

# **Faith Based and Community Initiative: Religion as social capital**

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Final paper  
POL 470  
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12-4-03

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## **Introduction**

Religion plays a unique roll in community development in the United States. Recently, President Bush has recognized the importance of religious institutions in providing social and community services by establishing the Faith Based and Community Initiative (FBCI) Program to provide federal funds to religious institutions to provide such services.. His program, however, has come under attack by several scholars, policy makers, and community developers. The complaints about the program can be viewed as criticisms of religion's role in community development in general.

In this essay, I shall examine the methodology/structure of the FBCI. Next, I will examine case studies of organizations that have used FBCI grants and support. Next, I will evaluate the criticisms of the FBCI program and the positive and negative aspects of religious involvement in community service as identified by both scholars and laypersons alike.

## **Faith Based and Community Initiative**

President George W. Bush introduced his FBCI program in 2001. He established the White House office of Faith Based and Community Initiatives and named Jim Towey as the Director. Towey, who has worked extensively with poor families and individuals for years, claims to have seen firsthand what faith-based organizations are capable of doing; "they transform the lives of their struggling neighbors and restore their dignity. They improve communities. They reform our hopes, expectations, and standards of success. These organizations inspire hope in a way that government never can, and they

inspire life-changing faith in a way that government never should<sup>1</sup>.”

The FBCI program, as stated by President Bush, is an effort to make the federal government take a larger role in the support of faith-based service providers. In the mission statement of the program, Bush cites that “unfortunately, the federal government has often not been a willing partner to faith based and community groups. Instead, it has put in place complicated rules and regulations that hinder these groups from competing for Federal funds on an equal footing with other, larger charities.... Government should not discriminate against faith, government should welcome faith, the power of faith, whether it comes through the Christian church, through Judaism, or through Islam. Faith can change people’s lives for the better, and we must welcome that faith in our society.<sup>2</sup>” The White House Office of FBCI’s mission is to “strengthen and expand the role of faith based and community organizations in addressing the nation’s social problems.”

Activities of the White House Office include but are not limited to:

1) working legislatively to encourage the good works of faith-based and community organizations and give them the fullest opportunity permitted by law to compete for federal funding

2) identify and eliminate improper Federal barriers to the full participation of faith based and community serving programs in the provision of social services, and

3) encouraging greater corporate and philanthropic support for faith-based and community organization through public education and outreach activities.

The White House Office of FBCI oversees and directs five Centers for FBCI located in five Federal Departments<sup>3</sup>.

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<sup>1</sup> taken from “message from Jim Towey” from [www.whitehouse.gov/fbc](http://www.whitehouse.gov/fbc)

<sup>2</sup> taken from [www.whitehouse.gov/fbc](http://www.whitehouse.gov/fbc), description of the FBCI program

<sup>3</sup> the following list is partial and represents the larger programs offered by the five Departments. For a more

### *Department of Labor*

The Department of Labor is in charge of several FBCI grants. As of July of 2002, the Department has awarded \$17.5 million in grants to 12 states and 29 organizations around the country. One of the grants available is the Youth Opportunity Grant, which provides \$250,000,000 in grants to increase high school graduation rates, college enrollment rates, and the employment rates of youth living in high-poverty communities<sup>4</sup>. The program targets youth ages 14-21 who live in high-risk communities. The grants are discretionary, and eligible applicants are local educational agencies, community colleges, community-based organizations (CBO's), local foundations, and private businesses.

DOL also sponsors the Ready-4Work Initiative, which is designed to assist ex-offenders to integrate successfully back into society after their release from prison. DOL partners with businesses, local corrections agencies, and CBO's to provide ex-offenders with job training, employment, and the community support needed for them to succeed.

### *Department of Health and Human Services*

DHHS oversees the Compassion Capital Fund, which is used to help faith based and community groups build capacity and improve their ability to provide social services to those in need. The fund currently contains \$30 million in grants available to "intermediary organizations," which help smaller organizations develop, operate, and manage their staffs and programs efficiently and effectively.

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complete listing of programs offered, see Appendix A.

<sup>4</sup> all information about Department programs is taken from the website

DHHS also sponsors several Training and Educational Speeches programs, which sponsors training sessions for leaders of FBC organizations. These sessions train leaders how to motivate their volunteers, how to apply for grants, etc. To date, these seminars have trained more than 5000 FBC leaders across the country.

#### *Department of Housing and Urban Development*

HUD sponsors three main FBCI programs. To increase minority home ownership, HUD has developed a list of “Ten things your faith community can do to promote homeownership.” This brochure is available to FBC organizations and contains a list of federal and local contact.

HUD is also initiating a program that would create invaluable partnerships between faith based organizations and public housing/community development officials. Together, these organizations will be better equipped to assess the needs of their community and to identify strategies for action.

Last, HUD sponsors the Colonias Initiative to address the structural and social needs of colonias, or unplanned settlements along the United States/Mexico border which lack basic services such as water, sewer, electricity, and infrastructure. HUD works with FBC’s to improve the living conditions in the colonias.

#### *Department of Education*

DOE sponsors One Day workshops across the country in which 2500 FBC leaders have participated. In these workshops, leaders have the opportunity to meet one-on-one with representatives from the five Department offices of FBCI and participate in a

training program which enables them to write grants and determine which grants they are eligible for.

Because so many grassroots FBC organizations do not have the knowledge or resources available to them as the larger, more structured FBC's, the DOE sponsors the Novice Applicants Program for these smaller grassroots FBC organizations. The purpose of this program is similar to the One Day workshops.

DOE also encourages FBC's to participate in tutoring services funded by the No Child Left Behind Act.

#### *Department of Justice*

The DOJ sponsors the Going Home Initiative, which allocates grants to FBC's who focus on assisting ex-offenders become more productive members of their communities. The program was designed to address the problems that may exist for ex-offenders to become a productive part of their communities; oftentimes "criminals" are ostracized by their communities. As of July 2002, 68 grants totaling \$100 million dollars were available to FBCI's to assist their efforts to help ex-offenders integrate effectively back into their communities.

#### ***FBCI legislation***

FBCI also sponsors and monitors legislation that will make the federal government more FBC friendly and provide similar opportunities to FBC organizations to compete for federal funding.

The Community Solutions Act of 2001 (House Bill) and the CARE Act (Senate

Bill) seeks to expand charitable giving. This bill stimulates charitable giving by providing additional tax incentives to individuals and businesses/corporations.<sup>5</sup>the Acts aims at providing the following incentives for charitable giving: Deduction for portion of charitable contributions to be allowed to individuals who do not itemize deductions, Tax-free distributions from individual retirement accounts for charitable purposes, increase in cap on corporate charitable contributions, Charitable deduction for contributions of food and book inventories and bonds, etc.<sup>6</sup>

### **Case studies**

There are numerous organizations that have been extremely successful in their efforts and have used FBCI grant funds and/or other forms of government assistance to aid them. This essay will examine three such organizations. The first two organizations, recipients of the Compassion Capital Fund grants, are intermediary organizations; that is, they serve to coordinate grassroots efforts in the provision of services. The third is a grassroots organization with more hands-on experience with the people they serve. The first, Catholic Charities of Central New Mexico, focus on a wide array of service provisions, while the second, The Christian Community Health Fellowship, focuses on the provision of health and health-related services to communities. The third, the Blue Nile Right of Passage Program, focuses on providing counseling for urban, at-risk youth and young adults.

#### *Catholic Charities of Central New Mexico*

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<sup>5</sup> <http://www.whitehouse.gov/omb/legislative/sap/107-1/HR7-h.html>

<sup>6</sup> [http://www.ojp.usdoj.gov/fbci/senate\\_bill\\_1924.html](http://www.ojp.usdoj.gov/fbci/senate_bill_1924.html)



Catholic Charities of Central New Mexico, or Catholic Charities in the Archdiocese of Santa Fe, are divided into two regions: central and northern. The Central Region provides counseling, employment, family education, housing, immigration services, refugee resettlement, and senior support while the Northern Region provides adoption services, counseling, immigration services, and teen parent support. Selected programs will be detailed below.

CCCNM has provided bilingual counseling for individuals and families 40+ years. They offer “high quality, nonjudgmental, counseling services to people of all socioeconomic, religious affiliations, and ethnic groups.... Our goal is to help people deal more effectively with their personal circumstances and feel better about their life<sup>7</sup>.”

The employment programs seek to assist low-income, unemployed residents of Bernalillo County to locate employment. These residents have more than economic barriers to employment, as many have substance abuse, domestic abuse, and low levels of education to also cope with. CCCNM works with TANF (Temporary Assistance to Needy Families) recipients to provide the clients with the skills they need to acquire and sustain gainful employment.

The Family Education Program provides English as a Second Language classes, along with literacy, GED preparation, basic computer skills, and citizenship preparation classes to approximately 1000 students each year.

The Housing program helps homeless find permanent housing. ACCESS, or Albuquerque’s Continuum of Care for Enhanced Support Services, is a coordinated effort to provide integrated services such as case management, counseling and mental health services, job placement and retention, family outreach, transportation, healthcare, etc. to

homeless persons and new homeowners. Proyecto La Luz is a transitional housing program designed to assist homeless women with children into permanent housing. The Courthouse Advocacy Project provides one month's rent to qualified clients and also provides necessary referral to resources.

Immigration and Legalization Services assist immigrants in keeping families together and to reunite those currently separated by immigration law; these services also assist immigrants in earning U.S. citizenship.

### *Christian Community Health Fellowship*

CCHF is a 24 year old organization that encourages and supports health care workers that provide healthcare to underserved communities. CCHF assists these workers through publications, conferences, networking, and technical assistance and thus has helped these workers better serve the healthcare of their communities. The CCHF received a grant of \$1.2 million dollars, with which they hope to establish 20-30 community-based and sustainable healthcare centers<sup>8</sup>.

CCHF publishes four newsletters/journals for subscribing health care professionals. Upholding the Vision is a 160 pg reader that serves as a spiritual guide for medical professionals. Caring for The Least of These is a book written to inspire individuals and congregations and to offer tips for networking with others who serve the underserved, escaping the trap of affluence, and breaking through cultural stereotypes. The experience of being poor is a video available to health care professionals and students to help them understand the circumstances of the people they serve in order to

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<sup>7</sup> <http://www.catholccharitiesasf.org>

<sup>8</sup> [www.afc.hhs.gov/programs/cc.citizens/cit\\_ios.cchf.html](http://www.afc.hhs.gov/programs/cc.citizens/cit_ios.cchf.html)

better address their needs and acknowledge their problems<sup>9</sup>.

*Blue Nile Right of Passage Program*

BNROP, founded in 1993, is a faith based initiative developed by Harlem's Abyssinian Baptist Church, which has an extensive history of community participation in New York City and the Harlem area.

The mission of the organization is the spiritual, cultural and moral character development of America's youth, specifically youth of African descent.

The goal of the program is for church leaders and congregational volunteers to "expand their social interventions to address youth character development and the lack of legitimate community role models. The program is designed to have a positive impact on family relationships, self esteem, sexual behaviors, drug use, peer and sibling relationships, and religions/social values of the youth (Irwin 2002: p 30).

BNROP consists of two rites-of-passage programs :one for young men ages 2-15 and one for young women ages 12-17. Both are separate but equal nine-month manhood/womanhood training programs. The principles taught are: Spiritual Grounding, Historical Black Experience, Health and Wellness, Personal Growth and Development, Community Consciousness, Economic Awareness and Politics.

Irwin cites that mentors provide balance for youth in each particular situation. For example, young people begin the program with limited The mentors help these youth realize their strengths and weakness and encourage them to develop the strengths necessary to succeed in society.

The program is strict, as one elder mentor addresses a particularly tough young

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<sup>9</sup> [www.cchf.org/publications/default/htm](http://www.cchf.org/publications/default/htm)

man: “we are not a public school; we don’t let you slide through and pass the Rites of Passage. If you do not want to get with the program, do not come. If you want to punk out, punk out somewhere else, not here.” The strictness of the program, however, is believed to be the key to its success.

### **Religion under attack: Positive aspects and Criticisms of FBCI**

While there are many praises of the FBCI program, there are just as many criticisms from a variety of scholars and laypeople alike. Some of the strongest positives and criticisms will be acknowledged.

#### *Reaching minorities*

Burnham (2001) cites that the FBCI program is succeeding in winning blacks over to the Republican Party. Traditionally, those individuals of a more liberal nature tend to view any Republican initiatives with a wary eye. However, the FBCI program has encouraged African Americans and other minorities to look more favorably at the GOP. Black churches have historically been some of the largest providers of social services to their congregations and communities (usually urban and poor). The FBCI has been an opportunity for many minority churches and religious organizations to apply for and receive grants they otherwise would not be eligible for or have information about. While this is important politically for the Republican Party as an expansion of its support groups, it has even more positive benefits in the community development aspect. Traditionally, minorities and urban areas are the areas with the most social problems: teenage pregnancy, AIDS and other diseases, unemployment, school dropout rates, lack

of inadequate health care, etc. Religious communities in these areas attempt to address these problems by providing necessary social services and community development, but oftentimes they find that the funds are lacking. FBCI provides them the opportunities to receive the funding they need to reach the people in the community and consequently change the negative social aspects of their community.

The Blue Nile program serves as an example of an predominantly African American religious group reaching out to provide social services to at risk youth in their community.

### *Constitutional issues*

Another criticism of the FBCI involves the establishment clause of the 1<sup>st</sup> Amendment, which states that government is forbidden to carry out activities that would establish a national religion. (Hopkins, 2001) Many feel that, by providing federal funding to religious organizations, the federal government is consequently promoting religion, thus violating the establishment clause and the separation of church and state.

### *Funding Discrimination*

Funding discrimination is a twofold issue. As explained in *Christian Century*, Americans are wary of providing federal tax dollars to religious organizations they may not understand or may not approve of. (Christian Century, 2001) A study by the Pew Forum on Religion and Public Life found that a significant number of Americans oppose giving government money to groups such as Muslims, Buddhists, Scientologists, and Islam; 51% also oppose financial support to Mormon organizations. As this article was

published in February of 2001, one can imagine the numbers rising after the events of September 11<sup>th</sup> and the perceptions of the Islamic faith. The public may fear that a “radical” sect of fundamentalist Muslims could apply for FBCI funding. This seems far fetched to the scholarly mind, but the average American perceives Muslim terrorists as entering the United States, attending United States Colleges, taking aircraft flying lessons in the United States, and then flying those planes into buildings. In their minds, terrorists use our very own resources to strike against us, and the FBCI could provide the funding for the next terrorist attack on the United States.

This concern leads to the second problem regarding discrimination. FBCI program is supposed to be an equal opportunity funding program for any religious organization that has shown its competence in the provision of social services. This means that the religious groups applying for and receiving the federal grants are those that have a definitive organizational structure and are established in their field of service. Christian and Jewish organizations tend to have been operational much longer and have more professionally trained staff to secure a large percentage of the available grants. This leaves very little room for those smaller religious organizations that are not mainstream and do not have the resources or training to apply for federal grants. This is a problem that needs addressed, and the FBCI program is attempting to do so through the Department of Education’s training programs for religious leaders.

Differing religious groups also have different agendas. Farnsley (2001) distinguishes four different groups of religious providers of social services; the shopkeepers, the servants, the separatists, and the salvationists. Shopkeepers are economically conservative leaders who view FBCI as a way to limit government and to

privatize the provision of social services. Servants, on the other hand, do not care about the privatization of social services nearly as much as they prioritize the improvement such services make on the lives of recipients. Separatists view FBCI as an attempt to break down the barriers between church and state; they hypothesize that public money can be used to link the provision of social services to the adherence of participants to “religiously approved belief or conduct.” Last, the salvationists interpret FBCI as yet another method for them to “lead people to religious truths” and to spread the Gospel (Christians) to those through the provision of social services to non believers. When one religious group has members of the four above categories, it can be hard for them to agree on a common vision for community service.

### *Regulation of religion*

An additional criticism of FBCI stems from the funding process. With few exception, federal funding comes with regulatory strings attached. For example, the Federal government prohibits any religious groups receiving grants from “forcing” religious beliefs onto the people receiving the services in question; religious organizations must not force people to accept the beliefs of the religion in order to receive the services. (Hopkins 2001) Christian groups find this extremely problematic, as the entire mission of most Christian groups (namely evangelical and Pentecostal sects) is to be missionaries and to “spread the Gospel” to those who do not know it. Consequently, the government appears to be regulating religion through its dispersal of FBCI grants.

Catholic Charities of Central New Mexico run the risk of “forcing” religious beliefs on participants. Take for example the “nonjudgmental, nondenominational

counseling” they offer. Because the counselor has a different frame of reference (that pertains to religious beliefs) than the individual being counseled, it is hard to provide nonbiased counseling to this individual. An example would be a battered woman; she seeks counseling with CCCNM. Because Catholics traditionally hold the belief that divorce is a sin, they may encourage the woman to remain in the abusive relationship and try to make the marriage work, whereas a secular counselor (which consequently may have rates that the individual cannot afford to pay) would encourage the woman to exit the abusive relationship.

### **Religion and Community Development: social capital**

The FBCI attempts to use a holistic approach to community development/social service provisions, as evident by its wide variety of programs offered through five of the executive Departments. It has been argued that the holistic approach to community development is often the best approach, as it treats the entire community, not just selected problems/issues in the community. By evaluating the community as a whole, organizations can evaluate strengths and weaknesses of the community and design a community development strategy that best utilizes the present resources while encouraging the development of necessary resources.

Success of the FBCI program depends on the ability of religious groups to provide the social services necessary to build and sustain healthy communities. Oftentimes religious groups are best equipped to provide such services due to their high levels of social capital.

To fully understand religious groups’ abilities to develop social capital, a viable



definition of social capital must be established. Fukuyama (2001) defines social capital as the informal norm that promotes cooperation between two or more individuals. The norms must lead to cooperation in groups and are related to traditional virtues of honesty, trust, reciprocity, and responsibility. Social capital also includes networks of individuals and resources, or people with a common vision pooling their knowledge and capital to reach a common goal, whether it be providing healthcare to the poor (Christian Community Health Fellowship) or providing mentors for at-risk inner-city youth (Blue Nile Rite of Passage program) or whatever the community needs.

Cnaan, Boddie, and Yancey (2003) discuss the unique assets that religious communities possess that enable them to have an abundant stock of social capital. They identify five main reasons:

- 1) Group needs of congregants: congregations serve as social settings in which like-minded people can come together to form friendships and mentor relationships. These relationships are a natural breeding ground for the formation of networks and social capital

- 2) Historical Disestablishment: in the United States, there has never been a state supported religion, as exists in many European countries. Financial support and clergy salaries come from tithes and donations from members of the community. Therefore, the church leadership has a responsibility to its donors to participate actively in community concerns and social situations; they will be held accountable by the community. In other words, “persons who spend the most time in congregations know that social and community involvement is essential to the survival and growth of the religious organization.” (28)

3) Homogeneity of congregations: “It is precisely because congregations are a collective of homogeneous people who share common values and interests that they are able to motivate and enable members to get involved in welfare and advocacy for the poor.” (29). Or, congregations already possess the primary ingredient for the development of social capital: the same frame of reference. They share the same goals and foundation, which enables them to work together.

4) Religious teachings: “all major religions have developed a theology, a corresponding set of rules and mechanisms designed to help others in need.” (29) All teachings contain some degree of mutual responsibility for the welfare of society, advocacy for compassion regardless of economic conditions and location, and the socialization of younger generations to encourage them to develop the desired behaviors of compassion and social consciousness.

5) Changing ecology of local associations: When communities are extremely distressed or declining, religious organizations tend to remain in the community while other service providers and businesses tend to leave the area.

The authors present two troubling statements. “The shared norms of social capital building and civic engagement held by local congregations have numerous positive externalities and few negative ones. They save the public sector money because they encourage the provision of numerous services. Moreover, these norms form a nucleus of conformity, stability, and social order in communities. And they help newly relocated people blend with the community and deal with culture shock.” (21) There is one main problem with this statement. Conformity is not always a good thing. Assume that a Muslim or Jewish family or a homosexual couple moves into a predominantly Christian

community. Are they really going to be embraced as members of the community? Are they instead going to be ostracized? If they are embraced, will they be embraced because of who they are or will they be embraced because they present an opportunity for conversion to Christianity? Conformity does not allow much room for diversity, and this can lead to the exclusion of certain groups of people. Religious differences, racial differences, cultural differences, or even ideological differences, can be difficult barriers to overcome, should they need to be overcome at all (our society, after all, encourages diversity).

Another troubling statement is this: “people who are members of congregations attend services because they choose to have a religious commitment. Congregations generally have high levels of trust among members and with clergy and lay-leaders.” (22). This is not always the case. There is a difference between genuine trust and superficial trust, especially in rural communities. I grew up in a small community and attended the local Lutheran church. I can positively reassure my reader that there was only superficial niceties and superficial trust in that congregation; they put on a very good show each Sunday morning and went back to stabbing each other in the back on Monday. No wonder this church is dying! For a congregation to effectively develop social capital and to get things done, genuine trust between members must exist; members must be able to feel that they can rely on each other and on the leadership.

### *Downsides of social capital*

Social capital is not always positive, as identified by Fukuyama. Because social capital relies so heavily on trust between group members, religious organizations can find

themselves being exclusive in their provision of services. Where there is social capital, there is a radius of trust among members of the network or group (Fukuyama 1999). This radius of trust can be expansive or extremely limited, depending on the group in question. Congregations tend to have limited radiuses of trust; they may trust each other or members of other similar congregations, but their trust is extremely limited when different religious groups or secular groups come into the picture. Limited radiuses of trust create a two tier moral system, in which the “good“ behavior is reserved for family, friends, and or fellow members of the congregation, while a different, often lower standard is used for anyone outside the radius of trust.

Because FBCI encourages a cooperative between religious and public organizations for the provision of social services, it is important to realize how and why such endeavors may not be as successful as anticipated. This is due to the limited trust between such groups based on different frames of reference.

Social capital is not always beneficial to the community. The Mafia and today’s street gangs have an abundance of social capital and nearly undending supplies of trust between members; however, they do not use that social capital for the betterment of society but for their own personal gain as a group. Terrorist groups have tremendous supplies of social capital, and religiously based terrorist groups are unified by likeness of mind and beliefs. The attack on the World Trade Center on September 11<sup>th</sup>, 2001, took years of careful coordination and planning. But we can definitively argue that terrorist groups do not work for the good of society as a whole but only for their own personal or seemingly religious gain.

Coleman (1990) identifies one of the main limits of religion's stock of social capital. "To be effective in reaching a primary religious constituency, religious entities will continue to need to balance efficacy with witness; this is a problem that does not concern secular agencies that can focus their efforts solely on efficacy." (45) This expands upon the fear of the exploitation of religion as discussed earlier in this essay. Religious groups may find it tempting to focus their efforts more on community service and less on religion in order to be more competitive with secular groups, but by doing so the religious aspect is minimized.

### **Concluding remarks**

The FBCI seeks to take advantage of the natural social capital found within religious groups and attempts to provide federal funding for such organizations to provide social services. While the program seems to be working in several ways (such as the expansion of funding to racial minorities and urban areas), there are also problems with the system. While some of the criticisms of the program are constitutional and some are concerns for the public good and yet others are concerned about religious discrimination, some of the primary criticisms of religious provision of social services stems from the very concept of social capital - its limited radiuses of trust tend to exclude groups with ideological differences and limits the coalition-building ability of religious social service providers and secular/state social service providers.

What, then, can be a final decision on the effectiveness of the FBCI program? The program works, in general, because religion is still an excellent provider of social services. The limits discussed in this essay, however, should be taken into account when

one is tempted to use religion to solve social problems.

## **Appendix A: Comprehensive list of programs linked to FBCI**

### **Department of Justice**

1. Rural Domestic Violence and Child Victimization Enforcement Grant Program
  - enhances safety of victims of domestic abuse
2. Drug Free Communities Support Program
  - focuses on reducing substance abuse among youth and young adults.
3. Alien Unaccompanied Minors Shelter Care Problem
  - places alien juveniles in group homes and foster homes
4. Gang free schools and communities
  - reduce gang activity
5. Reduction and prevention of children's exposure to violence
6. Legal assistance for victims grant program
7. Juvenile mentoring formula grant program
  - one on one mentoring for at risk youths
8. Community corrections centers
  - prepare ex offenders for community integration
9. Going home initiative
  - helps serious offenders reenter society

### **Department of Health and Human Services**

1. Child Support Improvement Projects
  - improving methods used to collect child support at the state and local level
2. Basic Center Program
  - addresses immediate needs of runaways and homeless youth/families
3. Street Runaway and Homeless Youth Outreach
  - relationship building between staff and street youth to decrease homelessness
4. Transitional Living Program for Homeless Youth
  - provides long-term residential services for homeless youth ages 16-21 for 18 months
5. Head Start/ Early Head Start
  - promotes school readiness of disadvantaged children
6. Child Abuse and Neglect Discretionary Program
  - prevention of child abuse
7. Abandoned Infants Assistance
  - to prevent the abandonment of infants and to train foster parents
8. Infant Adoption Awareness Training Program
  - provides adoption counseling to pregnant women
9. Adoption Opportunities Discretionary Grant Program
  - provides grants for improving adoption services.
10. Early learning opportunities Act
  - coordinate early learning opportunities for disadvantaged children
11. Mentoring children of prisoners program
12. Community based family resource and support program
13. Child care and development fund
14. Family violence grants for battered women's shelters
15. Health care for the homeless
16. Transitional living program
  - provides long term residential services to youth 16-21
17. Projects for assistance in transitioning from homelessness
18. Community food and nutrition program

### **Department of Labor**

1. Workforce Investment Act youth programs
  - support workforce training for young adults

2. Homeless veterans reintegration program

## Department of Housing and Urban Development

1. YouthBuild
  - helps high school dropouts obtain education and get jobs
2. Continuum of care
  - assists homeless families in moving to self sufficiency
3. McKinney-Vento Technical Assistance
  - improves effectiveness of homeless assistance strategies

## Department of Education

1. Safe and Drug Free schools mentoring program
  - mentoring at risk children to decrease dropout rates
2. Early Reading First
  - enhances early language, cognitive, and reading development of disadvantaged children
3. Migrant education: even start
  - head start program for migrant children
4. Migrant Education high school equivalency program
5. Migrant education college assistance program
6. Carol M. White Physical education program
  - improves physical health of at-risk children kindergarten through 12<sup>th</sup> grade
7. Parental Assistance Centers
  - help parents contribute to children's education
8. Community technology centers
9. 21<sup>st</sup> Century community learning centers
  - provide holistic academic advancement tutoring to low income students
10. Even start family literacy program
11. Adult education and family literacy act

## Department of Veterans Affairs

1. Homeless providers grants
  - provides grants to assist public/private housing to provide housing for veterans

## Department of Agriculture

1. Child and Adult care food program
  - provides meals for disadvantaged individuals
2. Emergency food assistance program
3. Food stamp program
4. Food distribution
5. School breakfast program
6. School lunch programs
7. Special milk program for children
8. Special supplemental nutrition program for women, infants, and children
9. Summer food service program for children

## Federal Emergency Management Agency

1. Emergency food and shelter program



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<http://www.catholiccharitiesasf.org>

<http://www.cchf.org>

[http://www.acf.hhs.gov/programs/ccf/citizens/citz\\_ios\\_cchf.htm](http://www.acf.hhs.gov/programs/ccf/citizens/citz_ios_cchf.htm)