Profile of Senior Corps Faith-Based Partnerships
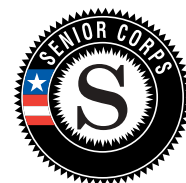

Summary Report 2003

Corporation for
NATIONAL &
COMMUNITY
SERVICE ★★★

SENIOR CORPS
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Profile of Senior Corps Faith-Based Partnerships

Executive Summary

Responding to a 2001 executive order, the Corporation for National and Community Service embarked on a project to create a national profile of Senior Corps projects that have established partnerships with faith-based organizations. The objective of this profile was to provide the Corporation with baseline data about Senior Corps' faith-based partnerships, and to help guide future activities.

Of more than 1,400 Senior Corps project directors mailed a questionnaire, 710 replied. Their detailed responses are summarized in this report, along with information gathered from eight project directors chosen for more extensive follow-up phone interviews.

Among the results reported by the 710 respondents:

- A substantial number of Senior Corps projects place volunteers with faith-based organizations. Of the 710 respondents, 76 percent (539) have established such partnerships.

- Many of these partnerships are long-standing. On average, Senior Corps projects have partnered with faith-based organizations for 17 years.

- 25,021 Senior Corps volunteers serve with large faith-based organizations.

- 17,130 Senior Corps volunteers serve with small faith-based organizations.

- On average, 11 percent of Senior Corps' volunteer stations are faith-based.

In follow-up phone interviews, eight Senior Corps project directors selected for their experience in working with faith-based organizations stated:

- They found that working with faith-based organizations was more similar to working with other types of organizations than it was different.

- Faith-based organizations offered volunteers more opportunities for direct service contact with clients.

- They can use help to create more partnerships with faith-based organizations.

While the results above represent replies from only half of all Senior Corps projects, this national profile may prove useful to the Corporation as it moves ahead with implementing the President's faith- and community-based initiative. The Corporation is planning a follow-up questionnaire in 2003 to document growth or change in the nature of faith-based partnerships in the past year.

About Senior Corps

While the Corporation for National and Community Service is itself only ten years old, one of its flagship programs, Senior Corps, has a history of more than three decades in which its 500,000 volunteers a year have been placed in all types of local agencies. Senior Corps delivers services in these communities through its three principal programs:
- *Foster Grandparent Program (FGP)*
- *Senior Companion Program (SCP)*
- *RSVP*

Profile of Senior Corps Faith-Based Partnerships

About the National Service Resource Center

*The **National Service Resource Center (NSRC)** (http://nationalserviceresources.org) provides training and technical assistance to all Corporation-funded programs. NSRC is operated by ETR Associates, a nonprofit organization that operates a number of Corporation technical assistance projects.*

*In addition to NSRC, ETR's Clearinghouse Services Department also operates the **National Service Learning Clearinghouse** (http://www.servicelearning.org) and the **Senior Corps Technology Center** (http://www.seniortechcenter.org). ETR also provides a help desk for the Join Senior Service Now! Recruitment Website (http://www.joinseniorservice.org).*

Besides Clearinghouse Services, ETR also operates Training and Research departments. Staff from Clearinghouse and Research collaborated on the oversight and development of this profile of faith-based activity by Senior Corps projects.

Background

In an executive order on January 29, 2001, President George W. Bush acknowledged the valuable role faith-based and small community-based organizations have traditionally played in meeting the needs of Americans and their neighborhoods. In that order, the President welcomed those organizations as partners in delivering services to people in their communities. The executive order expressed the President's desire that "private and charitable community groups, including religious ones, should have the fullest opportunity permitted by law to compete on a level playing field so long as they achieve valid public purposes." The Corporation for National and Community Service, like other federal agencies, moved to create ways in which it could support partnerships between its programs and faith-based and small community organizations.

Recognizing the importance of this new initiative, the Corporation's Senior Corps program developed a plan to create a profile of the relationships that currently exist between local Senior Corps projects and faith-based organizations. While Senior Corps can claim long-standing and established funding relationships with more than 115 faith-based grantee organizations, other relationships, including faith-based volunteer station/placement sites are less clearly understood. This project did not include gathering data on partnerships with small community-based organizations because Senior Corps already gathers data demonstrating extensive partnerships with such organizations at the placement level. This data gathering, however, has not addressed whether these organizations are faith-based or secular.

Senior Corps turned to one of its technical assistance providers, the National Service Resource Center (NSRC), housed at ETR Associates, to gather, compile, and analyze this information from more than 1,400 Senior Corps projects around the country.

The effort called for two data collection components, a questionnaire mailed to Senior Corps project directors and follow-up telephone interviews with the directors of eight selected projects. The mailed questionnaires documented the existence and extent of faith-based activities in Senior Corps. The telephone interviews described with some detail the type and quality of such activities in a sample of Senior Corps projects drawn from each geographic region and program type.

Profile of Senior Corps Faith-Based Partnerships

Foster Grandparent (FGP)

Foster Grandparents serve in a variety of community organizations, including schools, hospitals, drug treatment facilities, correctional institutions, and Head Start and day-care centers. In fiscal year 2001, more than 30,000 Foster Grandparents tended to the needs of 275,000 young children and teenagers.

Senior Companion (SCP)

Senior Companions serve one-on-one with frail elderly and other homebound persons who have difficulty completing everyday tasks. They assist with grocery shopping, bill paying, and transportation to medical appointments, and they alert doctors and family members to potential problems. Senior Companions also provide short periods of relief to primary caregivers. These volunteers enable thousands of citizens to live independently in their own homes. In fiscal year 2001, 15,500 Senior Companions tended to the needs of more than 61,000 adult clients.

RSVP

RSVP volunteers serve in a diverse range of nonprofit organizations, public agencies, and faith-based groups. Among other activities, they mentor at-risk youth, organize neighborhood watch programs, test drinking water for contaminants, teach English to immigrants, and lend their business skills to community groups that provide critical social services. In fiscal year 2001, about 480,000 volunteers served an average of four hours a week at an estimated 65,000 local organizations.

Purpose of the Profile

The purpose of the profile was to estimate the number and type of faith-based activities occurring at the project and station levels and to illustrate the range of activities and practices related to faith-based efforts. The profile's specific aims were to:

- Quantify involvement with faith-based organizations on the levels of volunteer stations, volunteers, and needs served.
- Identify practices, obstacles, and rewards in partnering with faith-based organizations from a handful of Senior Corps grantees identified as having long-standing relationships with these organizations.
- Describe unmet community needs that could potentially be met by additional faith-based volunteer sites.
- Describe the relationships between Senior Corps grantees and their faith-based station partners.

How the Data Were Collected

All Senior Corps project directors listed in the Corporation's contact database were mailed questionnaires about their faith-based activities in spring 2002 (sample size = 1,424). Multiple reminders were sent via listserv, individual e-mail, NSRC website messages, and phone calls. The response rate was 50 percent, with 710 project directors responding.

Project directors were asked to describe or estimate:

- The year their project's volunteers first began serving at faith-based organizations.
- The number of small (fewer than 10 employees) and large (10 or more employees) faith-based organizations serving as volunteer stations.
- The number of volunteers serving at faith-based organizations.
- The types of services offered through faith-based organizations.
- The gaps in community services that could be met by faith-based organizations.

For the purpose of assisting project directors in answering questions for this profile, Senior Corps staff in early 2002 developed the following guidelines to describe a faith-based organization.

Faith-based organization refers to any organization that is religiously oriented, regardless of whether or not religious activities are their primary function. This can include houses of worship, congregations, private schools, hospitals, thrift stores, or any other organization whose mission is based on religious principles.

Profile of Senior Corps Faith-Based Partnerships

Projects were considered to have **faith-based activities** if they reported having any of the following:
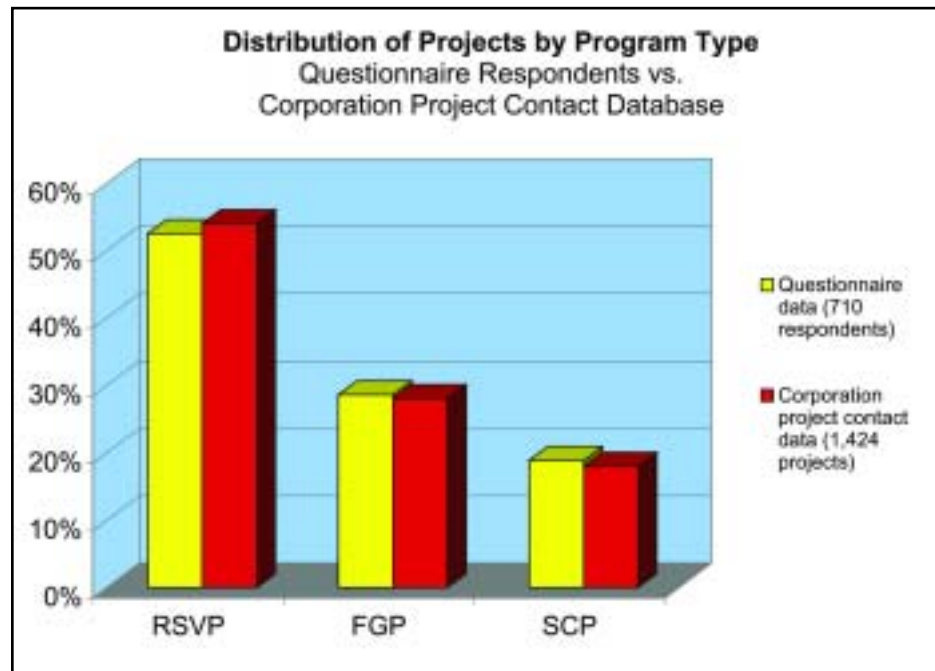
- Volunteers serving at faith-based organizations.
- Services offered through faith-based organizations.
- At least one faith-based organization serving as a volunteer station.

The following chart represents the distribution of responses received from the three Senior Corps program types and shows data from the questionnaire and data from the Corporation project contact database for all funded projects. The proportions of responses by program type closely match the proportions of program types among all funded Senior Corps within one to two percentage points, suggesting that the questionnaire sample mirrors the program types of the population of Senior Corps programs.

Why Work with Faith-Based Organizations?

"Faith-based organizations have been very, very receptive and knowledgeable about the programs and have been open to it from the start…and they have a team concept…they consider [Senior Corps volunteers] a part of their team."

—Foster Grandparent Program Project Director interviewed for this profile

Distribution of Projects by Program Type
Questionnaire Respondents vs.
Corporation Project Contact Database

Profile of Senior Corps Faith-Based Partnerships

Summary Report

Whether the Sample Is Representative of All Senior Corps Projects

Because only half of Senior Corps project directors responded to the mailed questionnaire, it is natural to question whether the findings represent the views and experiences of all project directors.

One way to assess how representative the respondents are is to compare characteristics of those who responded with those who did not. From available Project Profile and Volunteer Activity data (Senior Corps PPVA, 2001), project characteristics such as cluster, client demographics, volunteer demographics, and service data were compared for projects that responded to the questionnaire and those that did not. No statistically significant differences were observed at $p < 10$.[1] When comparing projects that responded to the questionnaire with those that did not respond, within program type, no statistically significant differences were observed at $p < 05$.[2]

Despite these encouraging findings, it cannot be known for certain whether projects that did not respond to the questionnaire were equally likely to have faith-based stations and services as projects that did respond. Therefore, the findings in this profile should be interpreted as primarily representing the views and experiences of those directors who responded and not necessarily those who did not respond.

In addition to information on faith-based activities collected through the mailed questionnaire to project directors, follow-up telephone interviews were conducted with eight project directors who served as key informants to gain a sense of what similarities and differences may exist for directors and volunteers when working with faith-based volunteer stations compared with other stations. These eight project directors were selected for their experiences with faith-based organizations, geographic region, and Senior Corps program affiliation. Information obtained from these interviews should not be considered representative of the partnership experiences of all or most project directors.

The Corporation will make available a full Technical Report for this project that will include full details on the methodology of this profile project.

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[1] Probability value (*p* value): A measure of probability that a statistical finding happened by chance alone. For example, a *p* value of 0.10 (*p* = .10) means there is a 10 in 100, or 10 percent, possibility the statistical finding occurred by chance.

[2] A *p* value of .05 (*p* = 0.05) means there is a 5 in 100, or 5 percent, possibility the statistical finding occurred by chance.

Findings

The profile shows that:

- Most Senior Corps projects that responded to the survey work with local faith-based organizations that serve as placement sites for Senior Corps volunteers. Overall, 78 percent of responding projects described having faith-based services and/or volunteer stations.

- Senior Corps projects reported that volunteers began serving at faith-based stations between 1986–87, on average, with a range of 1965–2002 for small faith-based organizations, and 1927–2002 for large faith-based organizations.

- Senior Corps volunteers serve in both large and small faith-based organizations.

The following chart describes the extent of faith-based activities (that is, stations and/or services) among the three program types (RSVP, FGP, and SCP). While the majority of projects within each program area report having faith-based activities, RSVPs are the most likely to have faith-based activities. The majority of responding projects within each program type described having faith-based services and/or stations. Of those reporting faith-based services and/or stations (552 responding projects), 63 percent were from RSVP, 24 percent were from FGP, and 12 percent were from SCP projects.

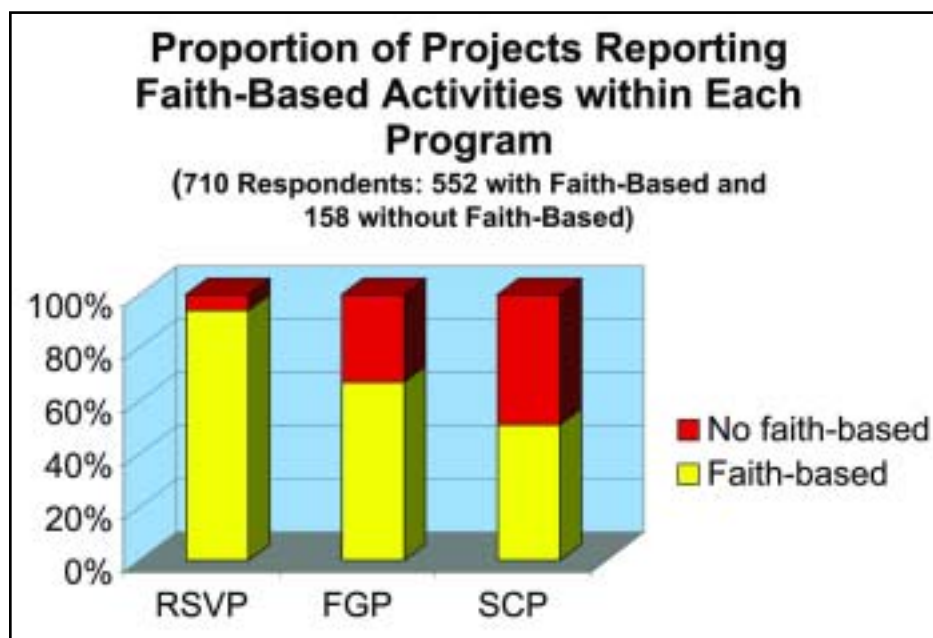### About ETR's Research Department

ETR's Research Department staff specialize in conducting research and evaluation studies to gain a greater understanding of health-related issues among youth and adults and how to address them through interventions. The Research Department also provides services in research synthesis and program development. Projects are funded by federal, state, and local agencies focused on health and education issues, as well as by foundations.

Proportion of Projects Reporting Faith-Based Activities within Each Program
(710 Respondents: 552 with Faith-Based and 158 without Faith-Based)

Legend:
- No faith-based
- Faith-based

X-axis: RSVP, FGP, SCP
Y-axis: 0% to 100%

Profile of Senior Corps Faith-Based Partnerships

Why Work with Faith-Based Organizations?

"The nature of the sponsorship. We have an organization, Catholic Social Services, that is over 80 years old and has a solid history and reputation within the greater community providing social service. And so by being sponsored by them we derive stability, and respect, in addition to the fact that we are a federal program which has the backing of the Corporation."
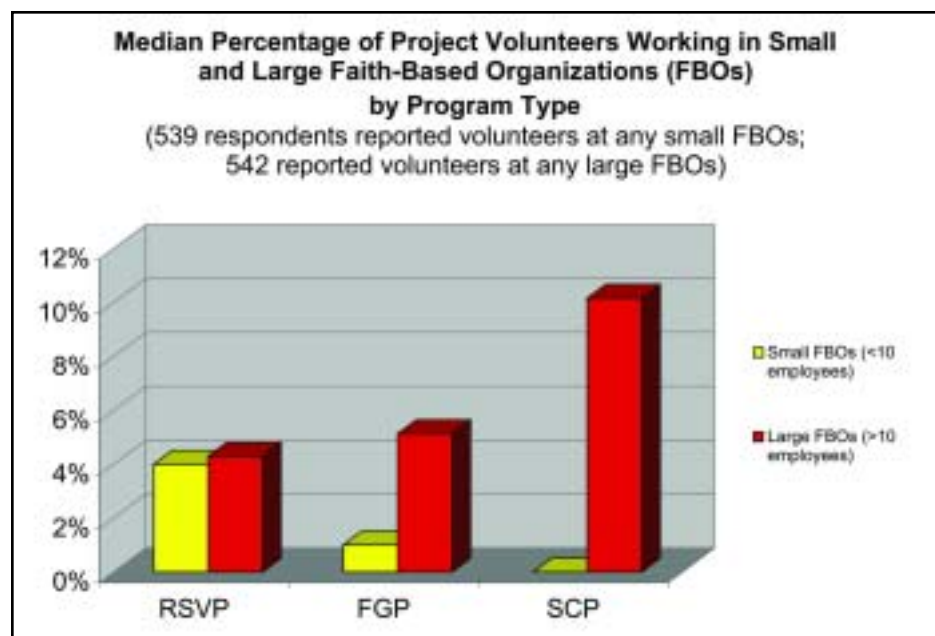
—Senior Companion Program Project Director interviewed for this profile

What Was Learned about the Volunteers

Respondents to the mailed questionnaire described that:

- 25,021 Senior Corps volunteers serve at large faith-based organizations.
- 17,130 Senior Corps volunteers serve at small faith-based organizations.
- Nine percent of all Senior Corps volunteers serve at small faith-based sites (those with fewer than 10 employees) and 12 percent at large ones (those with 10 or more employees).

Among programs partnering with small faith-based organizations, RSVP volunteers make up the largest proportion of all volunteers working through small faith-based organizations and SCP volunteers make up the smallest proportion. In contrast, among programs partnering with large faith-based organizations, SCP volunteers make up the largest proportion of all volunteers working through large faith-based organizations and RSVP volunteers make up the smallest proportion.

Median Percentage of Project Volunteers Working in Small and Large Faith-Based Organizations (FBOs) by Program Type
(539 respondents reported volunteers at any small FBOs; 542 reported volunteers at any large FBOs)

Follow-up interviews with the eight selected project directors indicated that:

- Volunteers serving at faith-based stations may have more direct contact with the most vulnerable members of their community.
- The kind of services provided in these types of sites may increase volunteers' commitment and retention in the field.
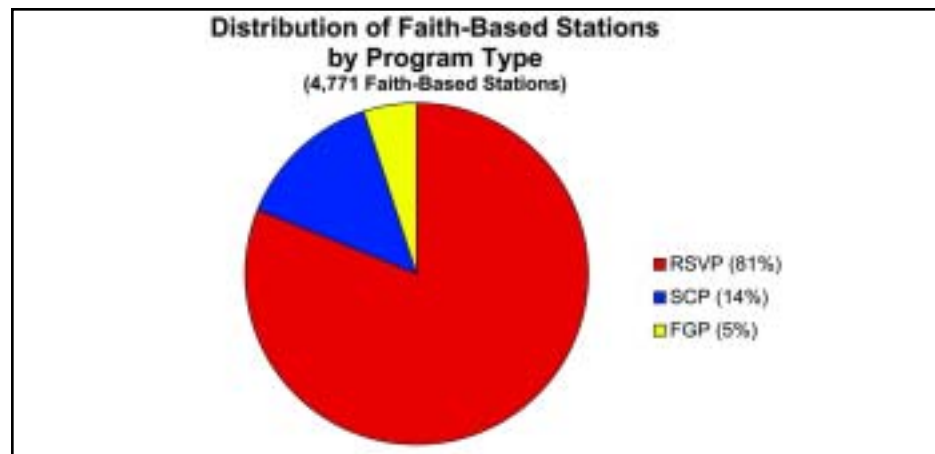
What Was Learned about Faith-Based Volunteer Stations

On average, directors reported that 11 percent of Senior Corps volunteer stations are faith-based. Of those stations, 45 percent are in small faith-based organizations and 55 percent in large ones. The largest proportion (81 percent) of all faith-based stations is associated with RSVP projects.

Why Work with Faith-Based Organizations?

"They're a big member of the non-profit community in any town or city…just because there are…so many that are involved in community activities and trying to make our community a better place to live. By necessity we have to be involved with them just as we are involved with any other groups that are part of the community."

—RSVP Project Director interviewed for this profile

Distribution of Faith-Based Stations by Program Type
(4,771 Faith-Based Stations)

- RSVP (81%)
- SCP (14%)
- FGP (5%)

The chart below shows the distributions of small and large faith-based organizations serving as volunteer stations across programs. RSVP has a larger share of the small faith-based organizations serving as Senior Corps volunteer stations than it does of the large faith-based organizations. The opposite is true for FGP and SCP.

Size of Faith-Based Organizations Across Programs
(Total Faith-Based Organizations Reported: 2,142 Small and 2,629 Large)

- Small faith-based organizations
- Large faith-based organizations

Profile of Senior Corps Faith-Based Partnerships

Summary Report

Using 2001 Project Profile and Volunteer Activity (PPVA) data, as well as data compiled for this profile, proportions of PPVA station categories that are faith-based were calculated for each program.

Within Station Categories: Proportion of Volunteer Stations Classified As Faith-Based

RSVP

1. **Health (17 percent)[1]**
   - Food banks/gleaning programs (54 percent)[2]
   - Hospitals/medical centers (21 percent)[2]
   - Nursing homes/convalescent centers (16 percent)[2]

2. **Human Needs (13 percent)[1]**
   - Transitional shelters (44 percent)[2]
   - Public housing (36 percent)[2]
   - Daycare (26 percent)[2]
   - Before- and after-school care (25 percent)[2]

3. **Community and Economic Development (12 percent)[1]**
   - Thrift shops/co-ops/craft shops (49 percent)[2]

4. **Education (6 percent)[1]**
   - Non–Head Start preschool (20 percent)[2]
   - Head Start (10 percent)[2]
   - Public/private schools (8 percent)[2]

Foster Grandparent Program

1. **Other Unspecified Stations (27 percent)[1]**

2. **Human Needs (21 percent)[1]**
   - Daycare (23 percent)[2]
   - Before- and after-school care (20 percent)[2]
   - Transitional shelters (18 percent)[2]

3. **Health (10 percent)[1]**
   - Hospitals/medical centers (16 percent)[2]
   - Residential long-term care programs (13 percent)[2]
   - Other unspecified health/nutrition organizations (12 percent)[2]
   - Rehabilitation centers (10 percent)[2]

4. **Education (7 percent)[1]**
   - Non–Head Start preschools (17 percent)[2]
   - Other unspecified educational programs (17 percent)[2]

How to Interpret These Results

[1]*Within program (for example, in RSVP, 17 percent of health service organizations were classified as faith-based organizations).*

[2]*Within major station category for program (for example, in RSVP, 54 percent of health service organizations identified as food banks/ gleaning programs were classified as faith-based organizations).*

Profile of Senior Corps Faith-Based Partnerships

Why Work with Faith-Based Organizations?

"They serve children just like the public school does and they fit our categories of nonprofit. And they need the extra hands just as much as the public school does. And they work a lot one-on-one with children [more so than in public schools]."

—Foster Grandparent Program Project Director interviewed for this profile

Senior Companion Program

- Hospitals/medical centers (27 percent)[1]
- Adult daycare (25 percent)[1]
- Other unspecified social services (21 percent)[1]
- Residential long-term care programs (18 percent)[1]
- Public/congregate housing (16 percent)[1]
- Nursing homes/convalescent centers (13 percent)[1]
- Rehabilitation centers (13 percent)[1]

In the eight follow-up interviews, project directors reported that volunteers most often deliver direct services, rather than support services, at faith-based organizations. They also noted that such organizations are experienced in working with volunteers. Since faith-based organizations are often on the leading edge of delivering services to their communities, Senior Corps volunteers provide a means to meaningfully extend the level of services available.

What Was Learned about Senior Corps Projects

Seventy-eight percent of responding Senior Corps project directors indicated that they have at least one faith-based service or organization in their volunteer station network, while half have at least 15 volunteers placed at faith-based organizations. Projects with faith-based activities are more prevalent in the North Central and Atlantic regions of the United States.

What Was Learned about Needs Served

Using 2001 Project Profile and Volunteer Activity (PPVA) data, as well as data compiled for this profile, proportions of PPVA service categories that are faith-based were calculated for each program. Note that these estimates represent whether project directors indicated that services were provided at faith-based organizations serving as volunteer stations. They do not reflect the number of hours within service categories.

Profile of Senior Corps Faith-Based Partnerships

Why Work with Faith-Based Organizations?

"They're serving just like any other agency and that they're not there to promote their beliefs, that they're there to provide a service…in a situation where so many more people can help."

—RSVP Project Director
interviewed for
this profile

Within Service Categories: Proportion of Service Types Delivered through Faith-Based Organizations

RSVP

1. **Health/Nutrition Services**
   - Food distribution/collection (62 percent)
   - Boarder babies (50 percent)
   - Hospice/terminally ill (38 percent)
   - Congregate meals (38 percent)

2. **Human Needs Services**
   - Housing referrals/relocation (80 percent)
   - Homeless (77 percent)
   - Respite (57 percent)

3. **Education Services**
   - GED/dropouts (38 percent)
   - Job preparedness/vocational education (36 percent)
   - Elementary education (35 percent)

4. **Environmental Services**
   - Clean air (22 percent)

5. **Community and Economic Development**
   - Thrift store (35 percent)
   - Food production/community gardens/farming (23 percent)
   - Cooperatives/credit unions (21 percent)

6. **Public Safety**
   - Improvement of household security (52 percent)
   - Sexual abuse/rape (41 percent)
   - Elder abuse/neglect (33 percent)

Foster Grandparent Program

- Pre-elementary daycare (38 percent)
- Elementary education (32 percent)
- Tutoring and child literacy (30 percent)

Senior Companion Program

- Companionship/outreach (43 percent)
- Respite (36 percent)
- In-home care (31 percent)

Profile of Senior Corps Faith-Based Partnerships

Why Work with Faith-Based Organizations?

"We are currently building relationships with faith-based organizations to increase our partnerships with them. It is a positive move for us and these organizations and it promotes stronger ties in our communities."

—RSVP Project Director
interviewed for
this profile

Partnerships between Faith-Based Organizations and Senior Corps Projects

In responses to the questionnaire and follow-up phone interviews, the following common themes emerged related to the challenges and benefits of working with faith-based organizations.

Challenges to working with faith-based organizations include:

- Sites that limit service recipients or volunteers to a certain religious denomination or faith.
- The lack of faith-based organizations within the community. This was reported frequently from rural communities that have a limited number of organizations with which to work.
- The need to educate faith-based organizations that Senior Corps volunteers are prohibited from proselytizing.
- Balancing local and federal rules on partnering with faith-based organizations.
- Getting a "foot in the door"—making successful first contact with faith-based organizations.

Benefits to partnerships with faith-based organizations include:

- Allowing the Senior Corps volunteers to work closely with clients to help meet real and personal needs.
- Involving Senior Corps grantees and volunteers as partners with organizations who are often the major and essential providers of needed services in the community.
- Providing Senior Corps volunteers with service opportunities that enroll them as team members, thus serving to increase volunteer commitment and retention.
- Strengthening the community profile of Senior Corps projects because of affiliation with faith-based service providers.

Gaps in Services within Project Directors' Communities

Senior Corps project directors were asked if they believed there were gaps in services—unmet needs—that could be filled by Senior Corps volunteers serving in faith-based organizations.

Of 580 project directors who replied to this question, 337 said they believe such gaps exist in their communities; 243 stated that no such gaps exist in their communities.

Directors who said they observed such gaps were asked to list the four most significant gaps in service in their communities. In total, 896 gaps were described. Gaps were grouped into themes by three members of ETR Associates' research team. The three most commonly mentioned themes were:

Why Work with Faith-Based Organizations?

"And they're very strong organizations…as far as having been in existence for a long, long time, having a real hold in the community, which is wonderful…."

—RSVP Project Director
interviewed for this
profile

1. **Caregiving** (187 responses, 20.9 percent of the 896 gaps cited). The caregiving category included responses such as "respite caregiver relief" (45 responses), "in-home companion care" (43 responses), and "childcare/daycare" (32 responses). Sample quotations include:
   - "Adult daycare"
   - "Respite for family caregivers of the frail elderly"
   - "Aiding homebound and/or disabled adults and seniors"
   - "Friendly visiting for the elderly"
   - "Home healthcare has large gaps in services since government cutbacks to established nurses"
   - "Aiding homebound and/or disabled adults and seniors"
   - "Pre-elementary daycare"
   - "After-school programs"
   - "Day services/respite for developmentally disabled young adults"
   - "Not enough respite placements for families who have children with disabilities"
   - "Daycare for swing and graveyard shifts"
   - "Infant preschool daycare centers" (huge demand for value-based program of excellence for infant through three years old—free or low cost to parents in school or working)
   - "Weekend/evening services"
   - "Free or low-cost services"

2. **Education** (165 responses, 18.4 percent). This category included responses such as "mentoring" (37 responses), "tutoring" (26 responses), and "literacy" (18 responses). Sample quotations include:
   - "Elementary and secondary education"
   - "Senior education"
   - "Home management/education"
   - "Adult literacy"
   - "Child literacy"
   - "At-risk youth mentoring"
   - "Adult mentoring"
   - "Mentoring for female teens"
   - "Mentoring for young mothers"
   - "Child and family mentoring"
   - "Tutoring for adults and children"
   - "After-school tutoring programs"
   - "Bilingual tutors"
   - "Translation"
   - "Faith-based schools"
   - "Health education"

3. **Public Safety** (108 responses, 12.1 percent). This category included such responses as "disaster assistance/emergency preparedness" (25 responses), "homeland security" (14 responses), and "neighborhood watch" (13 responses). Sample quotations include:
   - "Block watch for disaster"
   - "Organizing local neighborhoods around faith-based organizations to make a safe community"
   - "Disaster preparedness for low-income (ineligible) people"
   - "Homeland security—help from past experiences in developing community resources"
   - "Public safety for older adults"
   - "Safety in minority communities"
   - "Safe children and youth"
   - "Crime awareness/avoidance"

In follow-up interviews, eight project directors offered that faith-based organizations could be in the best position to fill gaps in community needs in:
- Providing bilingual, bicultural volunteers and services (primarily in Spanish).
- Transportation for clients (agencies' legal concerns have prevented volunteers from providing transportation).
- Serving more of the population. They could do so effectively in small groups versus one-on-one.
- Increased public awareness about community needs and how to serve.
- Companion services, especially for disabled clients who must navigate public transportation on their own.

How Project Directors Said They Want to Improve Partnerships with Faith-Based Organizations

The eight project directors who participated in follow-up interviews for this profile were asked what they needed in order to build their capacity to create and sustain effective partnerships with faith-based organizations in their communities. In addition, 139 respondents to the mailed questionnaire offered additional comments related to the following themes.

1. **Guidelines for working with faith-based organizations.** Project directors described their need for concise and universal guidelines to use in strengthening, developing, and expanding faith-based volunteer stations. They want to know what is and is not allowed when working with faith-based organizations. They would similarly benefit from materials for a variety of audiences, including their project staff, volunteer station supervisors, and the volunteers themselves.

Why Work with Faith-Based Organizations?

"The individuals who work at these agencies and, in particular, who would partner with us normally are the ones who are like the service coordinators of the agency or are the actual volunteer coordinator…. And so these people have become a part of the agencies they serve with because of their faith and because they want to make a difference in people's lives as well. And so when you have that attitude and focus and goal…, it just seems to really help make the station and what we try to accomplish that much more successful."

—Senior Companion Program Project Director interviewed for this profile

Profile of Senior Corps Faith-Based Partnerships

Why Work with Faith-Based Organizations?

"There needs to be more collaboration among groups. We can only be effective working together."

—RSVP Project Director interviewed for this profile

2. **Promotional materials.** Project directors said such materials would promote faith-based partnerships and help with recruitment of senior volunteers, especially if available in multiple languages.

3. **Funding.** Directors said ever-widening service gaps in their communities could be addressed through more funding designated for expanding services through faith-based networks.

4. **Training and technical assistance.** Project directors want to learn effective practices employed by their peers in developing and sustaining relationships with faith-based organizations. Information from the mailed questionnaires and the telephone interviews suggest that Senior Corps project directors want guidance in developing working relationships with faith-based organizations. Some of the eight project directors interviewed for this profile reported that launching relationships with some faith-based organizations could be challenging. Ongoing training may be useful to initiate, maximize, and sustain effective practices with and among their faith-based volunteer stations.

How the Corporation Can Use the Senior Corps Faith-Based Profile

While this profile represents data from half of Senior Corps projects, the Corporation may yet find the profile useful in moving forward to comply with the President's executive orders for federal agencies to support and expand partnerships with faith-based organizations. The profile provides three important ways to assist with this initiative.

1. The profile establishes a baseline for Senior Corps' current scope of involvement with small faith-based organizations.

2. Publication of the profile allows the Corporation to share this national snapshot of Senior Corps and faith-based collaborations and partnerships with its network of grantees.

3. The key informant interviews, while not necessarily representative of the entire Senior Corps network, provide food for thought, along with other feedback and information gathered from project directors, that may assist Senior Corps staff at the Corporation in developing programmatic resources to its projects participating in the President's initiative.

Finally, the Corporation is planning a follow-up questionnaire and more key informant interviews in 2003 to document growth or change in the nature of faith-based partnerships in the intervening year.

Profile of Senior Corps Faith-Based Partnerships

Methodology

Guidelines developed by the Corporation for purposes of the profile:

Faith-based organization refers to any organization that is religiously oriented, regardless of whether or not religious activities are its primary function. This can include houses of worship, congregations, private schools, hospitals, nonprofit organizations, and any other organization whose mission is based on religious principles.

Large faith-based organization refers to a faith-based organization that is estimated to have 10 or more employees.

Small faith-based organization refers to a faith-based organization that is estimated to have fewer than 10 employees.

Profile Tools and Methods Used

The table below summarizes the methods and tools used to collect the information and data included in the full Faith-Based Profile Technical Report, available at http://nationalserviceresources.org/initiatives/faces.

Profile Component	Totals	Percent of Return	Total and Percentage by Type of Senior Corps Program*		
			RSVP	FGP	SCP
1. Number of assessments returned and analyzed. A total of 1,424 profile forms were mailed to 100 percent of Senior Corps grantees.	710	50 percent return rate	373 (53 percent)	203 (29 percent)	134 (19 percent)
2. Number of assessments having faith-based organizations as volunteer stations and/or services.	552	78 percent of returned questionnaires	349 (63 percent)	135 (25 percent)	68 (12 percent)
3. Number of assessments indicating no existing faith-based organizations as volunteer stations.	158	22 percent of returned questionnaires	24 (15 percent)	68 (43 percent)	66 (42 percent)
4. Total number of faith-based stations reported.	4,771		3,852 (81 percent)	675 (14 percent)	244 (5 percent)
5. Size of faith-based organizations: • Small faith-based organizations • Large faith-based organizations	2,142 2,629		1,868 (87 percent) 1,984 (75 percent)	206 (10 percent) 469 (18 percent)	68 (3 percent) 176 (7 percent)

*Percentages may not total 100 percent due to rounding.

Profile of Senior Corps Faith-Based Partnerships

Summary Report

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Websites with Resources on Faith-Based Partnerships

The Bush Administration Faith-Based & Community Initiatives—Includes links to the reports *Unlevel Playing Field: Barriers to Participation by Faith-Based and Community Organizations in Federal Social Service Programs* and *Rallying the Armies of Compassion*.
usinfo.state.gov/usa/faith

Call to Renewal—People of faith overcoming poverty.
www.calltorenewal.com

Center for Religion and Civic Culture, University of Southern California—An academic research unit and community partner for faith-based organizations.
www.usc.edu/dept/LAS/religion_online

Charitable Choice—This resource from the Center for Public Justice includes news, FAQs, resources, and more on the topic of faith-based and community initiatives.
www.cpjustice.org/charitablechoice

Faith in Communities: A Hudson Institute Initiative—*A Report on the Hudson Institute Faith in Communities' Intermediaries Study*
www.hudsonfaithincommunities.org/intermediaries.html

Faith-Based and Community Initiatives—Information to help faith-based and community initiatives apply for competitive federal funding.
www.faithbasedcommunityinitiatives.org

Faith-Based Community Initiatives (FBCI)
www.whitehouse.gov/government/fbci

Finding Common Ground—The Working Group on Human Needs and Faith-Based and Community Initiatives. The Working Group was formed last June by former Senator Harris Wofford (D-PA), at the request of Senator Rick Santorum (R-PA), to seek common ground on appropriate ways to expand opportunities for people in need to get help from faith-based and other community organizations.
www.working-group.org

Fruitful Collaborations—A survey of government-funded faith-based programs in 15 states.
www.hudson.org/files/publications/fruitful_collab.pdf

Guidance to Faith-Based and Community Organizations on Partnering with the Federal Government
www.whitehouse.gov/government/fbci/guidance

HUD's Center for Faith-Based and Community Initiatives
www.hud.gov/offices/fbci/index.cfm

Information for Decision Making, Faith- and Community-Based Organizations—Provides links to research and policy analysis on Charitable Choice.
www.financeprojectinfo.org/FCBO/index2.asp

National Crime Prevention Council Faith and Communities Engaged in Service (FACES) Toolkit
www.nationalserviceresources.org/initiatives/faces

U.S. Department of Health and Human Services, Center for Faith-Based and Community Initiatives—Information about Health and Human Services programs and funding opportunities.
www.hhs.gov/fbci

Unleashing the Potential of Faith-Based Initiatives—From The Empowerment Network (TEN), a resource hub for civic leaders concerned with community renewal.
www.empowermentnetwork.com/policy/platform2.htm

Profile of Senior Corps Faith-Based Partnerships

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Resources from the NSRC Library

Charitable Choice: The Challenge and Opportunity for Faith-Based Community Services (*M1926*)—Collection of articles that examine the Charitable Choice legislation, document initial efforts by states to implement the law, provide examples of church involvement in community social ministry, look at characteristics of staff at faith-based substance-abuse treatment programs, explore the experiences of volunteer mentors in social welfare programs, and show how some rural churches have responded to poverty and policy.

Church-Based Mentoring: A Program Manual for Mentoring Ministries (*R1248*)—"How to" approach for beginning and structuring mentoring ministries based out of religious institutions. Covers recruitment, orientation, training, and budgeting.

Church Mentoring Network: A Program Manual for Linking and Supporting Mentoring Ministries (*R1249*)—Manual for linking and supporting mentoring ministries. Describes services, benefits, roles, responsibilities, information, and resources.

Finding Common Ground: 29 Recommendations of the Working Group on Human Needs and Faith-Based and Community Initiatives (*R2152*)—Provides 29 recommendations from the Working Group on Human Needs and Faith-Based and Community Initiatives, whose 33 members were drawn from the leadership of diverse stakeholders in the civic sector. The recommendations, which include action steps, are intended to increase the capacity and effectiveness of community and faith-based organizations in meeting human needs. Some of the areas covered are increasing private support, capacity-building, employment practices, achieving effective outcomes, and improving public dialogue.

Growing Up Generous: Engaging Youth in Giving and Serving (*M1850*)—Describes how faith-based communities can cultivate in young people a deep and lasting commitment to giving and serving. Suggests ways that congregations can encourage young people to serve others. Addresses Jewish and Christian traditions.

Keeping the Faith: The Role of Religion and Faith Communities in Preventing Teen Pregnancy (*R1982*)—Addresses the barriers that prevent the faith and the secular sectors from working together to prevent teen pregnancy. Also provides a comprehensive review of research that examines the role that religion plays in teens' decisions about sex. Advocates for increased cooperation and understanding among secular and faith communities.

Mustering the Armies of Compassion in Philadelphia (*R2159*)—Describes and analyzes the Youth Education for Tomorrow (YET) year-long literacy programming enacted by faith-based institutions. Discusses recruitment and retention, and provides results of programs' efficacy. Includes resource list and excerpts from staff interviews.

Networking Congregations for Asset Building: A Tool Kit (*W1851*)—Workbook and reference designed to empower individuals and congregations to nurture children and adolescents by building developmental assets. Focuses on how to get congregations of many faith traditions to work together. Includes tips, worksheets, handouts, resources, and examples from the field.

Putting Faith in Neighborhoods: Making Cities Work through Grassroots Citizenship (*M2158*)—Former Mayor Steve Goldsmith explains how Indianapolis invented a national model for creating vibrant urban centers through encouraging citizenship and engaging faith-based organizations.

Snapshots from the Front Line III: Lessons from Faith-Based Efforts to Prevent Teen Pregnancy (*R1983*)—A companion pamphlet to the report, *Keeping the Faith: The Role of Religion and Faith Communities in Preventing Teen Pregnancy*. Highlights the work of a few innovative faith-based programs around the country that are involved in preventing teen pregnancy.

> *It's easy to check out these or other resources from the **NSRC Lending Library**.*
>
> *For more information, see the Printed Publications web page at http://nationalservice-resources.org/publications, or call (800) 860-2684, ext. 260.*
>
> *New patrons must fill out a Loan Agreement first, which may be done online or by fax. Materials may then be requested online, or by email, phone, or fax.*
>
> *Materials will be mailed to you; you pay only for the return shipping.*

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Resources from the NSRC Effective Practices Database

The following effective practices can be found on the NSRC website at

http://nationalserviceresources.org/epicenter

From the Search the Effective Practices Database box, search with the term "faith-based."

Organizing faith-based campaigns to raise funds for schools

The local public schools in the Greater Homewood area in Baltimore, Maryland, were in dire need of resources such as school supplies, school uniforms, books, and volunteers. The Greater Homewood Interfaith Alliance raised money from congregations in 30 churches to aid the ailing schools through a Campaign for Better Schools and Looking Good Program. In return, the schools opened their doors to the congregations to see how the donated resources were being used and to explore the schools' remaining needs.

Using teams of volunteers to assist families out of poverty

Welfare reform set in motion a movement of families off public assistance along a specific timeline. To assist these families transition off welfare, the Texas Department of Human Services developed a community-based partnership to provide families with a team of volunteers for mentoring and support. Family Pathfinders builds teams from faith-based, nonprofit, and business organizations to help families along the path to self-sufficiency.

Understanding faith-based community service

This effective practice shares a portrait of faith-based organizations and communities, excerpted with permission from the National Crime Prevention Council's 2002 report, *Changing Communities through Faith in Action*, from its Center in Faith and Service. The report comes from a symposium held in Boston, Massachusetts in April 2002, when service providers; faith-based organizations; funders; city, state, and federal officials; and the academic community met to discuss the impact of faith-based initiatives.

Partnering with faith-based institutions to increase literacy among low-income students

In Philadelphia's poorest neighborhoods, faith-based institutions, supplied with funding, pedagogy, and training from Public/Private Ventures (P/PV), promote literacy while enhancing their ability to use effective methods that deliver measurable outcomes. Although local institutions have previously provided such useful services as homework help or supervised after-school "safe havens," launching Youth Education for Tomorrow (YET) Centers meant moving from a caretaking role to a developmental one that has yielded substantial outcomes. This effective practice describes the YET model of literacy and provides a link to an in-depth analysis of the program. Excerpted from the February 2002 report, *Mustering the Armies of Compassion in Philadelphia: An Analysis of One Year of Literacy Programming in Faith-Based Institutions.*

Profile of Senior Corps Faith-Based Partnerships

Resources from the NSRC Effective Practices Database, *continued*

Understanding funding for faith-based and community organizations

The Charitable Choice provision of the federal welfare reform law, enacted in 1996, encourages states to involve community and faith-based organizations in providing federally funded welfare services to the poor and needy. This effective practice provides ten tips for faith-based organizations considering federal funding under this provision. This handout was developed by Stanley W. Carlson-Thies in 1999, and was published by The Center for Public Justice.

Supporting faith-based and secular group efforts to provide for human needs

RSVP volunteers and other national and community service members and volunteers support the efforts of small faith-based and secular community groups. Forty-two senior volunteers with the RSVP of Warren County, in southwestern Ohio, serve at three food pantries and a thrift shop providing assistance to low-income people, including seniors. This program was highlighted in the *National Service News*, Issue No.162, July 8, 2002, published by the Corporation for National and Community Service.

Serving the frail elderly through an interfaith association

The Metropolitan Inter-Faith Association (MIFA) of Memphis, Tennessee, sponsors the Senior Companion Program serving the Memphis area and three outlying counties. In 2002, 95 Senior Companion members served 993 frail elderly clients in their homes, at senior high-rises, and at the local Department of Veterans Affairs (VA) Medical Center. Senior Companion members earn a volunteer stipend and institutionalized and homebound seniors receive outstanding care. This program was highlighted in the *National Service News*, Issue No.173, December 9, 2002, published by the Corporation for National and Community Service.

Developing a comprehensive Senior Companion program with a faith-based partner

The Salvation Army Senior Companion Program (SCP) in Newark, New Jersey, has 105 Senior Companions serving 384 clients in Essex and Hudson counties in northern New Jersey (2002). Services are provided to clients at home, in adult daycare, and in other facilities such as hospitals and housing communities that provide direct service to the elderly. These Senior Companions address many needs including rehabilitation, nutrition, translation, meal preparation, respite care, counseling, companionship, and transportation. There are 23 volunteer stations, each guided by a site supervisor and supported by centralized program management. This effective practice from project director Dorothy Thompson provides a comprehensive approach to providing services with Senior Companions that is notable for the number of volunteers and clients, the range of services, and for its faith-based partnership.