

## Charitable Choice Literature Review

**Alexander, J. (1999). *The Impact of Devolution on Nonprofits A Multiphase Study of Social Service Organizations. *Nonprofit Management & Leadership*, 10(1), 57-70.***

This article is a report of findings from a study of the Cuyahoga County, OH nonprofit (501-c3 agencies) social service sector. Four types of agencies serving children and youth were included in the study: traditional-, community- and faith-based as well as semi-public organizations. Results from the study suggest that the capacity of community- and faith-based organizations to fulfill expectations of government contracts, even if business oriented approaches are adopted, is limited by a lack of financial and human resources. Market orientation toward service provision also presents a conflict for organizations' missions. For these agencies, serving the most needy may result in incurring increased service costs which in turn are reflected by poorer performance on outcome measures (a factor which can jeopardize future funding and agency survival).

Representatives indicate that agency responses to the changing environment of increased need and reduced funding could include the following: elimination of services and programs, reduction in staff, increased reliance on volunteers, implementation of management reforms and possibly charging fees for services rendered. These responses are reflective of a general shift in resources from service delivery to administration and management.

**Ammerman, N. T. (Ed.). (1997). *Congregation and Community*. New Brunswick: Rutgers University Press.**

A report of findings and conclusions based on a study of 23 congregations in nine U.S. cities. The study examined interaction between congregations and the communities/ecologies within which they exist, and how they respond to social change. While most congregations often choose to not adapt and thus die as a result of social change, the authors conclude that important lessons can be drawn from the interaction between congregation and community, namely that congregations remain vital elements in civic culture and important institutions in American life.

**Anderson, S., Orr, J., & Silverman, C. (2000). *Can We Make Welfare Reform Work? The California Religious Community Capacity Study*. Sacramento, CA: California Council of Churches.**

The report is a summary of findings from a statewide telephone survey and a qualitative study of faith-based involvement in California's welfare reform programs. The study focuses on the role of faith-based organizations in providing social services with the primary objective of assessing the will and capacity of CA FBOs to expand services to welfare-to-work participants. Results of the study pertain to how state and local social service departments engage with the faith community, responses to welfare reform within the community, and what is required for FBOs to expand services. The report also includes results on the scope of congregational services, the degree of demand reported for such services, and perceptions of capacity to meet increased demand. The extent of government funding of congregations, and the success rate of these entities to secure contracts are addressed. The authors elaborate on factors that restrict expanding the capacity of congregations as well as circumstances which will augment their capacity.

**Bane, M. J., Thieman, R. & Coffin, B. (Eds.). (2001). *Who Will Provide? The Changing Role of Religion in American Social Welfare*. Boulder: Westview Press.**

A range of perspectives offered by leading scholars regarding the current debate of government, church, and community organizations working together. Provides a broad framework of issues and

addresses the question of where responsibility for social provision lies. Chapters also trace the history of social programs, voluntary, and religious organizations.

**Bartkowski, J. P., & Regis, H. A. (1999). *Religious Organizations, Anti-Poverty, and Charitable Choice: A Feasibility Study of Faith-Based Welfare Reform in Mississippi*. Grant Report. PricewaterhouseCoopers Endowment for The Business of Government.**

Report based on in-depth interviews with religious leaders representing 30 faith communities in a rural area of northeastern Mississippi. Religious leaders were found to promote a “holistic” approach to social service provision that addresses the material and non-material (moral development and spiritual needs). The four categories of assistance by religious communities are outlined in the report: 1) intensive, long-term interpersonal engagement; 2) intermittent direct relief; 3) collaboration with “para-church” relief agencies; and 4) short-term distance missions.

Most of the religious leaders in the sample claim awareness of Charitable Choice and some named it specifically. Overall, respondents demonstrated a favorable attitude while some had reservations and others exhibited “profound ambivalence” toward the provision. The authors suggest that pastoral attitudes toward Charitable Choice are associated with certain interrelated factors:

- Evaluations of previous relief efforts and congregational-denominational characteristics (church structure and decision-making processes)
- Attitudes regarding ethnicity, the poor, and social inequality (Leaders are more favorable toward the provision they believe that racial and class barriers can be overcome through faith-based efforts. Black pastors were more favorable than some white pastors who indicated that attitudes within their congregations could impede efforts.)
- Beliefs about government efforts to alleviate poverty

**Bolduc, G. R. (1984). *A Study of the Impact of Government Participation on the Program Planning and Delivery of Catholic Social Services*. Ph.D. diss., Catholic University of America.**

Bolduc examined the impact of public funding on Catholic Charities (CC) and focused on issues of autonomy and identity. He found that the basic mission of Catholic Charities was unaffected by public support, but that agency executives still feared loss of autonomy, particularly as the portion of their budgets which were government funded approached 50 percent. (Overall government support of CC programs increased from 15 percent of budgets in 1960 to 50 percent in 1984.) Those agencies that received a significant amount of public funding (in excess of 75 percent of budgets) and those with little or no government support indicated less apprehension about loss of independence.

Some of his findings were based on comparisons drawn between Catholic Charities agency executives and public administrators of Title XX:

- Public administrators believed that the separation of church and state precluded public funding of social services.
- A significant percentage of CC administrators believed that pluralism justified public funding of voluntary social welfare agencies. The opposite was true for Title XX executives.
- Public administrators emphasized accountability and control while their CC counterparts stress cooperation.

- A significant number of public administrators believed that private agencies should operate exclusively with private support. The exact opposite was true for the majority of CC representatives.

**Brown, D. M. & McKeown. (1997). *The Poor Belong to Us: Catholic Charities and American Welfare*. Cambridge: Harvard University Press.**

An historical account of the development of Catholic Charities and its evolution from its local and volunteer origins to a centralized and professionally trained workforce that has played a prominent role in the development of American welfare.

**Carlson-Thies, S. (1999). *Faith-Based Institutions Cooperating with Public Welfare: The Promise of the Charitable Choice Provision*. In D. Davis, & B. Hankins (Eds.), *Welfare Reform & Faith-Based Organizations* (pp29-60). Waco, TX: J. M. Dawson Institute of Church-State Studies.**

The author argues that Charitable Choice begins to fulfill the need for ways to expand the role of nongovernmental organizations, including faith-based organizations, in the social welfare system. He outlines principles and rules of the provision that should govern the relationship between FBOs and government. Charitable Choice he contends creates new ways for the government to relate to FBOs which protect religiously distinct social service providers from threats posed by cooperating specifically with government entities, while protecting the rights of vulnerable populations served by these organizations.

**Chambre, S. 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, 435-455.**

An exploratory study of four AIDS organizations in the New York City area and the changing nature of “faith.” The author examines the extent to which organizations adhere to their religious orientation. Paper concludes that while all four continue to honor their religious roots, two became “secularized” and two have incorporated a more personalized, ecumenical form of faith. Sources of change include lack of funding for religious activities, changing client populations, leadership and stakeholders.

***Charitable Choice Compliance: A National Report Card*. (2000). Washington, DC: Center for Public Justice. [Online].**

**Available: [http://www.cpjustice.org/stories/storyReader\\$296](http://www.cpjustice.org/stories/storyReader$296) [2001, July 13]**

A report based on a survey administered to state officials around the nation regarding implementation of the Charitable Choice provisions of PRWORA. States are graded from A through F for compliance with requirements of Charitable Choice (as of summer 2000).

***Charitable Choice: Overview of Research Findings on Implementation*. (2002). Washington, D.C.: United States General Accounting Office. [Online].**

**Available: <http://www.gao.gov/new.items/d02337.pdf> [2002, April 1]**

A review of available literature on the extent to which and how states have responded to the provisions, factors limiting collaboration with FBOs, and FBO performance compared to secular providers.

**Chaves, M. & L. M. Higgins. (1992). Comparing the Community Involvement of Black and White Congregations. *Journal for the Scientific Study of Religion*, 31(4), 425-440.**

Paper presents results of a comparative analysis of a sample of black and white congregations. Black and white congregations are found to participate in different sorts of secular activities. Black congregations are not more active in secular activities in general, but are more active in certain types of activities such as serving underprivileged members of their communities or engaging in human rights activity.

**Chaves, M. (1999). Religious Congregations and Welfare Reform: Who Will Take Advantage of 'Charitable Choice'? *American Sociological Review*, 6(4), 836-846.**

Using data collected from the National Congregations Study survey (1998), author addresses the following: 1) to what extent congregations would be inclined to take advantage of funding opportunities made available as a result of Charitable Choice legislation and 2) which subsets of congregations would be more likely to apply for funding. Key findings relate to the several factors, including congregations' size, ethnic composition, regional considerations, and degree of secular integration.

**Chaves, M. (1999). Congregations' Social Service Activities. *Charting Civil Society*, 6.**

Article presents additional findings from the National Congregations Survey (1998) on participation in and extent of social service provision, effect of location or class composition on willingness to apply for government funding; and use of volunteers.

**Chaves, M. & W. Tsitsos. (2000). Are Congregations Constrained by Government? Empirical Results from the National Congregations Study. *Journal of Church and State*, 42, 335-344.**

Paper presents evaluation (using data from the 1998 National Congregations Study) of the extent to which religious congregations are constrained in their activities by governmental regulations. Article also offers an assessment of the need for additional legal protection of religious activity.

**Chaves, M. & W. Tsitsos. (2001). Congregations and Social Services: What They Do, How They Do It, and With Whom? *Nonprofit Sector Research Fund Working Paper Series*, Spring.**

The authors address two key assumptions about congregations and social service provision: 1) that religious organizations specialize in holistic service delivery focused on personal transformation which provides long-term, lasting solutions to poor people's problems and 2) that the religiously distinctive approach constitutes an important alternative to social services delivered by nonreligious, especially government agencies, and this alternative approach is potentially undermined by collaboration with such agencies. Results support neither assumptions.

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

The authors begin the discussion of small religious non-profits by defining which organizations are included—specifying “small”, “religious”, “nonprofit” and “organization”. Subsequently, they highlighted the role and the share of those small religious non-profits in service delivery.

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

This is a report of findings from a study of 401 Philadelphia-based congregations. Among the topics addressed are the scope and nature of social and community programs, sources of support, who provides services, beneficiaries, degree of awareness of government policies such as Charitable Choice and programs such as Americorps by congregations, the level of various types of partnerships, and rough estimates of the monetary 'replacement value' of congregational programs.

**Coughlin, B. J. (1969). *Church and State in Social Welfare*. New York: Columbia University Press.**

This work stems from findings of a 1965 survey of 406 sectarian (Jewish, Protestant, and Catholic) agencies in 21 states and is an examination of the role of "voluntary welfare" in overall welfare programs. At the time of the study, 70 percent of the agencies were involved in some type of purchase-of-service contract with government, with increasing interest in expanding programs and in exploring collaborative arrangements with government.

Key findings:

- Church leaders expressed uncertainty about the role of their institutions in modern society and also about the nature of the relationship between religion and government.
- Most agencies in the study had no policy regarding receipt of public funding, but when they did exist, agencies almost always accepted support. Roughly 70 percent had contracts with the government. Protestant groups had the greatest degree of variation and ambiguity in policy. They tended to oppose government support but recognized practical reality.
- Government support of some agencies accounted for as much as 50 percent of their budgets. Catholic organizations tended to be more heavily supported than Protestant and Jewish counterparts.
- Protestant and Catholic services were provided under the auspices and organization of the church while Jewish services were more autonomous.
- Protestant executives were concerned about subsidization of sectarian agencies and violation of church-state separation.
- From the Catholic perspective, government was viewed as an enabler of voluntary effort. This was similar to Jewish agency representatives who expressed little fear of government cooperation and support.
- All three groups were more concerned about the effect of subsidies on autonomy than about the issue of separation of church and state/constitutional issues.

**Edin, Kathryn and Laura Lein. (1998). *The Private Safety Net: The Role of Charitable Organizations in the Lives of the Poor*. *Housing Policy Debate*, 9(3), 541-573.**

Data in the report was gathered from in-depth interviews with low-income single mothers (welfare-reliant and low-wage working) in four urban areas around the country, (Boston, Charleston, Chicago and San Antonio) representing variations in welfare benefits, labor market and cost of living. Findings support the role of nonprofit social service agencies in low-income women's "economic survival strategies", yet not sufficient to replace the public safety net. Other findings include:

- Women from poor neighborhoods receive significantly less discretionary cash and voucher assistance from agencies than women from mixed-income neighborhoods.

- Almost all participants felt they had something to hide from the government.
- Agencies' services were designed primarily to meet non-recurrent emergencies.
- Less than one-third of families had received cash assistance in the last year, but two-thirds had received in-kind assistance, mostly food and clothing.
- Most of the women/families in the sample maintained contact with more than 12 organizations in a given year and used multiple agencies.
- Each agency/program has specific eligibility criteria, "stigma costs", and rules about how often a family/individual could be served. These policies tend to generate mistrust and also favor those clients that exhibit preferable social characteristics.
- Due to rules and requirements, families spend time going from one agency to another.
- The lack of coordination between agencies resulted in unmet needs in some areas.
- Smaller programs, such as congregations' are unevenly distributed within and between cities.
- Practice of targeting or specialization lends legitimacy and credibility to the program that is important in the eyes of donors and the community at large.
- By "rationing" agencies appear more efficient and effective if they demonstrate service to larger numbers of clients.
- Agency staff and volunteers tend to be more willing to provide cash and assistance to clients deemed "good investments", or individuals experiencing short-term crises.

**Esbeck, C. H. (1996). The Regulation of Religious Organizations as Recipients of Governmental Assistance. Religious Social Sector Project, Center for Public Justice, Washington, D.C.**

Paper explores how Charitable Choice provisions affect the autonomy of religious organizations engaged in social welfare and educational activities. Author examines the various types of regulatory constraints imposed as a condition of governmental assistance. Finally, the author comments on constitutional issues such as whether the financial assistance regulations violate the First Amendment Freedom of religious institutions, or whether religious institutions receiving governmental financial assistance are "state actors."

**Esbeck, C. H. (1997). A Constitutional Case for Governmental Cooperation with Faith-Based Social Service Providers. *Emory Law Journal*, Winter.**

Esbeck argues for the constitutionality of government funding of faith-based social services. In this article, he provides an overview of Supreme Court cases and decisions within the framework of separationism and the neutrality or equal treatment principle. He asserts that strict church-state separationists often place the First Amendment's Establishment Clause in opposition with the Free Exercise Clause. It is his contention that if the Establishment Clause is interpreted along the lines of the neutrality principle, then faith-based organizations are not required to censor their religious expression if they contract with the government and that the standard for neutrality is equal treatment, not disengagement. Furthermore, to bar religious groups from benefits secular entities enjoy is discriminatory. He maintains that First Amendment principles can be upheld as long as the objective of the organization is general betterment of society and all providers, religious and secular, have access to the program.

**Farnsley II, A. E. (2000). *The Role of Faith-Based Partnerships in Welfare Reform: 10 Good Questions*. The Polis Center.**

The author examines the arguments for expanding faith-based participation, such as less bureaucracy and greater efficiency, greater familiarity with local circumstances, the ability to make nuance judgments, and the assertion that faith-based groups provide moral teachings and spiritual values not addressed by the traditional welfare system. The author also discusses the administrative capacity of those organizations necessary to work in the service arena with public funds and the issue of what resources those groups possess and how they match the objectives of the new initiative. Among the topics that are also addressed are religious context, communication between faith communities, government, and civic groups, and the organizational roles within these new partnerships.

**Farnsley II, Arthur E. (2000). *Congregations, Local Knowledge, and Devolution*, *Review of Religious Research*, 42(1), 96-100.**

Article presents results of ongoing research conducted in Indianapolis. In order to illustrate some of the variables that are critical to better understanding of the socio-religious context, the author provides a closer examination of two similar neighborhoods, including analysis of similarities and differences in “social networks” and resources. The identification and contextual analysis of key variables, both organizational and environmental, are useful in explaining variations in faith-based community building.

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

The author argues that the welfare reform related to the Charitable Choice provisions of 1996 is drawing smaller faith-based groups, especially congregations, into the social service arena. However, these newcomers face many difficulties in responding to requests for proposals and the application process. Findings are based on analysis of 105 applications (70 from faith-based groups) presented to the Indianapolis Mayor’s office. The findings focus on which religious organizations applied, the quality of applications and religious content, and the relationship between application quality and funding success. Discussion suggests differences between new initiatives meant to create a level playing field for faith-based groups and those meant to encourage their participation.

***Finding Common Ground: 29 Recommendations of the Working Group on Human Needs and Faith-Based and Community Initiatives.* (2002). Report from the Working Group on Human Needs and Faith-Based and Community Initiatives. [Online].**

**Available: [www.working-group.org](http://www.working-group.org)**

**[2002, January 15]**

The report is based on an endeavor to establish areas of agreement between parties with diverse perspectives. Includes summary of findings, specific recommendations, and proposed action. Also included are typologies of faith characteristics of social service organizations and of programs.

**Freeman, R. B. (1985). *Who Escapes? The Relation of Church-Going and Other Background Factors to the Socio-Economic Performance of Black Male Youths from Inner City Poverty Tracts*. [Working Paper Series #1656]. Cambridge, MA: National Bureau of Economic Research.**

Freeman examines the effect of church attendance and other aspects of background on time allocation, social behavior, and work force behavior among inner city youth (using data from the

1979-80 National Bureau of Economic Research-Mathematica survey of inner city black youth, and a national longitudinal survey of young men). His primary conclusion is that there is sufficient diversity of backgrounds even in similar inner city areas for certain aspects to be good indicators of "who escapes" poverty.

Freeman concludes that church attendance is associated with considerable differences in behaviors of young black males from high-poverty neighborhoods and thus their chances to "escape." Church attendance, he maintains, affects time allocation, school attendance, work activity, and socially deviant behavior among this population. Other factors examined include whether family members are working or are on welfare and youths' perceptions of work opportunities; both he argues influence youths' activities and time allocation.

**Friedman, J. (1997). "Charitable Choice and the Establishment Clause." *Georgetown Journal on Fighting Poverty* Winter.**

The subject of the review is whether Charitable Choice violates the Establishment Clause. The author addresses key provisions of Charitable Choice, an analysis of Establishment Case Law, a review of the legislative history of the law and finally, an assessment of how the Supreme Court is likely to rule on Charitable Choice. He concludes that Charitable Choice is inconsistent with the Court's jurisprudence and that it will invalidate provisions that allow for states to contract with faith-based organizations, but will uphold voucher programs. He asserts that ultimately the Court will be compelled to decide what constitutes public funding of religion.

**Gilmour, R. S. & L. S. Jensen. (1998). Reinventing Government Accountability: Public Functions, Privatization, and the meaning of "State Action." *Public Administration Review*, 58(3), May, 247-258.**

Abstract: Privatization is, for many, the contemporary answer to inefficient government administration. But when public functions are relegated to the nongovernmental sector, more is altered than mere organizational arrangements to promote governmental economy. While such transfers may offer efficiencies, they may simultaneously enable government and its officials to escape legal responsibility for actions that are permitted, encouraged, controlled, or paid for by the state. The rights of citizens at the hands of official authority are protected by the Constitution and an array of public laws; at the hands of private parties, very different and less protective rules apply. This article makes the case that contemporary judicial treatment of the transfer of government authority to "private" third parties, though inconsistent, is implicated in a wholesale loss of government accountability. The authors argue that the existence of an effective public accountability scheme requires a coherent understanding of "state action" -both before and after privatization decisions. Toward that end they outline a four-step inquiry for the recognition of state responsibility so that government accountability is assured and citizen rights are preserved.

**Grettenberger, S. (1997). *Churches as a Resource for Human Services and Social Capital Development: A Survey of West Michigan Conference of the United Methodist Church*. Ph.D. diss., Michigan State University.**

The author researched the nature and extent of service provision by congregations of United Methodist Churches of Michigan and their potential to provide more non-religious services. Representatives of churches in the study area were mailed surveys and of those who responded, the majority indicated they would be willing to increase human service programs, primarily services for children and youth. Grettenberger found that services were primarily provided in response to emergencies. Over half of these churches reported an increase in requests for assistance and most

reported that they could meet increased need to some degree, but not to a great extent. Respondents' answers reflect a reluctance to serve stigmatized populations. Roughly 40 percent indicated they would not be interested in serving the gay and lesbian population and only about 13 percent indicated they would be interested in serving welfare recipients.

She argues that congregations do not possess the necessary resources to implement services and that additional, external inputs are needed in the form of financial and technical assistance. Congregations would be able to assist in already established programs. She recommends that if state agencies do approach congregations, matching the theological orientation of the congregation to the particular cause/program would be beneficial. She concludes that congregations in the study may serve as a source of additional services for "clearly-defined" populations.

**Gronbjerg, K. A., & Nelson, S. (1998). Mapping Small Religious Nonprofit Organizations: An Illinois Profile. *Nonprofit and Voluntary Sector Quarterly*, 27(1), 13-31.**

The paper is a report of findings from a 1991 survey of Illinois nonprofit human service organizations. From the outset the authors suggest that further researcher is needed, particular since these entities tend to be invisible given their size and that religious affiliation reduces the need for formal tax-exempt status. The paper provides a summary of organizational characteristics (mission and types of services provided, target population, year established, and IRS status), financial characteristics (with supporting data for argument that these agencies are more vulnerable financially), nature of relationships with religious congregations and organizations' governance structures.

**Gronbjerg, K. A. (1997). Transaction Costs in Social Service Contracting: Lessons from the USA. In Perri 6, & J. Kendall (Eds.), *The Contract Culture in Public Services: Studies in Britain, Europe, and the USA* (pp. 99-118). Brookfield, Vt.: Arena.**

The paper details the considerable transaction costs associated with contracting in the US context. Addressed are the nature of transaction costs and their benefits, the impact on nonprofit organizations of contracting with the government and the consequences of the particular pattern of contracting in the US. Aspects of the transaction costs for contracting agencies include the time and effort involved in tracking the political process, developing and maintaining contacts at the government level; coping with limited discretion due to monitoring and enforcement from the government entity; the rigors and requirements of managing contracts; reduced funding for same level of service; cost sharing (supplementing contracts from organizational resources); agencies are constrained by payment lags; and the complexities of the funding patterns and reporting requirements make it difficult for organizations to "develop co-coordinated, integrated service systems." In order to meet reporting requirements, agencies specialize in the types of contracting they engage in and will tend to adopt organizational structures that parallel public funders. The consequences of specialization within an agency are a reduced ability to effectively coordinate and also evaluate efficacy.

Transaction benefits exist include the legitimacy and recognition of nonprofits' capacity to provide services as well as their strategic importance; a significant and predictably secure source of funding; transferable skills gained from securing and managing contract funds that requires a certain level of management capacity: In addition, agency representatives acquire political power by virtue of the fact that they have to keep apprised of developments, can take advantage of new opportunities and may be in circumstances where they can exert influence or leverage. They are often included in planning stages of public policy which increases the "legitimacy and visibility" of their organizations.

**Hall, L. M. (2000). Keeping the Faith: the Impact of Religious Affiliation on Goals and Linkages in Small Religious Nonprofit Organizations. *Journal for the Scientific Study of Religion*, August.**

Article reports findings from a study of small, religious, nonprofit organizations using data collected from a national mail survey of 360 organizations that received funding from the Campaign for Human Development of the National Conference of Catholic Bishops. Includes evaluation of inter-organizational relations and linkages, organizational behavior, and degree of religious affiliation.

**Harris, M. (1995). Quiet Care: Welfare Work and Religious Congregations. *Journal of Social Policy*, 24, 53-71.**

This study of four religious programs in England illustrates patterns congruent with U.S.-based studies of religion-sponsored social services. Data was collected from in-depth semi-structured interviews with congregational representatives and includes perceptions of clergy, lay employees and members about organizational features and problems.

The author identifies six types of “welfare work”:

- *Welfare projects* funded by the congregation and operated by volunteers
- *Indirect welfare work* includes referrals to outside agencies and funding of outside programs (religious and secular)
- *Informal care* or “quiet care” refers to leaders and staff identifying people in need and communicating this to other members who respond by assisting in an unobtrusive manner.
- *Informal care provided in an organized framework* tends to be more professionally oriented and formal, e.g. prison visitation.
- *Mutual aid* refers to the assistance and “care” which members provide each other.
- *Social integration* encompasses religious, educational, social, welfare or administrative activities within the congregation.

Distinct features of congregational welfare work are outlined:

- *Religion* provides the motivation and guidelines regarding individual responsibility. Religious and welfare principles are similar and in fact may be indistinguishable from one another.
- *Setting priorities and boundaries* is difficult as welfare activities are only part of a broader mission and compete with other aspects of congregational life.
- *Continuity of care* is problematic at times as congregations experience problems in sustaining welfare activities long term. Recruiting and retaining staff to work on a regular basis is an ongoing concern. Programs rely on volunteers’ commitment and dedication.

The following factors were found to limit the extent to which formal projects can be sustained:

- Competition for resources within the congregation.
- Program longevity/continuity is dependent on the enthusiasm and personal circumstances of one or two dedicated individuals.
- Untrained and unsupported volunteers may be faced with complex social problems.

**Harvey, T. J. (1997). Government Promotion of Faith-based Solutions to Social Problems: Partisan or Prophetic? The Aspen Institute, Nonprofit Sector Research Fund, Working Paper Series. [Online].**

**Available:**

**[http://www.orgitecture.com/aspen/publications1526/publications\\_show.htm?doc\\_id=19976](http://www.orgitecture.com/aspen/publications1526/publications_show.htm?doc_id=19976)**

**[2002, April 3]**

Report presents historical influence of religion on views of the poor and tackles the question of whether faith-based groups should expand their roles defined by government. Of particular concern to author are two initiatives: the special tax credit for charitable contributions to nonprofit organizations serving low-income people, and the Charitable Choice provision. With respect to Charitable Choice the author is concerned on two fronts – one, the constitutional challenge which will consume valuable time and resources and two, the illusion that new involvement of religious groups replaces the need for government. He also argues that public policy and programs which emerge from the political process tend to reflect vested interests rather than concern for the common good.

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

This book reports the findings of a 1992 national survey of the activities and finances of religious congregations. The survey serves as an update to a previous one conducted in 1987. It also augments information from a larger survey of private, nonprofit and charitable organizations. Items covered include: congregation size, demographics and membership, location, variety of programs offered and their total revenues and sources, expenditures, volunteering activities, and programs operated directly and indirectly through contributions and voluntary service.

**Indiana Congregations' Human Services Programs: A Report of a Statewide Survey, Faith Works Indiana, Family and Social Services Administration. (2001, March). Indianapolis, IN: Indiana University–Purdue University Indianapolis, The Polis Center.**

**Available: [http://www.state.in.us/fssa/faithworks/Executive\\_Summary\\_Report.pdf](http://www.state.in.us/fssa/faithworks/Executive_Summary_Report.pdf)**

Report presents results of a survey conducted by The Polis Center for the Indiana FaithWorks program. The survey's objective is to assess congregations' capacity and interest with regard to the provision of human services and the receipt of government funds. This survey was designed in part to mirror the National Congregations Survey (conducted by Mark Chaves). Participation in human services programs by religious congregations in the state of Indiana follows trends of participation by congregations nationally although there are some notable differences in type and degree of interest. Over three-fourths of the congregations in the Indiana survey report that they participate in human service activities of some sort, but a rate that is higher than congregations nationally. Less than three percent of Indiana congregations use government funding to support these activities, which is similar to the national trend.

**Jackson, M. C., J. H. Schweizer, M. T. Cato, & R. N. Blake. Faith-Based Institutions' Community and Economic Development Programs Serving Black Communities in Michigan. Research Paper prepared by the Urban Affairs Programs, Michigan State University.**

Paper presents results of a survey designed to enable researchers to describe the range and scope of current efforts undertaken by faith-based institutions in addressing the needs of Michigan's Black

communities; and identify programs that are not being offered and needs that are not being met. Ninety-three percent of the responding faith-based institutions reported offering at least one of the 69 programs listed in the survey. It was assumed that a higher percentage of faith-based institutions desiring to offer programs would indicate areas of greatest need. About one-third of the programs were offered in cooperation with another institution.

**Jeavons, T.H. (1998). Identifying characteristics of “religious” organizations: An exploratory proposal. In N. J. Demerath III, P. D. Hall, T. Schmitt, & R. H. Williams (Eds.), *Sacred Companies: Organizational Aspects of Religion and Religious Aspects of Organizations* (pp. 79–96). New York: Oxford University Press.**

Chapter explores definition of “religious” organization, addresses the confusion of categorizing certain organizations as religious, and implications of the latter. The author offers seven helpful criteria for determining organizations’ degree of “religiousness.”

**Kennedy, S. S. (2001). When is Private Public? State Action in the Era of Privatization and Public-Private Partnerships. *George Mason Civil Rights Law Review*, March.**

Abstract: The Bill of Rights applies only to the government; that is, there must be state action in order to find a constitutional infringement. By "reinventing" government, we have created mutants and hybrids, neither public nor private, and in the process have seriously compromised both the state action doctrine and basic constitutional protections. Constitutional jurisprudence has not satisfactorily confronted this reality. The Court must fashion a coherent jurisprudence that will safeguard the distinction between public and private and thus protect constitutional liberties without engulfing truly private enterprises.

**Kennedy, S. S. & W. Bielefeld. (2002). Government Shekels without Government Shackles? The Administrative Challenges of Charitable Choice. *Public Administration Review*, 62(1), 4-11.**

Abstract: As President Bush plans to expand “Charitable Choice,” civil libertarians worry that the legislation is part of a new assault on separation of church and state. Religious Right activists demand assurances that funds will not flow to groups like the Nation of Islam or Scientologists. African American pastors in urban areas—arguably the main targets of the initiative—are concerned that “government shekels” will be accompanied by “government shackles,” that the costs and regulatory burdens accompanying collaborations with government will divert resources from client services and mute their prophetic voice. Caught in the middle are public managers, who must make the legislation work in the face of significant administrative challenges. Those challenges occur in three areas: contracting procedures, contract administration, and evaluation. In each of these categories, political realities and constitutional constraints will significantly complicate the manager’s job.

**Kennedy, S.S. (2002). Privatization and Prayer: The Case of Charitable Choice. (Under review).**

Abstract: The “Charitable Choice” provisions of 1996 welfare reform legislation inaugurated a policy debate that continues with President George W. Bush’s “faith-based initiative.” Proponents of greater religious involvement in social service provision argue that “faith-based” organizations have untapped resources, that they have encountered unnecessary barriers to participation, and that they are more effective than are government or secular contractors. Opponents note the absence of evidence of greater efficacy, the historic involvement of religious providers like Catholic Charities, Lutheran Social Services and the Salvation Army, and the absence of additional funding, and charge

that the new rules are merely an effort to erode the Constitutional separation of church and state. Public administrators are left with a number of thorny questions: how to identify and recruit the “faith-based organizations” targeted by these initiatives, how to evaluate and augment their capacity to deliver services, and how to encourage their increased participation while adhering to constitutional principles.

**Kennedy, S. S. (2001). Social Responsibility, Accountability, and U.S. Welfare Reform: The Context of America’s Faith-Based Initiatives. (Under review).**

Abstract: The history of welfare in the U.S. is a history of ambivalence about the nature of our social obligation to the poor, the identification of appropriate vehicles through which we should discharge those responsibilities, and the degree of accountability we should demand from nongovernmental social service providers. Accountability is problematic when there is not clarity of expectations or agreed-upon goals, and that lack of clarity has long been a characteristic of social welfare in the United States.

**Kennedy, S. S. (2001). Redemption or Rehabilitation? Charitable Choice and Criminal Justice. (Under review).**

Abstract: In 1996, Congress passed the Personal Responsibility and Work Opportunity Reconciliation Act, reforming welfare "as we know it." Among the provisions of that bill was a "charitable choice" requirement that states contract with faith-based social service providers on the same basis as they contract with other nonprofits. "Pervasively sectarian" organizations were not to be discriminated against; such providers were permitted to maintain hiring policies based upon their religious dictates and could not be required to divest the premises where services were delivered of religious iconography.

In many contexts, such partnerships long preceded the legislation, and present relatively few constitutional problems. In the criminal justice arena, however, Charitable Choice raises thorny issues. Drug rehabilitation programs, prison ministries and the like are more than "faith based"-they are faith-infused. This paper considers the difficulties posed by the legislation to public administrators charged with responsibilities in these sensitive areas.

**Kniss, F. & D. T. Campbell. (1997). The Effect of Religious Orientation on International Relief and Development Organizations. *Journal for the Scientific Study of Religion*, 36(1), 93-103.**

The paper addresses the question of whether religious orientation matters in policies and programs of international relief and development organizations. Along with descriptive reports, the authors include findings on the effect of religion on program policy, and program justification. Using organizational data and surveys from American religiously based organizations, the authors found that religious tradition made little difference in the size and activities of programs. The authors found from analysis of mission statements and program descriptions that the most significant difference between religious organizations is in how they legitimate their activities. Mainline and Protestant ecumenical groups are more likely to distinguish between “religious” programs and “secular” relief and development. Evangelical churches are more likely to blur the boundaries between program/service delivery and proselytizing activity.

**McCarthy, J., & J. Castelli. (1998). Religion-Sponsored Social Service Providers: The Not-So-Independent Sector. Working Paper Series of Nonprofit Research Fund. Washington, D.C.: The Aspen Institute.**

The authors conclude (from a review of scholarly literature, annual reports, information on nonprofits from IRS, popular debate, reexamination of *From Belief to Commitment*, and interviews with providers and experts in the field) that it is not possible for religious institutions to significantly increase their provision of social services. This is primarily due to lack of administrative capacity and financial constraints. Religious organizations do play a significant role in providing social services, which they examine in-depth, as outlined below. Their critique pertains primarily to the characteristics of religion-sponsored social service providers.

**McRoberts, O. (1998). Congregation-Based Community Organizing and the Challenge of Urban Religious Diversity. Paper for the On-line Conference on Community Organizing and Development. [Online]**

**Available: <http://comm-org.utoledo.edu/papers98/warren/faith/mcroberts.html>**

**[April 26, 2002]**

Paper provides analysis of interviews with ten Black Pentecostal ministers working in a Boston neighborhood. The author examines the religious and organizational considerations which play a role in the decision-making of many inner-city congregations.

**McRoberts, O. (2001). Black Churches, Community and Development. *Shelterforce*, January/ February.**

Article offers a review of the changing definitions of “community” and “development”, within the context of what is currently understood as “community development”. The author includes a brief historical review and proceeds to draw the lines of distinction between “community and neighborhood” and examines “faith-based development.”

**Minow, M. (1999). Choice or Commonality: Welfare and Schooling After the End of Welfare as We Knew it. *Duke Law Journal*, 49, 493.**

In this work, Minow reviews school voucher policies and charitable choice legislation. She predicts that of the two, charitable choice is more vulnerable on constitutional grounds and will be rejected. These two policies raise challenging issues surrounding individual choice as well as the need for commonality both of which she addresses. Also outlined in the review are free exercise problems with the charitable choice provision.

**Minow, M. (2000). Partners, Not Rivals?: Redrawing the Lines Between Public and Private, Non-Profit and Profit, and Secular and Religious, *Boston University Law Review*, 80(4), October.**

Article examines the public/private distinction and different forms of public allocations of power to private actors. Author also addresses the “blurring” profit/non-profit line and legal problems that arise as well as secular and religious in the special context governed by specific constitutional language. In conclusion, the author identifies specific reforms that offer initial points to intervene.

**Monsma, S. (1996). *When Sacred and Secular Mix: Religious Nonprofit Organizations and Public Money*. Lanham, MD: Rowman & Littlefield Publishers, Inc.**

This book is based on results of a nationwide survey of 766 nonprofit organizations from education and social service fields. Includes documentation on the extent of public funding of FBOs and its impact on organizations and practices. The study focuses on three types of well-established

nonprofits: child service agencies, international relief and development agencies, and religious educational institutions. Includes analysis of Supreme Court legal principles and public attitudes related to religious nonprofit organizations' receipt of public funds. The author concludes that religious nonprofit organizations 1) receive much public funding, 2) are surprisingly free to engage in religious-based practices and 3) are in a legal, unprotected vulnerable position

**Netting, F. E. (1982). Secular and Religious Funding of Church-Related Agencies. *Social Service Review*, 56(4), 586-604.**

Paper presents results of a study of the development and effect of religious and government funding on Protestant social service agencies (Episcopal, Lutheran and The Salvation Army) located in a Midwestern city. The author found that every agency was responsible for raising its own funds and that it also drew from funding sources other than its denomination (i.e. government and the United Way). In fact, some agencies received 60 to 80 percent of their funding from government sources and approximately half of all three denominational agencies' combined budgets were government-financed.

Agency representatives expressed various concerns regarding *government funding*

- Fear of losing identity and uniqueness while being burdened with increased responsibility. (Most directors, however, reported that fears about loss of autonomy were unfounded.)
- Indication that dependence on government funding resulted in some loss of flexibility to set priorities and be innovative.
- Staff and board members reported that they felt their agencies had become more secularized and receiving government funding had "created a tension in their ability to freely and actively demonstrate religious convictions." Additional misgivings related to loss of spiritual orientation and the requirement to hire according to secular standards, i.e. non-affiliated persons.
- The possibility of budget cuts prompted concerns about agency uncertainty and increased dependence. Some respondents indicated that "resectarianization" was an option for organizations that had a tradition of serving "their own."

*Denominational* sources of funding represented a "captive constituency," but with a higher degree of accountability. However, agency staff could find themselves competing with the church itself for this source of support. Respondents also indicated that the higher the percentage of government funding, the greater the likelihood of support being withheld by the denomination.

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

This article includes additional findings from the exploratory study of three groups of Protestant social service agencies. Issues of religious affiliation and church-state relations are also examined.

Netting found variation in the interpretation of church affiliation across and within denominations. Interpretation of church affiliation is influenced by commitments to church, state and clients and by changes in the religious and secular environment.

The following similarities were found across agencies and denominations:

- Public acknowledgement by agencies of relationship to parent religious body.
- Agency boards are comprised primarily of denominational clergy and/or lay members.

- Each agency receives funding from the parent religious body.
- Each has a specific constituency of denominational members from which it can solicit support.

Other findings included the following:

- Church affiliation provides a captive audience for solicitation.
- When the church polity is the same as the agency administrative structure, the church will maintain legal authority to control its agencies.
- When the church polity is separate, the lines of legal authority tend to be more especially regarding the role of the church and issues of “control.”
- When formal control (i.e. official written documents) is not available, informal influences can be used by the parent religious body to affect church-related agencies.
- The larger the budget the greater the accountability to the non-church funding sources. Large agencies are highly dependent on government funding.
- When constituents discover that a church agency receives government funding they contribute less, the assumption being that their support is no longer needed.
- As agencies increasingly professionalize, church members begin to question what is “church-related” about the organization.
- Trends toward less staff representation from the same religion or denomination as the agency; less programming along religious guidelines; and more clients from diverse religious backgrounds.

**Orr, J. B., & C. W. Stevens. (1996). Church-State Relations in Los Angeles’s Religiously Based Community Development Programs. *Religion and Public Policy: Religion and Civic Culture On-Line*, September.**

**Available:**

**[http://www.usc.edu/dept/LAS/religion\\_online/public\\_policy/96\\_09\\_churchstate.html](http://www.usc.edu/dept/LAS/religion_online/public_policy/96_09_churchstate.html)**

This report addresses the question of how the expansion of religiously affiliated nonprofits using public funds has altered the nature of relations between church and state in City of Los Angeles. The results included come from a relatively small study (10 religiously affiliated community development 501c3s0). Based on interviews and program observations, the agencies in the study were ranked on a 10-point “Religious Ethos Scale” from secular to pervasively sectarian. Programs were also assessed on the degree of program integration (staff, use of facilities, and language used to refer to programs) between supporting religious institutions and affiliated nonprofit agencies. The authors suggest that the wall of separation between church and state in the Los Angeles context is not rigid and that furthermore, public funds are being directed to religiously affiliated programs for uses that have been considered unconstitutional.

**Parks, Dawn L. and Susanna R. Quern. (2001). An Analysis of Congregational Programs. *Research Notes – From the Project on Religion and Urban Culture*. The Polis Center.**

Report provides analysis of program activities of a large sampling of Indianapolis congregations, and relation to theological orientation, space availability, size of membership, and other factors. The findings are based on data collected by the Polis Center between 1995 and 2000 as part of the Project on Religion and Urban Culture. Researchers surveyed 400 congregations in 17 urban and suburban neighborhoods of Indianapolis. Their activities are collapsed in two broader categories:

religious programs and social outreach programs. Two areas emerged as most important regarding the number of programs that a congregation offers: capacity and general orientation.

**Poole, D. L., M. Ferguson, D. DiNitto, & A. J. Schwab. (2002). *The Capacity of Community-Based Organizations to Lead Local Innovations in Welfare Reform: Early Findings from Texas. *Nonprofit Management & Leadership*, 12(3), 261-276.***

Paper presents results from an investigation of the capacity of fifteen state-funded community-based organizations in Texas. Includes examination of six variables predictive of organizations' success or failure: goals, management, technology, funding, community involvement, and performance.

**Printz, Tobi Jennifer. 1998. "Faith-Based Service Providers in the Nation's Capital: Can They Do More?" *Charting Civil Society 2*.**

Printz reports findings from a survey of 266 congregations, representing a cross-section of faiths and size, in the Washington, D.C. metropolitan area (study conducted for the Center on Nonprofits and Philanthropy at the Urban Institute). The study's objective was determination of the level of social and human services administered by congregations, while addressing specific factors such as content, beneficiaries, costs of service and capacity to meet increased need for services.

**Queen, Edward II. 1998. "The Devil is in the Details: Emerging Issues in the Relationship Between Religion and Government." Paper presented at the Symposium on Nonprofits and Government. Sponsored by the Institute for the Study of Government and the Nonprofit Sector.**

Paper provides an analysis of areas of "interface" between religion and government, which the author argues will become more problematic over the coming years. However, as the author points out, this information can contribute to knowledge about the relationship between the nonprofit sector and government.

**Queen II, Edward L. (2000). *Serving Those in Need: A Handbook for Managing Faith-Based Human Services Organizations*. San Francisco, CA: Jossey-Bass.**

A discussion of the role of FBOs in providing social services and whether these are appropriate endeavors for congregations and what management responsibilities congregations assume in providing these services. Given the increased pressures and higher demand on social-service organizations, faith-based providers must find ways to increase their effectiveness while maintaining their religious distinctiveness. Provides practical answers for those engaged in the delivery of human and social services while highlighting the challenges providers face. Also offers specific advice for meeting those challenges while remaining true to religious mission.

***Rallying the Armies of Compassion*. (2001, January). Washington, DC: US Government Printing Office. [Online].**

**Available: <http://www.whitehouse.gov/news/reports/faithbased.html>  
[2002, April 1]**

Proposal highlights President Bush's plans for expanding Charitable Choice, the role of faith-based and other community organizations in social service delivery, and identifying and eliminating barriers to participation. Outlines role of White House Office of Faith-Based and Community Initiatives and similar Cabinet offices in five major federal agencies. Also included are proposed measures for expanding private giving.

**Ryden, David K. 2000. "Black Churches' Involvement in 'Charitable Choice' Programs: The Promise and Peril." Paper presented at the American Political Science Association Annual Meeting.**

The author addresses the efficacy of the Charitable Choice policy as well as constitutional issues. He also reports on a survey of the attitudes of Michigan-based nonprofit professionals toward the new policy. He argues that Black churches, given their historical activist role in the political arena and commitment to serving the needs of the most vulnerable in their communities, are in a unique position to apply for government funding under Charitable Choice. He points out that despite Black churches' opposition to the 1996 Welfare Reform legislation, they are increasingly collaborating with government in social service provision. While an examination of the potential positive outcomes for churches contracting with the government, the paper is also cautionary and addresses the dilemma of accepting government funding while at the same time maintaining organizational integrity and adherence to constitutional principles. He uses two Michigan-based programs to illustrate the potential benefits and pitfalls (the latter of which these two programs have avoided) of partnerships between religious/nonprofit organizations and government.

**Salamon, Lester M. 1995. *Partners in Public Service: Government-Nonprofit Relations in the Modern Welfare State*. Baltimore: Johns Hopkins University Press.**

The subject of Salamon's study is the relationship between government and the nonprofit or voluntary sector. One of his primary conclusions is that this relationship has become a defining characteristic of the American welfare state and furthermore, that the sector has become a vehicle of government-supported service delivery. The book covers five fairly broad topics, including the theoretical basis of government-nonprofit relationship, size and scope of relations, the consequences of cooperation to both clients and the nonprofit sector, and impacts of the 1980s retrenchment policies on the relationship. He maintains that the latter policies weakened the partnership, and along with increased demand for services, the sector has been pushed toward greater commercialization as agencies look for other sources of support. It is particularly interesting to note that the fears, such as threats to agency independence and objectives, surrounding the government-nonprofit relationship have not been borne out. In fact Salamon argues that a greater threat is the one to the objectives of public entities as a result of increased dependence on agencies that may not share similar objectives.

**Salamon, Lester M. and Fred Teitelbaum. 1984. "Religious Congregations as Social Service Agencies: How Extensive Are They?" *Foundation News* 25 (5).**

Researchers report on findings from a survey of 2,200 religious congregations in 16 areas throughout the country in 1982. They found that congregations were engaged in direct provision of services (findings which are consistent with more recent studies), from basic necessities (food and shelter), to support services (counseling and recreation) and facility-based services like day care. The most common types of service were provision of emergency food, followed by counseling and youth activities. The number of congregations involved in providing services that are capital intensive or require specialized skills was small in comparison. Volunteers were vital to delivery. The authors conclude that religious congregations augment formal services and, in a different capacity, they play an important role in socializing individuals to the importance of charity by providing service opportunities to members.

**Segal, Julie A. 1997. "Welfare for Churches: Buyers and Beneficiaries Beware." *Georgetown Journal on Fighting Poverty* (Winter).**

Segal argues that government funding will hinder religious programs and violate the First Amendment principle of the separation of church and state. She asserts that agencies' vitality may be stifled by increased dependence on public funding and requirement to comply with government regulation. Furthermore, the government is put in a position to choose among different religions and denominations. She also addresses problems with the provision:

- It does not require that recipients be informed of their right to request alternate service providers.
- It does not include an overall prohibition against religious practices in programs.
- Religious discrimination is allowed in employment practices.

**Sherman, Amy. 2000. *The Growing Impact of Charitable Choice: A Catalogue of New Collaborations between Government and Faith-Based Organizations*. Washington, D.C.: Center for Public Justice.**

A report of findings from the Center for Public Justice's Charitable Choice Tracking Project. It was researched and prepared in 1999 and provides a "snapshot" of Charitable Choice (CC) collaborations in nine states: California, Illinois, Massachusetts, Michigan, Mississippi, New York, Texas, Virginia, and Wisconsin.

**Smith, Steven Rathgeb and Michael Lipsky. 1993. *Nonprofits for Hire: The Welfare State in the Age of Contracting*. Cambridge: Harvard University Press.**

Smith and Lipsky make a strong case, based on data and anecdotal evidence from 30 nonprofits located in the northeast (25 of which were in Massachusetts), for the trend toward increased reliance on nonprofit provision of social services under government contract. They provide analysis of the development toward contracting while illuminating implications for the welfare state, clients and nonprofit organizations (NPOs). Ultimately, they contend, contracting and increasing privatization result in the restructuring of the nonprofit sector and welfare state.

**Smith, Steven Rathgeb and Judith Smyth. 1996. "Contracting for Services in a Decentralized System." *Journal of Public-Administration Research and Theory* 6 (2): 227-296.**

Paper presents result of a study of the North Carolina procurement process for substance abuse services. Data is gathered from interviews with representatives of state and contracting agencies. The article covers the background and character of public funded substance abuse services in NC, aspects of contracting and competition and a description of providers and relationships to state/county officials.

**Smith, S. R., & Sosin, M. R. (2001). *The Varieties of Faith-Related Agencies*. *Public Administration Review*, November, 61, 6, 651-670**

The article provides a detailed analysis of religiously affiliated service agencies in two cities. Findings are based on interviews with officials in a wide class of "faith-related" agencies and examine two aspects of the issue: agencies' ties to faith and the impact of those connections on agency structure and service programming. The authors offer definition of the term *faith-related* and explanations of its methodological utility as well as assessment of the dimensions of faith relations in terms of resource dependency, authority, culture, and religious blending. The authors suggest that 1) many of agencies in the study are loosely tied to faith in terms of resources, more closely connected in terms of authority and moderately connected with respect to culture; 2) certain aspects of service-delivery

are heavily secularized in many agencies; 3) faith plays a more prominent role in such matters as choices of services; and 4) the larger, potentially more secularized agencies might be least likely to be characterized as faith-based.

**Stone, Melissa. 2000. "Scope and Scale: An Assessment of Human Service Delivery by Congregations in Minnesota." Paper presented at Annual ARNOVA conference, New Orleans. November, 2000.**

Paper presents findings from a survey of Minnesota congregations. Included are descriptions of congregation sample, location, and affiliation (64 percent are liberal/moderate Protestant). The author also reports on the number of service programs, types of provision, beneficiaries, financial resources, and responses to increased need for capacity. Results are similar to those of other studies (Cnaan for one) in terms of congregational provision of services, types of service, recipients/beneficiaries, types of funding, staff and volunteer support.

**Tenpas, Kathryn Dunn. (2002, February). Can an Office Change a Country? The White House Office of Faith-Based and Community Initiatives, A Year in Review. Report commissioned by the Pew Forum for Religion and Public Life, Washington, D.C.**

A report commissioned by the Pew Forum on Religion and Public Life. Provides analysis of the creation of the OFBCI, obstacles and challenges faced by the office—internal and institutional, accomplishments and setbacks as well as analysis of current developments and the future of the office.

**Thomas, Stephen B., Sandra Crouse Quinn, Andrew Billingsley, and Cleopatra Caldwell. 1994. The Characteristics of Northern Black Churches with Community Health Outreach Programs. *American Journal of Public Health* 84 (4): 575-579.**

Authors report on a study examining the characteristics of 635 African American churches involved in health promotion from the northern region of the country. The majority of senior ministers interviewed believe that the primary role of the church is to serve church members and the community. Church size and the educational level of ministers were found to be the strongest indicators of church-sponsored community health programs. Churches in the study operate multiple programs and already collaborate with secular agencies like welfare departments and public housing agencies. Study results demonstrate that programs, which provide basic needs, education and counseling, were staffed primarily by volunteers. Minimal levels of program evaluation were observed. Authors assert that the presence of paid clergy and other staff who can provide consistent leadership is a necessary factor in determining the extent to which a church can effectively continue a program.

**Trulear, Harold Dean. 2000. "Faith-Based Institutions and High-Risk Youth." First report to the field. *Public/Private Ventures* (Spring).**

This report outlines the objectives of Public/Private Ventures and initial findings/impressions from eight sites around the country, identified earlier as having a strong collaborative faith-based institution(s). Key issues of research interest to the project include the following: the role of faith in service provision, the degree of FBOs' involvements in the respective communities, how the initiative impacts youth and their communities, and congregational capacity. Four areas of congregational services are considered: literacy, youth violence reduction, daycare services and job training and placement. The author reports on initial challenges faced by these institutions which include capacity building, connecting to funding sources, program evaluation, and targeting high-risk youth.

***Unlevel Playing Field: Barriers to Participation by Faith-Based and Community Organizations in Federal Social Service Programs.* (2001, August). Washington, DC: White House Office of Faith-Based and Community Initiatives.**

A report issued by the White House Office of Faith-Based and Community Initiatives summarizing initial findings from a survey of five cabinet Centers on barriers that impede religious and grassroots organizations from collaborating with government. According to the report, Charitable Choice has been essentially ignored by federal administrators, who have done little to help state and local governments comply with new rules for involving faith-based providers.

**Unruh, Heidi Rolland. (1999). "Using the "E" Word: Evangelism, Church-Based Community Services, and Social Transformation." Paper presented at the symposium on The Faith Factor in Social Policy co-sponsored by the Brookings Institution and the Civitas Program. Washington, D.C. January 13, 1999.**

The author reports on the "Congregations, Communities and Leadership Development Project" – a three-year project including case studies of 15 churches in the Philadelphia area. The aim of the project is examination of the intersection of evangelism and social action in addition to exploration of how, why, and with what effect congregations address issues of social concern and spiritual matters. Unruh contends that among the reasons for neglect of this type of research is the split between "liberal social actions churches" and "conservative evangelical churches" as well as political, cultural, and theological reasons, and attitudes towards evangelism. "Holistic" churches are highlighted as those that view a connection between spiritual transformation and socio-economic empowerment. Types of holistic ministry are also addressed in the paper.

**Williams, David R., Ezra Griffith, Chiquita Collins, and Juallyne Dodson. 1999. "Structure and Provision of Services in Black Churches in New Haven, Connecticut." *Cultural Diversity and Ethnic Minority Psychology* 5 (2): 118-133.**

This article is a report of results from a study that investigated the extent to which African American churches in a northeastern urban area (New Haven, CT) are involved in health and human service delivery programs. The inquiry also assesses the comfort level of clergy in referring members to the formal mental health system and analyses organizational and individual characteristics that are predictive of levels of service and the likelihood of referral.

Those churches that cooperate with other entities (religious and secular) are more likely to have programs of their own than those that do not cooperate. Referrals are positively related to church size and budget. Furthermore, clergy who cooperate with secular organizations are more likely to feel comfortable with making referrals than those who do not cooperate or who only cooperate with other religious organizations. The size of a congregation is an important factor in determining its level of service. Clergy educational level is positively related to the average number of programs and also to referral patterns. The scope and range of services is limited by the lack of available full-time, paid staff.

The authors cite the importance of cultural sensitivity in delivery of services to racial and ethnic minority communities and assert that cultural barriers are eliminated or at least reduced when African American churches deliver services.

**Wineburg, Robert J. 1992. Local Human Services Provision by Religious Congregations: A Community Analysis. *Nonprofit and Voluntary Sector Quarterly* 21 (2): 107-118.**

Paper offers results of an investigation of religious congregations' (330 in Greensboro, NC) responses to increasing devolution in the 1980s to determine the level of participation in social service provision. The author argues that budget cuts, national policy focus on localities and increased social problems in the 1980s, such as homelessness, have stretched existing service capacities, creating an urgent need to meet community needs. Religious groups consequently have been pushed into providing direct services and support--measured this by degree of volunteerism, financial and material donations and availability of facilities for. These services tended to be provided on an ad hoc basis rather than in a planned manner. Results suggest that congregations engage in external service activities and return to meeting internal needs, without formally examining the impact of their efforts.

**Winston, Diane. 2000. *Soup, Soap and Salvation: The Impact of Charitable Choice on the Salvation Army*. Washington, D. C.: The Center for Public Justice.**

This report is based on interviews with Salvation Army (SA) officials. From the early part of the 20<sup>th</sup> century, the SA realized the importance of not appearing "evangelical" when soliciting funds, as donors may not share similar beliefs. SA programs reflect a "mission to meet human needs." According to Winston, Charitable Choice has had little impact on the SA, an organization that already has considerable access to government contracts (SA budget is 15 percent federally funded) and has "learned accommodation" with government. Few are aware of new provisions of welfare reform legislation. The author asserts, based on interviews with Army officials, that CC may have an affect on the SA's identity and mission.

**Wood, Brent Alan. 1997. *First African American Episcopal Church and Its Social Intervention in South Central Los Angeles*. Ph.D. diss., University of Southern California.**

A dissertation examining the role of the FAME church in the 1992 riots and unrest in L.A. The author outlines the factors that contribute to FAME's activist role in the community. These include: 1) being rooted in the Black Christian tradition and a commitment to racial equality, where religion and politics are not so separate; 2) issues of identity and autonomy in the African American community; 3) racial pluralism (emphasis is not on exclusion, rather creating a level playing field) and 4) communal power.

**Wubbenhorst, W. H. (1998). *The Pitfalls of Contracts for Funding Faith-based Ministries*. Policy Paper from the Religious Social Sector Project, The Center for Public Justice.**

The author examines the practice of privatization both in terms of history and the range of public-private collaboration models with particular attention to the practice of contracting out. Also provided is a brief overview of the historical role of faith-based human services providers, along with a description of the different ways these providers interact with government. The article concludes with an evaluation and comparison of the practice of contracting out with other forms of collaboration, while pointing out the pitfalls for faith-based providers seeking collaboration with government.

**Wubbenhorst, William H. III and Reverend Alexander D. Hurt. 2000. "Charitable Choice in Massachusetts: An Un-Tapped Resource." Report to Center for Public Justice. Sterling-Sparrow Press.**

This paper reports on the extent of Charitable Choice implementation in Massachusetts, evidence of new partnerships between FBOs and government as well as measurable changes in existing government-FBO partnerships. Investigators interviewed representatives of state government, legislature, churches, para-churches and faith-based social service organizations. Paper includes three case studies of contracting, semi-autonomous (limited funding) and independent (avoidance of government funding) organizations.

The authors report no CC partnerships in Massachusetts and no significant changes among existing partnerships. Charitable Choice provisions of the 1996 legislation have not been adopted to MA statutes. They argue that the lack of CC implementation or significant changes can be attributed to the nature of the MA POS system which is difficult for newcomers to enter. In addition, the religious community in the MA urban environment is less organized and developed than other areas around the country and lack the administrative capacity to compete for POS contracting and meet auditing requirements. The authors contend that the MA POS system has grown at a rapid rate, but without similar development in accountability systems. They also note that the state human services department has little information regarding the effectiveness of the nonprofit organizations it contracts with.

**Wuthnow, Robert. (2000). "Linkages Between Religious Congregations and Nonprofit Service Organizations." The Aspen Institute, *Working Paper Series*, Spring.**

**Available:**

**[http://www.orgitecture.com/aspen/publications1526/publications\\_show.htm?doc\\_id=46568](http://www.orgitecture.com/aspen/publications1526/publications_show.htm?doc_id=46568)**

Author reports results of an investigation of churches and faith-based nonprofit organizations (NPOS), their interactions, and relationships. Data was obtained from 20 nonprofit service agencies and 60 congregations in Lehigh Valley, Pennsylvania via in-depth interviews with agency executives and pastors regarding the nature and extent of activities, sources of funding, volunteers, perceptions of community needs, and beneficiaries of services.

Congregations and NPOS in the area of study were found to have complex yet mutually beneficial relationships. NPOs garner funds and provide administrative oversight, while congregations provide volunteers and refer clients. Among the issues that were found to affect these relationships are: time constraints limiting contact between clergy and agency executives, a limited and aging volunteer pool, and the issue of separation of church and state. Also addressed in the report are issues pertaining to the burden of newness faced by some organizations, for others the advantages of size and scale, issues of efficiency, the role of clergy, and the impact of CC. The author doubts whether churches that have previously not contracted with government will take advantage of the provision. Many of those interviewed were unfamiliar with CC and divided in terms of support or opposition. Directors of the faith-based agencies were more skeptical of the provision, reflective the experiences of some with government and as the author reports indication of concern about increased competition for resources between churches and faith-based organizations.