

The Charitable Choice Handbook for Ministry Leaders

Amy L. Sherman

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The Charitable Choice Handbook for Ministry Leaders
By Amy L. Sherman

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CONTENTS

	5
<hr/> Preface	
	7
<hr/> Introduction & Overview	
	9
<hr/> CHAPTER ONE	
Charitable Choice Described <i>What's This Charitable Choice All About?</i> <i>What's New about Charitable Choice?</i> <i>Are There Limitations Under Charitable Choice?</i>	
	13
<hr/> CHAPTER TWO	
Assessing Collaboration with Government <i>How Can Our Organization Determine Whether Collaboration is for Us?</i> <i>What are the Benefits, and Costs, of Collaborating with Government?</i> <i>What Can Our Organization Do to Ensure Fruitful Collaboration?</i>	
	19
<hr/> CHAPTER THREE	
FAQs: Hard Questions, Tentative Answers	
	27
<hr/> CHAPTER FOUR	
Show Me the Money! <i>How Can Our Organization Learn about Funding Opportunities under Charitable Choice?</i> <i>But I Don't Know How to Write a Grant Proposal!</i>	
	31
<hr/> CHAPTER FIVE	
What Other Faith Communities Are Doing <i>Have Other Ministries Tried this Charitable Choice Thing?</i> <i>Is Financial Collaboration the Only Way to Work with Government?</i>	
	34
<hr/> Faith-based Ministries' Code of Conduct	
	37
<hr/> Appendix A <i>Listing of Government Liaisons to Faith-based Organizations</i>	
	39
<hr/> Appendix B <i>Additional Helpful Resources</i>	

A few years ago, when presenting seminars for leaders in the faith community on Charitable Choice, I'd often ask those in the room who had heard of Charitable Choice to raise their hands. In an audience of 75 participants, usually one or two hands would go up. I've repeated the experiment in recent months, and the result is typically a 50 percent recognition rate. Good progress—but more education is needed. *The Charitable Choice Handbook for Ministry Leaders* aims to provide basic information on Charitable Choice—what it is, how it works, what types of faith-based organizations might best benefit from it, and how to pursue the new opportunities it affords. The *Handbook* does not advocate that all faith-based organizations participate in new collaborations with government under Charitable Choice; rather, each organization must determine for itself, based on its mission, operating philosophy, and practice, whether working with government could be fruitful. For some, it will; for others, it may not. Discernment, honest self-assessment, and (since this booklet is for people of faith) prayer should precede any decisions about whether or not to seek government funding.

Charitable Choice advances the possibilities for faith-based providers of social services to compete on a level playing field with secular organizations in obtaining government funds to underwrite their community outreach. It also addresses many of the barriers previously in place that hampered the effective and faithful work of religious organizations when they accepted public funding. Nonetheless, like many laws, Charitable Choice is not perfect. The advice provided in the *Handbook* relates to the specific contours of faith-government collaboration as specified by the Charitable Choice guidelines. *In other words, it attempts to define what is permissible under the law as currently designed.*

The increased attention by policy makers and the media to the contributions being made in America by faith-based groups is welcome and encouraging. As the spotlight is turned upon us, the nation can see the faith community's commitment to excellent service with integrity. To aid us in keeping our work above reproach, this booklet features a *Code of Conduct* (see pages 34-35) for faith-based organizations that collaborate with government, particularly those that accept government funds. This Code suggests principles and practices that we accept willingly as recipients of funds regulated by Charitable Choice; practices intended to assist us in remaining

faithful both to those regulations and to our unique identity as faith-based ministries. The drafting of the Code was not mine alone. Stanley Carlson-Thies of the Center for Public Justice and Carl Esbeck of the Center for Law and Religious Freedom—friends and colleagues with whom I’ve been privileged to work over the last several years—provided particularly valuable input. A diverse group of scholars and practitioners from the faith community convened by the Hudson Institute for a stimulating conference at the Johnson Foundation’s Wingspread complex also offered suggestions for the Code (for a synopsis of the conference proceedings and a list of participants, see *Religion and the Public Square in the 21st Century*, also published by Hudson’s Faith in Communities project).

The media spotlight is likely to come and go, and the subject of “faith-based welfare reform,” now politically hot, may fade from view. Our faith commitments, by contrast, insist that we be ever mindful of the poor among us. This *Handbook* supplies some advice germane to our particular time. Faith in God will supply us the long-term energy and hope to sustain us in loving our neighbors compassionately and persistently.

— Amy L. Sherman

Since you've picked up this booklet, chances are you are currently involved in a faith-based ministry serving neighbors in need in your community, or you're thinking about starting such a ministry. You're probably aware of the sweeping changes in the government social welfare system that have occurred as a result of the national welfare reforms passed in 1996, and perhaps those changes are even influencing your ministry's work. And you just may be vaguely aware that the welfare reform law included something called "Charitable Choice," which you know has something to do with collaboration between government and faith-based ministries, but you're not exactly sure what. If so, this booklet's for you!

In the pages that follow, you'll learn what Charitable Choice is (and isn't) and how to assess whether or not collaborating with government is something that would strengthen your ministry's outreach. You'll also receive some practical guidance on how to pursue possible funding opportunities and to devise a fruitful, healthy relationship with government. Scattered throughout the booklet are some anecdotes about other ministries' experiences with government funding. In the appendices, you'll find a resource listing of contacts who can supply further information about Charitable Choice.

The booklet concludes with a copy of a *Code of Conduct* for faith-based organizations that choose to accept government funding regulated by Charitable Choice. This Code was drafted by several individuals from a variety of ministries and nonprofit organizations to help to ensure that faith communities have some clear guidelines to follow as they seek faithfully to serve their neighbors in efforts underwritten in part by government funds. The Code outlines a series of commitments faith-based organizations accepting public money can subscribe to in order to keep their conduct above reproach in the eyes of God, their government contacts, and the people they serve.

The 1996 federal welfare reform law included an encouragement to government to reach out to community-based organizations, including congregations and faith-based nonprofits, to devise ways of working together to serve the poor and needy. The Charitable Choice provisions (section 104 of the Personal Responsibility and Work Opportunity Reconciliation Act of 1996) establish new rules for such collaboration between government and faith communities. Charitable Choice is not a new pot of government money set aside for faith-based organizations. Rather, it is a set of rules that state governments must follow if they choose to use certain federal funds to contract with groups in the private sector that provide various social services (such as job training or mentoring). These rules require that state governments contracting with private sector organizations cannot discriminate against a faith-based social services provider because that provider is religious. In this way, Charitable Choice creates a level playing field between secular, and faith-based, organizations that want to compete for government contracts to underwrite their community service efforts.

What government funding streams are regulated by Charitable Choice?

It is important to note that the Charitable Choice guidelines currently regulate just four “streams” of federal funding: the Temporary Assistance to Needy Families (TANF) program; the Department of Labor’s Welfare-to-Work program; SAMHSA (the Substance Abuse and Mental Health Services Administration); and the Community Services Block Grant (funds that go to Community Action Agencies). Contracts between faith communities and government entities controlling these funds are covered by the Charitable Choice guidelines, but contracts involving other sources of federal dollars (e.g., Department of Housing and Urban Development (HUD) funds, such as Community Development Block Grant funds) are not. Thus, should your ministry decide to pursue potential government funding opportunities, you will want to understand clearly the original source of the funds and ascertain whether the Charitable Choice rules will apply to your potential contract/grant or not.

But government has funded religious social service organizations in the past. What’s new about Charitable Choice?

Many religious organizations, such as Catholic Charities or the Salvation Army, have been collaborating with government, and receiving government funding, for years. However, the Charitable Choice provisions were crafted to address some of the problems that have arisen historically when religious providers have received government funds. For example, before Charitable Choice, faith-based groups that accepted public money sometimes felt secularizing pressures from government. Charitable Choice attempts to minimize this problem by granting new rights to religious groups that contract with government. Charitable Choice is aimed at facilitating fruitful collaboration between government and the faith community that protects the religious integrity and character of faith-based organizations accepting government dollars. Under Charitable Choice, religious groups contracting with government:

- ‡ retain authority over their mission, governing board, and prophetic voice;
- ‡ have the right to maintain a religious atmosphere in their facilities; and
- ‡ retain the right to use religious criteria in employment decisions (e.g., an organization can choose to hire only those who agree with its Statement of Faith).
Organizations may not discriminate in their hiring on other grounds (i.e., race, age, gender, disability).

Mission Waco’s “M-Powerment” initiative involves two contracts totaling over \$300,000 between the ministry and the Texas Workforce Commission. Mission Waco’s first collaboration with government came in 1998, when it received a small contract for just under \$14,000 to work in a pilot mentoring and job training program with 25 TANF families. Its high success rates positioned the ministry to significantly expand its community outreach. Today, through the “M-Powerment” initiative, over 150 families are being served by staff and church volunteers. The program has a dual focus: “workplace literacy” (life skills, computer training, GED, etc.) and job retention efforts. Part of the contract funds are used to employ a Volunteer Coordinator who mobilizes volunteers from the faith community to assist in the program.

Does Charitable Choice place any limitations on our ministry?

Just as Charitable Choice is aimed at safeguarding the rights of faith communities, it also seeks to protect the civil liberties of individuals who receive social services from faith-based ministries and congregations collaborating with government. Religious groups must offer their services to all eligible participants regardless of their religious affiliation (or lack of affiliation). In addition, if a client objects to receiving social services from a faith-based provider, under Charitable Choice, the government must ensure that he/she obtains assistance from another organization. Moreover, faith-based organizations must not use government funds for purposes of “sectarian worship, instruction, or proselytization,” and they must not require service recipients to participate in religious practices. Inherently religious activities like prayer, evangelism, Bible studies, or discipleship training have to be clearly voluntary for people who are there to participate in your government-funded assistance program. Such activities can and should be offered, but not forced on anyone. It must be clear to program participants that they may decline to take part in such things without any penalty. (Of course, faith communities remain free to use private funds for inherently religious activities such as evangelism and discipleship and, in non-government-funded initiatives, can make participation in such activities mandatory.)

If you read the preceding paragraph carefully, you’ve probably noticed the delicate balance of Charitable Choice. On the one hand, the clear purpose of the Charitable Choice guidelines is to protect the religious character and autonomy of faith-based organizations receiving government funds (while simultaneously protecting the civil liberties of clients). On the other hand, Charitable Choice prohibits religious groups from using government contract funds for purposes of “sectarian worship, instruction, or proselytization.” A clear definition of what constitutes “sectarian worship, instruction, and proselytization” is needed. Arguably, the most faithful rendering indicates a narrow definition. Put simply, the prohibitions against using public funds for “sectarian worship, instruction, and proselytization” should be interpreted in light of Charitable Choice’s overarching purpose (to facilitate collaboration with the faith community that doesn’t require faith groups to secularize

themselves). Let's suppose the Mt. Zion Community Development Corporation is operating a publicly funded computer skills training class for single moms on Monday evenings. If the teacher—a church volunteer from Mt. Zion Baptist Church—wants to invite class participants to a voluntary, half-hour prayer meeting that occurs before the class, the ministry is not engaging in “sectarian instruction;” it is simply being true to its character as a religious organization.

Hopemakers Jobs Partnership in Minneapolis is providing job readiness training and caring mentors from local churches to low-income Hennepin County residents who are unemployed or underemployed. Clients participate in twelve weeks of intensive job and life skills classes and are mentored by church volunteers. After they have graduated and secured employment, the participants return for monthly reunions with their mentors and fellow classmates. Hopemakers is a project of Vision Twin Cities, a faith-based organization composed of World Vision, The Urban Reconciliation Network (TURN), and numerous local congregations. The Hennepin County Department of Children and Family Services secunds two caseworkers to the program and provides modest financial assistance (for staff incidentals, printing, photocopying). The bulk of the funding comes from local churches (ten have been active in the program) and Vision Twin Cities. The partnership is currently operating under a three-year Memorandum of Understanding (from 1998-2001) that specifically references the Charitable Choice rules and “endorses the involvement of the Christian faith community in providing programming and volunteers.” So far, 82 individuals have successfully completed the program. Graduates have a 65% job placement rate, and the average wage is \$9.50/hour. The county has recently approved funding for an additional job retention component for the program that will match volunteer job coaches with newly hired graduates during their first six months on the job.

At the risk of oversimplification, faith-based ministries can be separated into two types. I like to call them “salad ministries” and “brownie ministries” (it’s good for us faith-based folks to stay humble). “Salad” ministries offer programs with multiple aspects, some of them more spiritual in nature and others more “secular.” For example, the ministry I formerly directed ran a job training program called JobKEYS that had three ingredients. The “lettuce” was our biblically based life skills course, taught by local pastors and Christian leaders. The “cucumber” was our Friendship Circles, small mentoring/support teams recruited from local churches and linked with each participant in the job training program. The “tomato” was our computer skills course in word processing. The JobKEYS initiative was an explicitly Christian program; we were very forthright about our religious identity and participants knew before enrolling in the program just what each part of it involved. Our program was open to anyone, whether Christian or not. Our funding proposal to the city government clearly presented our “salad” program, and invited them to consider funding the “tomato”—the computer skills class. In short, the JobKEYS program had distinct elements, distinct ingredients. We could raise private funds to underwrite the mentoring and life skills components, and compete for government funding to underwrite the computer classes, which provided the “secular,” public purpose of equipping low-income women with marketable computer skills to aid them in securing decent jobs.

“Brownie” ministries may also be composed of various ingredients, but they are so mixed together as to be inseparable (once the brownies are cooked, you can’t easily distinguish the eggs from the sugar). Consider, for example, a drug rehabilitation ministry in which the central focus is on inviting people into a personal relationship with Jesus Christ. Conversion to Christ, and adoption of a biblical lifestyle, is seen by the ministry as the very core of its “treatment” program. The participants in the ministry may also live together in a group home, undergo counseling, or be required to complete a certain regimen of daily chores or classes. But all these parts of the program are intimately tied up with the central core of the ministry, which involves evangelism, Bible study, and prayer.

As you consider whether or not to pursue a financial relationship with government, you may want to assess whether your ministry is more of a salad or more of a brownie. Organizations of the former type will be able more easily to benefit from receiving government funding without compromising their spiritual witness; organizations of the latter type are likely not to be able to satisfy the Charitable Choice rules. This is because “salad” ministries can remain true to their religious character (and offer clients truly holistic

services) while also agreeing to compartmentalize their programming. The faith-based ministry should communicate clearly to government, and to potential program participants, that its program contains several elements, some funded with government dollars and others underwritten by private funds. Clients' participation in the portions of the program that are more directly spiritual or religious in nature can be encouraged but cannot be made mandatory. Your volunteer computer teacher can feel free to invite class members in the government-funded training program to the synagogue's Wednesday night fellowship dinner, but ought not give a lengthy devotional during class when the students should be learning word processing. Your ministry's jobs placement counselor can invite clients to a church-sponsored jobs fair or let them know about a new single moms' support group forming in the parish, but shouldn't promise that "just surrendering their lives to Jesus" will land them good jobs.

What are the potential benefits, and costs, of collaborating with government?

Competing for government funding is not the right decision for all faith-based organizations and congregations. Your ministry's leadership should prayerfully consider: (a) the nature of your organization (e.g., is it a salad or a brownie?); (b) your mission and vision; and (c) the strength of your internal organization (e.g., accounting system, record-keeping ability), in coming to a decision about whether to pursue public funding opportunities.

Collaborating with government can bring the tangible benefit of added resources to underwrite current programs, enhance or expand such programs, or help to launch new ministry initiatives. Working with government may lead to your ministry leaders having opportunities to get connected to new networks (new partners in the business community, other nonprofits, or potential donors from the philanthropic sector). Fulfilling the various reporting requirements of a government contract can also lead to the strengthening of a ministry's internal administrative structure (such as improving record-keeping or formalizing the accounting system). Moreover, government staff may have technical skills to share, or be able to connect the ministry with sources of in-kind donations (used computers or office furniture, for example) of which your ministry may otherwise have been unaware. In some cases, the fact that a ministry

successfully competes for government funding leads private foundations to view the ministry with newfound respect (the idea being that competition for government funds is stiff, and so your organization must run a pretty good operation if you were successful in winning the competition). This newfound respect may translate into funding opportunities with private foundations.

Collaborating with government, though, usually involves costs as well as benefits. Here are several common ones:

- (1) Accepting government funds inevitably involves some red tape (depending on the nature of the contract, this can be more or less burdensome). Ministries will be required to submit goals, timelines, and budgets and to account for each dollar of government money received. Government will require progress reports and assessments that will demand that your ministry do an excellent job in documenting its work among those you serve.
- (2) Some contracts operate on a reimbursement basis—you spend ministry funds up-front on program activities, then submit receipts for reimbursement to the government. Sometimes government agencies have a slow turnaround time for making such reimbursements, and this could subject your organization to “cash-flow crunches.”
- (3) Government is increasingly utilizing performance-based contracting. This means that your organization may not receive portions of your contract/grant funds unless you adequately achieve previously-agreed-to benchmarks of progress (such as graduating a certain number of participants in your program). Under such an arrangement, it behooves you to:
 - (a) spend considerable time dialoguing with the government agency about the performance measures you believe your organization can achieve;
 - (b) set realistic goals; and
 - (c) have a plan for how you are going to fund the program if you don’t achieve all your objectives (and therefore do not receive 100 percent of the contract funds from the government agency).

- (4) Some ministries have felt subtle pressures to expand their work—perhaps beyond the level of capacity with which ministry leaders are comfortable.
- (5) There is a chance that some of your current donors will feel you need them less “now that you get government money.”

All these potential costs should be carefully weighed in any decision to pursue government funds.

What can our ministry do that would help to ensure a fruitful collaboration with government?

Should your ministry decide to pursue government funding, there are several steps you can take to help ensure that your relationship with government will be healthy.

FIRST, clearly discern and articulate your mission and pursue it faithfully—with or without government funding. The availability of new funding sources should not drive your ministry’s outreach endeavors. Rather, you must know what you are called to do and then assess whether a relationship with government will complement or facilitate your community work.

SECOND, be straightforward and transparent about your religious identity with government and potential clients. You and your contacts in the government agency should talk candidly about any church-state concerns. Come to a mutually agreeable understanding about what is, and isn’t, permissible “inherently religious” activity (keeping in mind Charitable Choice’s dual role in guarding the religious integrity and character of faith communities while prohibiting the use of government funds for worship or proselytization).

THIRD, never become overly dependent on any one source of funding—public or private. If you are accepting government funds to help underwrite a new program, you must consider how you will continue to provide those services if circumstances arose in your relationship with government that caused you to terminate the financial contract. The ministry’s leadership must be committed to remaining faithful to its mission statement. That is, should your relationship with government deteriorate, or government require you to take actions that would, in your judgment, compromise the religious character of your program, you must be prepared to termi-

nate the financial relationship (and return the funds). But that decision to end the contract shouldn't jeopardize the care of the needy persons the ministry has committed to serve through the program. You should have some plan in mind for how you would continue to serve those individuals counting on your organization, even if you no longer had government money.

FOURTH, incorporate the actual wording of the Charitable Choice rules directly into your contract with government. Don't settle for the standard, "boiler-plate" contract language the government agency may be used to employing. Be sure you and your government contact each own a copy of *A Guide to Charitable Choice* (Center for Public Justice—see Appendix B) so that each of you clearly understands the Charitable Choice language and rules. Your government contact could also benefit from reading *Charitable Choice for Welfare and Community Services: An Implementation Guide for State, Local, and Federal Officials*, also from the Center for Public Justice.

FIFTH, learn to value highly the pedestrian, behind-the-scenes work of tracking expenditures and documenting your ministry's work among the families and individuals you serve. Take pride in putting your ministry's internal administrative system in as good or better shape than secular organizations'. Do not tolerate financial irresponsibility or mediocre accounting practices!

SIXTH, don't overextend. Start small and do well. Be wary of making grand promises of what you can accomplish.

SEVENTH, congregations/houses of worship/churches should seriously consider establishing a separate 501(c)(3) organization to receive the government funds. A separate organization makes it easier to track how the government money is spent and keeps the congregation from having to comply with additional federal civil rights requirements (see *A Guide to Charitable Choice* for details). State or local governments may have the authority to require congregations to set up such a separate organization. It is a protection for you and makes it easier for government to fulfill its oversight responsibilities without intruding on the internal affairs of the congregation. Often foundations or large corporate donors also require such a separate organization.

Corporation-law attorneys are well versed in helping groups set up a 501(c)(3) organization; your congregation may have a lawyer able to help with this. It takes some time and will cost some money, but it also has a great benefit of leading you through the discipline of thinking through such important things as your mission, the structure of your program, how you will handle money and reporting requirements, and how your board and staff will relate to each

other. If a 501(c)(3) organization is not required and your legal advisor says you don't need to take this step, then, at a minimum, your congregation should set up a separate account for the government funds—Charitable Choice encourages (and under later versions, requires) this. This shields the congregation's general budget from government audits of funding for the community-service program.

EIGHTH, talk with a lawyer before getting into government funding! Find one in your congregation, ask your denomination for a recommendation, or contact the Christian Legal Society for the name of a local lawyer who is experienced in working with religious ministries (703-642-1070, ext. 3700).

Shasta County FaithWORKS! initiative is a major example of collaboration between the faith community and government in California. FaithWORKS! won a \$125,000 contract in 1998 to match TANF families with mentors from the faith community who could provide emotional support and coaching. The ministry currently holds a \$227,000 contract with the Department of Social Services to provide mentoring to an even larger number of individuals (they served 576 people in 2000). Almost all the mentoring volunteers are drawn from the faith community. Some mentors focus on job readiness issues, others on job retention issues, depending on the client's needs. The ministry also offers a "drop-in" center where clients can stop by for a chat with staff. The program has become so highly regarded that other government agencies and secular social service organizations refer clients to FaithWORKS! for help. Executive Director Mike Evans reports that there have been no church-state problems. "Really, we are seen as a sort of "Chaplain" to the social services community now," he says.

Ministry leaders around the country, upon learning about Charitable Choice, have often raised “nitty-gritty” questions about just what they can, and cannot, do in a publicly funded program. The law itself, and the *Code of Conduct* spelled out later in this booklet, do provide some guidance. But while there is much that is black and white about how to operate under a publicly funded program, there are also grey areas. The advice offered below in response to frequently asked questions is just that: advice, not divine guidance! Leaders within your ministry will need to wrestle as thorny questions arise, and you should talk through them with a lawyer. You may also need to discuss such issues candidly with your government contact.

Q: We've always held our neighborhood adult literacy classes in a classroom at our synagogue. If we accept government funding for the program, can we still meet there?

A: Yes. You may hold your meetings at the synagogue and you do not have to “cleanse” the facility of its religious symbols.

Q: Our Catholic church is operating a training program for women moving from welfare to work. If we secure public funding for this program, will we still be able to invite the ladies to parish events?

A: Yes. Just be sure to extend your invitations in ways that make it clear to program participants that their attendance at such events is completely voluntary or optional. Never be pushy, and never do anything that could be interpreted by the participant as a “quid pro quo” (i.e., anything that makes them think that their receiving help from you depends on their participation in such events).

Q: We're running a tutoring program for low-income kids and their moms. Can we use government funds to purchase several new computers for the program?

A: Probably. The issue here isn't your faith basis but rather government rules about contractors buying equipment. The rules about capital expenditures vary from locality to locality, and you'll want to question your government contact about this. You may learn that such expenditures are permissible, but complicated. That is, your organization

Ottawa County, Michigan's Good Samaritan Ministries' partnership with the Michigan Family Independence Agency (FIA) has been often cited as a model of excellent government-faith collaboration. "Good Sam" originally received \$99,000 to mobilize and train churches to provide mentor teams to families making the transition from welfare to work under Michigan's Project Zero initiative. The ministry matched over fifty churches with TANF (welfare) families and, according to Governor Engler, played a key role in helping Ottawa County to become the first locality in the nation to move all able-bodied welfare recipients into jobs. In the last few years, Good Sam has continued to train churches for relational, holistic ministry among some of the hardest-to-serve welfare families. In 1999, it also secured a small contract with FIA for its "CarLink" mentoring initiative. This effort grew out of the ministry's awareness that lack of reliable transportation was a barrier to poor people's attempts to secure and retain employment. Through CarLink, Good Sam solicits donations of used cars, then gives them to clients needing transportation. Each recipient is also matched with a mentor from the church in the few months preceding the donation; the mentor offers budget counseling and practical support. In nine months, 35 families became car owners through the program.

may have to design a depreciation schedule on the equipment and may not be considered the full owner of such equipment for some time period on that schedule.

Q: We hope to apply for public money covered by Charitable Choice to undergird our ministry's ESL (English as a Second Language) program. Can we use the Bible as our principal textbook?

A: This is unwise. Presumably, your idea was to expose the program participants to God's Word while helping them to learn English. That's not a bad idea from a ministry standpoint—but such an approach will look like prohibited religious instruction. It would be wiser to select ESL texts that are varied and interesting—not ignoring religion but not attempting to evangelize through the required readings. Then start a voluntary Bible study group that would meet over sandwiches in the hour following the government-funded ESL class. The idea would be to invite the ESL students to further practice their English skills, and learn more about the Christian faith—but all as part of a non-government-funded, totally voluntary initiative.

Q: If we accept government funding for our personal budgeting course, can we still use clergy as teachers?

A: Sure. Clergy who are good teachers about financial issues can lead such classes. But if they are there not to teach about financial management but instead to convince the students to escape the grip of greed by giving their hearts to Jesus, then make sure that such discipleship training and evangelism is paid for with private, not government, funds and is voluntary for the folks who are required to be there to get training in personal budgeting. It may be best to use government funds to pay for other elements of the program (e.g., workbooks, curriculum materials, overhead expenditures) than for speakers' fees. You could also design the program so that there is an optional "early start" portion to the class which is voluntary. Perhaps this would involve inviting participants to come each week at 7:15 p.m. rather than 7:30, with this "early start" portion being dedicated to "testimonies of financial freedom" told by clergy or church volunteers.

Attendance at the “early start” meeting would be totally optional, with the regular budgeting class beginning at 7:30 p.m.

Q: Given that it is permissible for us to run our social service programs out of our church building, can we apply for government money to make renovations to our building so that it is even better suited to those outreach ministries?

A: Since government isn't supposed to be paying for worship services and confessional activities, it is usually not permissible to use government funds to expand or repair a church, synagogue, or mosque, even if the building is also used for a government-funded program. The rules may be different if it is a separate building used for day care or other services, even if those activities are sponsored exclusively by the congregation. In the latter instance, talk to a lawyer who knows about ministries and government funding.

Q: Our ministry has one facility that we use for multiple programs. If we receive government funding for just one of these programs, can we use the money to cover some overhead costs?

A: Yes. You will need to calculate a formula by which you are charging a certain percentage of overhead expenditures. This formula should be designed in consultation with your government contact. For example, if the ministry runs four programs that each utilize the building for an equal amount of time each week, and one of these programs is government-funded, you could “charge” the government contract for 25 percent of the building rent and utilities costs.

Relatedly, the same principle applies to underwriting portions of staff time used in government-funded programs. Suppose a full-time staff worker spends half her time working with the privately funded, Biblically based counseling ministry, and the other half of her time in the ministry's publicly funded job training program for single moms. Fifty percent of this employee's salary could be included in the government contract. The employee should keep strict time records that are reviewed and signed by a supervisor and that can be made available

upon request during an audit. The ministry will need to pay this employee out of two separate accounts—the account for the government funds and the ministry’s general account—so the employee will receive two checks: one covering time spent working in the government-funded program and the other for time spent in the privately funded programs.

Q: Our ministry has launched an entrepreneurship program for inner-city fathers. We’re applying for government funding for this initiative, and want to include as an expense item money to cover an evaluation component that we’d conduct at the conclusion of the initiative. Can we use government funds to pay for evaluation activities?

A: Yes, probably. Usually government officials are more than happy to work with a ministry or nonprofit that is eager to show that its services are effective. But you will need to discuss the specifics of your evaluation plan with your government contact (how to design the evaluation, what it should measure, how much it can cost, and how to report the results). Your organization may have several goals in mind of what you’d like to see happen as a result of this entrepreneurship program, but government’s goals may be more limited. For example, perhaps you hope that in addition to successfully developing a business plan and acquiring initial financing for the new small business, you hope the entrepreneurs will develop close friendships with their Christian mentors and/or join the local chapter of the Full Gospel Businessmen’s Association. It is fine for the ministry to measure such things, but the government-funded evaluation component should be narrowly focused on those specific “secular purposes” that the government hopes the program will accomplish.

Q. I talked to the county welfare official in charge of grants and contracts and she told me that although she admired our program, the government couldn’t fund it because we are “too sectarian.” I thought Charitable Choice guarantees us the chance to compete for the money, even though our religious character is obvious?

A. You are right and the official is wrong. Charitable Choice has been federal law since August 1996, but in many states the officials haven’t yet paid specific attention to

what it requires and permits. Even when the state and the county knows about Charitable Choice and has issued new instructions about who is allowed to contract or to get grants, sometimes lower level officials continue to operate by the old rules.

So what can you do? The first thing is to remind the official across the desk that Charitable Choice is the federal law (the Guide to Charitable Choice reprints the legal provision in the back of the booklet). Say you aren't asking for any special favors, just trying to utilize the new freedoms Congress and the President have promised. If the official won't budge and you are sure the money involved really is covered by Charitable Choice, you may need to talk to the state's liaison to the faith community, if there is one (see the next chapter and Appendix A), or the head of the government department, reminding them about Charitable Choice and asking for compliance. If officials still resist after you show them what the law requires, you need to ask a legal expert to have a short conversation with the officials to remind them about the law. Ask the Christian Legal Society for advice about how to find such legal help (703-642-1070, ext. 3700).

Q. Officials have invited our ministry to apply for funds to do job training, but when we got the contract to sign, it requires us to promise we will not discriminate in employment against anyone on the basis of race, gender, age, disabilities, nationality, or religion. We want to serve everyone, but we require all our staff to accept our statement of faith. I thought Charitable Choice said that is OK?

A. You are right. Charitable Choice says that you retain your religious character. Staffing in accord with your faith is essential to an organization's religious character. Because many state and local officials haven't paid attention to Charitable Choice or haven't started complying with it, it is still often the case that contracts and grants using funds covered by Charitable Choice include the illegal requirement that you promise you will ignore religion when you hire and fire. Don't sign such a document (unless you choose to hire without regard to faith because of your ministry's own convictions). Instead,

point out to the officials that this is an illegal condition. You may need a lawyer at your side to emphasize and explain the point. Challenge the officials to live up to the law, just as you intend to! Don't get discouraged if you encounter such barriers. Change takes time. Be a change agent by educating yourself and then the officials, by establishing a good working relationship with a lawyer who knows about the regulations at stake, and by working with other ministry leaders who are also learning how to maneuver in the public square. Don't give up, but help to clear the way for your ministry and others.

In North Carolina, the Faith Empowerment Community Consortium, representing over 70 faith-based ministries, has received a \$50,000 contract from Charlotte-Mecklenburg County to underwrite a creative job training program for TANF and former TANF recipients. The participants enroll in a twelve-week training initiative involving computer literacy classes, faith-based life skills classes, and hands-on apprenticeships in warehouse distribution. Through its partnership with Gifts in Kind, International, the Consortium receives large shipments of supplies and equipment that is organized, packed, and distributed to member faith-based organizations by the trainees. Each trainee is also linked with a personal mentor from the faith community. Local businesses in the warehouse distribution field visit the program with information on their companies and accept job applications on-site. Of the first 16 participants in this pilot program, 14 graduated. Participants learn about the training program through flyers distributed at the VESTIBULE—a faith community-sponsored information desk stationed right in the lobby of the county social services department.

How do we learn about potential government funding sources for our ministry?

Remember that step one is always to be mindful of the mission God has called you to. Don't be money-driven; seek out only those funding opportunities that enable you to pursue or enhance the ministry you have been given. Step two is to review your competency and ensure that your organization can do what it promises to do under a potential government contract or grant.

After such assessments, some ministry leaders who have become aware of Charitable Choice opportunities have found it difficult to learn about potential sources of government funding. "Show me the money!" is a cry I hear from ministry practitioners around the nation. The main problem is that state governments have, with few exceptions, done a very poor job in widening their network with social service providers in the private sector. Organizations in the "old boys' network" of nonprofits who have contracted with government in the past continue to be the ones informed of new funding opportunities. This means that many faith-based organizations and congregations aren't entering the competition for funds because they don't know where and when the game is being played.

This situation will change as Charitable Choice advocates encourage public officials to do a better job of communicating about grant and contracting opportunities to the entire social service community. In the meantime, your ministry can take various steps to become better informed about competing for government grants and contracts. The first is to determine whether your state or county department of human services has appointed a liaison to the faith community. Appendix A provides a listing of such liaisons. The list isn't complete and, of course, the information is always changing. Check the websites of the Center for Public Justice (www.cpjustice.org) or of The Empowerment Network (www.empowermentnetwork.com) for updated information. If a name is given for your state or locality, contact that individual to inform him/her of your ministry activities and to request information on any funding opportunities relevant to the kinds of services your ministry provides.

In the absence of a faith-based liaison, your work in navigating the government bureaucracy to find the appropriate people will be more cumbersome, but not impossible. Your next step is to contact your state department of human services (it may be called the

department of social services or similar name). If you are on-line, you can find phone numbers by checking the American Public Human Services Association (www.aphsa.org), the Welfare Information Network website (www.welfareinfo.org), or by going to Yahoo and following the U.S. States link (under Regional) and then choosing the state government (www.yahoo.com). Or check your phone book (blue government or public information pages) to find the human services or welfare agency. Call the number and begin by asking to speak to the public information officer. If there is no such person, ask if there is a division of “community affairs” or “public affairs.” Once connected, ask this person whether your state or county has a designated liaison to the faith community with whom you can speak.

If there is no appointed liaison, your next step is to learn whether decisions about contracting with private agencies, utilizing TANF dollars, are made at the state level or at the county level. (In some states, the state government controls the spending decisions and the counties simply carry out those decisions; in other states, each county is free to determine itself how to spend its TANF funds.) You need to know this in order to know whether you ultimately should be seeking to find someone within the state department of human services, or someone within your local county department of human services, to talk with about your ministry.

Once you have learned where to start (with someone at the state or county level), you want to determine which division or person has responsibility over the TANF-related programs, or who the “workforce development director” is, or who the “director of employment services” is (the actual titles will vary). These are likely the individuals within the bureaucracy who will know about potential contracting opportunities (or, if they don’t know, they should be able to point you to the correct person). Throughout your conversations in attempting to access these individuals, just keep describing what community services/programs your organization offers (or desires to start) and keep explaining that you are trying to learn about potential contracting opportunities under the TANF, Welfare-to-Work, SAMHSA, or CSBG programs (see page 9). State that you wish your organization to be put on the agency’s mailing list to receive any “Request for Proposals” (RFPs) the state (or county) is distributing. RFPs are the typical instruments government agencies use to encourage nongovernmental social service organizations to submit requests for funding to underwrite programs of interest to the government. For example, your county government may desire to see more community-based job training programs for women

attempting to move from welfare to work. So, the agency will distribute an RFP explaining what kinds of programs it is interested in funding. The RFP will include instructions on what your application or proposal should look like (e.g., how detailed your program description needs to be, what budgetary information they require, etc.)

In addition to trying to track down the state or county division with authority over contracting with private social service providers, it may also be useful to contact your city government and ask to speak with someone in the community development department. (If there is no such department, ask to be connected with the department of economic development, or the planning department, or the Community Action Agency.) Sometimes you will find staff members in the city government who have responsibility for particular distressed neighborhoods, and if you are operating (or planning to launch) a neighborhood-targeted ministry, building a relationship with this public official will be valuable. He/she will likely be knowledgeable about all kinds of government contracting opportunities (through city, regional, county, and state agencies) as well as about private philanthropic foundations supporting work among the poor.

Along the way, you may try to contact other local faith-based organizations to learn whether they have ever applied for government funding, and if so, who some of their government contacts were. Even if these specific government workers don't turn out to be the proper people for you to talk to, given the nature of the program(s) your ministry operates, these individuals may still be able to provide you with useful leads on their counterparts in other government agencies.

But I don't know how to write a grant proposal!

The process of applying for government funding may be intimidating. If you are fortunate enough to be located in one of the few states that is eagerly complying with Charitable Choice and has designated a staff person to serve as a faith community liaison, that individual will be your best first source of help. He/she can provide coaching and guidance on the application process. The government entity distributing the RFP may offer a free grant-writing workshop. The faith liaison may also know of free workshops sponsored by non-government organizations. For example, in some communities, a "non-profit resources center," the United Way, or a local community college may offer such grant-writing workshops. You can also look within your congregation for help. Possibly there are church/mosque/synagogue members who, at their jobs, have experience in

drafting funding proposals. You can also contact other faith-based organizations in your community, asking whether they have formally applied for government funding. If so, meet with the individuals who prepared their proposals and ask them to instruct you on the basics.

As any good grant-writing consultant would tell you, it is important to clearly communicate in your proposal what your good idea is, why it is a good idea, and how you are going to implement it. If you are seeking funding for an existing program, you must be prepared to defend your proposal, to make a persuasive case of why the government should invest in your plan. This means that you need some evidence of your past performance (success stories, documentation of numbers of clients served, graduation rates, etc.). If you are seeking funding to launch a new program, be sure that you have a well-thought-through strategic plan that lays out how you are going to establish the new initiative (what steps, in what sequence, by what time-frame, etc.).

The Middleton Outreach Ministry of Dane County, Wisconsin offers a variety of support services for the community's homeless and low-income families. Its Neighbor-to-Neighbor initiative matches well-trained church mentors with struggling individuals and families. Director Dietrich Gruen reports that last year the ministry received \$15,000 from the Dane County Human Services Department to underwrite this program, which served 25 families and involved a consortium of ten churches. The program has been granted a \$20,000 contract for 2001 and ministry leaders have already begun training 44 additional mentors. (The mentors go through the rigorous 20-week "Stephen Minister" training curriculum now utilized in many Protestant churches around the country.) According to Dan Kittle of the Dane County DHS, the County has been impressed with the ability of local faith-based organizations like the Middleton Outreach Ministry to provide services the County wants—such as help for the homeless—at a low cost. The Ministry is not only a good neighbor to homeless people and single moms in the community, but also to several County employees. The Ministry shares its office space with staff from four other County-funded social service programs. The informal friendships developing between ministry staff and County workers is further strengthening the government-faith partnership. The Ministry receives a modest stipend of \$150/month from the County to cover office and cleaning supplies.

I don't want to be a guinea pig. Have other ministries tried this Charitable Choice thing?

Yes. Scattered throughout this booklet are a few stories. The scope of new government-faith collaboration under Charitable Choice is modest, but growing. The Center for Public Justice's 2000 report, *The Growing Impact of Charitable Choice*, which examined activities in nine states (CA, IL, MA, MI, MS, NY, TX, VA, and WI), identified 84 financial partnerships. Forty-three percent of these partnerships involved small contracts (under \$25,000); 18 percent involved amounts exceeding \$100,000, and 7 percent, amounts over \$500,000.

Eighty-four Charitable Choice collaborations may not sound like much, but they are significant for at least two reasons. First, these initiatives involve hundreds of faith-based organizations and congregations and they engage the lives of thousands of welfare recipients. Their scope, in short, is broader than it initially appears. Second, over half of these financial relationships involve faith communities that had not previously cooperated in a formal capacity with government—including some evangelical organizations historically worried that government collaboration would squelch their religious identity. In several localities across the country, therefore, welfare recipients now have a more diverse array of service providers to choose from. Through these 84 initiatives, they are participating in publicly funded, explicitly faith-based job training, mentoring, transportation, and drug rehabilitation programs.

And there are additional examples of new collaborative efforts underway in states not included in the nine-state survey. FaithWorks Indiana, launched in late 1999, is an initiative to encourage faith-based institutions to help the state's working poor to achieve a better life. Overseen by the Division of Family and Children of the state's Family and Social Services Administration, FaithWorks provides assistance to faith-based organizations in applying for state and federal grant dollars to support new or existing self-sufficiency programs. New Jersey held a state-wide conference in 1999 for the faith community. Governor Christine Todd Whitman's "Faith-based Community Development Initiative" gave away \$3.6 million in grants to 37 churches and faith-based organizations to help them underwrite new social programs. Colorado sponsored a state-wide conference for faith communities in October 2000; Virginia held one in 1997. Florida, Kentucky, Maryland, Minnesota, North Carolina, Ohio, and Pennsylvania have also established new financial relationships with faith communities in the wake of welfare reform.

Is contracting financially with government under Charitable Choice the **ONLY** way of working with government?

No. Depending on your own state's (or county's) strategy for collaborating with the faith community, there may be other ways of working together to serve the needy:

- (1) *Vouchers*. A voucher for specific social services, provided to clients by the government, can be “redeemed” by clients at an organization of their choice—and that organization can be as secular or as robustly religious as it wants to be without raising any constitutional difficulties. Unfortunately, no one is using vouchers now, though Texas—by far the most progressive state in implementing Charitable Choice—has this option under consideration. It should be noted that federal vouchers have been in use since 1990 for low-income families needing daycare services; with these vouchers, families can freely choose to place their children with religious providers such as church or synagogue daycare centers.

- (2) *Indirect financial relationships*. In this arrangement, an intermediary organization—perhaps a large nonprofit with experience administering government funds—signs a contract with a government agency to provide multiple services, then subcontracts with faith-based organizations for the delivery of some of those services. The intermediary may itself be a religious organization, as was the case with Good Samaritan Ministries (GSM) in Holland, Michigan. GSM held a \$99,000 contract with the Ottawa County Family Independence Agency (FIA) for the mobilization and training of mentors from congregations. In just a few short months, given its high credibility in the faith community and its experience in relational ministry among the poor, GSM recruited over fifty churches. This was a faster and better result than the Agency could achieve on its own; it allowed FIA to have a relationship with just one organization rather than with many churches; and it avoided a direct financial tie between the government and individual congregations.

In Ventura County, California, a secular organization plays the role of intermediary. Oxnard College (a local community college) won an \$80,000 contract from CalWORKS (California's welfare reform agency) to serve 200 TANF recipients with job training and mentoring. Oxnard College then subcontracted with City Impact, an evangelical nonprofit, to recruit mentors from the faith community.

In Los Angeles, Goodwill Industries holds a \$5 million contract with the local Department of Social Services, and has subcontracted with a faith-based organization called Mobilization for the Human Family to provide job retention mentoring. "The Mobilization," as it is called, recruits, trains, and supervises volunteers from various houses of worship to serve as mentors to recently employed TANF recipients.

In these arrangements, the religious organization is separated an additional step from a direct financial interface with government, which, many faith community leaders say, "feels safer" in terms of protecting their religious character. In addition, intermediary organizations typically require less cumbersome paperwork from the ministries than would a government agency.

- (3) *Nonfinancial collaboration.* This label covers a variety of collaborative relationships, such as instances where government provides in-kind, non-cash assistance, staff, or facilities (office space, use of vehicles, photocopying) to faith-based organizations under a formal Memorandum of Understanding. Nonfinancial collaboration also includes instances where faith communities operate programs (such as mentoring or budget counseling) to which the local welfare agency refers TANF clients. These can be quite large in scale—Texas' "Family Pathfinders" initiative and Mississippi's "Faith and Families" mentoring program, for example, involved hundreds of congregations. However, there may be a growing problem of local government agencies referring clients to faith-based organizations without having spoken with those organizations first. If your ministry is willing to receive referrals of people in need, you may want to initiate talks with caseworkers at your local social services agency to "regularize" referrals—let the government know what services you provide, to whom, and in what capacity, and ask them to call ahead if they want to refer someone to you for help.

Faith-based Ministries' Code of Conduct

The Code of Conduct is a way for faith-based groups to communicate to government, the public, clients, and to faith communities how they will conduct themselves when they accept government funds. Providing effective services, giving value for money, treating all clients with respect, and being above reproach in all our dealings is what we require of ourselves, even without government contracts and requirements. You may wish to copy this Code, sign it, and then use it as a basis for discussing financial cooperation with your government counterpart. Or you may want to use it to stimulate internal discussions about proper attitudes and procedures.

- ‡ **Compliance:** We agree to abide by the regulations of Charitable Choice. We openly affirm that government legitimately asserts certain requirements, and that, having agreed to accept the funds, we accept the duties attached (unless a gross injustice or issue of conscience would compel dissent). We commit to use only private funds, and never government contract funds, to underwrite inherently religious activities such as worship, sectarian instruction, and evangelism.
- ‡ **Truthfulness and Transparency:** We commit ourselves to open, straightforward, clear, consistent communication about our religious identity to our volunteers, service beneficiaries, donors, and government. This means that our program descriptions will clearly depict our expectations of program participants, and explain which components of our programs are optional and which are mandatory. Our desire is to allow potential staff, volunteers, participants, and government contacts to make choices about involvement with our organization on the basis of full and accurate information about our program content, ethos, goals, and methodology.
- ‡ **Autonomy/Preservation of Religious Character:** We celebrate our identity as a faith-based organization and affirm Charitable Choice's guarantee to protect our religious character. We agree to refrain from using government funds to underwrite instruction that seeks to convert people to our religious faith—e.g., confessional activities such as study of sacred texts or classes in religious doctrine. But we maintain our right to identify our faith perspective in our educational endeavors (for example, inculcating morals consistent with the Bible).
- ‡ **Witness:** We commit ourselves to a gentle and winsome public witness and to the creation of an environment in which staff, volunteers, and program participants are free to speak autobiographically about their own lives, including their faith. Our staff and volunteers are instructed to welcome and lovingly respond to spiritual inquiry and discussion initiated by program participants. The environment of our program, and the behavior and demeanor of our staff and volunteers, witnesses to our faith commitments. When a program participant wishes to explore inherently religious topics like salvation, scripture interpretation or worship, we will welcome the opportunity and arrange a time to do so outside the scheduled times of the government-funded program.
- ‡ **Love of Neighbor:** We are committed to responding to our neighbors' diverse educational, vocational, financial, spiritual, emotional, and physical needs, treating each individual with dignity. We affirm "relational ministry" that helps poor and needy people to connect to personal support networks—e.g. mentoring relationships with church members or support groups affiliated with the

person's religious tradition—equipped to offer them emotional and practical help. Participation in such groups, however, will never be communicated as a pre-requisite for receiving services. Our goal is to inform program participants of the options available to them for cultivating a personal network of support; they themselves must be free to determine whether or not to pursue those opportunities.

- ‡ ***Freedom from religious coercion:*** We reject all forms of religious coercion and will not make the receipt of services contingent on the service beneficiary's participation in religious activities we sponsor. In programs underwritten with government funds, we pledge to refrain from making attendance in religious activities mandatory. We recognize that, for faith-based organizations operating rehabilitation programs in which participation in religious exercises is considered inherently vital to the participant's transformation (and in which participants freely agree to commit to the whole program), government contracts ought not to be sought, since these would require compartmentalizing program components. Rather, such programs should be funded fully by private means.
- ‡ ***Non-discrimination of Beneficiaries:*** We will offer our services to all persons in need, regardless of their religious affiliation (or lack of affiliation).
- ‡ ***Mission focus:*** We agree to pursue financial collaboration with government only for those ventures that clearly fit within our sense of mission and calling, rather than adding on program elements simply because there is government money available to fund them. We pledge not to silence our prophetic voice. Hence, we will not hesitate to criticize government just because we have a contract with government.
- ‡ ***Evaluation:*** We commit ourselves to credible and objective evaluation procedures and to maintaining clear and documented participant records so as to facilitate proper assessment of program performance.
- ‡ ***Golden Rule:*** We commit ourselves to avoiding “turf-wars,” gossip, and negative posturing in our competition with fellow faith-based organizations in bidding for government contracts; rather, we will treat our fellow religious and secular competitors as we ourselves want to be treated.
- ‡ ***Financial accountability:*** We affirm that, as recipients of public funding, we are accountable to God and to government. We will seek a standard of financial accountability and precision that is above reproach—including fully separate accounting of public and private dollars and transparency in financial practices.

Signature of Ministry Representative

Date

APPENDIX A

Government Liaisons to Faith-Based Organizations

ARIZONA

Dr. Ray Russell, Liaison
Arizona Department of Employment
Services
(480) 668-7335
ray@executrends.com

ARKANSAS

Melissa Dean
Arkansas Department of Human Services
Office of TEA Support
(501) 682-9654
Melissa.Dean@mail.state.ar.us

CALIFORNIA

Earl Johnson
California Health & Human Services
Agency
(916) 654-3345
ejohnson@chhs.ca.gov

COLORADO

Henry Wharton
Director, Information Technology Services
Colorado Department of Human Services
(303) 866-5700

GEORGIA

Anthony McClarn, Liaison
GA Department of Human Resources
(404) 463-7258
amclarn@dhr.state.ga.us

INDIANA

FaithWorks Indiana
(800) 599-6043
www.state.in.us/fssa/faithworks

MARYLAND

Lynn Bowens
Constituent Services Representative
Maryland Department of Human Resources
(800) 332-6347

NEW JERSEY

El-Rhonda Williams-Alston
Office of Faith-Based Initiatives
(609) 984-6952
faith-based@dca.state.nj.us

NEW YORK

Rev. Norman Macklin
Liaison to Faith Communities
New York State Office of Temporary and
Disability Assistance
(518) 474-9510
OSR510@dfa.ny.state.us

NORTH CAROLINA

Diana Jones Wilson
North Carolina Rural Economic
Development Center
Center for Faith Initiatives
(919) 250-4314

*Barbara Earls with Project Jubilee of the North
Carolina Council of Churches maintains a list
faith-based coordinators appointed in several
counties. (919) 460-7666*

OHIO

Rev. Ron George
Faith-Based Coordinator
Ohio Department of Job and Family Services
(216) 787-3412

OKLAHOMA

Bradley Yarborough
Director, Office of the State Faith-Based
Liaison
(405) 271-1742
brady@health.state.ok.us

PENNSYLVANIA

Richard Overmoyer
Liaison to Faith Communities
Pennsylvania Department of Public Welfare
(717) 772-4141

TEXAS

The Texas Department of Human Services has appointed 11 regional faith-based liaisons. For contact info see: www.dhs.state.tx.us/communitypartnerships or call Sharon Zambrzycki at TDHS at 512-438-4037.

The Texas Workforce Commission has appointed a liaison for each local workforce board. Consult their website at www.twc.state.tx.us for contact information.

VIRGINIA

Jane Brown
State Faith-Based Liaison
Virginia Department of Social Services
(804) 692-1898
jbb7@dssstate.va.us

(Contact Jane Brown for information on the state's regional faith-based liaisons.)

APPENDIX B

Additional Helpful Resources

ORGANIZATIONS

HUDSON INSTITUTE
Faith In Communities Project
757 King Street
Charlottesville, VA 22903
(804) 293-5656
www.hudsonfaithincommunities.org

**NATIONAL CONGRESS FOR COMMUNITY
ECONOMIC DEVELOPMENT**
1030 15th Street, NW, Suite 325
Washington, DC 20005
(202) 289-9020
(877) 446-2233
www.ncced.org

CENTER FOR PUBLIC JUSTICE
P.O. Box 48368
Washington, DC 20002-0368
(866) 275-8784 (toll-free)
(410) 571-6300
www.cpjustice.org

THE EMPOWERMENT NETWORK
300 I Street, NE, Suite 301
Washington, DC 20002
(202) 543-5100
www.empowermentnetwork.org

THE ALBAN INSTITUTE
7315 Wisconsin Avenue
Suite 1250 West
Bethesda, MD 20814
(800) 486-1318
www.alban.org

WELFARE INFORMATION NETWORK
1000 Vermont Ave NW, Suite 600
Washington, DC 20005
(202) 628-5790
www.welfareinfo.org

**CENTER FOR LAW AND RELIGIOUS
FREEDOM**
Christian Legal Society
4208 Evergreen Lane, Suite 222
Annandale, VA 22003
(703) 642-1070
www.christianlegalsociety.org

WORLD VISION
PO Box 9716, Dept W
Federal Way, WA 98063-9716
(888) 511-6598 (toll-free)
www.churchesatwork.org

**CHRISTIAN COMMUNITY
DEVELOPMENT ASSOCIATION**
3827 W. Ogden Avenue
Chicago, IL 60623
(773) 762-0994
www.ccda.org

THE FOUNDATION CENTER
www.fdncenter.org
(a helpful source of information on grant-writing)

PUBLICATIONS

The Growing Impact of Charitable Choice: A Catalogue of New Collaborations Between Government and Faith-Based Organizations in Nine States, Amy L. Sherman (Center for Public Justice, March, 2000).

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"Faith-Based Institutions Cooperating with Public Welfare: The Promise of the Charitable Choice Provision," Stanley Carlson-Thies in *Welfare Reform and Faith-Based Organizations*, Eds. Derek Davis and Barry Hankins (J.M. Dawson Institute of Church-State Studies, Baylor University, 1999).

"Welfare Reform's Challenge to the Evangelical Church," Stanley Carlson-Thies in *Christians and Politics Beyond the Culture Wars: An Agenda for Engagement*, Edited by David Gushee (Baker Books, 2000).

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Project Heritage and Charitable Choice, Randall L. Frame (Center for Public Justice, August, 2000).

Ten Good Questions About Faith-based Partnerships and Welfare Reform, Arthur Farnsley II, (The Polis Center, 2000).

Restorers of Hope: Reaching the Poor in Your Community with Church-based Ministries That Work, Amy L. Sherman (Crossway Books, 1997).

Restoring At-Risk Communities: Doing it Together and Doing it Right, John Perkins, Editor (Baker Books, 1995).

The Welfare of My Neighbor: Living Out Christ's Love for the Poor (with Workbook and Supplemental Guide), Deanna Carlson (Family Research Council, 1999).

Basic Steps Toward Community Ministry: Guidelines and Models in Action, Carl S. Dudley (Alban Institute, 1991).

Collaborating for Employment Among the Poor: The Jobs Partnership Model, Amy L. Sherman (Hudson Institute, 2001).

Establishing a Church-based Welfare-to-Work Mentoring Ministry: A Practical "How-To" Manual, Amy L. Sherman (Hudson Institute, 2000).

Raising Resources: A More-Than-Fundraising Handbook, Theresa Raducille (The Empowerment Network, 2000).

The African-American Church and Welfare Reform, Harold Dean Trulear (Center for Public Justice, 1999).

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

Empowering the Poor: Community Organizing Among the City's 'Rag, Tag and Bobtail,' Robert C. Linthicum (MARC, a Division of World Vision International, 1991).

Acting on Your Faith, Congregations Making a Difference: A Guide to Success in Service and Social Action, Victor Claman, David Butler, and Jessica Boyatt (Insights Incorporated, 1994).

Dr. Amy L. Sherman is Senior Fellow at the Hudson Institute's Welfare Policy Center, where she directs the Faith in Communities project. She is author of *The Growing Impact of Charitable Choice* (Center for Public Justice, 2000) and several other publications about government-faith collaboration. The founder of Charlottesville Abundant Life Ministries, a church-based inner-city outreach in a low-income neighborhood, Sherman remains on staff part-time as the Urban Ministries Advisor at Trinity Presbyterian Church in Charlottesville, VA. She is author of three books, including *Restorers of Hope: Reaching the Poor in Your Community With Church-based Ministries That Work* (Crossway Books, 1997), and dozens of essays published in religious and secular magazines.

