Mapping Your Community's Faith-Based Assets

An asset inventory tool for collecting and using
data on the faith-based community
organizations in your city

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The Overlooked Assets of Faith-Based Community Organizations

Following the 1992 Los Angeles Riots, the Los Angeles Urban Funders (LAUF), a consortium of philanthropic organizations, was established to promote community building in area neighborhoods. LAUF soon realized, however, that only one of its thirty member organizations was faith-based, but it was still unclear the extent to which the faith community had been overlooked. To get a better idea of the faith-based assets in the area, LAUF asked Michael Mata, a pastor and professor with ties to South Los Angeles, to conduct a study of the faith-based community organizations (FBCOs) in two area neighborhoods. LAUF estimated that Rev. Mata would find, at most, 25 to 30 FBCOs. In actuality, Rev. Mata identified over seventy congregations active in the two communities. The reason: Rev. Mata's networks in the community allowed him to find the FBCOs that were "under the radar screen" of most local officials.[1]

Executive Summary

The story above illustrates an important point, namely, that faith-based community organizations are an important, often overlooked, part of the larger civil society. There are three explanations for this inattention at the local level: (1) local leaders may simply not want to partner with FBCOs; (2) political and civic leaders may be concerned whether they even should partner with FBCOs; and (3) leaders may be interested but not know how to engage their city's FBCOs. When it comes to the first reason, it is certainly the case that some local officials have no interest in engaging their city's FBCOs for a variety of reasons, including confusion about public funding rules. This tool may not be for them, nor is it for the local leaders who are already engaged in robust partnerships with the faith community. Instead, Mapping Your Community's Faith-Based Assets was developed for political and civic leaders, who fall under the second and third explanations: they are interested in working with their city's FBCOs but have some concerns or do not know how or where to begin.

Simply put, Mapping Your Community's Faith-Based Assets is a six-step methodology that local officials and local funders can use to develop two important outputs: a more comprehensive listing of the faith-based community organizations in a geographically-defined area and an opportunity inventory tool that lays out, in an easy-to-understand format, the faith-based assets in their communities. Steps 1 through 3 provide the first output, a comprehensive listing of FBCOs, which should be a useful tool for local leaders new to partnerships with the faith community. And for those with the interest,

time and resources, Steps 4 through 6 produce a strategic inventory tool intended to help local political and civic leaders better understand where the interests and activities of their city's faith-based community organizations align with city hall policy objectives. For such officials, this process is a low-investment means to determine whether there are potential areas for cross-sector collaboration with FBCOs. At the completion of the six steps, local leaders will have an easy-to-understand tool that provides a starting point for assessing potential collaboration with FBCOs.

Two qualifiers are important to keep in mind before using this tool. First, Mapping Your Community's Faith-Based Assets is not meant to be a comprehensive guide for local officials interested in this type of cross-sector collaboration. Rather, this tool is essentially a "corrective lens" that allows local officials to see more clearly how faith-based community organizations are part of the larger civil society sector, and as such, how they can be initially engaged around commonly-shared objectives. After all, FBCOs, along with other civic groups, provide important services to many city residents. Secondly, experience suggests that one-way approaches to faith communities are usually counterproductive. Thus, the most effective use of this tool will be to recognize and to assess the value of mutual collaboration between secular and religious leaders.

The Asset Inventory Tool is divided into five sections:

Section A: Why Faith-Based Community Organizations are Important to your City
              The types of FBCOs likely to be found in most cities
              Potential challenges and strategic considerations

Section B: Snapshot of the Religious Landscape of the United States
              Statistics on religiosity in America

Section C: The Six Steps to Mapping your Community's Faith-Based Assets
              1) Preliminary questions and setting the stage
              2) Resources for the initial search
              3) Walking the community
              4) Surveying the FBCOs in your target area
              5) Identifying prospective FBCO partners
              6) A strategic inventory of your community's faith-based assets

Section D: Conclusion

Appendices: Appendix A: Data sources on religion in the United States
              Appendix B: Documenting data for an FBCO listing
              Appendix C: How GIS mapping can be used to illustrate your data
              Appendix D: Documenting interview responses
              Appendix E: Endnotes

A. Why Faith-Based Community Organizations Are Important To Your City

The standard resources available to local leaders—namely, federal, state and local dollars—are limited, and must be combined with public support and creative innovations to solve long-standing societal problems. For this reason, many local officials have turned to cross-sector collaboration with the private and nonprofit sector to achieve important public policy objectives. When creative, these partnerships allow local leaders to leverage and maximize the city's available resources in order to serve people in need or achieve other public aims. Within the larger civil society sector, faith-based community organizations, in particular, are a potentially valuable partner for local leaders because of the unique strengths and resources they bring to community development efforts. Specifically, local leaders should be aware that, generally:[2]

- *FBCOs are trusted by communities in need*, and FBCO leaders are often seen as people of principle because they tend to have long-standing histories in distressed areas.
- *FBCOs create and provide community leadership*, particularly in urban areas, where congregation leaders have historically played a leadership role in the wider community.
- *FBCOs can access financial and human capital* in the form of donations and volunteers from associated congregations; FBCO staff members are also especially known for their zeal.
- *FBCOs are community and cultural anchors*; the "open-door" policy of many FBCOs assures their central role as a community gathering place.
- *FBCOs are more readily holistic in nature*, as they are typically concerned with meeting the physical, emotional and spiritual needs of congregation and community members.

The Types of FBCOs Likely to Be Found in Most Cities

FBCOs are extremely varied in their size, experience, capacity, organizational structure, and even their approach to service. In terms of the size, experience and capacity of FBCOs, these attributes are usually similar to secular social service organizations; some are small or inexperienced, while others are not. As for organizational structure, from the perspective of local officials, it is useful to have a framework for understanding the faith community. Following Office of Management and Budget guidelines, FBCOs may be grouped into four broad categories: religious congregations and coordinating bodies; organizations or projects sponsored by congregations; incorporated nonprofit organizations; and ecumenical and interfaith organizations (see Table 1 below).

Table 1: The Organizational Structure of Faith-Based Community Organizations[3]	
RELIGIOUS CONGREGATIONS & COORDINATING BODIES	These include small, store-front congregations, mega-churches, and houses of worship (e.g. church, mosque, synagogue, temple, etc.). Different from service providing nonprofits, congregations provide their members worship, community, education and opportunities for civic engagement. Congregations can draw their membership from inside or outside a neighborhood. Some are strongly oriented toward civic partnerships, while others are not. Coordinating bodies coordinate, govern, and provide resources to their member congregations (e.g. the American Baptist Association, the American Jewish Congress).
ORGANIZATIONS OR PROJECTS SPONSORED BY CONGREGATIONS	These are organizations, programs or projects sponsored or hosted by one or more religious organizations. They may be incorporated or not incorporated (e.g. after school programs, mentoring programs, etc.) The vast majority of congregations sponsor such programs.
INCORPORATED NONPROFIT ORGANIZATIONS	A nonprofit organization founded by a religious congregation or religiously-motivated incorporators and board members. Religious affiliation or motivation is often clearly cited in the organization's name, incorporation, or mission statement (e.g. Habitat for Humanity, Catholic Charities, Salvation Army USA).
ECUMENICAL, INTERFAITH ORGANIZATIONS	Groups of faith communities who collaborate to leverage collective resources to deliver social services or do advocacy work (e.g. Interfaith Alliance, Metropolitan Area Religious Coalition of Cincinnati, and Minneapolis' Metropolitan Interfaith Council on Affordable Housing).

The other important feature of faith-based community organizations, particularly for its implication on public funding, is how FBCOs are motivated to do service delivery. Faith-based community organizations approach service along a "continuum of religiosity," ranging from "faith-saturated" (or pervasively-sectarian) to "secular-oriented."[4] Pervasively-sectarian FBCOs hold that explicitly religious motivation is central to their mission or to the service they provide, and thus may be unwilling or unable to collaborate with secular partners for fear of compromising their principles. An interesting sidebar is that sectarian FBCOs are often holistic in nature because they are concerned with meeting both the temporal and spiritual needs of community members. (For one example, see the vignette on 'Rachel's House' below) Given the vital role played by many faith-saturated FBCOs in communities across the nation, local officials should not necessarily discount the possibility of engaging these groups, albeit with care.[*]

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[*] For more information on working with faith-saturated FBCOs, there are some available resources including the Faith and Service Technical Education Network (FASTEN) at www.fastennetwork.org. Under FASTEN's section on "Relationships," there is great deal of useful information on faith-based organization-government collaboration.

Rachel's House: Changing the Lives of Female Ex-Prisoners in Columbus, Ohio

Prisoner recidivism is a considerable challenge in communities across the country. Of the nearly 28,000 inmates released from Ohio prisons in 2003, one in three was projected to return to prison within three years. In order to reverse this trend and help female ex-prisoners make a better transition into society, Lower Lights Ministries, a Columbus faith-based nonprofit organization, established Rachel's House to provide holistic services to these women, ranging from transitional housing and job training to spiritual mentoring. The program, financially supported by the Nazarene Church, also works closely with the Franklin County Pre-Release Center and other local agencies to ensure continuity of services when the women are released. Graduates of Rachel's House credit the program with helping them to "get back on their feet" and "turn their lives around." Remarkably, since its inception three years ago, none of Rachel's House graduates have returned to prison.[5]

Potential Challenges and Strategic Considerations

In the interest of full disclosure, local political and civic leaders should be aware that collaboration with faith-based community organizations, like any other joint venture, is not obstacle-free. At times, there may be challenges that local leaders will have to overcome and manage. These challenges can include:[6]

- *Religious proselytizing.* Perhaps the leading concern about collaboration with FBCOs is that tax dollars will be used to finance religious proselytizing in the delivery of services. While most FBCOs know this is impermissible, some confusion may need to be overcome about these rules.

- *Past lack of engagement.* The Charitable Choice provisions that equalized access for FBCOs to receive certain public funds is still very recent. Thus, while established groups like Catholic Charities have long been involved, other FBCOs may need to be actively solicited in order to partner with local governments or secular nonprofit organizations.

- *Organizational capacity.* FBCOs new to community development activities may be over-reliant on volunteer staff, or lack the financial management skills necessary to expand. Important to remember, however, is that FBCOs have considerable human and moral resources that may contribute to public objectives.

- *Competition with secular nonprofits.* This issue is linked with organizational capacity issues in that FBCOs new to community development activities may lack the experience of their secular counterparts. Hence, these FBCOs can be at a disadvantage when competing for funding. Creative collaboration can reduce excessive competition by developing a common agenda.

- **Community perceptions.** FBCOs active in community development may face community resistance if there is a perception that project benefits (i.e. new homes) are targeted to needy congregation members, rather than non-congregants. Community leaders must also recognize that congregations can be highly effective in serving the disadvantaged within their membership, as well as outside.

- **Religious missions and compromise.** Faith leaders acting on principle may be unwilling to compromise with city hall or may have unrealistic expectations of what city hall can deliver. Thus, from the wide array of religious organizations, political and civic leaders must identify the faith leaders who are able to negotiate and sustain effective collaboration.

B. Snapshot of the Religious Landscape of the United States

By all accounts, the United States is among the most religiously active and diverse nations in the world. There are currently over 350,000 congregations in the U.S., spanning the world's religions and denominations.[7] This snapshot provides a quick picture of American religiosity, faith institution membership, religious-driven giving and volunteering, and regional religious differences. It allows local leaders to reflect on their own community's religious traditions and identities in relation to the demographics of other communities and the nation at large. (Please see Appendix A for additional sources on religious identity in the United States.)

Religiosity

- ✓ More than 90% of Americans believe in some sort of higher power.[8]
- ✓ Nearly 9 out of 10 Americans consider religion "very important" or "fairly important" in their lives.[9]

Faith Institution Membership

- ✓ Nearly 7 in 10 Americans are members of a church or synagogue.[10]
- ✓ It has been historically true that between 35 and 40% of Americans have probably participated in their faith community with some degree of regularity.[11]
- ✓ Although studies vary, approximately 76.5% of Americans are Christian, less than 10% self-identify as belonging to other religious traditions, and 13% express no religious affiliation.[12]
- ✓ Population estimates for the number of Muslims living in the United States vary, but a review of the available empirical data suggests that the adult Muslim population in the U.S. is less than 1% of the total U.S population.[13]
- ✓ Viewed in terms of individual religious affiliation, the largest religious body is the Catholic Church with just over 62 million adherents, followed by Southern Baptists (nearly 20 million) and United Methodists (10.3 million); there are also approximately 6 million Jews.[14]
- ✓ When the landscape is viewed in terms of the numbers of congregations, not the size of each congregation (i.e. Catholic congregations are fewer but larger) the breakdown is:[15]
  - Conservative Protestants: 53%
  - Mainline Protestants: 26%
  - Historic African American denominations: 7%
  - Catholic and Orthodox: 5%
  - Jews: 1%
  - Other Christian groups: 3%
  - Other non-Christians: 4%.

Giving and Volunteering

- ✓ Political scientist Robert Putnam reports, "…nearly half of all associational memberships in America are church related, half of all personal philanthropy is religious in character, and half of all volunteering occurs in a religious context."[16]
- ✓ 75 to 80 percent of church-goers give to charity and 50 to 60 percent volunteer. These figures drop for non-church members, with 55 to 60 percent giving and 30 to 35 percent volunteering.[17]
- ✓ FBCOs spend anywhere between $15 to 20 billion each year on social services.[18]
- ✓ In 1998, nearly 60% of congregations engaged in social service, community development, or neighborhood organizing projects.[19]
- ✓ 93 percent of older, urban congregations provide community services, such as food pantries; Of the beneficiaries, 80 percent were not members of the congregations.[20]
- ✓ More than 85% of congregation-giving households also support non-faith-based organizations.[21]

Regional Differences

- ✓ Not only are Americans among the most religiously diverse national populations in the world, the United States is characterized by strikingly different regional religious cultures.
- ✓ Consider these numbers: "Catholics have the largest number of adherents in 37 states and the District of Columbia. The Southern Baptist Convention has the largest number of adherents in 10 states, all in the South. The Church of Jesus Christ of Latter-Day Saints has the most adherents in Idaho and Utah, and the United Methodists have the most adherents in West Virginia."[22]
- ✓ See this map of the largest participating religious groups in different regions of the U.S.[23]
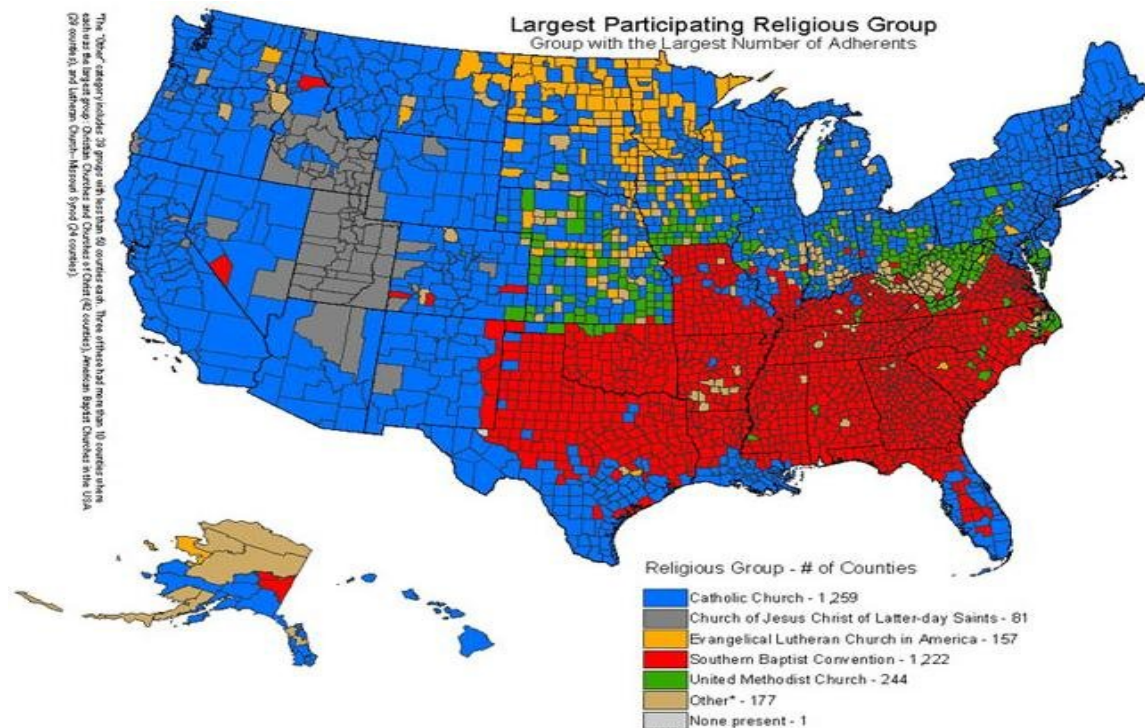
C. Six Steps To Mapping Your Community's Faith-Based Assets

The Six Steps to Mapping Your Community's Faith-Based Assets are organized to produce two useful outputs: a list of faith-based community organizations and a strategic inventory tool. For political and civic leaders only wanting a comprehensive listing of the faith-based community organizations in a geographically-defined area, Steps 1 through 3 will suffice. If you have the interest, time and resources, however, Steps 4 through 6 yield a strategic inventory tool that should help facilitate cross-sector partnerships around commonly-shared objectives.

STEP 1: Preliminary Questions and Setting the Stage

✓ What geographic area(s) are you interested in mapping (e.g. city, neighborhood) and/or what issues are you most interested in?
Your first consideration should be deciding whether you want to start by finding the faith-based assets in a geographically-defined area and allow issues to surface in this way or if you want to start with an issue, such as housing or teen pregnancy, and determine which FBCOs are working on them. The approach you take will determine the resources you may need and where to best locate those resources.

Reaching Out to Neighborhood Youth in Baltimore, Maryland

In Baltimore, a city with one of the highest crime rates in the United States, Mayor O'Malley reached out to churches to recruit mentors from neighborhoods where kids were falling prey to drugs. In its first year, the Mayor's campaign against youth crime and violence, called "Baltimore Rising," reached over 500 youth. With the help of churches and the city health department, O'Malley plans to scale up the effort to reach 1,000 youth. The focus of "Baltimore Rising" is to bring together members of the religious community, social service providers, governmental agencies, volunteers, and parents to wage an aggressive campaign to significantly reduce youth crime and violence in the city of Baltimore.

✓ Who should lead your efforts?
A modest amount of qualified staff time can produce good information for immediate and unforeseeable uses. It is critical, however, to identify and recruit staff with "community credibility" in the area you are mapping. (This is especially important in communities where small, informal FBCOs are prevalent and easily overlooked.) Ideally, you should work with people who are familiar with the FBCOs in the area. Another recommendation may be to collaborate with local universities as a way of recruiting field researchers and obtaining information about grassroots leaders and organizations.[24]

Facilitating Communication in Charlotte, Nor Carolina

Early in his tenure, Mayor Patrick McCrory of Charlotte faced tensions between police and the community, and a series of fatal police shootings involving White officers and Black victims had exacerbated these underlying tensions. To facilitate communication with a distrustful constituency, the city used churches as intermediaries, helping to create and maintain an exchange of ideas and information. Additionally, in a city where congregations and faith-based community organizations drive social service provision, McCrory is reaching out to local churches to enlist their participation in a cross-sector mentoring initiative aimed at helping at-risk youth.

✓ What resources do you already have available for this task (e.g. staff, funding, equipment, community contacts)?
We recommend that, whenever possible, your team locate and utilize resources, such as staff or volunteers, from within the community you seek to map. This will help reinforce the notion that your data collection process is a community effort, not the work of "outsiders."

Affordable Housing in Nashville, Tennessee

When Mayor Purcell of Nashville came to office in 1999, he faced an affordable housing shortage of 40,000 units that was pushing workers out of the city. Purcell quickly realized that available city and federal funds could not bridge the housing gap. To encourage assistance from nonprofit and faith-based community organizations, he established a "requests for proposals" process for home rehabilitation—the city would provide $3,000 per home in building materials if the organization would provide the labor. One local church with experience in this area set up its own 501(c)3, applied for the grant money, and proceeded to recruit 150 more churches, involving 1,700 volunteers in all from across the city. In the first year, they rehabilitated about 91 homes. (A total of 5,575 homes have since been rehabilitated through the program, with secular and FBCO assistance). The churches are not only involved in construction, but also in the recruitment of eligible families to live in these homes. Moreover, FBCOs provide invaluable support during the critical early days of ownership and occupancy. Consequently, the support system created for these families and neighborhoods stretch long into the future.

✓ What are the aims of this research? What information do you hope to collect?
You will be more successful in the end if you take time at the beginning to determine how you want the final product organized and how you plan on using it.[25] Having an action plan and a sense of purpose will also help your team better document their findings. Please refer to Appendix B for suggested steps for documenting data for an FBCO listing.

Initiating Cross-Sector Partnerships in Miami, Florida

Mayor Diaz has worked to establish relationships with the city's religious leaders through his periodic "pastoral roundtables." Aside from the delivery of services, he hoped that the roundtables would provide a connection between the various denominations and racial/ethnic groups in Miami, and bring people together to discuss common community challenges. Diaz notes how his work with faith leaders, and the personal relationships that have since developed, helped create a productive working dynamic, even when there are important differences of opinion. The pastoral roundtables followed an open agenda format, in which the faith community came together to form the agenda rather than hearing the Mayor present his own. Diaz did this, he says, to gain the trust of faith leaders and show that his priority was longer-term collaborative work rather than short-term political gain.

STEP 2: Resources for the Initial Search

Begin compiling the list of faith-based community organizations for the area in question. The following resources are a good place to start.

	Public Directories	*Individual Outreach*	*Institutional Sources*
Neighborhood-level	▪ Community bulletin boards ▪ Neighborhood newsletters	▪ Neighborhood leaders/ activists ▪ Local religious leaders ▪ Small nonprofit personnel	▪ Neighborhood associations
Citywide	▪ Yellow pages ▪ Newspapers ("community events" sections)	▪ Ecumenical/ interfaith coalition leaders ▪ Larger nonprofit personnel ▪ City-level staff who interface with community regularly	▪ United Way chapters ▪ City planning departments ▪ Community/ local colleges
Statewide	▪ State-level Secretary of State websites (www.nass.org)	▪ Governor's outreach directors, schedulers and other staff members	▪ University departments of religion, sociology, etc. ▪ State Offices of Faith-Based and Community Initiatives (www.whitehouse.gov/fbci)
National	▪ GuideStar provides a listing of nonprofit organizations (www.guidestar.org) ▪ VolunteerMatch is a network for volunteers (www.volunteermatch.org)	▪ Congressional outreach directors, schedulers and other staff members	▪ White House Office of Faith-Based and Community Initiatives: (contact or review grantee lists, if available; www.whitehouse.gov/fbci)

Additional Notes on Public Directory Resources

✓ *Neighborhood bulletin boards:* You may want to call before visiting, but some community gathering places, including community centers, libraries, schools, senior centers and malls have community bulletin boards with flyers from active FBCOs in the area.

✓ *Local directories:* City 'Yellow Pages,' neighborhood phone directories and/or online phone directories, and directories of social service organizations.

✓ *Newspapers:* Search the 'community events' sections of neighborhood newspapers and newsletters to discover active organizations in the area. Try the following websites: www.newspapers.com, www.newspaperlinks.com, www.refdesk.com/paper.html.

✓ *Secretaries of State* websites will have information on incorporated nonprofits within their state, many of which may be faith-based. For an example, please see the Illinois Secretary of State site (www.sos.state.il.us) and search their real time corporate/LLC information database.[26] To access other state sites, go to the National Association of Secretaries of State website (www.nass.org).

✓ *Internal Revenue Service* (IRS): Because many faith-based nonprofits have filed with the IRS, information about them can be best obtained through 'GuideStar,' a national database of nonprofit organizations (www.guidestar.org). Locate "advanced search," select your city or zip code and use key words, including: "faith", "church", "religious", etc.[27]

Additional Notes on Individual Outreach

✓ *Local leaders and neighborhood associations.* Local leaders may help provide useful data and contacts on nearby FBCOs and their activities.

✓ *Networking.* Meet with relevant city offices that may interface at times with FBCOs, including outreach directors, schedulers, and other staff members who meet external individuals and organizations on a regular basis. These offices may have an existing FBCO listing from which to work from.

Additional Notes on Institutional Sources

✓ *Other local sources:* In some localities, city planning departments may have information on neighborhood groups. Similarly, there may be United Way chapters, and other local funders who keep track of active faith-based and community organizations in the area.

✓ *Universities:* Contact professors and researchers at local colleges and universities. Departments of religion, sociology, and anthropology may have already collected similar data and may be aware of student volunteers willing to help in your research.[28]

✓ *State Offices of Faith-Based and Community Initiatives* are a new and valuable resource in the states that have these offices. Typically, these offices have compiled a database or listserv of the faith-based community organizations in the state. For a contact list of state liaisons to the faith community, go to the White House Office of Faith-Based and Community Initiatives website (www.whitehouse.gov/fbci).

STEP 3: Walking the Community

✓ In low-income neighborhoods, small churches and other important grassroots organizations are easily overlooked. Simply walking or driving the streets in these areas is the only way to locate many of these FBCOs, as they may not be listed in public databases. Please note, however, that this is typically a time-consuming undertaking, but can be done by several dedicated volunteers from the neighborhood. Your "walking-the-streets" inventory will provide a more accurate mapping of a community's FBCOs, especially in low-income neighborhoods.[29]

Note: At this point, your comprehensive listing of faith-based community organizations should be fairly complete. For an alternative option for using your FBCO list, please see Appendix C to learn how geographic information system (GIS) mapping can be used to turn your comprehensive FBCO list into an easy-to-understand map.

For the local officials with the time and resources, you can build on your FBCO list and create a strategic inventory of your community's faith-based assets by continuing on to Steps 4 through 6. This extra effort will yield an asset inventory resource that will help you identify the FBCOs whose assets and aims are best aligned with your public policy objectives.

STEP 4: Surveying the FBCOs in Your Target Area

As mentioned previously, a prerequisite for the inventory steps is to designate the area or areas to be targeted in your policy objective. With this clarification, it is both possible and desirable to survey the size, resources and civic interests of the FBCOs within the targeted community or region.

✓ Interviewing tips. Once you have a list of the FBCOs in a given locale, a further step is to interview leaders of those organizations. Ideally, in-person interviews are preferred over phone interviews as they are conducive to dialogue and relationship development. Additionally, this mapping effort will be most effective if the interviewer is someone with legitimacy in the community where you are mapping and able to respect the religious language faith leaders use to describe their organizations.

✓ Networking tips. It is helpful to organize your calls and visits in a deliberate way, in order that the initial FBCOs provide you with pertinent information about other faith-based assets in the area. We recommend that you interview interfaith organizations and ecumenical coalitions first to access their networks and schedule interviews with congregations last.

✓ Question tips. Finally, it is important that a staff person or team prepares a list of questions to ask the contact person at each FBCO. From the perspective of local officials seeking cross-sector partnerships around common objectives, we recommend that you at least ask your city's FBCOs the following five questions: What activities is your organization engaged in? Who comprises and how large is your membership? What community or public issues are most important to you and to members of your organization? How would you describe your capacity to be involved in these issues? Are you willing to collaborate with other partners, including the city, on this particular policy issue? [†] Please see Appendix D for information on documenting interview responses.

STEP 5: Identifying Prospective FBCO Partners

✓ Aligning FBCO activities and your policy priorities. When thinking about how to organize and refine your newfound data in a usable way, the first step will be to identify the FBCOs that appear most aligned with your public policy objective. Equally important will be to recognize the FBCOs most likely to oppose a given objective. Given the wide array of FBCO orientations and activities in your target area, identifying those with strong potential

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[†] Northwestern University researchers suggest that you ask FBCO leaders to "identify the sub-groups they sponsor, such as choirs, sports teams, food pantries, social justice groups, religious study clubs, and other groups that utilize the religious facility as a meeting place." ABCD Institute, "A Guild to Mapping and Mobilizing the Associations in local Neighborhoods," distributed by ACTA Publications, Chicago, IL, 1999: page 16

for mission alignment is the guiding criterion. The vignettes in Step 1 illustrate this guiding principle.

✓ Determining FBCO willingness to collaborate. As mentioned in Section A, faith-based community organizations approach service along a continuum of religiosity, ranging from "faith-saturated" to "secular-oriented." It is important to be clear on where prospective partners fall on this continuum. For example, because faith-saturated FBCOs believe that explicit religious witnessing is integral to their mission, some may be unwilling to collaborate with policy initiatives which strictly prohibit evangelizing, while others may be quite clear on how to witness and provide services without confusing the two. Whether collaborating with faith-saturated or faith-inspired FBCOs, officials can and must exercise accountability and oversight with religious and secular organizations alike.

✓ Assessing FBCO Assets. Lastly, you will want to consider organizing the faith-based community organizations in your targeted area according to their resources, motivation and capacity to contribute to the policy objective in the targeted area. While all manner of FBCOs provide valuable services to communities, the size and experience of FBCOs will limit their impact. For instance, smaller FBCOs may be effective in reaching low-income residents with information or services. Larger FBCOs, on the other hand, may be able to juggle several initiatives in various neighborhoods and have extensive experience at working with other partners.

STEP 6: A Strategic Inventory of Your Community's Faith-Based Assets

The most practical and helpful product will be an inventory of FBCOs in your target area that provides you with information necessary to pursue effective partnerships and to avoid unproductive ones. For one example of how your data can be strategically organized to develop collaborations with FBCOs, see the sample diagram below. We recommend that you use Microsoft Excel or similar software in order to run various queries. Your strategic inventory of faith-based assets should be organized in a way that best helps you see areas for potential cross-sector collaboration.

Sample Diagram

Size or Capacity	Name and description of program(s)	Potential for Collaboration* (H/M/L/R)	FBCO Resources Spent per Selected City Policy Priorities				
			Affordable Housing	Teen Pregnancy	Senior Care	Youth Programs	Prisoner Reentry
Large	Bethel AME: teen pregnancy counseling; senior care	H		50%	50%		
	Jubilee Christian Center: affordable housing	M		100%			
	Grace Ministries: prisoner reentry counseling	L					100%
Mid-Size	Allston Islamic Center: youth programs	H				100%	
	Boston Jewish Center: affordable housing	M	100%				
Small	A Better Way: prisoner reentry	R					100%
	Activated Ministries: affordable housing counseling	H	100%				
* Potential for Collaboration: High, Moderate, Low, Resistant							

D. Conclusion

Partnerships with FBCOs are not anything new. While faith-based community organizations are an important part of the civil society sector, many public officials and civic leaders have not, however, effectively engaged their city's FBCOs to address long-standing community challenges. *Mapping Your Community's Faith-Based Assets* was designed to reverse this trend in a practical way by serving as a "corrective lens" for local political and civic leaders interested in knowing more about their city's FBCOs, but unaware of how or where to begin, or concerned whether cross-sector partnership is even feasible. This is important because the strengths and resources, or assets, which faith-based community organizations bring to the task of community development are substantial. They are also limited and, most importantly, guided by the religious values and motivations which make FBCOs an enduring part of every local community. Given the tough challenges that many communities face—from hard needs like employment and housing, to intangible but equally important needs like a sense of purpose and hope—it is imperative that local leaders access and mobilize all the local assets they can. Mutually respectful collaborations that include the right FBCO partners may expand the available resources, increase effectiveness, and serve the most at-risk members of the community. For a number of FBCOs in your city, developing more such partnerships would be a welcomed opportunity. In the end, for local political, secular and many faith-based leaders alike, cross-sector collaboration is all about building stronger, safer and more caring communities and cities for America's families.

APPENDIX A

Online Data Sources on Religion in the United States

Name	Description
Adherents.com	This page provides some summary lists of the largest religious groups in the United States. Most of the tables on this page are based on self-identification data (which religious groups people actually say they belong to when surveyed), but some lists based on organizational reporting (membership figures from individual denominations) are shown as well. Go to: www.adherents.com/rel_USA.html
American Jewish Identity Survey 2001	This study addresses the tri-fold question: What do Jews believe? To what do Jews belong? And how do Jews behave? Each of these questions is explored with respect to how its answers help define the contours of Jewish identification and the Jewish population in the United States today. Go to: www.gc.cuny.edu/faculty/research_studies.htm#ajis
American Muslim Poll 2001	Sponsored by Project MAPS: Muslims in American Public Square and Zogby International. Interviewed 1,781 persons, 18 years and older, nationwide who identify themselves as Muslim. In 2001, phone interviews were conducted using a telephone list created by identifying common Muslim names in the same zip code of 300 randomly selected Islamic centers. Go to: www.projectmaps.com/
American Religion Data Archive	Acts to preserve quantitative data on American religion, to improve access to this data, to increase the use of the data, and to allow comparisons across data files. The ARDA collection includes data on churches and church membership, religious professionals, and religious groups (individuals, congregations and denominations). Go to: www.thearda.com/
American Religious Identification Survey 2001	Based on a random digit-dialed telephone survey of 50,281 American residential households in the continental U.S.A (48 states) in 2001. Respondents were asked to describe themselves in terms of religion with an open-ended question. This survey replicates the 1990 National Survey of Religious Identification. Go to: www.gc.cuny.edu/faculty/research_briefs/aris/aris_index.htm
Database of Megachurches in the U.S.	This listing represents only those congregations with a consistent weekly attendance of at least 2000 persons of which the center is aware, and is not an exhaustive listing. This list is updated regularly. Go to: http://hirr.hartsem.edu/org/faith_megachurches_database.html
Faith and Service Technical Education Network	FASTEN offers informational resources and networking opportunities to faith-based practitioners, private philanthropies, and public administrators who seek to collaborate effectively to renew urban communities. An initiative of Pew Charitable Trusts, FASTEN actively identifies best practices in faith-based services and multi-sector collaboration, and produces and disseminates educational materials for practitioners. Go to: www.fastennetwork.org/
Faith Communities in the United States Today 2000	The largest survey of congregations ever conducted in the United States. It also is the most inclusive, denominationally sanctioned program of interfaith cooperation. The project was initiated to enhance the capacity of participating religious denominations and faith groups to conduct and use congregational studies. Go to: http://fact.hartsem.edu/
Hartford Institute for Religion Research	Hartford Seminary's Hartford Institute has a twenty-seven year record of rigorous, policy-relevant research, anticipation of emerging issues and commitment to the creative dissemination of learning. This record has earned the Institute an international reputation as an important bridge between the scholarly community and the practice of faith. Go to: http://hirr.hartsem.edu/
Hispanic Churches in American Public Life: Summary of Findings	This publication presents a summary of the findings of the Hispanic Churches in American Public Life research project. The HCAPL project was a three-year study funded by a grant from The Pew Charitable Trusts that sought to examine the impact of religion on political and civic engagement in the Latino community. Go to: www.pewtrusts.org/pdf/religion_hispanic_churches.pdf

Online Data Sources on Religion in the United States

Name	Description
National Congregations Study 1998	Conducted in conjunction with the 1998 General Social Survey (GSS). The 1998 GSS asked respondents who attend religious services to name their religious congregation, thus generating a nationally representative sample of religious congregations. Data about these congregations were collected via a one-hour interview with one key informant--a minister, priest, rabbi, or other staff person or leader--from 1236 congregations, a response rate of 80%. Go to: http://s6.library.arizona.edu/natcong/
National Jewish Population Survey 2000-01	A representative survey of the Jewish population in the United States sponsored by United Jewish Communities and the Jewish federation system. Go to: www.ujc.org/content_display.html?ArticleID=60346
North American Jewish Data Bank	The central repository of social scientific studies of North American Jewry. The Data Bank's primary functions are to (1) acquire, archive, and disseminate quantitative data sets and reports, both contemporary and historical; and (2) encourage utilization of the archive through training and provide information about methods for studying Jewish communities. Go to: www.jewishdatabank.org/
Pew Forum on Religion and Public Life	The Pew Forum on Religion & Public Life seeks to promote a deeper understanding of issues at the intersection of religion and public affairs. The Forum pursues its mission by delivering timely, impartial information to national opinion leaders, including government officials and journalists. Go to: http://pewforum.org/
Pluralism Project	A decade-long research project, with current funding from the Ford and Rockefeller Foundations, to engage students in studying the new religious diversity in the United States. In particular, the communities and religious traditions of Asia and the Middle East that have become woven into the religious fabric of the United States in the past twenty-five years are explored. Some resources on religious diversity in various U.S. cities are available. Go to: www.pluralism.org/
Religious Congregations and Membership in the United States 2000	Presents data reported by 149 religious bodies that participated in a study sponsored by the Association of Statisticians of American Religious Bodies (ASARB). ASARB originally invited 285 religious bodies that could be identified as having congregations in the United States to participate. The final list of participants included 139 Christian denominations, associations, or communions (including Latter-day Saints and Unitarian/Universalist groups); two specially defined groups of independent Christian churches; Jewish and Islamic figures; and counts of temples for six Eastern religions. Go to: www.glenmary.org/grc/RCMS_2000/release.htm
The Roundtable on Religion and Social Welfare Policy	The Roundtable's charge is to increase awareness among key stakeholders, including policy makers, religious and civic leaders, and the media, of the critical issues related to faith-based social service programs by means of in-depth analysis and discussion based on the best social service science, legal and policy research. Go to: www.religionandsocialpolicy.org/
US Congregational Life Survey 2001	This survey is the largest and most representative profile of worshipers and their congregations ever developed in the United States. As part of the survey, about 300,000 worshipers in over 2,000 congregations in the United States completed a survey during worship services in April 2001. Go to: www.uscongregations.org/
Yearbook of American and Canadian Churches 2005	Published since 1916 by the National Council of Churches of Christ in the U.S.A, the Yearbook of American and Canadian Churches is an annual compilation of key information about denominations, churches, clergy, seminaries, and other religious organizations in the United States and Canada. Go to: www.electronicchurch.org/

Documenting Data for an FBCO Listing

We recommend that your team create materials and procedures for documenting your findings well before you begin mapping. We suggest that you equip each of your field surveyors with field logs as shown below.[‡] You should modify the log so that it fits your needs and is in-line with your objectives. Also, we highly recommend creating and fully articulating the procedures for documenting and organizing your data. For example, collected data should be added to your database in a timely manner. Keeping track of this will prove critical to your efforts.

Sample Field Log
Staff: Greg Landsman

Date	Source	FBCO name	Address (neighborhood)	Phone	FBCO Type	Comments	Added
4/2/05	Guidestar	Boston Interfaith	1348 W 4th	617.555.8738	Interfaith	Set up interview	
4/2/05	Senior Center bulletin	St. John's	6728 East Street	617.555.6769	congregation (Catholic)	Leaders meet on Tuesday nights	4/5/05
4/18/05	Interview with Habitat	Islamic Center	78 Grafton Street	617.555.8982	congregation (Muslim)	Interested in dialoguing	4/22/05
4/18/05	Windshield Tour	Community Worship Center	8918 Willis Av.	617.555.1242	nonprofit		5/2/05
4/21/05	Cincinnati Post	Valley Temple	72 Johnson Circle	617.555.7123	congregation (Jewish)	Set up phone call	5/6/05

Note: In order to later organize your data or run various queries, you will need to enter your field log information into an electronic database using Microsoft Excel, Access or similar software. Additionally, if you want to use this information to populate a geographic information system (GIS) map, please refer to Appendix C.


[‡] This log was modified from material found in: "A Guide to Mapping and Mobilizing the Associations in Local Neighborhood," ABCD Institute 1999

APPENDIX C

How GIS Mapping Can Be Used To Illustrate Your Data

An alternative option for using your newfound data is to create a map using geographic information system (GIS) software. Most city planning departments and university researchers already use GIS to illustrate, by shading, demographic data by census tract, while "point maps" showing anything from sewer locations to community clinics are certainly not anything new to most local officials. For the purpose of mapping your community's faith-based assets, a GIS map of your city's FBCOs may be preferred over a listing or table because it is easier to understand and interpret.[§] For an example of a point map that can be created with your new data, see the figure below. Using GIS, moreover, your point map of FBCOS could be organized according to type or size and overlay a map of income-levels or racial/ethnic groups in your city, to more clearly show where the different types of FBCOs are located. Essentially, the possibilities are limitless for how you want to organize your data.

Figure 8: Community Agencies, Schools, and Churches
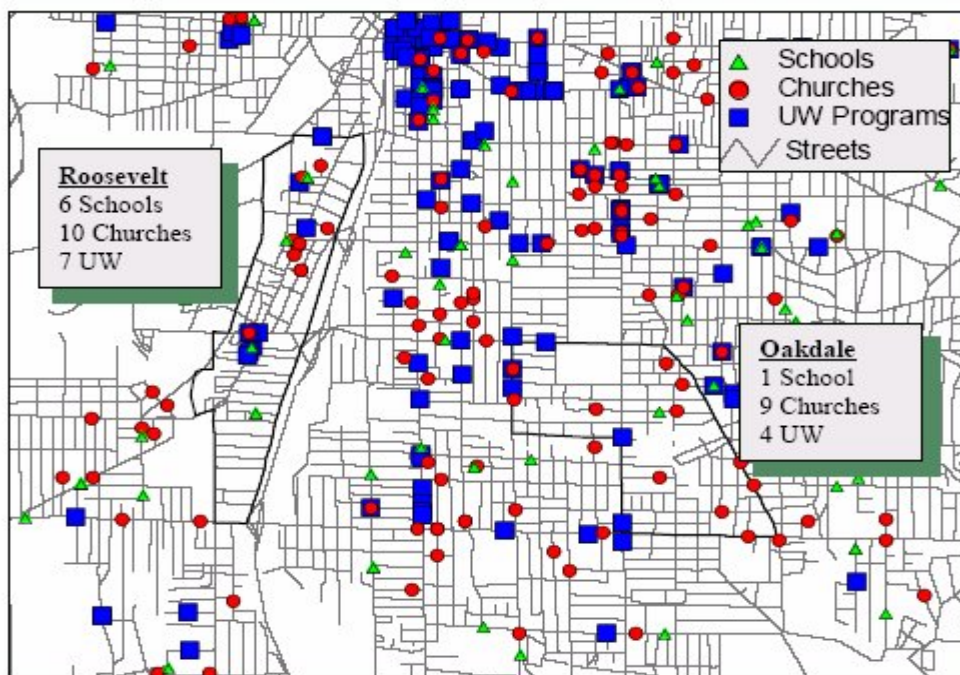
Source: Heart of West Michigan United Way, Kent County, Michigan; Michigan Department of Education (http://www.mde.state.mi.us/); Grand Rapids Area Center for Ecumenism (GRACE).

[§] Marc Schlossberg, "Asset Mapping and Community Development Planning with GIS: A Look at the Heart of West Michigan United Way's Innovative Approach," Urban, Technological, and Environmental Planning University of Michigan, p. 5, available at: http://www.uoregon.edu/~schlossb/articles/gis_uw.pdf. To see one example for how a community can use GIS mapping, go to the Social Assets and Vulnerabilities Indicators (SAVI) website at www.savi.org. SAVI is a community information system that seeks to enhance capacity and improve decision-making among service providers in Central Indiana communities.

APPENDIX D

Documenting Interview Responses

We recommend that your team try to ascertain as much relevant information as possible from the faith-based community organizations it interviews. What follows are recommended questions that your field surveyors should ask each FBCO. Please note: many of these questions have been modified from the "Guide to Mapping and Mobilizing the Associations in Local Neighborhoods."[**]

Sample FBCO Interview Instrument[††]

FBCO name: _____

Name/position of person being interviewed: _____

Contact number(s): _____

Interviewer: _____

Question: I would like to first ask you about how your organization got started and any accomplishments you would like to mention.

1. Why was your organization/association started, and when?	
2. Who started your organization and how?	
2a. (If not mentioned in Question 2, ask this question) Did any other association help your organization get started?	
3. What do you think are the three most significant accomplishments of your organization to date?	
4. Has your organization helped any other FBCO get started? If yes, which ones?	

Question: Next I would like to ask you about the membership and structure of your organization.

5. How many members does your organization currently have?	
5a. Out of 100%, what percentage of your membership would you say lives in your neighborhood?	
6. Can you describe the type of person who joins your organization (i.e. personality, career, interests, etc.)?	
7. How often does your organization meet and where are your meetings held?	
8. Do you have any officers in your organization? If so, how many do you have?	
9. Are you the current president or chair? If not, may I have his/her name and number for future contact?	

[**] Nicol Turner, John L. McKnight, and John P. Kretzmann, "A Guide to Mapping and Mobilizing the Associations in Local Neighborhoods," A Community Building Workbook from the Asset-Based Community Development Institute, Institute for Policy Research, Northwestern University, 1999, Appendix 4, pp. 62-66.

[††] Please note: Interviewers need to be clear when talking with congregations about whether information is being requested about a congregation's entire activities or just some specific ministry. Accordingly, interviewers should have a respectful tone when talking with FBCOs and be sensitive about the language used during the interview.

10. Does your group have an annual budget? Can you tell me your approximate annual budget?	
12. What are your revenue sources? Or how do you pay for your activities?	
13. Do you have any paid staff in your organization? If so, how many and what do they do?	
14. Do you have volunteers? If so, how many of your total staff are volunteers and what do they do?	

Question: Now, I'd like to ask you about your organization's current activities and priorities?

15. What are the main activities that your org. is involved in? (Probe here for concrete examples. Ask respondent to be specific about their activities. Always ask if there are any others they would like to mention, after each pause)	
16. Can you tell me the percentage of time and resources that your organization spends on each activity? (Try to determine which activities are most important with concrete percentages for each activity mentioned)	
17. Approximately how many people are helped annually by each of your organization's activities? (Try to determine the number of people helped with each activity)	

Question: I'd like to next ask you about your organization's relationship with other organizations in and outside your community?

18. Is your org. a local chapter of a statewide or national organization? If so, what is the name of this organization?	
19. Is your organization a member of any coalition of groups? If so, what is the name of this coalition and what issues do you work on together?	
20. Is your org. currently working with another local group on any issue? If so, what group and on what issues?	
21. What has been the result of your partnerships with other groups?	
22. Has your organization worked with another local group in the past? If so, what group and on what issues?	
23. What has been the result of these past partnerships?	

Question: Finally, I'd like to get your thoughts on how city hall and other local funders can best help your organization in its work?

24. Has your organization ever received funding from the city or some other local agency? If so, when, how much, and for what purpose?	
25. Is your organization interested in working with city hall or other local funders on the issues you're working on?	
26. What obstacles does your organization face in its work?	
27. How do you think city hall or other local funders can best help you with your organization's activities?	
28. Are there any other issues that your org. is having to deal with that you think city hall and other local funders should be aware of?	

APPENDIX E

Endnotes

[1] Amy Sherman, "The Coach: Los Angeles United Methodists Urban Foundation," in Empowering Compassion: The Strategic Role of Intermediary Organizations in Building Capacity Among and Enhancing the Impact of Community Transformers, a Report on the Hudson Institute Faith in Communities' Intermediaries Study (http://www.centeronfic.org/v2/articles/ intermediaries.html# [July 2002], accessed 6 December 2005), pp. 67-68.

[2] See Henry Cisneros, Higher Ground: Faith Communities and Community Building (Washington DC: U.S. Department of Housing and Urban Development, 1996); Allison Calhoun-Brown, "While Marching to Zion: Otherworldliness and Racial Empowerment in the Black Community—Introduction," Journal for the Scientific Study of Religion Vol. 37, Issue 3 (1 September 1998); and Avis Vidal, Faith-Based Organizations in Community Development, (Washington DC: U.S. Department of Housing and Urban Development, Office of Policy Development and Research, August 2001), pp. 16-19.

[3] Corporation for National and Community Service, "FACES State Commission Toolkit: Implementing the President's Faith-Based and Community Initiative at the Corporation for National and Community Service," The Resource Center: Tools and Training for Volunteer and Service Programs (http://www.nationalserviceresources.org/initiatives/faces/ state_commission_toolkit_faces/faces_state_commission.php, accessed 6 December 2005)

[4] Helen R. Ebaugh, Paula Pipes, Janet S. Chafetz, and Martha Daniels, "Where's the Religion? Distinguishing Faith-Based from Secular Social Service Agencies," Journal for the Scientific Study of Religion 42:3 (2003), p. 413.

[5] See Alan Johnson, "A tidal wave of inmates is leaving prison," Columbus Dispatch, 18 April 2004, (http://religionandsocialpolicy.org/news/article.cfm?id=1412, accessed 6 December 2005); and "Rachel's House" at Lower Lights Ministries website (http://www.lower-lights.org/rachelshouse.html, accessed 6 December 2005).

[6] See Joseph R. Hacala, "Faith-based community development," America 184, no. 14 (2001); Vidal, Faith-Based Organizations in Community Development, pp. 18-19.; and Arthur E. Farnsley, "Can Faith-Based Organizations Compete?" Nonprofit and Voluntary Sector Quarterly 30, no. 4 (March 2001), p. 110.

[7] "Painting a Portrait of American Religion Congregational Studies as a Vehicle for Interfaith Cooperation," Praxis: A Quarterly Magazine of Hartford Seminary Vol. X, No. 1 (June 1998).

[8] Mark Chaves, Congregations in America (Harvard University Press, 2004), p. 29.

[9] George Gallup, Jr. and D. Michael Lindsey, Surveying the Religious Landscape: Trends in U.S. Beliefs (Harrisburg, PA: Morehouse Publishing, 1999), p. 10.

[10] Gallup and Lindsey, Surveying the Religious Landscape: Trends in U.S. Beliefs, p. 13.

[11] E. Brooks Holifield, as quoted in Robert D. Putnam, Bowling Alone: The Collapse and Revival of American Community (New York: Simon and Schuster, 2000), pp. 65-66.

[12] Barry A. Kosmin, Egon Mayer, and Ariela Keysar, "American Religious Identification Survey 2001, The Graduate Center of the City University of New York, (www.gc.cuny.edu/faculty/research_briefs/aris/aris_index.htm, accessed 9 January 2006).

[13] Tom W. Smith, Estimating the Muslim Population in the United States (New York: American Jewish Committee, October 2001).

[14] According to the "Religious Congregations and Membership Study" (2000) from the Glenmary Research Center, there are 62 million Catholics in 22,000 parishes; 6 million Jewish adherents in 3,727 synagogues; 4 million Mormons in 12,000 churches; 1.6 million Muslims in 1,000 Mosques; 1 million Eastern Christians in 2,000 churches; 150,000 adherents to an Eastern Religions in 4,000 religious facilities; and 180,000 Unitarian Universalists in 1,000 Churches. See Glenmary Research Center, "Religious Congregations and Membership: 2000," Presentation by Dale Jones, chair of the

Association of Statisticians of American Religious Bodies operations committee (www.glenmary.org/grc/RCMS_2000/findings.htm, accessed 6 December 2005).

[15] Nancy Ammerman, "Doing Good in American Communities: Congregations and Service Organizations Working Together," A Research Report from the Organizing Religious Work Project, Hartford Institute for Religion Research (http://hirr.hartsem.edu/about/about_orw_cong-report.html [February 2001], accessed 6 December 2005).

[16] Putnam, Bowling Alone: The Collapse and Revival of American Community, p. 66.

[17] Ibid., p. 67.

[18] Ibid., pp. 67-68.

[19] Ibid., p. 68

[20] Ibid.

[21] "Faith and Philanthropy: The Connection Between Charitable Behavior and Giving to Religion," Independent Sector, (http://www.independentsector.org/PDFs/faithphil.pdf [2002], accessed 6 December 2005).

[22] Glenmary Research Center, "Religious Congregations and Membership: 2000."

[23] This map is also available at: www.glenmary.org/grc/RCMS_2000/maps/Largest_Group.jpg

[24] See the HUD Office of University Partnerships: http://www.oup.org. See also David Maurrasse, Beyond the Campus: How Colleges and Universities form Partnerships with Communities (New York: Routledge, 2001).

[25] Again, this tool is not to be prescriptive: there is sufficient purpose in simply collecting and organizing contact information for the many faith-based assets for future, undetermined use.

[26] For your search, use key words such as "Church," "Religious," Religion," "Faith," "Synagogue," "Mosque," "Islamic," "Temple," "Jewish," "Christian," etc.

[27] Please not that the GuideStar lists are primarily from IRS databases of organizations that have submitted form 990s. Many FBOs will not be included in this search because smaller 501c3 organizations (less than $25,000/yr) do not have to file nor do congregations. Of the 350,000 congregations in the U.S., only 91,000 are registered with the IRS.

[28] For some examples of relevant university-driven research and community involeement, see: the Community Building Institute at Xavier University: www.xavier.edu/cbi; the Department of Human and Community Development at the University of Chicago at Urbana-Champaign: http://communitydevelopment.uiuc.edu; Community Connections at the University of Minnesota, Twin Cities Campus: www1.umn.edu/twincities/05_community.php; Office of Neighborhood and Government Relations at Vanderbilt University: www.vanderbilt.edu/cngr; and Office of University Partnerships of the U.S. Department of Housing and Urban Development, www.oup.org.

[29] For example, Chicago sociologist Omar McRoberts walked the streets of a 0.6-square-mile neighborhood of Boston's Four Corners. Four Corners was a struggling neighborhood without community development corporations (CDCs) or community health centers. There were, however, twenty-nine active congregations in the neighborhood in 1999: "Four Corners is a religious district, where the most commonplace and the most unusual faith communities existed literally side by side." According to McRoberts' account, "All but five of these were housed in commercial storefronts. Two of these meet in converted houses, and the remaining three worshiped in freestanding church edifices." Only by walking the streets, did McRoberts and his team discover these faith-based organizations. See Omar McRoberts, *Streets of Glory: Church and Community in a Black Urban Neighborhood* (Chicago: University of Chicago Press, 2003), pp. 4-7.