita , Hataway, Jack , & Allan, Richard. (2003, March). *A multidisciplinary model of health promotion incorporating spirituality into successful aging interventions with African American and White elderly.* Paper presented at the The Roundtable on Religion and Social Welfare Policy, Washington, D.C.

The purpose of this paper is to describe an evolving intervention model used in a series of community and faith-based interventions with elderly persons and their adult children in Alabama. (245).

Parks, Dawn L. , & Quern, Susannah R. (2001). An analysis of congregational programs. *Research Notes from the Project on Religion and Urban Culture, 3*(1).

Using data from the 1995-2000 survey of over 400 congregations in Indiana conducted by the Polis Center as part of the Project on Religion and Urban Culture, the authors examine whether program services, which were categorized as either (a) religious or (b) social outreach, vary according to congregation theology, available physical space and membership size. Results show almost one-quarter of the total programming activities are categorized as social outreach. Denomination was found to be correlated with program type: Mainline and non-Christian congregations offered more social programs and evangelical (though not those in the inner suburbs) and black (only in urban cores) Protestants offered more religious programs. The authors found several factors appeared to contribute to participation in social outreach programs. As membership size of the congregation increases, the number of social outreach programs offered increases. More amenities (recreation facilities, air conditioning, handicap access, kitchen, school) are correlated with more programs, both religious and social outreach. Also related to capacity are human resources: the more respected the church and its leader, the easier it is to acquire volunteers, with the presence of volunteers and part-time employees associated positively with congregations that offer more social outreach programs and the number of full-time paid staff correlated with religious program activities. While the total annual budget of the church is related to offering more social outreach programs, it is not correlated with how much is spent on these programs.

Parsons, Mickey L., & Warner-Robbins, Carmen. (2002). Formerly incarcerated women create healthy lives through participatory action research. *Holistic Nursing Practice, 16*(2), 40-49.

A participatory action research study was designed to help formerly incarcerated women who participate in Welcome Home Ministries (WHM) to develop their own plans and specific strategies, and to take action to build their own healthy futures. The research had a dual purpose of generating knowledge and building women's capacity. The outcomes, conclusions, and implications for practice are discussed.

Pearson, Jessica, & Anhalt, Jean. (1993). *Community outreach in Denver's Black churches.* (Funded report). Denver: Metro Denver Black Church Initiative.

   Describes the results of a survey of approximately 80 black churches in the Denver area. The survey and report comprise the first phase of the Metro Denver Black Church Initiative, a foundation-funded effort to strengthen and support church-sponsored programs and collaborations in distressed communities. The goal of the survey was to assess the nature and scale of community outreach programming offered by black churches and explore interest in future church collaborations for outreach. Several types of information were collected, including telephone interviews and in-person interviews. Results from the surveys display that black churches in Denver play a strong role in the provision of social services to the community. Black churches also attempt to meet a wide range of needs and offer social outreach programs for the major life cycle groups as well as participate in a variety of social and economic development activities. Many of the programs were offered only intermittently or as needed; staffed by volunteers; and supported exclusively with church funds.

Pennings, Johannes M. (1981). Strategically interdependent organizations. In P. C. N. a. W. H. Starbuck (Ed.), *Handbook of organizational design* (Vol. 1, pp. 433-455). New York: Oxford University Press.

   Describes the importance of interdependent organizations. Discusses different types of strategies for different markets and types of mergers.

Pepper, Sarah Kathryn, Herrera, Carla, & Leviton, Laura. (2003). *Faith in action: Using interfaith coalitions to support voluntary caregiving efforts.* Philadelphia: Public/Private Ventures.

   An evaluation of the viability of "Faith in Action" programs, organizations receiving $25,000 grants from the Robert Wood Johnson Foundation to recruit volunteers and create an interfaith coalition to provide voluntary caregiving to community residents. Surveys from 787 grantees, 86% continuing to serve clients (14% closed) showed that strong leadership from a director is critical; active support from a board of directors and community collaborations in key areas are also helpful. Directors with prior experience working with volunteers are more apt to implement strong practices in their program, and directors with experience working with the faith community are better equipped to enlist the participation of local congregations. Fundraising help from both the board of directors and community collaborators make program survival more likely, as does enlisting the help of congregations in recruiting volunteers. Volunteer training and supervision is critical. In this study, training offered prior to service provision was particularly valuable in contributing to program survival. In addition to creating a competent volunteer pool early training is also associated with more successful volunteer recruitment. Supervising volunteers as little as once a quarter was also associated with higher volunteer retention.

Perkins, James C. (1999). *Building up Zion's walls: Ministry for empowering the African American family.* Valley Forge: Judson Press.

   Building Up Zion's Walls presents the ministries of congregations that were highlighted at the National African American Family Ministry Conference held in 1997, including those of Greater Christ Baptist Church in Detroit, the congregation pastored by author

James C. Perkins. The author intends this book to serve as a training manual for both clergy and lay leaders. Each chapter begins with a biblical introduction to the topic of the chapter and then proceeds to overview one of the social issues that creates challenges for African-American families and congregations. The biblical foundations for responding to those issues follow, and a "Guideposts" section describes how a particular congregation has developed relevant ministries that have made a significant difference in the lives of families.

Perry, J. L., & Katula, M. C. (2001). Does service affect citizenship? *Administration & Society, 33*(3), 330-365.

   Searched nine data bases for empirical research on the relationship between volunteerism and citizenship, identifying 37 studies. Developed a logic model consisting of five sets of variables: antecedents, attributes of service, attributes of the server, individual changes, and institutions. Identified six categories of outcomes of volunteer behavior: citizenship-related cognitive understanding, citizenship attitudes, citizenship skills, institutional change, philanthropic and civic behaviors, and political behavior. Concluded that: 1) service appears to influence favorably citizenship-related cognitive understanding; 2) service and volunteering appear to positively influence later giving and volunteering; 3) the type of service that produces the most consistent results is service learning; 4) research about citizenship skills and behaviors, particularly political behavior, has largely been neglected in studies of service; and 5) characteristics of the server and attributes of service are important moderators of outcomes that merit more research.

Pew Charitable Trusts. (2002). *American views on religion, politics and public policy*.

Pickman, James , Baxter, Grae , Roberts, Benson F. , Priolet, Patricia , & Proscio, Anthony Proscio. (2001). *Religious institutions as actors in community economic development.* Washington, DC: Council on Foundations and SEEDCO.

   An overview of the potential relationship between religious organizations and community-based economic development strategies. Data and examples are based on telephone interviews and a three-day conference involving a national sample of religious leaders and community experts that was held in 1986. Case studies provided from the Community Information Exchange office of the National Urban Coalition are incorporated into the report. Community development can be viewed as both a process and as an action. The process of community development involves leadership development, empowerment, and organization. There are four stages of community development as action. These include direct relief, provision of services, advocacy, and intervention in housing or employment. Real change requires not only the first three stages but also intervention, in order to address the more macro-systemic causes of community distress.

Pipes, Paula F. (2001). *Community ministries today: Nine regionally dispersed case studies*. Houston: Interfaith Community Ministry Network.

   Describes nine community ministries that serve disadvantaged children, families, and neighborhoods, including the community in which the site is located, the programs the site offers, whether the site has any congregational ties, the site's budget and staff, and the

role of faith at the site. A discussion concerning the role of faith, congregational ties, organizational strategies, financial resources, and client needs concludes the report.

Pipes, Paula F., & Ebaugh, Helen R. (2002). Faith-based coalitions, social services, and government funding. *Sociology of Religion, 63*(1), 49-68.

   Documents the organizational characteristics, financial structure, and social service programs of faith-based coalitions. Describes the extent to which the coalitions are aware of Charitable Choice, how many are utilizing government funds for their social service programs, and, finally, their willingness to accept such funds in the future.

Pirog, Maureen A. , & Reingold, David A. (2002). *Has the social safety net been altered? New roles for faith-based organizations*: Office of the Dean, School of Public & Environmental Affairs at Indiana University.

   Using client-level data from Indiana's randomized welfare experiment, addressed the following questions: (1) Who receives social services from faith-based organizations (FBOs)? (2) Has welfare reform increased the demand for services from FBOs? (3) Do FBOs have the organizational capacity, relative to non-FBOs, to help welfare recipients meet work requirements and time limits? Found that the most disadvantaged welfare recipients are more likely to seek assistance from FBOs; however, welfare reform has had inconsistent effects on the receipt of social services from these organizations. Although welfare reform has not increased most types of material support from religious organizations, FBOs have provided more help with rent and emotional support. Also compared cross-sectional, case-matched reports from religious and secular social service providers and found that FBOs are significantly more likely to have tightened eligibility criteria compared to secular non-profits since Indiana's welfare reform in 1995.

Pitt, Jessica. (1998). *Community-based collaboratives: A study of interorganizational cooperation at the neighborhood level* (Working Paper Series): The Aspen Institute.

   Explores the political and institutional factors driving the trend toward collaboration within low-income urban neighborhoods and describes the goals and organizational structure of collaborative initiatives. Drawing on a qualitative study of nine community-based collaboratives, the article examines the strengths and weaknesses of the collaborative model. Concludes with a set of design and process modifications that would increase the capacity of community-based collaboratives to create broad and measurable change in the quality of life in low-income urban neighborhoods.

Pohl, Christine. (1993). *Welcoming strangers : A socioethical study of hospitality in selected expressions of the Christian tradition.* Unpublished Dissertation: Thesis (Ph. D.), Emory University.

   Pohl examines historical accounts of hospitality and discusses its development. Pohl details some of the outcomes and rewards resulting from this practice of hospitality.

Points of Light Foundation. (2003). *Making a difference neighbor to neighbor*. Washington, D.C.: Points of Light Foundation.

   Since 1996 the Points of Light Foundation, in partnership with the Annie E. Casey Foundation, has explored the nature of volunteering in tough ommunities and the role it

plays in transforming them into family-supportive places where children and families can thrive. We have learned that volunteer programs and initiatives that view residents as assets and seek to engage the local community as an equal partner by empowering, mobilizing and building upon its assets, are best positioned to facilitate sustainable positive change.

Polis Center. (2001). *Indiana congregations' human services programs: A report of a statewide survey*. Indianapolis: FaithWorks.

   The Polis Center conducted a survey of over 400 congregations for Indiana's Family and Social Services Administration to investigate the environment for implementing the FaithWorks Initiative. This survey was designed to determine what services were already being provided and to determine the capacity of congregations to expand. The results are similar to those reported nationally by Mark Chaves although there are some key differences in Indiana. Of interest to public officials, half of the congregations that reported they do not provide human services say they do not because of the expenditure on time and/or volunteers. Those that do provide human services reported finding volunteers to be the most frequent problem, followed by funding.

Presbyterian Church U.S.A. (1997). *Social justice and social welfare: The August 1997 survey (Presbyterian panel summary).* from Reference entered by Pamela Leong; summarized by Jason Scott.

   Results from the fourth wave of the 1997-1999 survey, focusing on the issues of social welfare. The respondents are a representative sample of 5,000 Presbyterians (members, elders, pastors, and specialized clergy). For this wave there was a 68% response rate for a total of 2584 completed surveys. The majority view welfare as encouraging illegitimacy and unemployment but also helping people "get back on their feet" and preventing hunger. While pastors were undecided on whether welfare reform will be beneficial or harmful, members were more hopeful. A majority believed that religious organizations in general do not have the capacity to expand social services (but a sizeable number of respondents believe their own does have the capacity to expand). Of the one-third of churches that do provide social services, according to the pastor, 79% are food-related services, 48% counseling, 48% housing, 37% tutoring, 37% child care. Larger congregations were the most likely to provide job-training and housing services.

Presbyterian Church U.S.A. (1999). *The public role of Presbyterians: The August 1999 survey (Presbyterian panel summary).* Louisville: Research Services.

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

Presbyterian Church U.S.A. (2001). *The U.S. congregational life survey: The May 2001 survey*

(Presbyterian panel summary). Research Services.

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

Press, The Associated. (2002, December 12, 2002). Bush to enact faith-based measure. *The Associated Press,* pp. 1-2.

   This AP article is about President Bush's faith-based initiative and his desire to expand the role of churches in addressing poverty, hunger, drug abuse, and homelessness.

Price, Matthew J. (2000). Place, race, and history: The social mission of downtown churches. In L. W. Livezey (Ed.), *Public religion and urban transformation: Faith in the city* (pp. 57-81). NY: New York University Press.

   A sociological field study of downtown Chicago churches and their ministries with the urban poor. Found that despite massive numbers of volunteers and a considerable outlay of resources, these congregations have had little impact on the social problems of the inner city. Suggest the importance of proximity of programs to the congregations, and also that congregations cannot "take up the slack" in the devolution of welfare programs.

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Prins, Ester, & Ewert, D. Merrill. (2002). Cooperative extension and faith-based organizations: Building social capital. *Journal of Extension, 40*(3).

   The article covers the history that Cooperative Extension has had partnering with churches toward rural community development. It looks at the effort to restore social capital.

Printz, Tobi Jennifer. (1988). *Faith-based service providers in the nation's capital: Can they do more?* Washington, DC: The Urban Institute.

   A survey of 266 congregations in the Washington, DC, area regarding their capacity to provide social services. Three quarters of the congregations provide emergency assistance services and are not equipped to provide longer term social service programs for lack of capital or services requiring professionals. The majority of the funding for the

programs they provide comes from the members themselves or private donors. Of the few congregations that receive public funds, those funds only accounted for a small portion of their budget. Geographical differences were found between the District and the suburbs with clothing assistance most common in the former and financial assistance most common in the latter (emergency food is the most common in both). Senior programs are more common in the District and child care more common in the suburbs. Educational programs are more associated with urban congregations. While most of their clients tend to be low-income, many are middle-income. About one-third of the clients are from the area but not necessarily from the congregation. The results show an increase in demands for services with about half of the congregations reporting they turn people away because they do not provide the needed service requested and about one-fifth already at full capacity.

Queen, Edward L. (2003, March). *Federalism and Charitable Choice implementation: Some of the effects of Charitable Choice.* Paper presented at the The Roundtable on Religion and Social Welfare Policy, Washington, D.C.

   This paper emerges from a Ford Foundation funded multi-year study of the implementation of Charitable Choice in three states-Indiana, North Carolina, and Massachusetts. Each state approached the implementation of the Charitable Choice provision differently. These differences owed a great deal to variations in the states' contracting regimes and political cultures, as well as to policies in the social welfare departments and to the process if implementation. This paper attempts to discuss the policy and political decisions regarding Charitable Choice made by Indiana and North Carolina and they implemented welfare reform. It also attempts to draw tentative conclusions about the overall success of those policies. (307).

Reese, L. A., & Shields, G. (2000). Faith-based economic development. *Policy Studies Review, 17*, 84-104.

   This article identifies factors that appear to contribute to the likelihood of participation in economic development activities by faith-based institutions. While the institutional underpinnings of neighborhoods may dissipate, churches and similar faith-based organizations often remain viable organizations in their urban neighborhoods. These organizations were found to be involved in nine categories of activities: business operation; training/job search; day care/latch key; generalized provision of social services; housing; cultural development; participation on CD corporations; financial activities; and citizen support/relocation.

Regnerus, M., Smith, C., & Fritsch, M. (2003). *Religion in the lives of American adolescence: A review of the literature. A Research Report of the National Study of Youth and Religion*. Chapel Hill, NC: National Study of Youth and Religion.

   Reviews the empirical research concern religion and youth, demonstrating the profound positive impact religion has directly on youth behavior and later adult life, as well as the indirect effects through the shaping of parenting behaviors beginning at birth.

Reistroffer, Dianne. (2001). Giving patterns and practices among church women in the Methodist Episcopal and the Colored Methodist Episcopal churches, 1870-1920: A social gospel perspective. In C. H. Evans (Ed.), *The social gospel today* (pp. 86-97). Louisville: Westminster John Knox Press.

The account of women's ways of giving between 1870 and 1920 fits within a larger financial-historical context. There are some noteworthy and important differences in women's ways of giving, in the articulation of their motivations for giving, and in the manner in which they organized themselves for work in and on behalf of the church and toward the kingdom of God.

Renz, David O. (2000). Board practices of especially effective and less effective local nonprofit organizations. *American Review of Public Administration, 30*(2), 146-160.

Nonprofit organization's effectiveness is related to the effectiveness of their boards of directors. Focuses on a subset of especially effective nonprofit organizations from a larger sample. The results show that the especially effective organizations have more effective boards and the more effective boards use significantly more of a set of recommended board practices.

Resnicow, Ken, Jackson, Alice, Wang, Terry, De, Anindya K., McCarty, Frances, Dudley, William N., et al. (2001). A motivational interviewing intervention to increase fruit and vegetable intake through black churches: Results of the Eat for Life trial. *American Journal of Public Health, 91*(10), 1686-1693.

This study reports on Eat for Life, a multi-component intervention to increase fruit and vegetable consumption among African Americans that was delivered through Black churches. Fourteen churches were randomly assigned to 3 treatment conditions: (1) comparison, (2) self-help intervention with 1 telephone cue call, and (3) self-help with 1 cue call and 3 counseling calls based on motivational interviewing. Change in fruit and vegetable intake was significantly greater in the motivational interviewing group than in the comparison and self-help groups. Motivational interviewing appears to be a promising strategy for modifying dietary behavior, and Black churches are an excellent setting to implement and evaluate health promotion programs.

Reuters. (2002). *Bush moving ahead with faith-based plan*. Retrieved December 12, 2002, from www.cnn.com/2002/allpolitics/12/12/bush.charities.reut/index.html

The article discusses President Bush's initiative to support religious organizations.

Rich, Michael J., Giles, Micheal W., & Stern, Emily. (2001). Collaborating to reduce poverty: Views from city halls and community-based organizations. *Urban Affairs Journal, 37*(2), 184-204.

Report on the findings of a national survey of city officials and executive directors of nonprofit organizations that was conducted by the National League of Cities in 1998 to gain a better understanding of the ways in which community-based organizations (CBOs) and city governments are working together to reduce poverty and revitalize neighborhoods. The findings are mixed. Although collaboration between city governments and CBOs is fairly widespread, in most communities, the "thin" version of collaboration reported may not produce the beneficial outcomes suggested by some proponents of collaboration. Although both city and CBO officials acknowledge the importance and value of collaborative approaches to reducing poverty and revitalizing neighborhoods, investments in capacity building and community-based strategic planning may be needed before the benefits of collaboration can be fully realized in most

communities.

Ries, Ronald F., & Alstadter, Eric H. (1994). 13 ways to cut costs: Rate your organization. *Nonprofit World, 12*(4), 44-47.

    The following checklist will help organizations determine if they are using all the techniques they can to reduce their costs: 1. Compare budget to actual. 2. Review rent and occupancy costs. 3. Conduct energy audits. 4. Improve payroll scheduling. 5. Improve audit preparation. 6. Negotiate prices. 7. Automate mailings. 8. Initiate internship programs. 9. Use volunteer services. 10. Learn nonprofit tax policies. 11. Perform a telephone analysis. 12. Use the board of directors wisely. 13. Share resources.

Rivers, Eugene F. III. (1998). High-octane faith and civil society. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 59-63). Washington, DC: Brookings Institution Press.

    Therapeutic institutions could not speak to the depth of psychic and moral decay that plagued our inner cities. The black leadership of the civil rights era had no answers for the generation born into chaotic, broken families who would be lured by the culture of violence to gangs and drugs and destruction. The language that worked was the familiar, transformative language of the Gospel.

Robinson-Jacobs, K. (2001, July 2, 2001). Latino churches rise up to shepherd economic programs: Local congregations are learning to invest in their neighborhoods and create jobs. *Los Angeles Times,* pp. C-1.

    The Latino church is beginning to work toward economic development, following the successful examples of African-American churches. These ventures are aimed at improving the community as well as providing income to the church. Provides as a case example My Friend's House Assembly of God Church in Whittier, California.

Rogers, Melissa. (2002). *Lift every voice: A report on religion in American public life.* Washington, DC: Pew Forum on Religion and Public Life.

    Drawing on public opinion data, news coverage, and other research, this report highlights current issues at the intersection of religion and public life. The author defines "public life" broadly to encompass not only church and state issues, but also the engagement of religious communities within their larger community and the role(s) religion and faith play in the formation of public policy.

Rom, Mark C. (1999). From welfare state to opportunity, inc.: Public-private partnerships in welfare reform. *The American Behavioral Scientist, 43*(1), 155-176.

    Our governments increasingly contract with nongovernmental organizations, both nonprofit and for profit, to deliver a wide range of services to the poor so that they may become less so. Now is the time to begin assessing these partnerships, and find out how they are arranged, what their goals are, what they do, and how they will be evaluated. The Welfare State delivers benefits to recipients in order to cushion them from the harshness of markets. Opportunity, Inc., in contrast, seeks to assist clients in becoming independent actors within markets.

Romeo, Sheryl, Lampkin, Linda, & Twombly, Eric C. (2001). *The nonprofit program classification system: Increasing understanding of the nonprofit sector.* Paper presented at the 64th ASIST Annual Meeting., Medford, NJ.

   A paper presented at the meeting of the American Society for Information Science and Technology by researchers at the Urban Institute's National Center for Charitable Statistics. Provides an overview of the Nonprofit Program Classification System (NPC). The authors describe other systems that classify nonprofits and show how they are inadequate for many research purposes because they do not provide sufficient data on nonprofit programs and activities. They compare the focus, structure, uses, issues and units of analysis for the National Taxonomy of Exempt Entities (NTEE), North American Industry Classification System, Taxonomy of Human Services and the NPC. The NPC is a taxonomy with a tripartite structure consisting of program codes, generic codes and beneficiary codes that are used in supplement of the NTEE codes. The authors provide as an example case studies of nonprofits in four counties who filed IRS Form 990 (required by all charitable organizations with annual revenues over $25,000).

Rosenthal, Marguerite G. (2003, March). *Faith-based social services and the role of the state.* Paper presented at the Roundtable on Religion and Social Welfare Policy, Washington, D.C.

   Review the history of public funding for child welfare services and reviews the lack of support for claims that faith-based services are superior to secular ones.

Roundtable on Religion and Social Welfare Policy. (2002). *Measuring the integration of faith into FBO service provision.* Albany, NY: Roundtable on Religion and Social Welfare Policy, Nelson A. Rockefeller Institute of Government, 411 State Street, Albany NY 12203.

   The Faith Integration Scale (FIS) is designed to measure the extent to which faith is integrated into programs and services of faith-based organizations. The five sections of the scale are: organizational elements, administrative elements, environmental elements, funding elements, and programmatic elements.

Sagawa, Shirley, & Segal, Eli. (2000). Common interest, common good: Creating value through business and social sector partnerships. *California Management Review, 42*(2), 105-122.

   Business firms and non-profit organizations are increasingly collaborating. Such collaborations promise substantial mutual benefits as business firms realize the extent to which their profits depend on a healthy social environment and social entrepreneurs begin to appreciate how applying business principles can enable them to fulfill their social missions more effectively. Nevertheless, for the benefits of cross-sector partnerships to be achieved, each partner must have a realistic understanding of both the challenges and potential pitfalls of their relationship.

Salamon, L.M., & Teitelbaum, F. (1984, September/October). Religious congregations as social service agencies: How extensive are they? *Foundation News,* 62-65.

   Reviews the data of a 1982 survey of 801 religious congregations. Found three different forms of religious organization involvement in the human service field: (1) the direct service activities of congregations; (2) the help that religious congregations provide to

other service providers, either in cash or in-kind; and (3) the support that flows to outside service organizations through religiously affiliated funding federations.

Sandmann, Lorilee R., & Baker-Clark, Charles A. (1997). *Characteristics and principles of university-community partnerships: A Delphi Study*. Retrieved December 5, 2003, from http://www.anrecs.msu.edu/research/sandmann.htm

    A three-tiered Delphi survey was used to examine principles of engagement for university-community partnerships. Panelists identified factors contributing to the establishment and maintenance of university-community partnerships, as well as to the preparation of faculty involved in such collaborations.

Sarason, S. B., & Lorentz, E. M. (1998). *Crossing boundaries* (1st ed.). San Francisco, CA: Jossey-Bass Inc.

    Define various characteristics that must be present in the coordinator. Focuses on the place in formal organizations that these coordinators belong. The authors also advocate to drop the traditional business models of pigeon-holing and slotting people into neat boxes on an organizational chart.

Sawhill, John C., & Williamson, David. (2001). Mission impossible? Measuring success in nonprofit organizations. *Nonprofit Management & Leadership, 11*(3), 371-386.

    The difficulty of measuring performance in the nonprofit sector has long been recognized. This article begins with a case study detailing how one organization, The Nature Conservancy, tackled the challenge of moving beyond measuring activity to measuring mission impact. After several false starts, the Conservancy developed a model for measuring success, divided into three broad areas: impact, activity, and capacity. The article then presents data from interviews with leaders of thirty other leading nonprofits, who reveal how their organizations measure performance in these three areas. It concludes with some lessons learned about performance measurement in the nonprofit sector.

Sawicki, Marianne. (1988). Recognizing the risen Lord. *Theology Today, 44*(4), 441-449.

    The ministries of the word are necessary, but not sufficient, to the continuing possibility of recognizing the availability of the Risen Lord. Actions of justice not only transform human need into well-being; they also transform words about resurrection into understanding of the identity of Jesus.

Saxon-Harrold, Susan K. E., Wiener, Susan J. , McCormack, Michael T. , & Weber, Michelle A. (2000). *America's religious congregations: Measuring their contribution to society*. Washington, DC: Independent Sector.

    Findings of two national surveys of congregations. Nearly two thirds of the surveyed congregations cited missionary or outreach programs to underprivileged populations as important. These programs include local services (food, shelter), trips (building churches and renovating housing), and world service. For 19% of the congregations surveyed, faith or affiliation with a religion was a prerequisite for the services provided. 65% of the sample indicated that their services were unique and not available from government agencies. Congregations often believe that they provide programs to individuals who

would not qualify for government aid and they also believe that their congregations are able to provide services with less paperwork. Programs addressing social needs were described as an important activity by 40% of the congregations. These services primarily focused on basic human needs, like food and shelter. Others operated day care centers, drug recovery programs, or provided gifts to those who otherwise may not have received one during a holiday. Congregations felt their biggest challenge to evaluating results, aside from financial constraints, was that some of their results are intangible. Many congregations also felt that the success of their work can best be described by how it fulfills their spiritual calling. More than one-third of congregations expressed a lack of knowledge of how to measure accomplishments, and some have a limited capacity to collect and manage data.

Schambra, William A. (1998). All community is local: The key to America's civic renewal. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 44-49). Washington, DC: Brookings Institution Press.

   Faith-based grass-roots leaders are managing--at a time and place where the bureaucracies of business and government and the mainstream nonprofits have thrown up their hands and fled--to resurrect the institutions and principles of civil society. They are civil society's trauma specialists--and the true experts on civic renewal.

Schambra, William A. (2003). The Friendship Club and well-springs of civil society. *American Outlook Today by Hudson Institute.*

   Lecture held at the Salisbury Congregational Church, Salisbury, Connecticut. The Friendship Club, an independent, self-governing social club for recovering addicts, was used to illustrate how a social club became independent and self-governing. The club was started and run by the residents themselves, entirely without the benevolent attentions of suburban "do-gooders."

Schmid, Hillel. (2002). Relationships between organizational properties and organizational effectiveness in three types of nonprofit human service organizations. *Public Personnel Management, 31*(3), pg. 377-396.

   Presents and analyzes the relationships between organizational properties (centralization of authority, formalization, workers' autonomy, coordination, control, empowerment, and training) and organizational effectiveness in 3 types of nonprofit human service organizations: community centers, home care organizations, and residential boarding schools.

Schneider, Jo Anne. (1999). Trusting that of God in everyone: Three examples of Quaker-based social service in disadvantaged communities. *Nonprofit and Voluntary Sector Quarterly, 28*(3), 269-295.

   This article explores the concept of social capital through case studies of three Quaker-based social service organizations engaged in work in disadvantaged communities. It illustrates two points: (a) successfully mobilizing the social capital of a religious body depends on the ability of religious-based organizations to maintain both network relations and appropriate cultural capital behaviors expected by members of the founding religion, and (b) sharing social capital can take several forms.

Schneider, Jo Anne, & Foley, Michael. (2003, March). *Immigrant churches and immigrant social services: Non-profit and congregation connections in Washington DC*. Paper presented at the The Roundtable on Religion and Social Welfare Policy, Washington, D.C.

   Immigrant worship community partnerships strongly resembled those of other congregations in the U.S., but decisions to partner with specific organizations reflect concerns and social capital connections within each immigrant community.

Schneider, Robert L., & Netting, Ellen F. (1999). Influencing social policy in a time of devolution: Upholding social work's great tradition. *Social Work, 44*(4), 349-357.

   Throughout the decades of the 20th century, advocates and scholars have proclaimed social work's commitment to influencing social policy. Following a brief history of these calls to action, this essay focuses on social work at the crossroads at the dawn of the 21st century, a time in which responsibility for social welfare has shifted from federal government to state legislative bodies across the country. Implications of this move toward a new federalism include the need to re-examine professional identity in light of a decentralized state policy emphasis, to rethink education's role in socializing the next generation of social workers, to redesign programs and organizations to position themselves to respond to policy change at the state level, and to reintegrate practice so that the "social" is fully manifested in social work. The uniqueness of the social work profession rests in a professional calling that disallows one-dimensional or comfortable thinking. This call to embrace ambiguity and to connect the often-invisible struggles of individuals with the more public actions of decision makers in powerful positions is the essence of social work.

Scott, Jason D. (2002). *The scope and scale of faith-based social services: A review of the research literature focusing on the activities of faith-based organizations in the delivery of social services*, from http://www.religionandsocialpolicy.org/docs/bibliographies/9-4-2002_scope_and_scale.pdf

   A review of the literature on faith-based organizations and the human service activities in which they are involved. Four sections address: (1) definitions and classifications of FBOs involved in social service provision, (2) methods that have been used to assess the scope and scale of these organizations, (3) the resources that these organizations contribute as well as the variety of their activities, and (4) the gaps in our knowledge about the scope and scale of faith-based organizations.

Scott, Jason D. (2003). The scope and scale of faith-based social services: A review of the research literature focusing on the activities of faith-based organizations in the delivery of social services. 2nd Ed.: Roundtable on Religion and Social Welfare Policy.

   A review of the literature on faith-based organizations and the human service activities in which they are involved. Four sections address: (1) definitions and classifications of FBOs involved in social service provision, (2) methods that have been used to assess the scope and scale of these organizations, (3) the resources that these organizations contribute as well as the variety of their activities, and (4) the gaps in our knowledge about the scope and scale of faith-based organizations.

Seley, John E., & Wolpert, Julian. (2003). *Secular and faith-based human services: Complementarities or competition*: Unpublished paper.

An analysis of the income sources of New York City's nonprofit organizations, based on IRS data, and a survey of 1,167 human service organizations. Found that the secular organizations received much higher shares of their revenues from contributions and grants (46%) and less from fees for services (51%) than the religious groups. The religious organizations are significantly more likely than the secular group to serve substantial numbers of recent immigrants (especially Asian-Americans). The secular organizations are more likely to serve substantial numbers of Blacks, Hispanics, and the population below the poverty level. The religious organizations (especially the first group, the churches) were more likely than the secular organization to own their facilities or have access to free space and to have adequate space for their needs. The human service providers among the religious organizations reported much greater difficulty in their ability to recruit and retain staff than the other categories of religious organizations and the secular groups. Few among the church group had any professional, managerial, or clerical staff. The secular group was significantly more generous in providing health and life insurance and retirement benefits. Surprisingly, the secular group also found it much easier to find and retain volunteers. The findings demonstrate a continuum of program activities by the religious and secular organizations. At one extreme are a set of services, such as right to life counseling, food banks, and services to prisoners, ex-offenders and their families, and hospice care that appear to be in the religious domain and are largely unchallenged by secular organizations. At the opposite end of the continuum are civil and legal rights activities, family planning, employment training, and economic development that are covered almost exclusively by secular agencies. The evidence points to definite specializations and complementarities. Yet, the array also reflects arenas of competition. Most of the remaining social service activities are carried out by both the secular groups and many of the human service organizations among the religious group. Both groups rely heavily for their revenues upon service fees from clients and government contracts, but differ somewhat in the types of clients they serve. Our findings indicate that the vast majority of the religiously-sponsored human service organization provide their services in a non-denominational format. Thus, any competition between or within the groups is largely devoid of religious significance.

Shank, J. K. , & Govindarajan, V. (1992). Strategic cost management and the value chain. *Journal of Cost Management*, 5-21.

The value chain concept is a central building block of strategic cost management. Management accounting methods such as activity-based costing and other tools can be incorporated into the value chain concept.

Sherman, Amy. (1995). Cross purposes: Will conservative welfare reform corrupt religious charities? *Policy Review, Fall*, 58-63.

Addresses the impact that increased state funding will have on faith-based organizations. Questions whether the increased budget will allow faith-based organizations to help more people, or whether it will hurt their unique ability to use moral and spiritual influence to make programs successful. Calls for a redefining of the public-private partnership to put less emphasis on saving money and more on transforming lives. Government officials are challenged to ensure that faith-based organizations maintain their unique identity in the midst of the government assistance.

Sherman, Amy. (1996). A new path out of poverty: A close look at Mississippi's "Faith and

Families" program. *The American Enterprise, 7*, 43-47.

   Describes the Mississippi "Faith and Families" initiative, which seeks to transfer certain welfare responsibilities from the state government to churches and civic institutions. The aim of the initiative, which was unveiled in October 1994 by Republican governor Kirk Fordice, is to link each of Mississippi's 5,000 churches with welfare families, with the adopting churches to provide the families with emotional support, moral guidance, "life skills" training, and help in finding employment. Although only 13 institutions had become involved in face-to-face relationships with "adopted families" a year and a half into the experiment, the initiative is not only encouraging the poor to become self-sufficient and helping churches to reform their methods of benevolence, but it also has begun to reinvigorate civic connectedness. Among the difficulties the initiative is facing are weak administration, suspicion from both official bureaucracy and potential beneficiaries, and an unwillingness among churches to take part.

Sherman, Amy. (1997). *Restorers of hope*. Wheaton IL: Crossway Books.

   A study of "restorers," faith-motivated leaders and volunteers who build friendships with the disadvantaged while addressing peoples physical, emotional, intellectual, and spiritual needs. They challenge 'can't-do-it' attitudes; they counteract cultural messages of hedonism, promiscuity, and moral relativism; and they build self-esteem, wield moral authority, and care for people in ways that encourage self-sufficiency rather than prolonged dependency. The most basic reason why the restorers are effective is that they lead people to Jesus Christ--the source of salvation and the power for self-transformation. Restorers emphasize a reformation of the heart and a renewal of the mind. The spiritual growth they encourage is directed and specific. It is centered on Jesus and the Bible. Provides case examples.

Sherman, Amy. (1997). Get with the program: Mainline churches drag their feet on welfare reform. *The American Enterprise, 8*, 65-68.

   Congressional proponents of welfare reform hoped that the new law would rejuvenate private charitable enterprises, but, unfortunately, instead of meeting the challenge of extended service opportunities, significant sections of the religious community have lashed out against welfare reform. Under the welfare system before1996, state agencies established packages of benefits and services and subcontracted with "private" charities to convey their packages, diminishing too many sizeable religious charities to delivery organizations for government welfare. Regardless of their perceptions of the recent welfare reform, religious charities must realize that the old system is now defunct and a fresh era in social welfare has begun. Consequently, instead of fighting transformations, the charities need to increase their efforts among the poor and find creative ways of adjusting to the new regime. Details of faith-based initiatives implemented by various churches to counteract poverty and the results of these efforts are provided.

Sherman, Amy. (1998). Fruitful collaboration between government and Christian social ministries. http://www.cpjustice.org/stories/storyReader$351.

   Examples of congregations in Virginia and Maryland involved in a variety of mentoring programs: welfare recipients, juvenile offenders, victims of domestic violence, persons who are homeless. Based on the case studies, Sherman offers twelve elements needed for effective government-congregation programs: (1) determination of the real personal and

structural causes of each clients' situation; (2) intensive, long-term, individualized assistance; (3) team approach by the congregation; (4) volunteers that are available during workday hours (homemakers and retirees); (5) regular personal contact; (6) willingness of congregation volunteers to ask personal questions of the individual; (7) understanding by everyone of their roles and responsibilities; (8) making individual accountable to program participation; (9) enrollment incentives; (10) minimum of six months commitment by all sides; (11) avoiding termination of services once client has a stable job if they are actually still in transition for other aspects of long term self-sufficiency; and (12) recognition and support of the volunteers.

Sherman, Amy. (1998, January 1998). *Mississippi's "Faith and Families" congregational mentoring program*, from http://www.cpjustice.org/stories/storyReader$351

   In 1994, the state of Mississippi initiated a program called "Faith in Families" (FIF). The goal of this program was to link 5000 churches in Mississippi to state welfare families. The mentoring program lasts 6 to 12 months for each family. If every church in the state were to participate, 10% of the state welfare families would receive assistance. Program officials note that the goal is to complement, not replace, state support. Participants receive welfare benefits (payments, food stamps, rent subsidies, etc.) while they being mentored and for one year after they secure employment. By December 1997, 340 congregations had adopted 900 families. During this same period, over 100 individuals had left public assistance and 142 had located jobs. The FIF program was not without problems or challenges. DHS staff were supposed to follow-up with volunteer teams on a monthly basis but, this did not happen. Additional challenges early on included the lack of administrative support within DHS for the program and a concern among DHS front-line staff as to the effectiveness, necessity, and constitutionality of the program.

Sherman, Amy. (1999). The changing face of welfare. *Family Policy, 12*(6), 1-6; 10-14.

   Evaluates the Personal Responsibility and Work Opportunity Act of 1996. Explains some of the major changes to welfare that took place under this act, especially the transition from Aid to Families with Dependent Children to Temporary Assistance to Needy Families. Assesses its effectiveness in regard to states, clients, government, private organizations, and class reconciliation.

Sherman, Amy. (2000). Tracking Charitable Choice: A study of the collaboration between faith-based organizations and the government in providing social services in nine states. *Social Work & Christianity, 27*(2), 113-129.

   This article is an excerpt from a major study supported by the Center for Public Justice of the implementation of Charitable Choice in nine states (California, Illinois, Massachusetts, Michigan, Mississippi, New York, Wisconsin, Texas, and Virginia). The impact of Charitable Choice has been modest, but notable. Research found 84 new financial collaborations since 1996 and 41 new non-financial relationships. Only two states, Texas and Wisconsin, have codified Charitable Choice's detailed guidelines into formal contracts. Relatively few people either in government or in the faith community are knowledgeable about Charitable Choice. In all states, much remains to be done to bring government administrative procedures and procurement policies into harmony with the letter and spirit of the legislation.

Sherman, Amy. (2000). A survey of church-government anti-poverty partnerships. *American Enterprise, 11*(4), 32-33.

    Based on survey data from nine states, the author identifies 84 new partnerships that focus on moving welfare recipients into jobs. Three-quarters of these contracts involved a direct financial relationship between a government entity (such as a state or county human service agency) and a religious organization (that is, a government contracted with a large nonprofit such as Goodwill Industries, and Goodwill used the funds to subcontract with a religious group). The other quarter involved indirect funding mechanisms. These 84 contracts are significant because: (1) the initiatives involve hundreds of churches and engage the lives of thousands of welfare recipients and (2) over half of the financial relationships involve churches and religious bodies that had not previously cooperated with government.

Sherman, Amy. (2000). Should we put faith in Charitable Choice? *The Responsive Community: Rights and Responsibilities, 10*(4).

    Examines the growth in the number of partnerships between faith-based organizations and the government and how this partnership has affected the organizations and the clients. It discusses quality of service, the issue of church and state, and the extent of collaboration so far.

Sherman, Amy. (2000). *The growing impact of Charitable Choice: A catalogue of new collaborations between government and faith-based organizations in nine states*. Washington, DC: The Center for Public Justice.

    This is a report on the Charitable Choice Tracking Project. Based on the findings of the study, Charitable Choice is accomplishing its goals and growing rapidly. Nine states were surveyed for the study: California, Illinois, Massachusetts, Michigan, Misssisippi, New York, Virginia, and Wisconsin. The results of each survey are included in the report, along with a comprehensive table for comparison between different agencies that are involved in collaborating with the government.

Sherman, Amy. (2001). *The ABCs of community ministry: A curriculum for congregations*. Charlottesville, VA.: Hudson Institute, Inc.

    A practical workbook examining the Biblical basis for effective, holistic outreach among lower-income families in distressed neighborhoods. Highlights lessons learned about compassionate ministry throughout church history as well as through the examples of contemporary community development models. "Toolkit" sections throughout the workbook walk ministry leaders through several practical exercises, including assessing needy families, evaluating the church's readiness for outreach, mobilizing and training volunteers, and identifying community assets and needs.

Sherman, Amy. (2002). *A report on Charitable Choice implementation in 15 states* (Executive Summary): The Hudson Institute.

    This report is the first in a two-part series to be published by Hudson Institute's Faith in Communities initiative to shed light on the question of government/faith community collaboration in providing social services among the poor. The full Collaborations Catalogue is available online at www.hudsonfaithincommunities.org. It provides a

comprehensive list of examples of contracting between government social welfare entities and faith-based organizations (FBOs)in 15 states: Arkansas, California, Colorado, Florida, Illinois, Indiana, Massachusetts, Michigan, Mississippi, New York, Ohio, Oklahoma, Texas, Virginia, and Wisconsin.

Sherman, Amy. (2002). *Reinvigorating faith in communities*. Fishers, IN: Hudson Institute.

America's public conversation about the idea of faith-based social services has escalated dramatically in the last few years, uniquely positioning the country for a potential reinvigoration of faith in communities. Sherman reports her research studying the concerns, successes, and lessons learned from effective faith-based poverty fighters. She asserts that the faith sector can make an enormous contribution to overcoming many of America's ills resulting from poverty, that vast parts of the sector remain untapped, and that the sector cannot realistically replace government welfare programs.

Sherman, Amy, & Stanakis, M. (2002). *Building fruitful collaboration between Florida's faith communities and one stop career centers*. Charlottesville, VA: Hudson Institute.

Florida's welfare caseload has declined significantly under welfare reform-according to a recent Workforce Florida report, by 74 percent. This achievement has made Florida the leader in caseload declines among the nation's eight largest states. Important challenges, however, remain. The average hourly wage of those Floridians who, through the state's welfare transition program, have moved into employment is $6.61 per hour. This is 34 percent below the "lower living standard income level" benchmark set by Workforce Florida; an improvement over the income level of former welfare recipients but not a wage enabling financial self-sustainability. Highlights the findings and recommendations of a diverse group of strategies, drawn from the religious sector, business, and the workforce development community, for advancing collaboration to assist Florida's poor.

Sherwood, David. (2001). Testing time for Charitable Choice: Can we turn good goals into good practice? *, 28*(1), 1-5.

Editorial reviewing several questions around the concept of charitable choice.(1) What qualifies as a "faith based organization"? (2) Do faith-based social services bring qualities that make them more effective than their secular counterparts? (3) Can faith-based organizations mass produce their efforts through state and federal contracting and still maintain their identity and mission? (4) What might the "faith character" of a program consist of without compromising the religious freedom of recipients of services? (5) How "separate" and "voluntary" will religious activities be towards clients in need of services? (6) Will courts be able to distinguish between legitimate and illegitimate spiritual and religious dimensions of faith-based social service programs?

Sherwood, David A. (Ed.). (2000). *Charitable Choice: The challenge and opportunity for faith based community services*. Botsford, CT: North American Association of Christians in Social Work.

Overviews the Charitable Choice legislation itself and raises significant issues and questions regarding its implementation. Documents initial efforts by states to implement the law, provides examples of church involvement in community social ministry, looks at characteristics and attitudes of staff at faith-based substance abuse treatment programs, explores the experiences of volunteer mentors in social welfare programs, and it gives a

rich qualitative look at how some rural churches respond to poverty and policy.

Shipps, J. (2001). Religion and regional culture in modern America. In A. Walsh (Ed.), *Can charitable choice work?: Covering religion's impact or urban affairs and social services* (pp. 23-38). Hartford CT: The Leonard E. Greenberg Center for the Study of Religion in Public Life.

   Describes a new denominational taxonomy, which are clustered in the following six categories: mainstream Protestantism, evangelicals, Black Protestantism, Catholicism, other Christians, and non-Christians.

Shirley, Dennis L. (2002). Faith-based organizations, community development, and the reform of public schools. *Peabody Journal of Education, 76*(2), 222-239.

   A gap exists in the literature on the collaborations between faith-based organizations and public schools. This article begins by commenting on the Establishment Clause of the First Amendment as well as noting the history of public education. Two case studies that demonstrate the capacity of churches to improve public schools are presented. The promises and dangers of this type of collaboration are articulated.

Sider, Ronald J. (2000). Maximizing the contribution of faith-based organizations to solve today's most urgent social problems. *Social Work & Christianity, 27*(1), 71-79.

   A remarkable historic window of opportunity exists for Christians, especially those in social work, to provide leadership in addressing problems of poverty through the development of faith-based organizations. In order to seize this opportunity, strategic and timely work is needed in five areas: 1) capacity building to increase and strengthen holistic faith-based organizations addressing social problems; 2) education of the media, the universities, business, and government to have a clear understanding of the unique character and contribution of FBOs; 3) analysis and evaluation of holistic FBOs regarding their efficacy and key components; 4) increased funding via individual churches, foundations, and government; and 5) public policy reconceptualization. This call to action sketches some of the activities needed in each of these areas.

Sider, Ronald J., & Unruh, Heidi Rolland. (1999). No aid to religion? Charitable choice and the First Amendment. *Brookings Review, 17*(2), 46-49.

   Outlines four types of social service providers: secular, religiously-affiliated, exclusively faith-based, and holistic faith-based. Religiously-affiliated providers are religiously oriented organizations that provide services that themselves are secular in nature. These are the faith-based providers that have traditionally received public funding. The programs of exclusively faith-based providers, however, do have religious content and depend on the religious component. Holistic faith-based providers include a religious component to their program but also use medical and social science components as well.

Sider, Ron J., & Unruh, Heidi Rolland. (2001). Evangelism and church-state partnerships. *Journal of Church and State, 43*(2), 267-295.

   Will faith-based organizations (FBOs) that receive public funding for their social service programs engage in evangelism, and what ethical and legal issues does this entail? Will

the receipt of public funding bridle the efforts of evangelistically oriented FBOs to nurture faith in those they serve, and how would this affect the character and outcomes of their service? It is important to be clear about what the 1996 Charitable Choice provision actually says: "No funds provided directly to institutions or organizations to provide service and administer programs under [this provision] shall be expended for sectarian worship, instruction, or proselytization." Simply put, FBOs may not spend government grant of contract dollars on proselytizing.

Sider, Ronald J., & Unruh, Heidi Rolland. (2004). Typology of religious characteristics of social service and educational organizations and programs. *Nonprofit and Voluntary Sector Quarterly, 33*(1), 109-134.

    The general term faith-based organizations is inadequate because no clear definition exists of what it means to be faith-based. This article proposes an inductively derived sixfold typology of social service and educational organizations and programs based on their religious characteristics: faith-permeated, faith-centered, faith-affiliated, faith-background, faith-secular partnership, and secular. The typology is divided into two sections, organizations and programs, recognizing that the religious characteristics of an organization may differ from the programs it operates. The analysis of religious characteristics focuses on the tangible expressive ways that religion may be manifest in a non-profit entity. The article provides examples of each type based on case studies of 15 congregations with active community-serving programs. This framework, once empirically tested, can add clarity and precision to research, public discourse, and funding decisions concerning community-serving organizations.

Silver, Ira. (1999). *Exercising social control through good works: Philanthropists and community organizations collaborating to address poverty amidst fears of riots.* Northwestern University, Evanston.

    Assesses what it means when philanthropic elites come to the aid of poor communities amidst a sudden and potentially violent crisis. Examines the Chicago Initiative, a citywide collaboration pieced together by foundations and philanthropists whose immediate goal was to prevent large-scale violence from occurring in Chicago.

Singletary, Jon E., & Thomas, M.L. (2003). *From theology to practice: Theological foundations of faith-related organization practice* (Presentation paper). Denver, CO: Baylor University School of Social Work and Virginia Commonwealth University School of Social Work.

    The theological beliefs that shape the faith of faith-related organizations vary across this organizational field and should be taken into consideration given the current popular and public emphasis on faith-related human services. This research paper explores theological and philosophical foundations of faith-related organizations with qualitative data analysis from interviews of organizational leaders. The inductive analysis moves from observations of a continuum of faith and practice to lessons learned that may be of value in theological assessments and evaluations of faith-related organizations.

Sinha, Jill Witmer. (1999, November 5). *Churches and public funding: Strategies of resistance, accommodation, and adaptation to government regulation.* Paper presented at the Society for the Scientific Study of Religion, Boston.

Churches respond to the regulations that come with using government money in different ways. This case study looks at how two churches adapted their programs to government regulation while preserving the original purpose of the program. One church keeps separate records of how food from different sources is used, while using all the food for the same group of people on the same days. Another church added alternate activities to the program to satisfy a regulation requiring "separate but equal" non-religious activity. It is my hypothesis that factors such as the church's theology, budget, and creativity, as well as the type of funding they receive, affect their ability to satisfy regulations through adaptation and accommodation without jeopardizing the purpose of the program.

Sinha, Witner , Cnaan, Ram A., Jones, Donna L., & Dichter, Sue. (2003, March). *Immigrant churches and immigrant social services: Non-profit and congregation connections in Washington DC.* Paper presented at the The Roundtable on Religion and Social Welfare Policy, Washington, D.C.

 Describes a community-and congregation-based endeavor to address the needs of youth at risk in the surrounding neighborhoods of North Philadelphia.

Skaff, Laura. (2003, March). *Faith and facts: Measuring and improving the effectiveness of social services delivery by faith-based organization.* Paper presented at the Roundtable on Religion and Social Welfare Policy, Washington, D.C.

 Should faith-based organizations delivering social services be held to the same standards of accountability as other government and non-profit providers in measuring their effectiveness? Believing the answer to this question is yes, Volunteers of America, one of the country's largest faith-based social service providers, recently embarked on an ambitious effort to collect outcome data on its diverse range of programs across the country. In this paper, the major characteristics of and lessons from this effort are shared. (405).

Smith, Christian, & Faris, Robert. (2002). *Religion and American adolescent delinquency, risk behaviors and constructive social activities*. Chapel Hill: University of North Carolina.

 Religion among U.S. adolescents is positively related to participation in constructive youth activities. Monitoring the Future is a nationally representative survey of high school seniors that includes information about a wide range of outcomes of interest to policymakers, parents, schools and youth workers, such as drug and alcohol use, criminal behavior, extra-curricular activities and self-esteem.

Smith, Deborah B. (2004). Volunteering in retirement: Perceptions of midlife workers. *Nonprofit and Voluntary Sector Quarterly, 33*(1), 55-73.

 Investigated midlife workers' perceptions of volunteering as part of an ideal retirement lifestyle. The Study of Midlife gathered data from 258 working respondents ages 50 to 64 on demographic information, retirement plans, and voluntarism. The data are consistent with continuity and role theories. Those who consider the volunteer role highly salient are much more likely to see volunteering as part of an ideal retirement lifestyle as are those who frequently attend religious services.

Smith, David H. (2000). *Grassroots associations*. Thousand Oaks, CA: Sage Publications, Inc.

An overview of the work of grassroots associations, which are locally based, significantly autonomous, volunteer-run, formal nonprofit (i.e., voluntary) groups that manifest substantial voluntary altruism as groups and use the associational form of organization and, thus, have official memberships of volunteers who perform most, and often all, of the work/activity.

Smith, R. Drew. (2003). *Congregation-based social welfare ministries in public housing neighborhoods: Findings from four cities*. Washington, D.C.: The Roundtable on Religion and Social Welfare Policy.

Report of findings from a survey of clergy of Christian congregations proximate to public housing communities in four cities. Congregations with 1,000 or more members are most likely to be outreach congregations, and there is no significant relationship between clergy education and community outreach.

Smith, Steven Rathgeb , & Sosin, Michael R. (2001). The varieties of faith-related agencies. *Public Administration Review, 61*(6), 651-670.

A study of 24 agencies in two cities found that those more dependent on secular resources tend to be more loosely tied to faith. Some material assistance agencies maintain moderate ties to faith because they rely on the religious community for volunteer labor and financial resources, especially when government funds are unstable. Loosely tied agencies also tended to have more secular service technologies (such as guidelines for child welfare), while more autonomous organizations tended to have the most religious service technologies. However, those agencies most tied to faith also tended to be very small in the scope of their mission compared to the more loosely tied organizations. Organizations directly sponsored by a denomination tended to be more tightly coupled to faith as were those agencies with governing boards consisting exclusively of members active in the organization. In general, resource issues tended to overshadow authority issues in determining the ties to faith and the forms of service provision.

Smith, Tom W. (2002). Religious diversity in America: The emergence of Muslims, Buddhists, Hindus, and others. *Journal for the Scientific Study of Religion, 41*(3), 577-585.

America has always been a religiously diverse nation, but this has increased in recent decades. Changes in the non-Judeo-Christian population in the United States in general and the market share held by Muslims, Buddhists, and Hindus in particular are examined. While the share of the population following these faiths has increased appreciably in recent decades, both the size of these groups and their growth has often been exaggerated.

Solo, Pam, & Pressberg, Gail. (1998). Beyond theory: Civil society in action. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 81-87). Washington, DC: Brookings Institution Press.

Civil society is the place where people, neighborhoods, and communities define, mediate, and argue as they work to forge consensus. The common theme in all these struggles is empowerment, both for the individual and the community as a whole

Stafford, Tim. (2000). Taking back Fresno: Working together, churches are breathing new life

into a decaying California city. *Christianity Today*(March 6), 48-51.

    Fresno, California, was a city plagued by high crime, unemployment and gangs. This case study describes how religious and community leaders united to take back the city through various programs and services.

Staral, Janice M. (1998). Community practice: Lessons for social work from a racially-mixed central city church. In B. Hugen (Ed.), *Christianity and Social Work: Readings on the integration of Christian faith and social work practice* (pp. 41-54). Botsford, CT: NACSW.

    The story of Reformation Lutheran Church, a racially-mixed church located in the central city of Milwaukee, Wisconsin, suggests strategies for developing community. These strategies are rooted in the settlement house tradition and reflect the religious beliefs of the church. This information was gleaned from participant-observer research conducted at the invitation of the church minister from 1991 to the present time. The church has reached out and transformed the community through community building programs including peer mentoring, children's programs, etc.

Staral, Janice M. (2000). Building on mutual goals: The intersection of community practice and church-based organizing. *Journal of Community Practice, 7*(3), 85-95.

    In this era of diminishing federal and state funds for social services, greater attention has been directed toward how social work and the religious sector can cooperate in providing services. This article suggests that social workers should move beyond this focus and begin to identify and join in collective action with local congregations or faith-based organizations, which take an activist approach toward community needs. The author uses a case study of an activist central city church to illustrate how churches can be involved in community change. Social workers are encouraged to consider all methods of collaboration with the religious sector that would lead to the mutual goal of community betterment (p. 85).

Starbuck, William H. (1981). Organizations and their environments. In P. C. N. a. W. H. Starbuck (Ed.), *Handbook of organizational design* (Vol. 2, pp. 1069-1123). NY: Oxford University Press.

    This article describes how organizations and their environments cannot be separated. Organizations, to a large extent, invent their own environments.

Stebbins, R.A. (1996). Volunteering: A serious leisure perspective. *Nonprofit and Voluntary Sector Quarterly, 25*(2), 211-224.

    A handful of observers have suggested that volunteering can be defined and descibed as a leisure activity. Extending this reasoning, it is argued that many kinds of volunteering, because they foster the acquisition and expression of a combination of special skills, knowledge, and experience, can be looked on as serious leisure. The serious leisure perspective not only defines and explains volunteers and volunteering as self-interested leisure but also opens the way to a more comprehensive theoretical statement of leisure volunteering than was heretofore available. In this article, the author explores the leisure components of all volunteering to learn where the serious leisure model applies. Distinctions are drawn between types of volunteering: career and casual, formal and

informal, and occupational and nonoccupational. The perspective fails to fit each type equally well. It fits best the types of volunteering classifiable as formal and nonoccupational, types in which volunteers normally find substantial leisure careers.

Stecher, Brian M., & Hamilton, Laura S. (2002). Putting theory to the test: Systems of "educational accountability" should be held accountable. *Rand Review, Spring 2002*, 17-23.

   Now that the president has signed the No Child Left Behind Act, every state must develop a plan to begin testing all students in reading and math in grades 3 through 8 and in high school. Cash and other rewards could be conferred upon districts and schools with high scores, and tough sanctions will be imposed on the schools with persistently low scores. However, there is no guarantee that the strict accountability provisions of the new law will promote student achievement or improve poor schools. In fact, it is quite possible that the new accountability systems may produce some negative results. Therefore, it is important for states to design their accountability systems to prevent any unintended, negative results.

Stein, Jeannine. (2003, February 24, 2003). Fitness: An exercise in faith: Growing health risks spark African American churches to offer fitness programs and bring a message of wellness. *Los Angeles Times,* p. 5.

   The California Nutrition Network, sponsored by the California Department of Health Services and with guidance from the African American 5-a-Day Advisory Council, has been offering grants to African American churches and other faith-based agencies since 1998. Twelve churches and three other faith-based groups around the state receive grants from $37,500 to $50,000 a year to implement fitness classes, cooking demonstrations, nutrition education (which sometimes includes field trips to grocery stores), disease-screening programs, after-school classes, and health and fitness fairs. Church leaders are encouraged to work with area grocers and restaurants to persuade them to offer healthier foods, as well as network with other churches to help them start or bolster their health programs. The program also supports efforts to weave wellness messages into sermons and Bible study. Churches are making significant changes within their own walls, replacing cookies with fruit at get-togethers, adding 10-minute stretch and exercise sessions during meetings, and even swapping high-fat vending machine snacks for more nourishing ones.

Stern, M. D. (2001). Charitable choice: The law as it is and may be. In A. Walsh (Ed.), Can charitable choice work?: Covering religion's impact or urban affairs and social services. In A. Walsh (Ed.), *Charitable choice: The law as it is and may be. In A. Walsh (Ed.), Can charitable choice work?: Covering religion's impact or urban affairs and social services* (pp. 157-179). Hartford, CT: The Leonard E. Greenberg Center for the Study of Religion in Public Life.

   Explores the legal and constitutional issues involved when the state places dependent children in sectarian residential and foster care.

Stone, Melissa M. (2000). *Scope and scale: An assessment of human service delivery by congregations in Minnesota.* Paper presented at the Annual meeting of the Association for Research on Nonprofit Organizations and Voluntary Action, New Orleans, LA.

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

Stonebraker, Robert J. (2003). Allocating local church funds to benevolences: The impact of congregational size. *Review of Religious Research, 45*(1), 48-58.

Strapped for cash, shrinking congregations often try to balance their books by cutting benevolence. Smaller congregations allocate a larger percent of their funds to operating expenses and a smaller percent to benevolence than do their larger counterparts.

Streeter, R. (2000). Recommendation for public officials, religious organizations, and evaluators of faith-based service providers. In R. Streeter (Ed.), *Religion and the public square in the 21st century*.

A summary of recommendations for public officials, religious organizations, and evaluators of faith-based social service providers.

Streeter, Ryan. (2001). *Transforming charity: Toward a results-oriented social sector*. Indianapolis: Hudson Institute.

Charities are becoming market-oriented, faith-based organizations are engaging in civic initiatives, social innovators are turning charitable gifts into investments, and the social sector is growing more complex. The author examines trends to assist those in needs based on outcomes, drawing on case studies.

Sunderland, Ronald H., & Shelp, Earl E. (2003). Bearing one another's burdens. *Family Ministry: Empowering Through Faith, 17*(3), 10-19.

Describes the Care Team concept developed by Interfaith CarePartners in Houston that enables congregations to provide in-home care of families with members with Alzheimer's Disease and other illness and situations that demand 24-hour care.

Sviridoff, Mitchell, & Ryan, William. (1997). Community-centered family service. *Families in Society, 78*(2), 128-139.

Based on interviews with key informants, describes seven defining characteristics of community-centered agencies: complement (not replace) counseling; stimulate collective action; build assets; begin with small initiatives to develop efficacy; work with innovative collaborators; follow and facilitate resident leadership; and leverage change through program innovation.

Swarts, Heidi J. (2002, Winter 2002). *Shut out from the economic boom: Comparing community organization's success in the neighborhoods left behind*, from www.nonprofitresearch.org

Case studies of four advocacy organizations in two cities: St. Louis, Missouri, and San Jose, California, including both church-based and non-church-based. Identifies the roles of urban context and organizational resources (structural context), organizing culture and practices, and strategic decisions (human agency) in producing each organization's results.

Takahashi, L. M., & Smutny, Gayla. (2002). Collaborative windows and organizational governance: Exploring the formation and demise of social service partnerships. *Nonprofit and Voluntary Sector Quarterly, 31*(2, June), 165-185.

Provides a case study of collaboration among community-based organizations, HIV Wellness Collaborative in Orange County, California. One of the most important lessons drawn from this case study is that the peculiar circumstances that facilitate collaborative formation among social service partners may lead inevitably to partnerships' short-term demise. In contrast to collaborative entrepreneurs, collaborative managers require a different set of skills, focused on promoting, maintaining, and adapting organizational procedures and styles to match the changing temporal and spatial character of the collaborative window and bridging distinct organizational practices, missions, and agendas.

Tangenberg, Kathleen. (2003). *Practicing faith, friendship, and community: Voices of spirituality based service providers*. Washington, DC: The Roundtable on Religion and Social Welfare Policy.

A semi-structured interview of 22 providers of faith-based social services in a mid-size northwestern city and a small Midwestern city. Each of the 22 programs described the importance of values such as dignity, respect, recognizing the worth of every person, compassion, and empathy. The concept of "living faith" was described by sixteen providers, and seemed central to connecting spiritual nurturing and social activism. Living faith was described in several service contexts, and was particularly apparent in descriptions of efforts to motivate volunteers. Providers consistently described the importance of demonstrating faith through service, example, and behavior, and most believed that evangelism was inappropriate in service contexts. Social work was often perceived as a function of state interests, distinguishable from social service ministry in the ideological paradigms guiding service activities, program cultures, use of spiritual practices (mainly prayer), and the informality and flexibility of services characteristic of faith-based programs, especially when unconstrained by government regulations. Demonstrated the tensions experienced by faith-based organizations attempting to integrate values of spiritual support, community responsibility, and social justice with public funding mandates related to client self-sufficiency and program accountability. Several providers described organizational decisions to avoid government funding so they could maintain their religious identity and autonomy in service provision

Tapia, Andres. (1994). Can anything good come out of the 'hood? What a unique coalition of Atlanta churches and civic leaders is doing to resurrect a community. *Christianity Today, 38*(6), 28-32.

A case study of a coalition of Atlanta churches and civic leaders rebuilding their community.

Tavanti, M., & Gauntner, M. (2003). *Value and mission oriented leadership: Lessons from leadership research in Catholic higher education* (Conference paper). Denver, CO: DePaul University at Chicago.

    The downfall of major corporations in the United States over the past couple of years has raised awareness for the urgent need for value-oriented leadership in this country (Anderson 2002, Barnett 2002, Bennett 2002, Rothschild 2002, Schettler 2002). Lay people are becoming more involved in the leadership of their congregations and, in some cases, being handed control of their faith-oriented universities (Holtschneider and Morey, 2000). This becomes problematic in terms of the future of the mission and values of the institution. What are these congregations doing for the institutions they founded, and still maintain control over, in terms of preserving mission and values? The task of succession planning recognizes the importance of values and ethics. Values are important to leadership because they explain the focus and direction of people's actions (Fernandez ad Hogan). In terms of succession planning, individuals need to meet certain moral requirements in addition to performance requirements that coincide with the values and mission of the organization (Rothwell).

Taylor, R.J., & Chatters, L.M. (1986). Church-based informal support among elderly Blacks. *The Gerontologist, 26*(6), 637-642.

    This study examined sociodemographic and religiosity factors as predictors of the receipt of church-based support among a national sample (n=581) of older black Americans. The study found that the frequency of church attendance was the most important predictor of both frequency and amount of support. The relationship between age and support was modified by the presence of children and church membership. Socioemotional support during illness was found to be the most prevalent form of reported aid.

Taylor, R.J., Chatters, L.M., Jayakody, R., & Levin, J.S. (1996). Black and White differences in religious participation: A multisample comparison. *Journal for the Scientific Study of Religion, 35*(4), 403-410.

    Investigated race differences in religious involvement across several national probability samples. It employed various measures of religious involvement, and controlled for key sociodemographic variables. The findings reveal that African Americas exhibit higher levels of religious participation that do whites regardless of sample or measures.

The Center for Effective Philanthropy. (2002). *Toward a common language: Listening to foundation CEOs and other experts talk about performance measurement in philanthropy*, from http://www.effectivephilanthropy.org/research/TowardACommonLanguage.pdf

    Surveyed 74 foundation executives, CEOs, and expert observers of philanthropy about measuring foundation performance. CEOs judge their foundations' performance on three interrelated activities: achieving impact, setting the agenda, and managing operations.

The National Campaign to Prevent Teen Pregnancy. (2001). *Snapshots from the front line III: Lessons from faith-based efforts to prevent teen pregnancy*. Washington, DC: National Campaign to Prevent Teen Pregnancy.

This pamphlet was released in conjunction with the report, *Keeping the faith: The role of religion and faith communities in preventing teen pregnancy.* It offers lessons that the National Campaign has learned from innovative faith-based programs that are doing promising work around the country.

The White House. (2001). *Barriers to faith-based organizations seeking federal support.* Retrieved August 08, 2001, from http://www.whitehouse.gov/news/releases/2001/08/print/unlevelfield4.html SSW File

The First Amendment to the United States Constitution both secures religious liberty and protects against governmental establishment of religion. When it comes to Federal support for nongovernmental providers of social services, however, officials have focused much more on avoiding the prohibition than on honoring the protection. Congress and Government officials occasionally limit the participation of religious organizations on sound constitutional grounds. Identifies barriers to faith-based organizations seeking support.

Thoele, Mary`. (2001). *Family serve: Volunteer opportunities for families.* Appleton, WI: Aid Association for Lutherans.

Describes opportunities for families to volunteer. Geared for parents who want to teach their children values by demonstrating rather than lecture, and who want to spend time together helping others. Very colorful, coloring book type presentation. Provides lots of resources and ideas for volunteering. Does not address faith in any way, which is interesting since it is produced by a Lutheran agency.

Thomas, June M. (1997, October, 1997). *Neighborhood planning: Oral interviews and oral histories.* Paper presented at the Society for American City and Regional Planning History, Michigan State University.

This paper offers the initial results of an in-depth study of the process of neighborhood planning. Neighborhood organizing is important because it actively involves community residents in efforts for community improvement, and also provides the human resources necessary to make any strategy successful. Participants saw neighborhood planning as a highly interactive and iterative process that included active and long-term resident involvement. Furthermore, it often took place without the continual presence of a professional planner. The absolute reliance upon interaction was an essential part of the planning process for every organization interviewed. In fact, in at least one organization's interaction was so important that the organization almost never got beyond the needs assessment stage.

Thomas, June M., & Blake, Reynard N. Jr. (1996). Faith-based community development and African American neighborhoods. In W. D. Keating, N. Krumholz & P. Star (Eds.), *Revitalizing Urban Neighborhoods* (pp. 131-143). Lawrence: University of Kansas Press.

Describes the opportunities and challenges facing faith-based community development in African-American neighborhoods. Describes the effects of faith-based development on Detroit, including programs of food distribution and housing development. Although many groups succeed, others have attempted to "save" neighborhoods that have been so deteriorated that little successful impact was possible.

Thomas, S.B., Quinn, S.C., Billingsley, A., & Caldwell, C. (1994). The characteristics of northern Black churches with community health outreach programs. *American Journal of Public Health, 84*(4), 575-579.

    Examined characteristics of churches involved in health promotion and disease prevention activities. It is based on a 1979 study of 635 Black churches in the northern United States. Variables tested with community health included: membership size, denomination, the number of years the church has existed, economic class, number of paid clergy, number of other paid staff, education level of the minister, and ownership of the church. It was found that the strongest predictors of church involvement in community health outreach programs were size of the congregation and the educational level of the pastor.

Thompson, L. (2002). *The role of faith-based organizations in community development.* Retrieved February 2002

    Larger, liberal, predominantly African-American churches in neighborhoods where poverty is a tangible reality are more likely to be involved in community development than other congregations. The decision to participate is influenced more by the availability of sufficient resources to support services than by the presence of low-income persons who may advocate involvement. Provides case studies of congregations involved in housing and economic development.

Thornburgh, Georgianne , & Wolfer, Terry A. (2000). Megachurch involvement in community social ministry: Extent and effects in three congregations. *Social Work and Christianity, 27*(2), 130-149.

    Explores the capacity and involvement of three megachurches (more than 2000 people in regular attendance) in South Carolina to provide social services: a Missionary Baptist and two nondenominational churches. Megachurches are relatively recent phenomena evolving out of a tradition of "pastoral" churches - faith communities organized around issues directly relevant to their worshippers. Programs are added as they are determined necessary for the community. Funding is (almost) entirely through congregational donations and there is little interest in applying for government funds. Church leaders expressed interest in (or already are) collaborating with other FBOs to serve the larger community more effectively.

Timmermans, Steven R., Hasseler, Susan S., & Booker, Rhae-Ann Y. (1999). Creating resiliency in urban neighborhoods. *Reclaiming Children and Youth: Journal of Emotional and Behavioral Problems, 8*(2), 107-111.

    A project funded by the Kellogg Foundation used faith-based organizations to identify strengths in high-risk children and youth. Programs spanning grades 4 to 12 matched youth with prosocial peers and adults and provided opportunities for expanding their personal goals and educational horizons. A variety of activities in mentoring built relationships, strengthened academic skills, and raised career and college aspirations. Seventy-seven percent of youth completing this program are going on to postsecondary education.

Toppe, Christopher, & Kirsch, Arthur D. (2003, March). *Faith and philanthropy: The connection between charitable behavior and giving to religion.* Paper presented at the The

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

Of givers to religious congregations, over 85 percent also support secular organizations, providing three-quarters of the philanthropic support those other organizations receive. Overall, religion-giving households give 87.5 percent of all charitable contributions, averaging over $2,100 in annual contributions to all causes.

Trimiew, Darryl M. (2001). The social gospel movement and the question of race. In C. H. Evans (Ed.), *The social gospel today* (pp. 27-37). Louisville: Westminster John Know Press.

Documents the refusal of leaders in the social gospel movement to work with Black contemporaries. Martin Luther King Jr. employed some of the theology of the social gospel, yet rejected the white supremacy implicit in it.

Tropman, John E. (1995). The Catholic ethic and the Protestant ethic. In P. G. Schervish, V. A. Hodgkinson & M. Gates (Eds.), *Care and community in modern society: Passing on the tradition of service to future generations* (pp. 269-292). San Francisco: Jossey-Bass Publishers.

The Protestant ethic and the Catholic ethic represent two perspectives of the world. Describes the central features and historical development of each ethic. These ethics determine how poverty is explained and how persons in poverty are to be treated.

Trulear, Harold Dean. (2000, Spring 2000). *Faith-based institutions and high-risk youth.* Retrieved First Report Series, from http://www.ppv.org

In ten urban sites, collaboratives of faith-based institutions that either had a strong track record in working with high-risk youth or were well positioned to do so were identified in order to study (1) congregational capacity for program implementation, (2) the role of faith in service delivery, (3) the extent of faith-based organizations' reach into community, and (4) the impact of the initiative on youth and their communities. Nine points of early learning are discussed and consist of the following: the challenge of capacity building, the challenge of connecting with funding sources, the challenge of evaluation, the need for focused leadership, the challenge of targeting high-risk youth, the need for collaboration, the importance of planning and program strategies, the importance of building relationships of trust, and the role of faith.

Tseng, Timothy, & Furness, Janet. (2001). The reawakening of the evangelical social consciousness. In C. H. Evans (Ed.), *The social gospel today* (pp. 114-125). Louisville: Westminster/John Knox Press.

An exploration of the history of the reawakening of the evangelical social consciousness and the resultant founding of social work education at Philadelphia College of Bible.

Twombly, Eric C. (2002). Religious versus secular human services organizations: Implications for public policy. *Social Science Quarterly, 83*(4), 947-961.

Examined the organizational and financial characteristics of 2,000 large religious and secular human service organizations. Found that they have identical spending patterns but rely on different types of revenue to fund their services. Faith-based groups are significantly more likely to to depend on donor contributions and secular groups on

government funding. Faith-based organizations are significantly older than secular organizations. Large religious providers focus more on services for the elderly, whereas secular organizations focus on children and families. Faith-based providers spend significantly more on management and administrator and are significantly healthier than secular organizations.

Twombly, Eric C. , & De Vita, Carol J. (1998). *DC-area ties to religious congregations*, from http://www.urban.org/url.cfm?ID=307502

  Results of a random telephone survey of residents in the Washington D.C. area conducted by the Greater Washington Research Survey for the Urban Institute's Center on Nonprofits and Philanthropy. One in five residents stated that they volunteer their time to a church community program and one in ten use at least one of the programs. African Americans are more likely than other races to attend religious services and to contribute financially. While there is also a correlation between race and volunteering in church community programs (more African Americans volunteer than Whites), higher income is a stronger indicator of whether an individual will volunteer. African Americans are more likely to use service programs provided by the church. The underlying policy assumption that individuals will volunteer their time to community institutions to address social problems is not well supported by these data. At least in the D.C. metropolitan area, individuals are supporting religious congregations but are doing so through their checkbooks rather than hands-on engagement.

U. S. Department of Health and Human Services. (1999). *Engaging faith communities as partners in improving community health: Highlights from a CDC/ATSDR Forum addressing separation of church and state; the science supporting work with faith communities; and exemplary partnerships*. Atlanta: Centers for Disease Control and Prevention, Public Health Practice Program Office.

  Proceedings from the Center for Disease Control's forum addressing faith communities as partners in improving community health. The Witness Project; Project Vision; and Heart, Body, and Soul, Inc. were identified as exemplary partnerships.

U.S. Department of Alcohol and Drug Administration. (2000). Incorporating faith-based organizations in prevention strategies. *Prevention, 3*(13).

  The article shows how faith-based organizations are partnering with various public health agencies.

U.S. Department of Health and Human Services. (2002). *HHS announces availability of funds to assist faith-based and community organizations* (News Release). Washington, DC: U.S. Department of Health and Human Services.

  This press release announces the availability of $30 million in funds in Health and Human Services' Compassion Capital Fund. The Compassion Capital Fund represents the first appropriated federal funds earmarked for faith- and community-based organizations since President Bush announced the faith-based and community initiative last year. $25 million will be made available to intermediary organizations to provide technical assistance to faith-based and community organizations. The remaining $5 million will be used to establish a National Resource Center and to support ongoing research into promising practices for intermediary organizations.

U.S. Department of Housing and Urban Development. (2000). *Hope VI transforms lives while building community*. Retrieved December 5, 2003, from http://www.huduser.org/periodicals.rrr/rr_3_2000/0300_4.html

   This research brief gives a summary of a larger research report looking at the affect the Hope IV program is having on community building.

U.S. Department of Housing and Urban Development. (n.d.). *An alliance for community building*. Retrieved December 5, 2003, 2003, from http://www.oup.org

   This is a brief report on the role and function of the U.S. Department of Housing and Urban Development, Office of University Partnership. Developed in 1994, the Office of University Partnership helps colleges and universities to engage their local communities by acting as a catalyst, a broker, and a funder. This report lists eight (8) programs available through the OUP to finance university-community partnerships.

United Way of Massachusetts Bay. (2003). *Faith and action: Improving the lives of at-risk youth*: United Way of Massachusetts Bay.

   Through its Faith and Action Initiative, the United Way funded 22 faith-based organizations that delivered programs and services for at-risk youth. These faith-based groups, while doing good work, experienced difficulty documenting the impact of that work. In particular, these groups didn't have the capacity to measure outcomes and some faith-based groups didn't recognize the value of measurement. Consequently, the Faith and Action initiative employed an ethnographic research method-storytelling. The Youth Storytelling Project collected storied from young people who were chosen by Faith and Action program directors because they beset exemplified the success their programs are tying to achieve, on the basis that researchers already knew a lot about why programs failed, but little about why and how programs succeeded. When asked to name the most important things about their program that contribute to their personal success, youth talk about the faith factor more than any thing else. There is little difference between the approaches of non-faith-based organizations and Faith and Action agencies regarding the task of youth development. The key difference is the explicit appeal to religion and theological resources as a way to get and sustain behavior change.

United Way of Massachusetts Bay. (2004). *Inside out: Tools to help faith-based organizations measure, learn and grow*. Boston, MA.

   A practical resource for helping leaders of faith-based organizations measure the social and inspirational outcomes of their faith-based programs for at-risk youths.

Unruh, Heidi Rolland. (2002). *Holistic ministry vision project: User's guide*. Philadelphia: Evangelicals for Social Action.

   Guide for developing a "ministry vision team" for holistic ministry, which is defined as "reaching your community with the whole gospel for the whole person through whole churches." Holistic ministry is "the church's bold calling to share the Good News of God's salvation through word and deed."

Unruh, Heidi Rolland. (2002). *Abridged Transcript of Research Conference*. Paper presented at

the Roundtable on Religion and Social Welfare Policy, Rockefeller Institute of Government.

The comments from the Roundtable on Religion and Social Welfare Policy Research Conference are recorded in this document.

Unruh, Heidi Rolland. (2004). Religious elements of church-based social service programs: Types, variables, and integrative structures. *Review of Religious Research, 45*(4), 317-335.

Ways that church-based social programs can incorporate an explicitly religious character or message. The layers of analysis move from categories of religious attributes or activities that may be included in social service programs, to variables describing the presentation of these religious elements, to strategies for how these elements may be integrated with service delivery. Religious program elements fall into nine categories: religious self-descriptions, religious objects in the program environment, invitations to religious activities, prayer, use of sacred texts, worship, sharing of personal testimonies, religious teachings, and invitations to a personal faith commitment. Seven variables further describe the format or style of these religious program elements, examining the extent that religious elements are mandatory, part of the formal program structure, relevant to the social benefit, specific to one faith, corporate or individual, frequent, and intense. From this follows five general strategies for integrating a religious dimension into a social service program: implicit, invitational, relational, integrated-optional, and integrated-mandatory.

Unruh, Heidi Rolland. (2004). *Learning about how churches learn about social ministry: Reflections on research that explains and empowers.* Paper presented at the Society for the Scientific Study of Religion and Religious Research Association,, Kansas City, Missouri.

A study of what leads to community involvement in some congregations and not in others, and how church leaders assimilate and apply new ministry models.

Unruh, Heidi Rolland, & Sider, Ronald J. (1999). *Saving souls, saving society: Exploring the spiritual and social dynamics of church-based community activism.* Paper presented at the Annual meeting of the Religious Research Association, Boston, MA.

This paper explores the relationships between evangelism and social action. The authors describe the different facets that evangelism and social action can take based mainly on data from case studies of fifteen Protestant churches in the Philadelphia area active in social outreach. Bethel Temple Community Bible Church is used to exemplify these complex relationships. The authors conclude with some implications of their research for future investigations, including the need to move away from the encumbering labels, to define the religious elements that affect evangelism and social action, and to determine how the religious content and context affect the effectiveness of social action. The types of social action are delineated by the beneficiary--individual, community or social/economic/political system--and include relief, development and advocacy services. The authors find that the churches did not fall on a continuum of incorporating evangelism and social action but instead were diverse and complex. They offer a framework to understand this relationship based on the perception of church leaders/members and the actual course evangelism and social action take. The types of

relationships are: (1) emphasis on social action without evangelism, (2) emphasis on both but not connected, (3) emphasis on both and they are connected, (4) emphasis more on evangelism without social action, and (5) emphasis is on neither.

Unruh, Heidi Rolland, Sider, Ronald J., & Olson, Philip N. (2002). *Connect the dots workbook: Assess your church and community context to develop a plan for holistic ministry*. St. Davids, PA: Evangelicals for Social Action and Network 9:35.

   Includes detailed instructions for conducting a congregational self-study, assessing the community's needs and assets, and planning a new ministry program, along with a "toolkit" of user-friendly worksheets. It is designed to accompany, but may be used independently of, the book *Churches that make a difference*. It also draws on other resources (Ammerman, Dudley, Sherman, etc.), with a bent toward an evangelical audience.

Upchurch, Jim. (2002). Some myths of faith-based enterprise. *Rural Voices, 6*(2), 17.

   A brief history of Interfaith Housing of Western Maryland, an interfaith 501(c)3 nonprofit corporation. Looks at myths associated with having faith-based entities address social problems.

VandeHei, Jim. (2002, November 25, 2002). GOP looks to include abortion curbs, "faith-based" programs. *The Washington Post,* pp. 1-2.

   This article discusses the GOP's desire to allow faith-based organizations to play a larger role in the social agenda.

Vanderwoerd, James R. (2002). Is the newer deal a better deal? Government funding of faith-based social services. *Christian Scholar's Review, 31*(3), 301-313.

   Recent legislation and initiatives to encourage government to partner with faith-based organizations in addressing social problems has been termed a "newer deal" because it represents substantial changes in the American welfare state. So-called "charitable Choice" legislation is an important advancement that is more in keeping with current scholarship on pluralism and developments in public policy. However, unanswered questions regarding the effectiveness, capacity, and unanticipated consequences of government/faith-based partnerships suggest that more work is needed before concluding that the newer deal is a better deal.

Vanderwoerd, James R. (2003). *Secular and religious tensions in government-funded faith-based social services organizations*: Case Western Reserve University.

   This study addressed two questions: 1) How does government funding influence the religious characteristics of faith-based social service organizations? 2) How do government-funded faith-based social service organizations manage the tensions arising from both secular and religious contexts? It explored how two faith-based organizations firmly situated in both secular and religious contexts managed the tensions arising from this dual accountability.

Vanderwoerd, James R. (2004). *A comparative case study exploring the influence of government funding on faith-based social services organizations.* Paper presented at the Society for

Social Work Research, New Orleans.

A comparative case study of two faith-based organizations. Findings suggest that the expected influences of government funding are not inevitable, and that FBOs can withstand the pressures that accompany funding streams. Identified two dimensions of an organization's religiousness: (1) the organization's commitment to its religious mission and the effort to realize that mission, and (2) the way in which organizational actors distinguish between the sacred and the secular.

Vidal, Avis C. (2001, August 2001). *Faith-based organizations in community development*, from www.huduser.org

Fourteen percent of community development corporations (CDCs) are faith-based, and nearly half of all sponsors of housing for the elderly developed by HUD are faith-based. HUD sponsored research on FBOs that was conducted over the course of the past year. Provides case studies of congregations involved in housing and economic development.

Vitillo, R.J. (1986). Parish-based social ministry: From a theological and historical perspective. *Social Thought, 12*(3), 30-38.

Examines the theological foundation and the historical tradition of parish-based social service and action within the Catholic Church. It focuses on scriptural foundations, teaching of the church fathers, the growth of the church, the church's contemporary social teachings, and the parish as a locus of the church's social mission.

Vogel, Diane, Davis, Terry Cross, & Haas, John. (2001, March 23). *Faith based organizations*, from http://www.wamu.org ("Public Interest")

Transcript of a radio interview examining the successes and the failures of urban ministries in addressing community issues.

Waide Jr., P. J. (1999). Principles of effective collaboration. In F. Hesselbein, M. Goldsmith & I. Somerville (Eds.), *Leading beyond the walls* (First ed., pp. 8). San Francisco, CA: Jossey-Bass Inc., A Wiley Company.

Waide writes about the effectiveness of partnership and collaboration for his business, the Drucker foundation. He outlines key ideas that all agencies should adhere to before entering into collaboration with another agency. He contends that the over-arching purpose for a partnership is to benefit staff. However, the collaboration must have a good effect on all the consumers of the agency's product. This collaboration, if all values are met, will enhance to community while enhancing the business.

Wallace, Jr., John M. , Thornton, Robert, & Rice, Kourtney. (2003, March). *The role of faith-based organizations in the social welfare system: Lessons learned from the Skillman Foundation "A call to service" faith-based initiative.* Paper presented at the The Roundtable on Religion and Social Welfare Policy, Washington, D.C.

Guided by the vision of its former President, William Beckham, and continued under the leadership of its current President, Kari Schlachtenhaufen, the Skillman Foundation has committed up to $5 million over 5 years to implement its faith-based initiative, "A Call to Service" (ACTS). The ACTS Initiative is designed to use the strengths of Detroit's

churches and other houses of worship to provide non-school hour programs for children and youth.. The accomplishments of the first year of the ACTS Initiative have been substantial. Detroit area churches have successfully collaborated, and used the financial resources and technical assistance and training that they have received to provide and impressive array of programs for over 500 children and youth in their neighborhoods.

Wallace, John M., Myers, Valerie L., & Holley, Jim. (2004). *Holistic faith-based development: Toward a conceptual framework*: The Roundtable on Religion and Social Welfare Policy.

   The purpose of this paper is to expand knowledge about the active role that many faith-based organizations can and are taking in their communities. A central goal of the paper is to increase understanding of "holistic" faith-based development—the kinds of work progressive congregations and their affiliated organizations are doing across the country, meeting not only the need for a bag of groceries and a listening ear, but also providing job training for people leaving welfare, educational opportunities for children in under-resourced schools, entrepreneurial opportunities for investors, housing for seniors, the revitalization of old neighborhoods, and the development of new ones.

Wallace, John M., Myers, Valerie L., & Osai, Esohe R. (2004). *Faith matters: Race/ethnicity, religion and substance abuse*. Baltimore: Annie E. Casey Foundation.

   A growing body of research suggests that religion is an important protective factor against substance use, and that religion may help people who are trying to recover from substance abuse by helping them find meaning, direction and purpose in life. Key findings from previous studies and from our original analyses are listed. Describes promising practices and programs, and makes recommendations for action for clergy and other faith-based leaders, foundations and other funders, and for researchers.

Wallace, John M., Jr., Thornton, Robert, & Rice, Kourtney. (2003). *Role of faith-based organizations in the social welfare system: Lessons learned from the Skillman Foundation "A Call to Service" faith-based initiative*. Ann Arbor: University of Michigan, School of Social Work.

   The Skillman Foundation committed up to $5 million over 5 years to implement its faith-based initiative, "A Call to Service" (ACTS). The ACTS Initiative is designed to use the strengths of Detroit's churches and other houses of worship to provide non-school hour programs for children and youth. The accomplishments of the first year of the ACTS Initiative have been substantial. Detroit area churches have successfully collaborated, and used the financial resources and technical assistance and training that they have received to provide and impressive array of programs for over 500 children and youth in their neighborhoods.

Wallis, Jim. (1984). *Agenda for biblical people*. New York: Harper & Row.

   Urges a commitment that transcends traditional and denominational lines and brings together people from evangelical, charismatic, Catholic, and ecumenical backgrounds. Demonstrates that the rebuilding and restructuring of the church itself as a "new community" is the key to its prophetic and pastoral impact and the basis for any meaningful and faithful action in the world by Christians.

Walsh, A. (2002). Introduction. In A. Walsh (Ed.), *Can charitable choice work?: Covering*

religion's impact or urban affairs and social services. Hartford, CT: The Leonard E. Greenberg Center for the Study of Religion in Public Life.

    An introduction to an edited volume. Publicly funded, religiously tied social service organizations have always played a big role in American society. A long history of collaboration between government and religious institutions in areas like care for dependent children, the retarded, and the mentally ill is still going strong. One distinctive aspect of the contemporary debate over the efficacy of faith-based social services has been the assertion that congregations are the major untapped source of new skill and energy for social services. Most of the volume's authors are skeptical about that. They agree that congregations often provide highly significant programs, but doubt that America's congregations--most of which are small--have the organizational capacity, the financial resources, or even the theological commitment to compete for and administer complex long-term government contracts.

Walton, Jim. (2004). *The Institute for Faith-Health Research of Dallas: A subsidiary of CentralDallas Ministries*: 8080 North Central Expressway, Suite 1700. LB 83, Dallas, TX 75206.

Walzer, Michael. (1998). The idea of civil society: A path to social reconstruction. In E. J. Dionne, Ed. (Ed.), *Community works: The revival of civil society in America* (pp. 123-143). Washington, DC: Brookings Institution Press.

    Explores four theories of the most supportive environments of "the good life" from the past two centuries: the political community, economic activity, the marketplace, and the nation. Presents a fifth theory of "critical associationalism." Associational engagement's greatest virtue lies in its inclusiveness. Civil society requires: men and women actively engaged-in state, economy, and nation, and also in churches, neighborhoods, families, and other settings.

Ward, N., Billingsley, A., Simon, A., & Burris, J.C. (1994). Black churches in Atlanta reach out to the community. *National Journal of Sociology, 8*, 49-74.

    A survey of 150 Black churches in Atlanta revealed patterns of community outreach activities similar to findings of a study among 80 Black churches in Denver, Colorado, and a more systematic study among 630 Black churches in the two northern regions of the country. The Atlanta survey revealed extensive community outreach programs, in keeping with the "communal" functions of the church. At the same time the churches maintain strong traditions of religious work consistent with their "privatistic" orientation. In addition to the survey findings a case study is presented of collaborative work among 11 churches which constitute the "Vine City Housing Ministry."

Warner, R. Stephen. (2000). Epilogue: Building religious communities at the turn of the century. In L. W. Livezey (Ed.), *Public religion and urban transformation: Faith in the city* (pp. 295-307). NY: New York University Press.

    A summary and overview of the volume. Compares the parish-based model of congregations with the new "religiomoral" consensus base that draws member from a larger region; both have advantages and disadvantages for building community. Comments that non of the congregations are involved in broad social justice concerns.

Warner, R. Stephen. (2004). Coming to America: Immigrants and the faith they bring. *Christian Century, 121*(3), 20-23.

   The immigration America is experiencing that is coming from what used to be known as the Third World is predominantly Christian. The effect is that new immigrants represent not the de-Christianization of American society but the de-Europeanization of American Christianity

Warren, Mark R. (2001). *Dry bones rattling: Community building to revitalize American democracy*. Princeton: Princeton University Press.

   This book represents a description of the work of the Industrial Areas Foundation (IAF) and their work to develop grassroots political/civic engagement. Advocacy groups and community development groups often focus on the same issues but the approach of this faith-based community organizing group is more effective at sustaining broad-based participation at the local level. IAF organizations are unique in that they build on the pre-existing social capital contained in the institutions of local congregations and organizations. Congregations of faith are especially attractive because their members possess shared symbols and a shared culture that often emphasizes social justice.

Warren, Mark R. , & Wood, Richard L. (2001). *Faith-based community organizing: The state of the field* (http://comm-org.utoledo.edu/papers2001/faith/contents.htm ed.).

   Reports the results of a national study of Faith-Based Community Organizing (FBCO), sponsored by Interfaith Funders. The goal of FBCO is to increase the participation and cooperative capacities of area institutions and residents, building on Saul Alinsky's work. Key characteristics of FBCO include (1) faith-based (87% of member institutions are congregations), (2) broad-based (interfaith, interinstitutional), (3) locally constituted, (4) multi-issue, (5) involve professional organizers, and (6) political. Faith-based community organizing represents one of the largest and most dynamic efforts to build democratic power, promote social justice, and strengthen public life.

Welborn, R., & Kasten, V. (2003). *The Jericho principle* (1st ed.). Hoboken, NJ: John Wiley & Sons, Inc.

   This book introduces the Jericho Principle, which is the breaking down of organizational walls in order to promote the best collaboration possible. The premise of the authors is that in order to build effective collaboration, all barriers between businesses must come down and be rebuilt with a new vocabulary and mindset. The authors advocate collaboration and maintain that innovation is key.

White, G. (1989, November 11, 1989). Leaving their pews to serve the public: Congregations reach out to those in need of help. *The Atlanta Journal,* pp. D11-D12.

   Describes four Atlanta area ministries: South Atlanta Network for the Development of Youth (SANDY), Chapel Hill Harvester Church, Wings of Hope, and Wayfarer's Chapel. These ministries provide many services including daycare, transportation, adult literacy programs, education about illegal substances, and efforts to promote diversity.

White House Faith-Based and Community Initiatives. (2003). *Protecting the civil rights and*

religious liberty of faith-based organizations.Unpublished manuscript, Washington, DC.

   Describes President Bush's support of the right of a faith-based organization to hire individuals who best support the mission and goals of the organization. Historically, faith-based organizations have had the right under Title VII to take their faith into account when making employment decisions. The issue that is under scrutiny now is whether those faith-based organizations that receive Federal funds should also have that right.

White House Office of Faith-based and Community Initiatives September 22, 2003. (2003). *White House of Faith-based and Community Initiatives*. Retrieved September 22, 2003, from http://www.whitehouse.gov/news/releases/2003/09/20030922-1.html

   The information represents current plans set by the White House Office of Faith-based and Community Initiatives relating to the access of funding for Faith-based organizations.

Whooley, Mary A., Boyd, Alisa L., Gardin, Julius M., & Williams, David R. (2002). Religious involvement and cigarette smoking in young adults: The CARDIA study. *Archives of Internal Medicine, 162*(14), 1604-1610.

   A prospective cohort study of 4,569 adults aged 20 to 32 years included approximately equal numbers of blacks and whites and men and women from 4 cities in the United States who attended the 1987/1988 examination of the Coronary Artery Risk Development in Young Adults (CARDIA) study. Frequency of attendance at religious services and denominational affiliation were determined by self-report questionnaire in 1987/1988. Cigarette smoking was determined by interview at this time and again 3 years later. Found a significant association between current smoking and less frequent attendance at religious services and in most denominations that remained significant after adjusting for potential confounding variables. During 3-year follow-up, nonsmokers who reported little or no religious involvement had an increased risk of smoking initiation.

Wiener, Susan, Kirsch, Arthur, & McCormack, Michael. (2002). *Balancing the scales: Measuring the roles and contributions of nonprofit organizations and religious congregations - Executive Summary* (Executive Summary): Independent Sector.

   This report presents results from a national survey of over 900 nonprofit organizations and religious congregations, conducted in 1998, which gathered data on a range of issues important to the capacity and effectiveness of organizations and the beneficiaries they serve. Survey questions were organized around six themes related to the roles and contributions of the nonprofit sector. The survey provided baseline information on the financial profile of the nonprofit organizations and religious congregations, record-keeping and measurement practices, governance, distinctive characteristics, revenue-generating behavior, engagement in civil society activities, and community involvement.

Wilder Research Center, & Foundation, The McKnight. (2000, March 200). *How welfare-to-work is working: Welfare reform through the eyes of Minnesota employers, welfare participants, and local community partnerships*, from SSW File

   The results of this study show that welfare-to-work requires a new level of teamwork among government, nonprofits, and business, as well at the flexibility to act locally and, often, individually. It requires attention to some of the most basic challenges facing the

working poor. In 1997, The McKnight Foundation issued a $20 million challenge to Minnesota to fund community partnerships that would bolster local support for families moving from welfare to work. In all, 22 networks were formed, covering 86 of Minnesota's 87 countries. Each had its own mix of partners, most included government, nonprofit, and business as well as faith-based groups and other community members. MF gave the partnerships considerable freedom to create a mix of support services that was right for their community, and asked them to pay special attention to the transportation, child care, and employment barriers that were making it harder for families to get off welfare and out of poverty. Consistent leadership and coordination led to more timely and effective implementation of services; partners with prior experience working together could move more quickly into action, while organizations without such experience needed time to build trust. A local scope allowed partnerships to stay focused on the specific needs of their communities; and co-location of different agencies under one roof led to more integrated support services.

Williams, Joyce Keyes. (2003). *Can rural churches in Central Valley California expand their role of social services for the communities they serve?* Washington, DC: The Roundtable on Religion and Social Welfare Policy.

A report of interviews with seven Pentecostal/Apostolic pastors in rural Central California, concluding that rural churches do not have the capacity to expand their role in social services.

Williamson, Sabrina. (2003). *Revelations: Exploring a faith-based model of intervention for families leaving welfare for work.* Unpublished doctoral dissertation, University of North Carolina, Chapel Hill.

A qualitative evaluation of the Families First program in two counties that pairs families receiving TANF with "faith teams" from congregations that commit to being resources for a period of twelve months. Interviewed case managers, clients, and the faith team members. Overall, the findings from this study indicate the optimism surrounding faith-based social services is not unfounded. This comprehensive, long term support aided families in various ways: in decreasing isolation, in finding formal and informal work, in going back to school, in pursuing other training opportunities, and in accessing other community resources. Recommend an 18-month commitment, since trust takes and average of 6 months to build. The interpersonal and professional skills of the Faith Community Coordinator are central to success of Families First. The FCC must establish and maintain a working relationship with DSS employees, faith communities, faith teams, families, and (in most circumstances) their host organization. Families First, and similar faith-based programs, are not potent enough to be the sole intervention strategy utilized in welfare to work service delivery. This notion was echoed by respondents in all categories. DSS case managers and faith team members voiced their perspective that they did what the other part couldn't. There was evidence of "creaming"; case managers refer families who (they believe) were the most ready to make good progress on the goals stated in their Work First plans. They were less likely to refer clients not ready to make change or who were dealing with mental illness. Client families who see faith as operating in some manner tend to see it as evidenced in the covenant relationship itself, and/or in the way that the faith team members treat them. Unlike the families, faith teams who see faith as operating somewhere in the process view it as an extension of their faith in God; in other words, they see participating in Families First as one way in which they can actively "live out their faith." Results from this study indicated that matching trained

faith community volunteers in a comprehensive relationship with families leaving welfare to work is a viable intervention option. In relationships identified by both parties as positive, the faith team volunteers provided both affective and instrumental support to family members.

Wilson, John, & Hanoski, Thomas. (1995). The contribution of religion to volunteer work. *Sociology of Religion, 56*(2), 137-152.

Among Catholics, the connection between church involvement and volunteering is formed early and remains strong. Among liberal Protestants, the connection is made only in middle age. Among moderate and conservative Protestants there is little connection at all. Conservative Protestants who attend church regularly are less likely to be involved in secular volunteering and more likely to be involved in volunteering for church-related work. The impact of church attendance on volunteering varies not only by denomination but, within each denomination, by life-course stage. The results suggest caution in generalizing about the connection between religious preference or involvement and volunteering because this connection depends on the theological interpretation of volunteering and the significance attached to frequent church attendance.

Wilson, Patricia A. (2003). Faith-based organizations, Charitable Choice, and government. *Administration & Society, 35*(1), 29-51.

This article discusses the positive and negative aspects of "charitable choice." Although the author challenges the validity of the "separation of Church and State" argument against charitable choice, perhaps the most popular argument against this concept is that it violates the separation of Church and State principles. On the other hand, the greatest value of the charitable choice concept is its inclusion of diversity and the resulting governmental responsiveness because of such diversity. The American public is becoming more diverse, and in turn, social issues concerning various communities are becoming more complex. In such an environment, a rich variety of inputs from diverse groups should be encouraged by public agencies. No one single entity (not government, education, or business) can solve all society problems alone. The whole community— faith-based organizations, education, and public and private agencies, together— must all play a role in finding solutions and committing to action. Reports an action research project with California congregations to reduce recidivism rate of African American young adults. They successfully advocated for changed public policy requiring probationers to participate in GED or literacy education.

Wilson, V., & Netting, F.E. (1988). Exploring the interface of local churches with the aging network: A comparison of Anglo and Black congregations. *Journal of Religion and Aging, 5*(1-2), 51-60.

Examines the similarities and differences in the service delivery patterns of Anglo and Black churches. Relationships between and among local congregations and with the aging network are discussed. Implications are presented for a greater understanding about the church as a potential resource for bridging the gap between formal social service agencies and the informal services of both Anglo and Black churches.

Wind, James P., & Lewis, James W. (1994). *American congregations* (Vol. 2). Chicago: The University of Chicago Press.

The basic unit of religion in America is the local congregation.. This book provides twelve case studies of a group of American congregations that reflect significant religious and cultural diversity. These case studies create local cultures out of the accumulation of historical pasts that Americans bring into their places of worship.

Wineburg, Robert J. (1990). Volunteers in service to their community: Congregational commitment to helping the needy. *The Journal of Volunteer Administration, 9*(1), 35-47.

    Based on the empirical findings of an exploratory study which examines the religious congregations in Greensboro, North Carolina and their involvement with the programs of Greensboro Urban Ministry. Illustrates how the congregations in one community have pitched in to fill some of the holes caused by federal spending cutbacks. The findings show the kinds of programs to which volunteers from congregations have committed their time and resources and are based on a survey of 128 religious congregations in Greensboro conducted during late 1988 and early 1989.

Wineburg, R.J. (1990). A community study of the ways religious congregations support individuals and the local human services network. *The Journal of Applied Social Sciences, 15*(1), 51-74.

    During the 1980s the federal government retreated from social spending. In many communities, religious congregations stepped up their involvement in support to both individuals and to the community human service network. This study examines how religious congregations in Greensboro, North Carolina, responded to the new changes. One hundred and twenty-eight congregations responded to a survey examining activities in providing 31 social services from their premises and supporting the operations of nine community agencies with volunteers, money and goods. Presented in this article are the findings regarding the services offered at the congregations and outreach to three programs administered from Greensboro Urban Ministry. Findings show high levels of involvement in providing social services to congregations and high levels of volunteering and giving money and goods to community programs. Also, the findings show that congregations indicate a strong willingness to continue to serve the most needy members of the community.

Wineburg, Robert J. (1992). Local human services provision by religious congregations: A community analysis. *Nonprofit and Voluntary Sector Quarterly, 21*(2), 107-117.

    A survey of 128 congregations in Greensboro, NC. Responses indicate that the most common formal services provided included cash assistance, personal counseling, and Alcoholics Anonymous. The most common informal services included emergency food, clothing, and personal counseling. Personal counseling, family counseling, and cash assistance were services most commonly reserved for members of the congregation only. Emergency food and clothing were services most commonly available to the general public. A number of services--emergency food (30%), clothing (25%), and cash assistance (16%)--were established after 1980, suggesting to the author a connection between federal budget-cutting policy, growing community needs, and increased congregational activities.

Wineburg, Robert J. (1993). Social policy, community service development, and religious organizations. *Nonprofit Management and Leadership, 3*(3), 283-297.

The retrenchment policies of the Reagan and Bush administrations have made human services much more locally oriented. As a result, religious groups have become increasingly involved in providing services. This article explores some of the historical and contemporary aspects of service involvement by religious groups, focusing on the meaning this involvement has for the social work community. Recommendations are provided to aid community planners in working more effectively with the resources of religious groups.

Wineburg, Robert J. (1994). A longitudinal case study of religious congregations in local human services. *Nonprofit and Voluntary Sector Quarterly, 23*(2), 159-169.

Documents the changing involvement in social services of churches in Greensboro, North Carolina, from 1968-1988. A combination of factors contributed to the evolution toward an activist orientation: overall social service budget cuts, cuts in children's programs, timing in the historical development of community service, and long-standing service involvement of congregations in the broader community, as reflected through participation in an urban ministry.

Wineburg, Robert J. (1996). An investigation of religious support of public and private agencies in one community in an era of retrenchment. *Journal of Community Practice, 3*(2), 35-56.

This article examines the ways in which religious congregations in Greensboro, North Carolina support the efforts of local social service agencies. Findings from a survey of 147 agency directors, 2 focus groups (one with congregational volunteers, and one with clergy and agency directors), and extensive interviews with 6 agency directors, are reported. It is noted that the religious community and the social service community broadened their relationships as a result of the Reagan administration's domestic policies and that there is a surprising set of interconnections between the two systems.

Wineburg, Robert J. (2001). *A limited partnership: The politics of religion, welfare and social services*. NY: Columbia University Press.

Report on longitudinal study of social services and faith-based organizations and congregations in Greensboro, North Carolina. Concludes that the religious community does not have the capacity to assume responsibility for serving those needs that have been served by government programs. Need to construct new partnerships that take into account what faith-based organizations and congregations can do well.

Wineburg, Robert J. (2003, March). *A public department of social services seeks ways to work with the local faith community.* Paper presented at the The Roundtable on Religion and Social Welfare Policy, Washington, D.C.

Describes the collaboration between a county department of social services and congregations.

Wineburg, Robert J. (2004, November). *A public department of social services seeks ways to work with the local faith community: What happens when an elephant proposes to a fish.* Paper presented at the ARNOVA Annual Conference, Los Angeles, CA.

Wineburg, Robert J., Ahmad, F., & Sills, M. (1997). Local human service organizations and the

local religious community during an era of change. *Journal of Applied Social Sciences, 21*(2), 93-98.

 Examines the relationship between the religious community and 147 agencies and organizations that comprise a large portion of Greensboro, North Carolina's social service community. Illustrates a dynamic and changing relationship between the two communities. During the Reagan and (first) Bush presidencies, congregations increased their volunteers, giving of money, and use of their facilities. A case example illustrates how one agency expanded its relationship with the religious community.

Winship, Christopher, & Reynolds, Amy. (2003). *Faith, practice and transformation: A theory-based evaluation of faith-based teen programs*. Washington, D.C.: 2003 Spring Research Forum, The Role of Faith-Based Organizations in the Social Welfare System.

 Employs a theory-based evaluation of four programs for inner city minority females (n = 20). Girls in all of the four programs have strong beliefs: their belief in God is virtually universal. However, the girls seem to find it difficult to connect the religious dimension of their life to their moral values or life plans. Authors recomend that faith-based programs, to use their potential, should be more faith-infused.

Witham, Larry. (2002, April 25, 2002). Faith-based use of government funds grow in 2 years; poll in 15 states confirms effect of Bush program built on 1996 law. *The Washington Times,* p. A04.

 According to a new survey of 15 states, the number of faith-based groups receiving government funds has increased. State and Federal agencies seem more willing to fund smaller grants to ministries. The study was released by the Hudson Institute and Center for Public Justice. The research found that under four federal programs covered by the 1996 charitable-choice law, 15 states have 726 faith-based organizations receiving about $124 million in funds. The data also showed two major shifts: 1) More very small contracts are being made with local ministries and 2) a minority of contracts are going to churches, not a nonprofit affiliate.

Witham, L. (2002, April 18, 2002). Labor debuts Bush's faith plan. *The Washington Times,* p. A11.

 The Department of Labor became the first Cabinet agency to enact President Bush's faith-based initiative. The Department created a grant program that will help ministry groups offer job training and counseling. The $14.9 million in grants is intended to cover "small pilot programs" as well as fund "one-stop career centers." The grant program is the beginning of a one year commitment to helping small groups apply for funds and set up job referral projects. Similar efforts are expected from the other four Cabinet agencies--Department of Justice, Housing and Urban Development, Education and Health and Human Services. The goal is to empower urban churches to reach those who would not normally seek out assistance from a governmental facility. This movement was spurred by the 1996 Charitable Choice clause that allowed faith-based groups to bid for federal contracts. Other grants from the Dept. of Labor will seek "regional intermediaries" who will advise and train faith-based groups.

Wolfe, Alan. (1998). Is civil society obsolete? Revisiting predictions of the decline of civil society in *Whose Keeper?*" In E. J. Dionne, Ed. (Ed.), *Community works: The revival of*

civil society in America (pp. 17-23). Washington, DC: Brookings Institution Press.

   Those who worried that civil society was in decline were correct to suggest that something serious was taking place in that realm of social life which--whatever we call it--relies on cooperation, altruism, and intimacy. But those changes can best be understood as qualitative rather than quantitative in nature.

Wood, Richard L. (2003). *Public religion and faith-based activism*. Washington, D.C.: 2003 Spring Research Forum, The Role of Faith-Based Organizations in the Social Welfare System.

   Highlights the creative tension between these priestly and prophetic roles of public religion, and argue for the critical importance of protecting the prophetic role even as American society moves toward more extensive public financing of religion's priestly role in social service provision

Woolever, Cynthia, & Bruce, Deborah. (2002). *A field guide to U.S. congregations: Who's going where and why* (1st ed.). Louisville: Westminster John Knox Press.

   Presents a comprehensive portrait of congregational life in the United States, based on the U.S. Congregational Life Survey of more than 2,000 congregations and over 350,000 worshipers. It provides a portrait of congregational life today in four dimensions: spirituality and faith, activities in the congregation, community involvement, and worshipers' vision for the congregation's future.

Working Group on Human Needs and Faith-Based and Community Initiatives. (2002). *Finding common ground: 29 recommendations of the working group on human needs and faith-based and community initiatives*. Washington, DC: Search for Common Ground.

   The result of a series of meetings by 33 leaders of organizations in the civic sector with the purpose of facilitating human services provision by community organizations, including faith-based. The 29 recommendations are topically organized into seven groups: (1) increasing private support, (2) direct government support, (3) Indirect government support including technical assistance, (4) efforts to increase or facilitate increasing the capacity of the community/faith-based organizations, (5) employment practices, (6) effectiveness, and (7) future dialogue on these topics. Included in the last topic is a recommendation for terminology to define "faith-based organizations" and their classification by the degree of faith involved in the organization's structure. The typology is: (1) "Faith-saturated," where faith is integrated at all levels within the organization and the programs they deliver. (2) "Faith-centered" organizations have structures focused on faith and, while the programs they deliver also contain a component that has its basis in their faith, it is a component that can be removed without detrimental outcome effects. (3) "Faith-related" organizations were established by people sharing a faith and there may be religious symbols displayed however the staff. Unlike the first two organization types, they do not necessarily share the same commitment to the faith. (4) "Faith-background" organizations and the programs they deliver appear secular in nature; however, the organization itself has some sort of background connection to faith. (5) "Faith-secular partnerships" are organizations that are secular in nature but the faith of those delivering the program are expected to make positive contributions.

Working Group on Human Needs and Faith-Based and Community Initiatives. (2003).

Harnessing civic and faith-based power to fight poverty. Washington, DC: Search for Common Ground.

    A report of the discussion and recommendations of the Working Group that provides 38 new recommendations to Congress. An addendum gives terms for integration of religious content in the program: passive, invitational, relational, integrated/optional, integrated/mandatory.

Wubbenhorst, William, & Voll, Michelle. (2003). Enough about leveling the playing field: What's the playing field? *Social Work and Christianity, 30*(1), pp. 14 - 37.

    Church-state controversies have focused on the role of faith-based and community organizations in publicly funded human social service delivery. Neither side has sufficiently examined the terms of engagement by which financial and non-financial collaborations between government and non-governmental organizations occur. The White House Office of Faith-Based and Community Initiatives first used the expression "unlevel playing field" when it documented in its first audit report (2001) the barriers that small faith-based and community organizations face in the procurement of services. The authors of this article argue that we need to reframe the debate by asking, "What is the playing field?" Many of the barriers identified by the federal government are inherent to the design of the playing field and the most common set of rules used in social service procurement. The authors examine (1) the larger context of privatization and present ten privatization approaches to social service funding, (2) feature a continuum with respect to the degree of government financing and control, (3) present a new framework for evaluating the relationship between government, providers, clients, and communities, and (4) end with a brief set of recommendations for public officials, policy researchers, and community leaders.

Wuthnow, Robert. (1991). *Acts of compassion: Caring for others and helping ourselves*. Princeton: Princeton University Press.

    Based on dozens of interviews and a major national survey, the author explores the meaning Americans give to their acts of voluntary service. Volunteers have complex motives and languages for describing their motivations for serving. The possibility of compassion depends as much on having an appropriate discourse to interpret it as it does on having a free afternoon to do it. We must have a language that allows us to explain to ourselves and others why we are doing what we do. And in an individualistic society, where caring is sometimes seen as an abnormality, it becomes all the more important to be able to give an account of ourselves. Many people used biblical language to explain their motives for becoming involved in caring activities. The perception that one is receiving love from God does in fact seem to be associated with a greater willingness to care for others.

Wuthnow, Robert. (1995). *Learning to care: Elementary kindness in an age of indifference*. New York: Oxford University Press.

    A national qualitative study based on interviews with teenagers to determine the causes of kindness and voluntarism. Describes kindness (and volunteering) not as innate but learned behavior. Significant experiences identified include: parental modeling of helping others, religious institutions which provide volunteering that encourages identification with sufferers, "scripts" of reasons for wanting to help others,

organizational encouragements to be involved as families, role models other than parents, and identifying the symbolic meanings of helping behaviors.

Wuthnow, Robert. (1999). Mobilizing civic engagement: The changing impact of religious involvement. In T. Skocpol & M. Fiorina (Eds.), *Civic Engagement in American Democracy* (pp. 331-363). Washington DC: Brookings Institution Press.

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

Wuthnow, Robert. (2000). *Linkages between religious congregations and nonprofit service organizations*, from Reference entered by Pamela Leong; summarized by Jason Scott.

A descriptive account of the relationship between faith-based nonprofit service organizations, their secular counterparts, and religious congregations. Data were collected with in-depth qualitative interviews and a random sample of clergy and agency administrators during 1998 in Allentown, PA. These organizations formed not because of the needs of the community but, at least in part, due to the availability of government funding. Agencies with large budgets developed services that would attract public funding. In comparing the faith-based and secular service agencies, the author notes more similarities than differences. While these directors were aware of the conflicts inherent in receiving public funds, in general they believed that these issues were easy to overcome. The author found no evidence that public funds were being diverted away from services to fund religious activities. If anything, there was more evidence that government sponsored programs were taking precedence over the religious responsibilities of these agencies.

Wuthnow, Robert, Hackett, Conrad, & Hsu, Becky Yang. (2004). The effectiveness and trustworthiness of faith-based and other service organizations: A study of recipients' perceptions. *Journal for the Scientific Study of Religion, 43*(1), 1-17.

Draws on a new community study of more than 2,000 residents of low-income neighborhoods, examining information about the kinds of service organizations respondents have contacted for assistance and the perception of these respondents about the effectiveness and trustworthiness of those organizations. Compares contact with and perceptions of faith-based organizations, nonsectarian organizations, government agencies, hospitals, and churches, and employs a method that takes account of respondents' varying portfolios of service provider. The results indicate that the recipients of faith-based organizations resemble those of the public welfare department in the extent of financial need and scope of family problems, and differ significantly from recipients of help from congregations. This results also indicated that recipients' evaluations of the effectiveness and trustworthiness of their portfolio of service organizations are lower when they have sought assistance from public welfare agencies and higher when they

have sought assistance from congregations, but are not significantly affected by having contacted faith-based or nonsectarian organizations.

Wuthnow, Robert, & Hodgkinson, Virginia A. (1990). *Faith and philanthropy in America: Exploring the role of religion in America's voluntary sector*. San Francisco: Jossey-Bass.

    Explores the connections between religion and voluntarism in our society, both historically and currently; how giving is patterned in each of America's major faith traditions; and points to the future of American religion and how that future will affect the voluntary sector.

Yanay, Uri. (1985). Toward a taxonomy of social service programmes. *International Journal of Sociology and Social Policy, 5*(2), 45-57.

    A taxonomy of social service programs. Differentiates between the program, which is a plan to use resources to provide a service to individuals or groups, and the treatment, which is the activity or methods used. The goals of the program are on a continuum of service-oriented to change-oriented. Treatment is on a continuum of one-time to on-going, and type of clientele as fixed to changing. These three parameters provide taxonomy matrix of eight types of programs.

Yankoski, Linda. (2003). *The soul of the matter: Impact of government funding on the Catholic identity and religious mission of Holy Family Institute, 1900-2002*. Duquesne University.

    Historical case study of the effects of government funding, over the course of 102 years, on the religious mission of a Catholic social service organization. By the year 2002, 80% of Holy Family institute's revenues were from purchase-of-service contracts with government entities or fees from public school districts. Explored the effects of receiving government monies on the Catholic identity and religious mission of Holy Family institute. Found that typologies of religiosity need to be religion specific, that a generic typology of faith-relatedness (e.g., from a Protestant perspective) is not applicable in a Catholic setting. Holy Family Institute has maintained a complex and delicate balance between accountability to its religious heritage and to government agencies and other professional bodies.

Yankoski, Linda. (2004). *Government funding and FBOs: A legal, historical summary and case study* (Conference Paper and Presentation). Dallas, TX: Hand in Hand Conference, School of Social Work, Baylor University.

    Summarizes the judicial decisions and historical trends pertaining to the funding, by various levels of government, of faith-based social services organizations in the United States. Presents the Holy Family Institute as a case study.

Yates, Jessica. (1998). Partnerships with the faith community in welfare reform. *Welfare Information Network Issue Notes, 2*(3), 1-11.

    Anecdotal evidence suggests that state and local governments and faith entities are increasingly communicating and forming partnerships, both financial and non-financial in nature, to assess and address the needs of welfare recipients. This Issue Note examines options for and examples of such partnerships, looking most closely at issues related to congregations but also arrangements with other types of religious organizations.

Partnerships between congregations and welfare agencies generally will be formed at the local level rather than state level. Therefore, welfare officials may need to conduct a community needs assessment to find out what types of services or assistance would be most valuable if provided by faith entities.

Yoder, Bruce A. (1997). *Why do we belong? The Big Six model of group functions.* Unpublished Doctoral, Virginia Commonwealth University, Richmond, VA.

   The proposed "Big Six" model of the social functions of groups suggests that groups provide belonging, intimacy, nurture, generativity, openness, and power. After pre-testing and factor analysis of the operationalized group functions, individuals in 18 Christian denominations, as well as participants in other faith traditions, completed the Big Six questionnaire along with measures of congregational climate, involvement, and satisfaction. Intercorrelations indicated strong relationships among scales measuring intimacy, belonging, and nurture. Generativity correlated strongly with these three scales within the sample. Openness had low correlations with all scales. Denominational differentiation on Big Six scales was significant in a comparison using five denominations. Non-denominational participants were significantly higher than other denominations in congregational satisfaction.

Young, Matt. (2002). *Congress urged not to blame the poor for poverty*. Retrieved July 17, 2002, from http://pewforum.org/news/display.php?NewsID=1347

   Article posted on The Pew Forum on Religion and Public Life reports on the past tendency of Congress to blame people who are poor for their own situations.