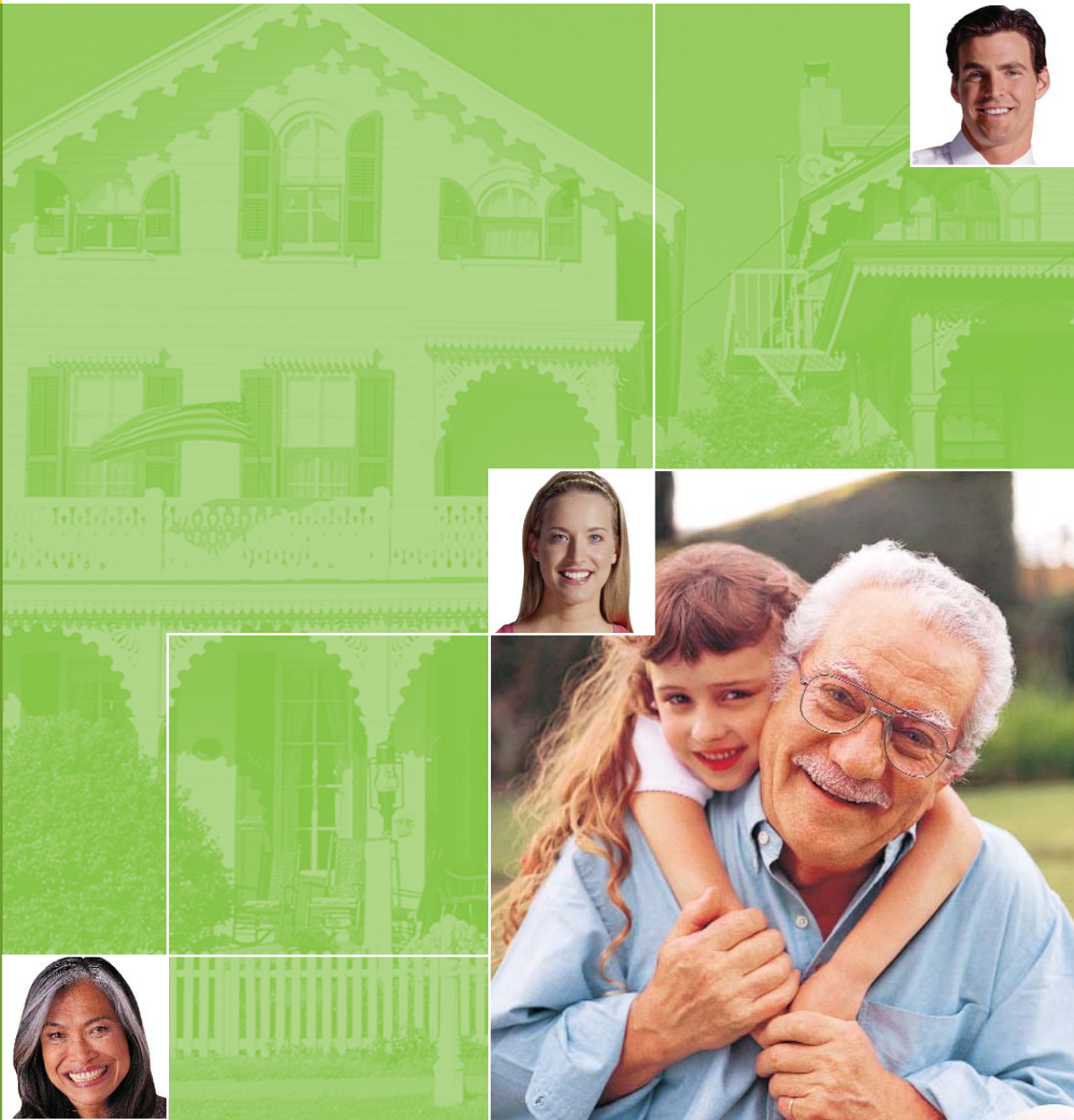




Philanthropy and Faith: An Introduction





The National Crime Prevention Council (NCPC) is a private, nonprofit tax-exempt [501(c)(3)] organization whose primary mission is to enable people to create safer and more caring communities by addressing the causes of crime and violence and reducing the opportunities for crime to occur.

The Center for Faith and Service (CFS) is a division of NCPC that oversees faith-based work at NCPC. Faith and Service Technical Education Network (FASTEN) is a new initiative in CFS whose mission is to strengthen and support faith-based social services, especially in distressed urban communities.

Opinions are those of NCPC or cited sources and do not necessarily reflect Faith and Service Technical Education Network (FASTEN) policy or positions. FASTEN is a collaborative initiative of the Pew Charitable Trusts and includes Baylor University, the National Crime Prevention Council, Harvard University, and the Hudson Institute.

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Printed in the United States of America
September 2003

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Washington, DC 20036
202-466-6272
www.ncpc.org

ISBN 1-929888-27-9

Foreward

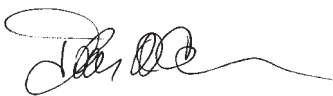
Philanthropy and Faith: An Introduction is intended primarily for the private philanthropic community although others, especially criminal justice practitioners and community and local policymakers, should find it useful. It closes with guidelines for private funders that wish to establish working partnerships with faith-based entities. *Philanthropy and Faith* examines the role of faith-based communities in partnership with private funders. Some of the information comes from a symposium in April 2002 that included faith-based organizations, private funders, and policy administrators in an examination of an initiative addressing juvenile crime in Boston. Interviews and conversations with faith-based organizations and foundation executives in other cities provide further insight.

Information is also drawn from the experience of the National Crime Prevention Council (NCPC) in its path-breaking, ten-city Community Responses to Drug Abuse initiative (CRDA), which was launched in the mid-1980s. CRDA sought to stop crime and build community (NCPC's core mission) in some of the nation's most crime-besieged neighborhoods. The presence and work of the faith community in CRDA proved to be critical in that effort.¹

More recently, NCPC has witnessed the key role faith-based organizations play in our work in Weed and Seed communities and through technical assistance to community-based and faith-based entities for the Corporation for National and Community Service. In November 2002, we designed and administered the Washington State Summit on Law Enforcement and Cultural Awareness, a major citywide conference in Seattle that addressed the issues of race, reconciliation, and law enforcement. NCPC cosponsored this event in partnership with city and county leaders, the criminal justice community, and the Apostolic Clergy Advisory Council of Washington.

Members of the extraordinarily talented NCPC staff provided important insights and editorial assistance to this report: Colleen Copple, senior advisor to the president for special initiatives; Jim Copple, former vice president, Public Policy and Program Development; Mark Scott, executive director, and Maria Madrid, deputy director, Faith and Service Technical Education Network (FASTEN); Jean O'Neil, director, Research and Evaluation Department; Judy Kirby, director, and Susan Hunt, assistant editor, Publications and Information Services Department.

We do not seek to bring faith to those without faith. Rather, we hope this report will encourage funders to seek out and support people connected to faith-based organizations who are working with the lost, the lonely, and the at-risk living in our most troubled communities.



John A. Calhoun
President and CEO
National Crime Prevention Council





Introduction

Throughout the United States, faith-based organizations offer community services. They run soup kitchens, clinics, shelters for the homeless, detox programs, mentoring for at-risk youth, assistance for immigrants, and clothing closets and food pantries. They reach out to the poor, the prisoner, the abused, and the children. They do this in response to a sense of calling, often without enough funding and often without adequate training—but they do it, and more often than not, what they do works. Why does it work and what needs to be done to enable them to continue to do it and to do it better? And, at the same time, how can we be sure we aren't funding "religion," giving public or foundation monies that will be used to convert vulnerable members of our society to somebody else's "true" faith? Those are questions facing both private and public funders today.

A Typology of Faith-based Programs

In most cases, the work done by faith-based organizations does not imply that people of faith are imposing their faith on others, but rather that people of faith are working in cooperation with others to do the tough work our world needs. Nevertheless, it should also be noted that faith-based organizations that offer community services represent a wide variety of religious beliefs, some of them more controversial than others. Working under a grant from the Lilly Endowment in 1999, the National Crime Prevention Council (NCPC) developed a typology of faith-based work as it relates to public funding. We found three main categories: faith-linked, faith-based, and faith-filled.

Faith-*linked* programs are those in which secular services are hosted by faith entities. Although services are presumably delivered by persons of faith, faith is not involved in the actual delivery of the services. Faith-linked programs have been receiving public dollars and providing effective community services with public money for years—Catholic Charities and Jewish Family and Children's Services are two examples. They provide services such as group homes, foster care, runaway shelters, counseling, and so on. Faith-linked programs draw little fire. No one is likely to complain about public monies funding these organizations because the services provided are not entwined with faith.

At the other end of the spectrum, faith-*filled* projects mandate religious participation as a condition of receiving services. Faith is a prerequisite for participation. Conversion—or at least being open to conversion—is required before the service can be received. For example, you can't eat at a certain soup kitchen unless you have attended a religious service. Programs like these have also generated little controversy because most often they do not want to take public monies; they believe that accepting public funding would compromise their work and mission. In addition, they are unable to accept the restrictions that would go with the public money (for example, services must be available to everyone). Clearly in this case, church and state are not separated if public funds are involved.

That leaves the middle ground: faith-based programs. Faith is neither a prerequisite nor a mandatory element of these programs. But faith plays an integral role in the lives of the staff members and volunteers, and they are open about it with those who receive their services. While they are willing to offer their beliefs, they do not impose them. Nevertheless, faith is openly practiced in ways that are closely linked to the program, as in the following examples.



- **The Valley**, which operates in space provided by the Cathedral of St. John the Divine in New York City, deals with some of the toughest kids in Harlem. The program, which receives public and foundation funds, includes intensive mentoring, job training, and GED work. In addition, it offers a weekly "Grace Circle" where those who give the services join in a prayer circle with those who receive them. According to John Bess, who heads the program, even though attending the Grace Circle is not required, most of the kids wouldn't miss it. He said, "There is the opportunity for prayer or a poem or rap, some sort of ritual that begins our sessions with the kids. It does not have to be theological although it can be. Here we show unconditional love and support for the kids, praying for them by name." Bess added, "I've found with my faith base that I have a greater optimism." Faith provides personal sustenance, and it also works to transform the youth who enter the program. Faith not only helps them deal with their needs, but "it [inculcates] a new value in youth, new ways of measuring...such as 'whom did you help today?'"²

- With funding from public and private sources, the **Children's Trust Neighborhood Initiative** serves one of the most broken areas of the District of Columbia. It provides an array of standard social services including intensive family work, job and skill training, and high school retention. Here, too, prayer is an integral—but voluntary—part of the program. Each day begins with prayer. Although those who receive the services are not required to participate, organizers say that the clients often turn to faith for solace and hope in the midst of their troubles. Co-director Allie Bird said, "There is so much distance and fear of relatedness [among the clients]. We must first build love, respect, trust, and forgiveness...It is not just fixing and transformation, but it's a mutual transformation...This is the key difference. I am not transforming someone else. We are transforming each other." When a funder visited the program, "We treated [her] not as a funder but as a person, a tired traveler for whom we made a special breakfast and prayed over..." She was seen as a partner in the effort, an equal rather than a benefactor. Bird said, "Our work is very hard so we must sustain the soul that serves."³

- In Brooklyn, New York, at-risk youth who are first or second offenders are mentored by volunteers from local congregations. Brooklyn District Attorney Charles Hynes initiated this program in 1997. In 2000, it became part of a national demonstration project, the **National Faith-Based Initiative for High-Risk Youth**, launched by the nonprofit organization Public/Private Ventures (P/PV). Funding comes in part through a grant from the Pinkerton Foundation. Hynes and his staff gathered a broad-based group to design the program. They asked each of the borough's faith-based institutions to adopt a young person and provide an ongoing relationship with him or her.⁴ Although proselytizing is not allowed and nonsectarian alternatives are provided for those who prefer them, faith is the grounding for the volunteers from faith communities who serve in this program.



It should be noted that other typologies of religious social service programs have been suggested. For example, a six-part typology was included in *Finding Common Ground: 29 Recommendations of the Working Group on Human Needs and Faith-Based and Community Initiatives*, a report issued in January 2002.⁵ This six-part typology includes faith-permeated, faith-centered, faith-affiliated, faith-background, faith-secular partnerships, and secular programs.

Although the private foundation community has a great deal of latitude about how and where it focuses its charitable dollar, philanthropic boards and donors hesitate to fund overtly religious work. However, in the last few years, the borders between what can be funded and what cannot are getting a little fuzzier, especially in this middle ground, faith-based programs. Although these programs address real needs, they need to meet the same rules as other not-for-profits. Their work must not be taken on faith alone but on results: are at-risk kids staying in school, are addicts getting off drugs, are parolees staying out of prison? The Roundtable on Religion and Social Welfare Policy and Baylor University School of Social Work are currently gathering research to help answer these questions (see www.ReligionandSocialPolicy.org), and the results so far are encouraging.

Why Fund Faith-based Groups?

Despite the great variety of beliefs represented by faith-based organizations, they share several characteristics: a commitment to community, to spiritual growth, and to social justice; a willingness to be present in areas of poverty and to do hard work once they are there, providing services for both victims and victimizers. Most of all, faith is the central factor motivating and sustaining many volunteers in their service to others.

One of the most important contributions of faith-based organizations is that they build social capital. In a speech given at the National Institute of Justice, John Dilulio, former head of the White House Office of Faith-Based and Community Initiatives, called this social capital “networks of trust and reciprocity,” the connections that hold a community together. This extensive, if hidden, social capital is already present in even the most impoverished neighborhoods. It is churches, local merchants who know the children by name, neighbors who look out for each other. This social capital “matters greatly to a wide range of social outcomes, including rates of delinquency and crime.”⁶

Robert Putnam, author of *Bowling Alone*, recognized the importance of churches in the creation and maintenance of social capital:

Houses of worship build and sustain more social capital—and social capital of more varied forms—than any other type of institution in America...Roughly speaking, nearly half of America's stock of social capital is religious or religiously affiliated, whether measured by association memberships, philanthropy, or volunteering...Faith gives meaning to community service and good will, forging a spiritual connection between individual impulses and great public issues. That is, religion helps people to internalize an orientation to the public good. Because faith has such power to transform lives, faith-based programs can enjoy success where secular programs have failed.⁷

A second key contribution of faith-based organizations is that they emphasize close personal relationships. The presence of faith-based organizations at the table brings a shift in language as well as practice. Traditionally, social service practitioners have been expected to maintain a clinical distance from the people they treat—their “clients.” Many—if not most—people in social services went into those professions because they wanted to make a difference, but the

nature and structure of their work often requires that their attention and energies be spread thin, and burnout is always a danger. Just as doctors and nurses must try not to become emotionally attached to their patients—for self-preservation and to guard against burnout—so the social service provider needs to maintain some distance. In many cases, the distance is physical as well as emotional. The person in need of services comes to the office of the provider—a counselor, for example, or a probation officer or social worker, who all too often has a huge caseload. The client’s visit lasts a stated amount of time, and then he or she returns to the neighborhood. The provider devotes full attention to that person for the duration of the visit; when the visit is over, the provider must remain in the office and turn to other people and other needs.

The faith community, however, has the freedom to approach the situation from a somewhat different angle. Distance is not a concern here—rather, it is primarily through presence that the faith-based organization hopes to do its work. First of all, the faith-based organization is often located in the community, in the neighborhood where the problems are. The faith community can provide intimacy and relationship—new constructs. Faith- and community-based workers may also have special insights into the problems of the community; for example, a recovering alcoholic, now part of a faith community, becomes a role model as he mentors youth struggling with substance abuse. A woman who joined a Bible study while serving a prison sentence for petty theft works with pregnant teenagers. These people draw on their own experiences to understand the problems of others.

Relationships—especially relationships with communities of faith—are vitally important to young people, as one study of American youth found:



Faith-based programs that grow from their rootedness in community congregations are a source of relationships and practical support. Simply put, congregation members are also neighborhood residents...Neighborhood residents are well suited to recommend youth for employment, to hire youth, more likely to mentor youth in ways that are culturally relevant, and are more likely to support youth through formal and informal mentoring by coming to youth’s graduation, performances, etc. Such relational ties add to a youth’s sense of continuity, compassion and accountability in their neighborhood.⁸

At a meeting of the Attorney General’s Coordinating Council on Juvenile Justice, a minister described the programs his church was doing: Head Start, mentoring, family counseling, and after-school programs—a standard menu of social services. Then he concluded, “We also go out on the streets and simply get to know the kids by name.” For people of faith, this language evokes the biblical story, the God of the Old Testament who names, who calls, who claims.

Through the voice of the prophet Isaiah, God said, “Oh Israel, fear not: for I have redeemed thee, I have called thee by name; thou art mine” (Isaiah 43:1). In the secular context, naming and claiming are also important. In A.A. Milne’s children’s classic *Winnie-the-Pooh*, Piglet says to Pooh, “Hey Pooh!” Pooh responds, “Yes, Piglet, what do you want?” “Nothing,” says Piglet, “I just wanted to make sure you were there.”⁹

The two models—the social service professional and the volunteer from the faith community—should not be considered in opposition. In fact, the line between them often blurs. Many social workers come alongside their clients to address community issues. They do not see the people they work with as being in need of “fixing” but as victims of social injustices. As they put in long hours, the professional distance often melts away. In the best situations, social service providers (many of whom are persons of faith) and members of the faith community (many of whom are professionals) work together to address these issues. Although the language may be different and the approaches may vary, both work for the healing of troubled people and troubled communities.

Underneath the defiance and bravado of many at-risk children is a loneliness and isolation, a desperate desire to belong somewhere, to belong to someone, to be known by name. On the street or in the soup kitchen, the minister or volunteer with a ministering spirit who calls the gang member or the drug addict or the homeless person by name has created a connection that may be the most important gift he or she can give. This gift of naming can be the beginning of a relationship that results in transformation. Alexie Torres, who works with and for at-risk youth in the Bronx, believes that “we are here on this earth to awaken from the illusion of our separateness.”¹⁰

In the glossary of the faith-based initiative, transformation of the whole person is the goal. To transform means to change. It means to be willing to take the risk of changing, of being changed by other people. But transformation works both ways, and it can be risky. That’s why clergy and church volunteers went out into the streets of Boston when that city was facing a crisis of violence among youth. These clergy and laypeople knew they had to be where the troubles were, and they had to be with the people who were causing the trouble in order to transform them and, in the process, to be transformed themselves. When Scott Larson of Straight Ahead Ministries (an organization that works with at-risk youth) described his work with these young people, he said, “The kids have changed me more than I have changed them.”¹¹

Transformation doesn’t happen without solidarity between the people who offer the services and the people who need them. Solidarity means “we are all in this together.” Sister Ann Fox, director of the private foundation-created Paraclete Center, tells young people, “We’re on a journey with you and we are there to accompany you...[It is] the conscious creation of community; we do pray...we talk about the big questions...”¹²



John Calhoun, president and CEO of NCPC, served as commissioner of the Department of Youth Services in Massachusetts (and state chair of the Adolescent Task Force) from 1976 to 1979. Massachusetts had one of the most effective and sophisticated systems in the country, a system that locked up the fewest number of youth and could boast low recidivism rates. There were 24 categories of care ranging from restitution through three types of foster care and four types of group care to juvenile lockups for the most violent and intractable. The system was community based, but that did not go far enough. Calhoun believes that the true revolution would have been to establish community-based *relationships* for the young people. Most of the tough, violent youth in the system's care either had no significant adults in their lives or had adults who were dangerous or destructive. These young people were forced to do life on their own, to create their own values, to find their own economic support, and to make their own relationships, which, for the most part, did not serve them well. They needed someone to call them by name, someone who cared.

Caring isn't everything. Relationships aren't the whole answer. A cancer victim needs medical treatment—a cure—not just a relationship. But even in an illness, the support of family and friends can make a difference. We need solutions; we need the best and the best-trained healers to untangle dyslexia, to treat the damage caused by physical and sexual abuse, to find resources to help low-income families out of poverty and to educate our neglected children and youth. But relationships are the glue that can hold all of this together. Somehow we need to provide relationships, the consistent presence of caring adults in the lives of the troubled and the troubling. The faith community may not include many therapists, but it does have people who are willing to go out on the streets, sometimes in extremely dangerous situations, and offer presence, offer relationship. As a recent analysis of a faith-based program in North Philadelphia found:

In neighborhoods where the local congregation remains one of the few enduring and respected institutions, the civic community cannot afford to overlook their niche in the realm of social service provision. In a society whose inner cities have suffered dramatically in the past half century, particularly youth at risk in these neighborhoods, every attempt to support and garner the capabilities and vision already present in the communities must be made. Given the unique nature, strengths and limitations of congregation- and community-based collaboration, appropriate support and flexible partnerships must continue to be created and sustained.¹³



Several innovative private foundations have recognized the key assets of faith-based organizations and reached out to them in strategic partnerships. In the early 1990s, in response to the problem of youth violence, Boston's Hyams Foundation invested in the faith community as a way of strengthening trusted core-city institutions. Sylvia Johnson, associate director of the foundation, viewed churches and faith-based groups as being driven by a mission or calling that enables them to overcome obstacles and sustain their efforts in the face of difficulties that might cripple other groups.¹⁴ In addition to material resources such as property and buildings in neighborhoods (e.g., for Head Start and after-school programs), Johnson listed an impressive array of social and moral resources provided by faith-based groups:

- an institutional presence in communities,
- leadership,
- a cadre of volunteers motivated by something other than financial gain,
- members with diverse skills,
- nurturing and spiritual uplift,
- personal development opportunities for members and volunteers (e.g., teaching, training, organizing activities, service projects, public speaking, civic engagement),
- a willingness to address compelling needs, effective lines of communication and information,
- advocacy,
- social justice action, and
- trust-building/community-building.



Beth Smith, executive director of the Hyams Foundation, began to explore partnerships with the faith community because "Hyams wanted to be more effective in its work in the core city...While Hyams had a clear prohibition about funding anything overtly religious, Hyams realized that faith entities were key institutions in low-income neighborhoods."¹⁵ In 1991, Hyams awarded a grant to the Reverend Eugene J. Rivers' Azusa Christian Community for youth advocacy. In 1992, it funded the Reverend Ray Hammond's Bethel AME Church for a gang intervention project. Both Rivers and Hammond were active in the formation of the Boston Ten Point Coalition, an ecumenical group of Christian clergy and laypeople formed to respond to the escalating gun violence among youth.

Examples of Effective Faith–Philanthropy Partnerships

The Hyams Foundation is not alone in reaching out to faith-based organizations. Major national philanthropies—the Ford Foundation, Pew Charitable Trusts, the Lilly Endowment, the Irvine Foundation, the Robert Wood Johnson Foundation, the Annie E. Casey Foundation, and others—have launched faith-based initiatives to support trusted neighborhood institutions, stabilize neighborhoods, and address pressing social problems.

Local philanthropic institutions, too, have begun recognizing the value of faith partners.

In 1997, the United Way of Massachusetts Bay (UWMB) launched a bold funding initiative called Faith in Action. UWMB, like Hyams, had become aware that churches and other faith-based groups are often the core institutions in inner-city communities; they have the capacity to both reach and represent under-served, marginalized neighborhoods and youth as no one else can. The reflective process that led to Faith in Action was practical: UWMB leadership believed that work on behalf of youth was simply not getting done. At the same time, there was a growing awareness that people of faith were ready to engage at-risk youth and that the spiritual dimension could be an asset, rather than a stumbling block.

In an attempt to find an innovative strategy for funding, United Way leaders began to consider spirituality as part of a holistic approach to healing and well-being that would include job training, mentoring, counseling, tutoring, and so on. Although UWMB leaders were not interested in converting anyone to a specific church or faith tradition, they were consciously looking for an alternative to traditional programs, according to Marilyn Chase, senior vice president of community investments.¹⁶ They became convinced that an approach emphasizing faith and spirituality might be a way to transform the lives of young people where other methods had failed. They decided on three basic criteria to look for in programs:

1. a strong commitment to youth,
2. a focus on faith-based efforts with youth beyond the congregations, and
3. spirituality as central to the program.



Surprisingly, this new funding policy was quickly accepted by both the board of directors and the donors to United Way of Massachusetts Bay. They decided that UWMB would fund social services and welcome the presence of faith but would not fund religious services or permit any proselytizing.

The United Way leaders were correct when they decided that faith could be an asset in getting this important work done. A recent study published by INDEPENDENT SECTOR reported:

Americans who give to or volunteer with religious congregations give more time and money than those only involved in secular charitable activities. The power of faith-based giving and volunteering is clear, compelling, and measurable: The beliefs, values, attitudes, and commitments of those who contribute to religion translate into high levels of generosity to other causes as well... The influence of faith extends to volunteering. People who regularly attend religious services are much more likely to be volunteers.¹⁷

Faith-based organizations were also important participants in events taking place in Indianapolis, Indiana. While he was mayor of Indianapolis, Stephen Goldsmith had spurred the philanthropic community to support his Front Porch Alliance. This program invested in traditional institutions like churches, neighborhood associations, and community organizations—trusted local groups that served to hold the neighborhoods together. The Alliance connected these organizations with public and private funding and resources to support hundreds of small but important neighborhood projects, such as keeping parks clean and free of drug abusers, mentoring at-risk kids, and so on.

[There] is something special about small community groups, whether secular or religious. They bring grassroots knowledge of their community and nearby residents to the social services equation. Whatever they may lack in administrative capacity and specialization is often compensated by their proximity to people they serve, their credibility in their neighborhood, and their sense of mission...¹⁸

Goldsmith identified four reasons policymakers and funders should involve the faith community:

- **pragmatism**—we have a big problem; it makes sense to include everybody in the solution.
- **social capital**—faith-based groups provide enormous social capital (the connections within a community that bind it together).
- **moral/spiritual approach**—faith groups provide a moral/spiritual approach where traditional approaches have not worked.
- **accountability**—faith groups take responsibility for their work and its results.

In 1997, the General Mills Foundation began to invest in the Hawthorne area in North Minneapolis, Minnesota. This was the poorest neighborhood in the city with the most at-risk population and the highest crime rate. The foundation's



intent was to work with the poorest and to “give voice to the neighborhood” that was closest to General Mills’ World Headquarters. Ellen Luger, director of General Mills Foundation and Community Action, said, “We funded churches because they were the stable institutions in the neighborhood.... They were a source of volunteers, [and] they had legitimacy.... We funded many different organizations and different projects such as neighborhood cleanups, summer employment, tutoring, a quilting project. We also funded [a local church] to do community organizing. In many cases, the church was the fiscal agent, but it was always to do a specific project with specific outcomes....”¹⁹ Because these were very specific projects, the foundation could be confident that it was not giving money that would be spent on worship services or hymnbooks.

The foundation’s investment came not only in the form of dollars. There was also a deep and abiding commitment. “We didn’t want to write a check and leave,” Ms. Luger said. “We wanted to be present, and we were. And we vowed to make a commitment for the long term—not hit and run.” This meant attending the Hawthorne Huddles, monthly meetings with Hawthorne citizens, police, social services, the faith community, schools, and volunteers. Reatha Clark King, former head of the foundation, was a regular attendee. In fact, Dr. King didn’t miss a single Hawthorne meeting in five years. The president and CEO of General Mills and many of its trustees also came. “Being there and staying there were critically important,” according to Ms. Luger. “This is the key difference.”

Attending the Hawthorne Huddles led to better accountability. Because all the key actors showed up at these meetings, “We could see the results, the difficulties, the successes [of the project]. It is face-to-face accountability, not just ‘a grant goes out.’” General Mills was not only providing funding and giving the community a voice, it was building capacity, and it was bringing the community together. All the different services and parts of the community began working together to address the intertwined issues—crime, housing, education, and jobs. The results: crime dropped, and support for the Hawthorne Area Community Council led to a new school being built in the neighborhood. And, said Ms. Luger, “We’re still there....”

The stability of churches as a neighborhood institution was also an important factor in the decision of the Pinkerton Foundation to fund Charles Hynes’s faith-based mentoring program for at-risk youth in Brooklyn, New York. As Joan Colello, executive director of the Pinkerton Foundation, said, “We wanted to try everything possible.... We were not interested in faith as a factor [but] we saw that not a lot was working with at-risk kids, and we wanted to try it with a credible organization that would research the results.... We wanted to go through local, trusted entities, [and] churches are there no matter what the funding.... They’re there, and they stay.... My board had several questions, more than usual, but after meeting the principal


players, they enthusiastically agreed to go forward."²⁰ As a result, Pinkerton gave a large grant to Public/Private Ventures, and the Brooklyn program became part of P/PV's National Faith-Based Initiative for High-Risk Youth.

As noted, the philanthropic community also played a central role in Massachusetts in the 1990s, serving as a catalyst in shifting policy and practice in the state, especially in Boston, to respond to the problem of violence among Boston's youth. Youth homicides, spurred by drug trade competition, had skyrocketed; various parts of Boston were so beset by violence that citizens were afraid to shop, let their children go out to play, or even attend church (a fight had broken out in a church during the funeral of a gang member). It was obvious that the current way of doing business simply was not working. It was time for a new approach.

Joining the conversation was the faith community—represented primarily by a number of neighborhood-based groups with lean budgets and small staffs, fueled by both outrage and compassion. These were people who knew the neighborhood, who knew the neighbors, and who stayed there, living and working against community disruption and violence. As Jim Jordan, director of strategic planning, Boston Police Department, noted, "Who's up at 3 a.m.? Who's in the streets? Who can help?—not dentists..."²¹ What was also new was that major administrative entities (most notably the Boston Police Department and the mayor's office) and funding entities were willing to risk doing business in a different way. The result was what came to be known as "the Boston miracle"—a breathtaking and unprecedented drop in Boston's juvenile crime homicide rate.

The role of the faith community was formalized initially around the Boston Ten Point Coalition. The ten points included addressing economic and health issues and establishing crime watch programs. But point three advocated personal presence: "Commission youth evangelists, who are prepared to address educational and economic needs, to do street-level work with drug dealers."²² Fifty-four churches in Boston devoted staff and volunteer hours to the effort, and the ministers took to the streets. Suddenly, police and ministers were jointly setting clear limits and offering assistance. The common message to gang members: "If you cross the line, you're going to jail. You are ruining our community, endangering the lives of our kids. But we are also here to help give you whatever you need—job training, GED work, mentoring, whatever it takes." While their roles differed, each group shared and communicated similar social norms. Remarkably, *both* set limits, and *both* offered help. This joint effort had results. In 1990, there were 73 homicides of those 24 years of age or younger. For the 27-month period ending in January 1998, there were no youth homicide victims.

Today the Coalition continues to function. Ten percent of its \$400,000 budget comes from government sources, 10 percent from members, 40 percent from foundations, and 40 percent from private donors. According to Rev. Ray Hammond, coalition cofounder, some of the



Ten Point programs are faith filled but the coalition itself is faith based: faith is not required, but neither is it hidden. Faith is seen to be a source of effectiveness and is crucial for establishing an identity in the neighborhoods. Faith provides staff and volunteers with the sustaining energy they need to remain present in the face of the difficult realities of the neighborhood.²³

Shifts in Public Policy

In Boston, when the street activity of ministers, police, and probation combined with private foundation support produced results, this triggered changes in how the public dollar was spent. Instead of contracting with a few large agencies, Juanita Wade, chief of Boston's Human Services, began to provide micro-grants, some as small as \$1,000, to small groups and even to individuals. Although the city neither discriminates on the basis of religion nor seeks to promote religion, Ms. Wade said, it supports faith initiatives in recognition that churches are an integral part of the community. Fully 27 percent of Boston's Human Services grants and pass-throughs go to faith-based institutions because these are the institutions that are doing much of the important work. As Ms. Wade put it, "They're at the table and they stay."²⁴

When Robert Gittens served as commissioner of the Massachusetts Department of Youth Services in the 1990s, he was persuaded to use some state youth services money to fund Scott Larson's Straight Ahead Ministries. Gittens was willing to fund Larson's program because of Straight Ahead's success with some of the state's most violent youth. The pressing question, Gittens commented at the Boston Symposium, is, "Who can do this [hard] work best?"²⁵ Larson's program has a strong emphasis on personal involvement with at-risk youth. Straight Ahead began as a Bible study for prison inmates and grew to a \$1.2 million ministry working with about 3,000 at-risk youth per week at 300 facilities in 13 states. Today, Straight Ahead's funding comes from state agencies, corporate sponsors, foundations, and individual congregations.

Like the state of Massachusetts, the federal government has recognized the potential contributions of religious organizations in solving pressing social problems. The federal government provided Public/Private Ventures with funding for its national demonstration program aimed at serving at-risk youth. P/PV also received grants from private philanthropies for the 15-city demonstration program, National Faith-Based Initiative for High-Risk Youth. The initiative was inspired by the work of the Boston Ten Point Coalition. Alvia Branch described the reasoning behind the program:

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. Moreover, the faith-based organizations located in these communities had many other resources at their command, including buildings, volunteers, and a tradition of outreach and service. The question was whether these organizations, in the aggregate, could serve as a vehicle for the delivery of social programming for the high-risk youth who reside in these communities.²⁶



After the first phase of its initiative, P/PV drew three conclusions:

- **The faith community** was successful in both securing the enthusiastic cooperation of representatives of the juvenile justice community and attracting high-risk youth.
- **While faith played an important role** in program operations, there was little evidence of proselytizing or coercion.
- **While small- to medium-sized faith-based** organizations have the capacity to form effective partnerships with the justice community and recruit high-risk youth, they nevertheless need support in implementing intentional programs that are of sufficient intensity and duration to have an impact on participant behavior.²⁷

Faith-based organizations have always been active in service to the most vulnerable members of our society—long before the state got into the picture. But only recently in this country is the role of faith in their efforts seen to be an advantage rather than an embarrassment. In addition, newer, smaller faith-based entities seek ways they can help address some of society's most vexing social problems. A series of new laws and changes in administrative regulations attempt to bring them in by “leveling the playing field.” In this sense, then, faith-based organizations are new faces at the table. We are indeed having a new conversation about how to reduce poverty and violence in the United States.

Conclusion

As public institutions reconsider their funding patterns and seek to engage faith-based organizations more robustly, private philanthropies also have the opportunity to do business in new ways. Today it is time for the philanthropic community and the faith-based world to forge a strong partnership. Together they can continue the effort to do what the Jewish community calls *tikkun olam*, repair the world.

Guidelines for the Philanthropic Community



What do we learn from the faith–philanthropy partnerships highlighted in this report? A close examination of those initiatives reveals the following lessons, which can guide other funders as they seek to develop new partnerships with faith-based organizations.

- **Find common ground.** It is almost always there. You and many of the faith-based groups in your community share purposes. You may find that you agree on many of the goals although you may have different ways of getting there. Work together on those elements where you find common ground and respect those where you don't.
- **Establish clear guidelines** on how you are willing to give support and assistance to faith-based organizations or programs in the community. Make it clear what you pay for and what you don't pay for.
- **Help build capacity.** Be sure to provide training and technical assistance to support the aims and purposes of the guidelines. Remember that for many local groups capacity is an issue. Help groups recognize that they can grow, but don't try to make them stretch without providing the resources for growth. Assume the responsibility for recognizing their capacity and your ability to help them grow. In many cases you will be dealing with smaller, less formally organized, and less experienced groups. They may need help in understanding how to become an incorporated or nonprofit organization if that is what is required before your organization can fund them. They may need assistance in

determining what they can or should evaluate and how to do so inexpensively. Consider working through “intermediaries”—nonprofit entities that receive and manage monies for small, faith-based groups. P/PV stressed this point in its report:

Small- to mid-sized faith-based organizations will also need to look to government and the philanthropic community for financial support to continue this work. While their ability to draw on volunteers may offset overall costs, the increasing need for improved organizational infrastructure and professional staff will eventually outstrip their own resources.²⁸

- **Recognize that different groups have different purposes.**

In fact, one group may have several different programs with different purposes and different levels of grounding in faith-related issues. Don't look at labels or emblems but at a group's actions and methods of reaching the goals. Realize also that faith-*filled* groups may be fully capable of running faith-*based* programs.

- **Develop an understanding of faith in the community.**

A faith-based group within the community may be an agent of change, a builder and keeper of norms, an administrator of a program, a seeker and healer of the lost and forgotten, or a restorer of civic health. A faith-based group may take on one or more of these roles at various times. It's important to understand the context in which faith acts to move and shape the community.

- **See the faith community and the faith-based group as a partner**—a natural partner of seemingly unnatural allies, such as the police department, the zoning department, the recreation department, the school, or social services delivery systems.

- **Seek not just fiduciary relationships but operating partnerships.** Take this occasion to get down into the program and the neighborhood to understand how it works. Take seriously your role as convener, listener, and ongoing partner.

- **Look for synergy.** Take an active role as an agent of change. Bring together groups that share commitment, purpose, and approach. Help them learn from each other, help them grow with each other. Link with others, national and local, to build a philanthropic network around the faith-funding issue. Bring in public agencies, local, state, and national, in your area that may be funding or have an interest in funding faith-related programs.

- **Be ready to relate to new groups with new constituencies.**

There are new and important players coming to the table, such as representatives from Latino Pentecostal-Holiness churches and from mosques who are beginning to see the private and public dollar as important to their social service work.



- **Demand accountability.** Good stewardship is as much a part of faith as it is of philanthropy. Treat faith-based groups as you would any partner. Agree on outcomes and timelines. Don't let groups over-promise either results or the promptness of delivery. Be clear about legal boundaries.
- **But stay in there for the long haul.** It may take a long time for change to be able to happen both for people and for communities. Be sure to give programs a chance to work.
- **Keep in mind research, track records, and plausibility** when assessing what is presented to you. Faith-based organizations, no matter how noble their intentions, may not understand the scope of the problem or the needs that they're trying to address. If an approach hasn't worked, it hasn't worked; allowing a faith-based group to adopt it is to invite that group to fail. By the same token, understand that a faith-based program may take a somewhat different approach than the one that missed the mark. Walk through the program logic with the organization. This is a great vehicle for focused discussion of what is expected to drive results. The program logic model also offers excellent opportunities to discuss evaluation, even the rudimentary low-cost or no-cost kind of evaluation that can help strengthen both your organization and the faith-based group.



Endnotes

- ¹ See National Crime Prevention Council (NCPC), *Creating a Climate of Hope: Ten Neighborhoods Tackle the Drug Crisis* (Washington, DC: NCPC, 1992, 1999), pp. 26–28.
- ² Quoted in John A. Calhoun, “Report of Results/Conclusions of The Lilly Endowment Planning Grant on the Role of the Faith Community in Preventing Crime, Violence, and Drug Abuse” (National Crime Prevention Council, Washington, DC, 1999, photocopied), appendix.
- ³ Ibid.
- ⁴ Tracey A. Hartmann, *Moving Beyond the Walls: Faith and Justice Partnerships Working for High-Risk Youth* (Philadelphia: Public/Private Ventures, 2003), p. 3.
- ⁵ Working Group on Human Needs and Faith-Based and Community Initiatives, *Finding Common Ground: 29 Recommendations of the Working Group on Human Needs and Faith-Based and Community Initiatives* (Washington, DC: Search for Common Ground, 2002).
- ⁶ John J. Dilulio, Jr., “The ‘Faith Factor’: Does Religion Reduce Deviance and Cut Crime?” paper presented at the National Institute of Justice, Washington, DC, May 2002, p. 20.
- ⁷ Quoted *ibid.*, p. 21.
- ⁸ F.A. Ianni, quoted in Jill Witmer Sinha et al., “Analysis of a Collaborative Faith-Based Demonstration Project: The Unique Capacity of Congregation- and Community-Based Collaboration,” in *The Role of Faith-Based Organizations in the Social Welfare System: 2003 Spring Research Forum Working Papers* (Washington, DC: INDEPENDENT SECTOR and Roundtable on Religion and Social Welfare Policy, 2003), pp. 164–165.
- ⁹ Quoted in John A. Calhoun, *Crime Prevention in the New Millennium* (Washington, DC: National Crime Prevention Council, 2000), p. 19.
- ¹⁰ Quoted in Calhoun, “Report of Results/Conclusions,” p. 11.
- ¹¹ National Crime Prevention Council (NCPC), *Changing Communities Through Faith in Action: Symposium Report One* (Washington, DC: NCPC, 2002), p. 22.
- ¹² Ibid., p. 21.
- ¹³ Sinha et al., “Analysis of a Collaborative Faith-Based Demonstration Project,” p. 167.
- ¹⁴ NCPC, *Changing Communities*, p. 30.
- ¹⁵ Beth Smith, telephone interview with John A. Calhoun, 12/31/02.
- ¹⁶ NCPC, *Changing Communities*, pp. 29–30.
- ¹⁷ Christopher Toppe et al., *Faith and Philanthropy: The Connection Between Charitable Behavior and Giving to Religion* (Washington, DC: INDEPENDENT SECTOR, 2002), pp. 8–9.
- ¹⁸ Stephen Goldsmith, *Putting Faith in Neighborhoods: Making Cities Work Through Grassroots Citizenship* (Indianapolis, IN: Hudson Institute, 2002), p. 110.
- ¹⁹ Ellen Luger, telephone interview with John A. Calhoun, 2/18/03.
- ²⁰ Joan Colello, telephone interview with John A. Calhoun, 2/20/03.
- ²¹ NCPC, *Changing Communities*, p. 11.
- ²² Ibid., p. 19.
- ²³ Ibid., p. 20.
- ²⁴ Ibid., p. 31.
- ²⁵ Ibid., p. 25.
- ²⁶ Alvia Y. Branch, *Faith and Action: Implementation of the National Faith-Based Initiative for High-Risk Youth* (Philadelphia: Public/Private Ventures, 2002), p. i.
- ²⁷ Ibid., pp. ii–iii.
- ²⁸ Ibid., p. iv.

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ISBN 1-929888-27-9