Corporation for NATIONAL & COMMUNITY SERVICE

Profile of Senior Corps Faith-Based Partnerships Technical Report 2003

SENIOR CORPS

A summary version of this report (23 pages) is available at: http://nationalserviceresources.org/filemanager/download/732/faith-based_summary.pdf

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Executive Summary

In response to President George W. Bush's 2001 executive order acknowledging the value of faith-based organizations, the Corporation for National and Community Service launched an effort to build a national profile of the extent and nature of volunteer activities at faith-based organizations that serve as Senior Corps volunteer stations.

Gathering Data on Faith-Based Organizations

The Senior Corps faith-based profile had two components. The first component was a mailed, self-administered questionnaire to gather data on:

- The number and type of faith-based organizations collaborating with Senior Corps projects
- The services that Senior Corps volunteers offer at those organizations

The second component of the profile was a telephone interview of a small sample of project directors to gather information on the histories, challenges and benefits, and differences and similarities in working with faith-based organizations. The Senior Corps faith-based profile documented that the majority of Senior Corps projects had longstanding agreements with faith-based organizations serving as volunteer stations. Of the more than 1,400 Senior Corps project directors who were mailed a questionnaire as part of the first component of the profile, 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 during the second component of the profile.

Summary of Results

Among the results reported by the 710 responders:

- A substantial number of Senior Corps projects place volunteers with faith-based organizations. Of the 710 responders, 78 percent (552) have established faith-based activities (that is, volunteers serving at faith-based stations, services offered through faith-based organizations, and so on).
- Many of these partnerships are longstanding. 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 telephone 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 would like assistance to create more partnerships with faith-based organizations.

While the results from the mailed questionnaires represent replies from only half of all Senior Corps projects, this national profile may prove useful to the Corporation as it proceeds with its implementation of the President's faith- and community-based initiative. The Corporation will conduct a follow-up profile in 2004 to document growth and change in the number and nature of faith-based partnerships since 2002.

Background

In an executive order on January 29, 2001, President George W. Bush acknowledged the valuable role faith-based and small community organizations have traditionally played in meeting the needs of Americans and their neighborhoods. In his order, the President welcomed those organizations in delivering services to their communities.

Corporation for National and Community Service

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, focused on creating ways in which it could support partnerships between its programs and faith-based and small community organizations.

Since its founding in 1993, the Corporation has sponsored programs and created partnerships that have placed tens of thousands of volunteers in faith-based organizations. Given its reach, it has been difficult for the Corporation to precisely identify the number of volunteers or the extent to which those volunteers were serving with faith-based organizations.

Senior Corps Programs

One group of programs that is administered by the Corporation is Senior Corps. Senior Corps programs pre-date the Corporation by nine years, having a history of more than three decades in which they place an average of 500,000 volunteers per year in a variety of local agencies. Senior Corps delivers services in these communities through its three principal programs, described below.

Foster Grandparents Program (FGP)

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

Senior Companions Program (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, more than 15,500 Senior Companions assisted 61,000 adult clients.

Retired and Senior Volunteer Program (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.

Recognizing the importance of this new initiative, the Corporation's Senior Corps program decided to create a profile of the relationships that currently exist between local Senior Corps projects and faith-based organizations. While Senior Corps can claim longstanding and established funding relationships with more than 115 faith-based grantee organizations, other relationships, including those with faith-based, local volunteer station/placement sites, are less clearly understood. Senior Corps does gather data on partnerships with small community-based organizations but, to date, has not determined whether these organizations are faith-based or secular. Thus the Corporation decided to fill this gap in knowledge regarding the nature of relationships between Senior Corps and other organizations.

ETR Associates and the National Service Resource Center (NSRC)

In embarking on a new initiative to reach out to faith-based organizations, the Corporation wanted to assess what kind and how many of these partnerships already exist. The Corporation turned to one of its technical assistance providers, the National Service Resource Center (NSRC), to assist with gathering, compiling, and analyzing this information from more than 1,400 Senior Corps projects around the country.

The National Service Resource Center (NSRC) 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
- The Senior Corps Technology Center
- The Effective Practices Collection, the online database of effective practices in national and community service

In addition to Clearinghouse Services, ETR also houses Training and Research departments. For this project, staff from Clearinghouse and Research collaborated on

the oversight, development, and implementation of this profile of faith-based activity by Senior Corps projects. ETR's Research Department staff specializes 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 foundations.

Scope of Work

The scope of work for this project called for two data collection components: a questionnaire mailed to Senior Corps project directors and follow-up telephone interviews with the staff of selected projects. The mailed questionnaires documented the existence of faith-based activities in Senior Corps. The telephone interviews described the type and quality of such activities in a sample of Senior Corps projects selected from each geographic region and program type.

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 by interviewing a handful of Senior Corps grantees identified as having longstanding 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

This report describes the results of this effort in the following format:

- *Methods.* Details about the development of the data collection methods, the manner in which data collection was conducted, and descriptions of overall results.
- *Findings from the Mailed Faith-Based Activity Questionnaire.* Detailed results from this data collection method. Results are described in raw numbers and with respect to geographic and programmatic distribution. There were 710 responders.
- *Findings from the Open-Ended Responses in the Mailed Faith-Based Activity Questionnaire.* Summaries of written responses by Senior Corps project directors describing types of faith-based community organizations with whom they partner, services rendered, gaps in services, and additional comments on topics such as barriers to faith-based work.
- *Findings from the Telephone Interview Data.* Summaries of responses by eight project directors to questions asked in telephone interviews regarding their his-

tory with faith-based partnerships; the variety of faiths represented by service organizations; their reasons for working with faith-based organizations; their level of collaboration; unique challenges and benefits in these partnerships; differences and similarities in working with both faith-based and secular organizations; volunteers' contributions to the mission of faith-based organizations; gaps in community services that could be met through partnerships with faith-based organizations; advice for starting a faith-based volunteer station; and desired support from the Corporation.

- *Discussion of Limitations and Implications* of these findings.

Methods

Mailed Faith-Based Activity Questionnaire Development

The mailed faith-based activity questionnaire was developed, pilot-tested, and revised by ETR Associates in collaboration with the Corporation. Questions and response options were chosen based on the goals described above. To make it easier for Senior Corps directors to respond to the questionnaire, response options were chosen based on Project Profile and Volunteer Activity (PPVA) reporting codes with which they were familiar.

Responders were asked to describe or estimate:

- The year their projects' 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

Faith-Based Organization Definitions

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

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

Mailed Faith-Based Activity Questionnaire Procedures

The faith-based activity questionnaires were mailed to the director of each Senior Corps project or registered sub-component in March of 2002. The questionnaire cover letter stated that participation was entirely voluntary. Multiple reminders were sent to all directors via listserv notification and the NSRC website. A minimum of two follow-up attempts was made to those sites that did not return the questionnaire by the deadline and to those directors for whom data clarification was required. Sites that reported not receiving a mailed questionnaire were sent an additional questionnaire. A great deal of time and effort was spent encouraging responders to complete their questionnaires, to supply critical missing data elements, or to explain seemingly contradictory responses in order to achieve a minimum valid response rate of 50 percent. A preliminary report of data collected and entered before the June 2002 Senior Corps meeting in Salt Lake City was created and sent to the Corporation for discussion at that meeting.

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

Mailed Faith-Based Activity Questionnaire Sample

Faith-based activity questionnaires were sent to the directors of every project or registered project sub-component listed in the Corporation for National and Community Service's Senior Corps project database. Directors of multiple projects were asked to complete a separate questionnaire for each project. Of the 1,424 faith-based activity questionnaires sent to project directors, 756 were returned to ETR Associates. Forty-six questionnaires had to be dropped from analyses due to difficulties interpreting key responses and obtaining clarifying information from directors. Thus, although ETR received 53 percent of the questionnaires sent out, they were able to analyze only 50 percent. Both response rates fall within the expected range for general population mail surveys. Of the 710 questionnaires that could be interpreted, 552 (78 percent of the analyzed questionnaires) describe some faith-based activities and 158 (22 percent of the analyzed questionnaires) describe no faith-based activities or collaborations. In the Senior Corps contact database of all funded projects, 54 percent of the projects are RSVP, 28 percent are FGP, and 18 percent are SCP. Of the interpretable questionnaires received, 53 percent were from RSVP, 29 percent were from FGP, and 19 percent were from SCP. The distribution of program types among the analyzed questionnaires very closely resembles the program type distribution among all Senior Corps projects.

Whether the Sample Is Representative of All Senior Corps Projects

Because only half of Senior Corps project directors responded to the mailed faith-based activity questionnaire, it is natural to question whether the findings represent the views and experiences of all project directors. One way to assess how represen-

tative the responders 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 for projects that responded to the questionnaire were compared to those that did not. No statistically significant differences were observed at $p < 0.10$. When comparing program type for projects that responded to the questionnaire with those that did not respond, no statistically significant differences were observed at $p < 0.05$.

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

In addition to information on faith-based activities collected through the mailed questionnaire, follow-up telephone interviews were conducted with eight project directors who served as key informants. The purpose of interviews was to obtain information as to how the experiences of directors and volunteers differ between faith-based and non–faith-based volunteer 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.

Responders versus Nonresponders

The number of projects (by program type) and number of annual volunteers for responding projects and nonresponding projects are highlighted in Table 1. Responders and nonresponders were compared according to geographic cluster, client demographics, and service data.

RSVP (see Table 1): There were no statistically significant differences between RSVP responders and nonresponders.

FGP (see Table 1 and Figure 1): There was a significant difference between FGP responders and nonresponders by geographic cluster ($p = 0.08$). There was also a significant difference in the annual number of volunteers ($p = 0.08$) between responders and nonresponders. There were no differences in services provided or the number of stations.

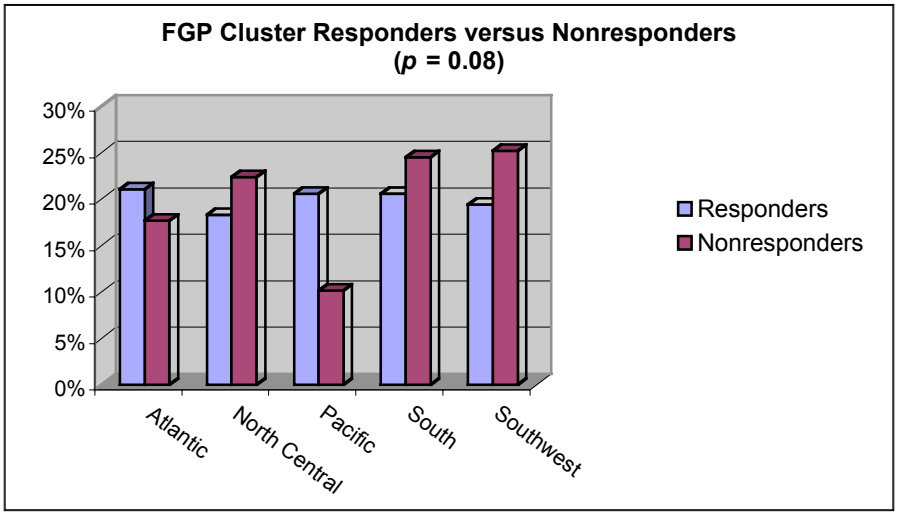
SCP (see Table 1): There were no statistical differences between SCP responders and nonresponders.

Table 1. Responders versus Nonresponders

	Responders	Nonresponders
RSVP		
Number of projects	353	367
Annual volunteers (mean)	641	616
FGP		
Number of projects	179	147
Annual volunteers (mean)*	95	82
SCP		
Number of projects	106	102
Annual volunteers (mean)	68	70

*(p = 0.08)

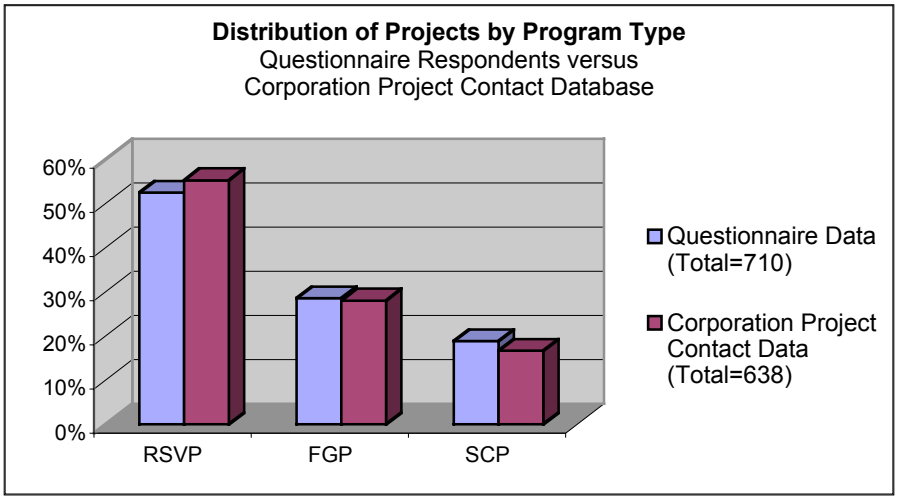
Figure 1. FGP Cluster Responders versus Nonresponders



Analysis of Mailed Faith-Based Activity Questionnaire Data

The 2001 PPVA database of all projects (RSVP, FGP, and SCP) was provided to ETR Associates by the Corporation. To verify information obtained from questionnaires, contact information used by ETR Associates to send questionnaires (for example, project name, project director's name, and address) was matched to information in the PPVA database. Of the 1,426 questionnaires mailed by ETR Associates, contact information could be verified for 1,262 projects. Of the 710 interpretable questionnaires, 638 (90 percent) of them were part of the list of 1,262 projects for whom ETR Associates' contact information matched that in the 2001 PPVA database. Data from these 638 projects were then used as denominators in calculating the proportion of faith-based organizations serving as volunteer stations and the percentage of projects delivering services through faith-based organizations. Figure 2 indicates the distribution of program types in the matched questionnaire data subset compared to the original dataset.

Figure 2. Distribution of Projects by Program Type



Telephone Interview Development

Open-ended interview questions were developed in collaboration with the Corporation to document the successes and challenges of Senior Corps projects' work with faith-based organizations among a small sample of projects.

Telephone Interview Procedures

Interviews were scheduled, conducted, transcribed, and analyzed during July and August, 2002. Interview questions were sent to most (six of eight) responders before the interviews. All but one project director had completed the mailed questionnaire. Interviews required 30–45 minutes to complete and were conducted by one trained researcher. Participation in the telephone interview was voluntary. Participants were informed that they could refuse to answer any question.

Telephone Interview Sample

The projects selected for inclusion in the telephone interview sample were chosen in collaboration with the Corporation. Eight projects were selected based on their history of working with diverse faith-based organizations, geographic location, type of project, and willingness to participate.

Findings

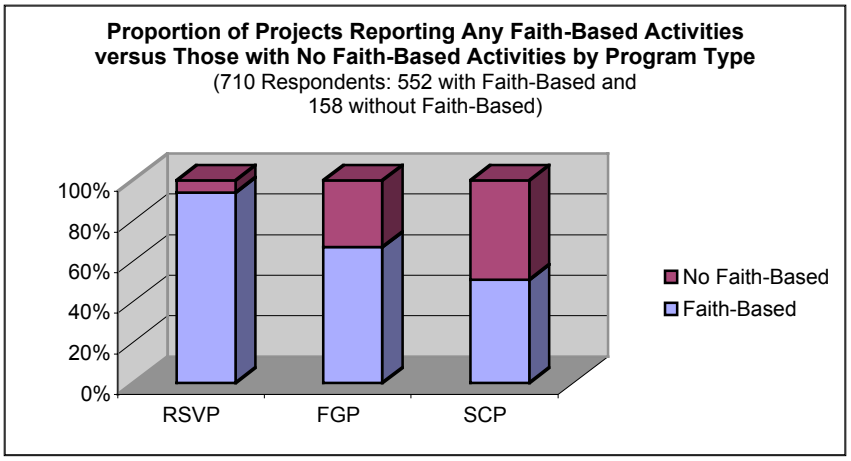
Mailed Faith-Based Activity Questionnaire

Sample Description

Projects with Faith-Based Activities and Those without Faith-Based Activities

Figure 3 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 reported having faith-based services and/or stations.

Figure 3. Proportion of Projects Reporting Any Faith-Based Activities versus Those with No Faith-Based Activities by Program Type

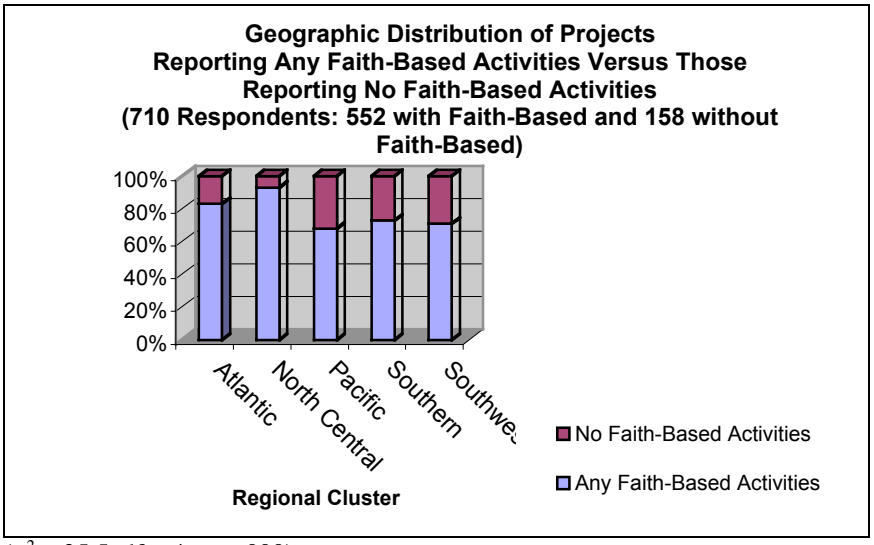


(χ^2 = 125.5, df = 2, p = .000)

Geographic Distribution of Projects Reporting Any Faith-Based Activities versus Those Reporting No Faith-Based Activities

Regardless of regional cluster, the majority of Senior Corps projects within each cluster report having faith-based activities (see Figure 4). The North Central cluster has the highest proportion of projects with faith-based activities (93 percent); the Pacific cluster has the lowest proportion (68 percent).

Figure 4. Geographic Distribution of Projects Reporting Any Faith-Based Activities versus Those Reporting No Faith-Based Activities



($\chi^2 = 35.5$, df = 4, $p = .000$)

Projects with Faith-Based Volunteer Activities

There were several ways for programs' activities to be considered faith-based; they could have reported faith-based stations, services, or volunteers. While the vast majority of the projects reporting faith-based activities had developed partnerships with faith-based stations (97.6 percent, 539 of 552), thirteen projects did not. Of the thirteen responding projects reporting faith-based activities without stations, 11 reported faith-based volunteers and services (two FGP, four SCP, and five RSVP), one RSVP reported faith-based volunteers but no stations or services, and one reported faith-based services but no faith-based volunteers (see Table 2).

Table 2. Projects with Faith-Based Volunteer Activities

Reported Faith-Based Activity	Senior Corps Program Type			Total
	FGP	SCP	RSVP	
Stations	133	64	342	539
No stations*	2	4	7	13
Total	135	68	349	552

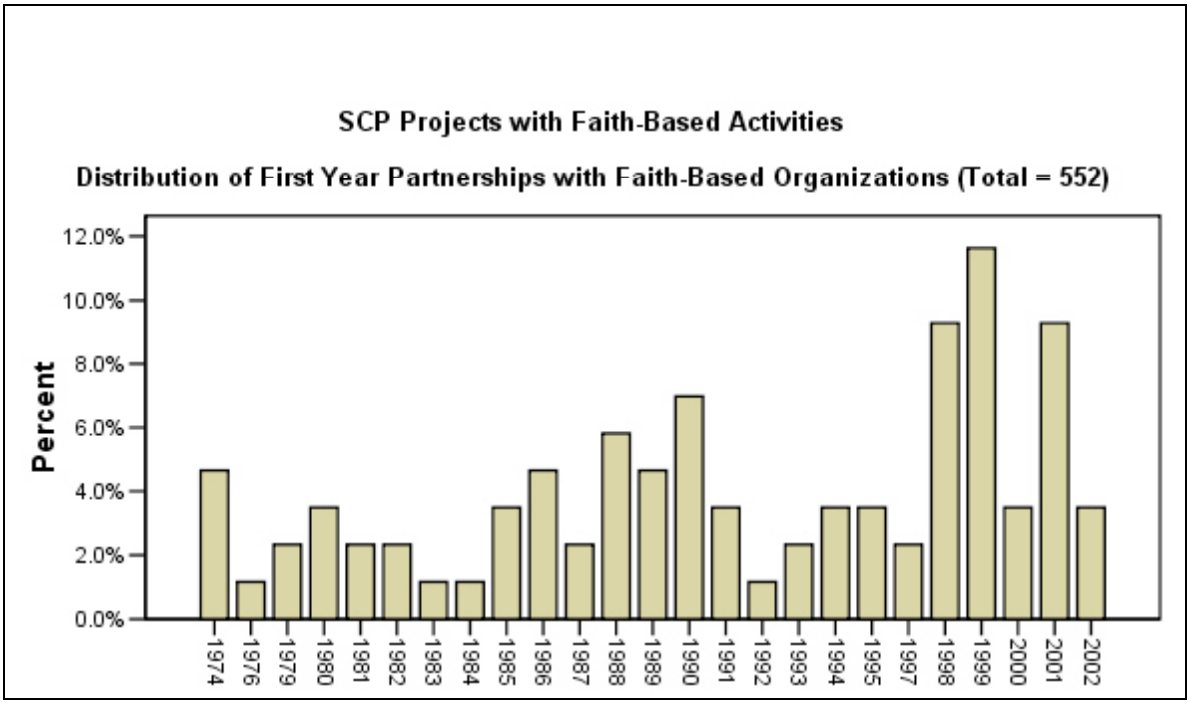
*Reported volunteers or services, but reported no faith-based stations

The following describes the 552 questionnaires reporting some level of faith-based activities or collaborations:

- Data from the questionnaire indicate that most Senior Corps projects 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.

- *First year that Senior Corps volunteers began serving at any faith-based organization*:[1] Figures 5–7 describe the distribution of first-year partnerships with small and large faith-based organizations. Among those responders whose volunteers had worked at small faith-based stations, half indicated that their volunteers began serving at small faith-based organizations before or during 1988 (mean = 1988, range = 1965–2002, median = 1989, *n* = 402). Nearly all of the projects with services at small faith-based organizations (93 percent) described starting volunteer services before 2001. Of those projects that began volunteer services at small faith-based organizations before President George W. Bush's 2001 executive order, 75 percent were RSVP, 19 percent were FGP, and 6 percent were SCP. On average, Senior Corps volunteers began serving at large faith-based organizations in 1986 (range: 1927–2002, median = 1986, *n* = 397).

Figure 6. SCP Projects with Faith-Based Activities: Distribution of First-Year Partnerships with Faith-Based Organizations



[1]Missing responses to these questions were largely due to a lack of knowledge of this information among newer directors.

Figure 7. RSVP Projects with Faith-Based Activities: Distribution of First-Year Partnerships Faith-Based Organizations

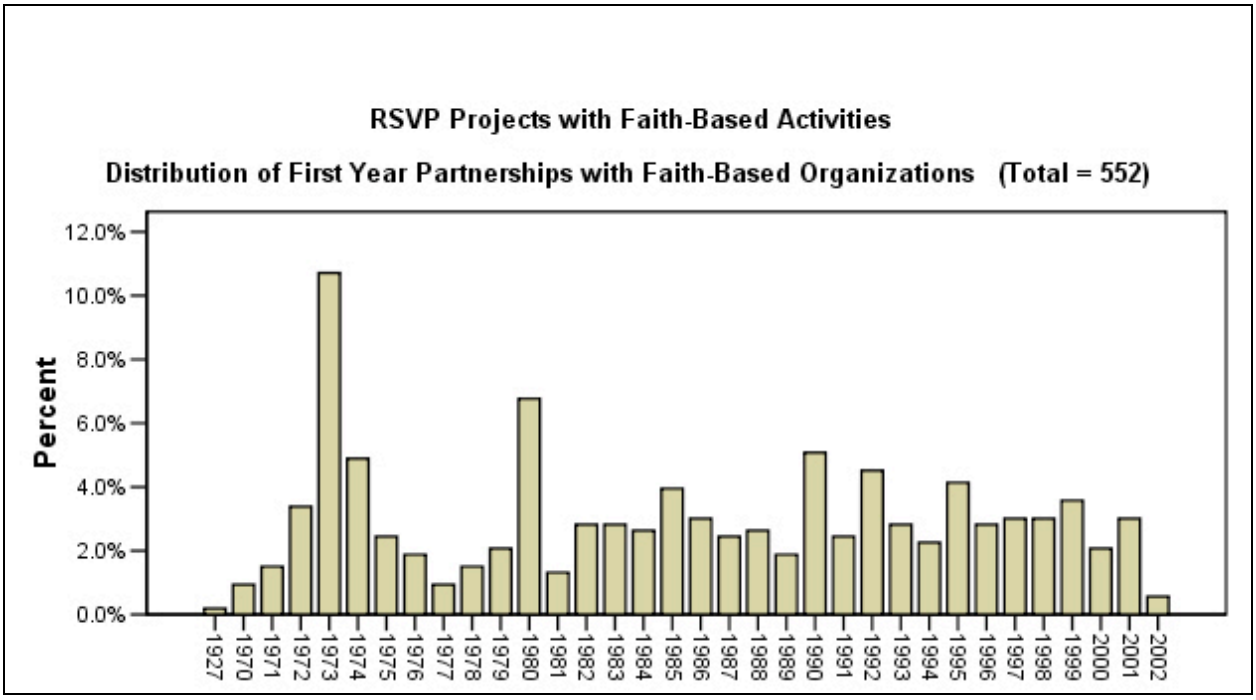
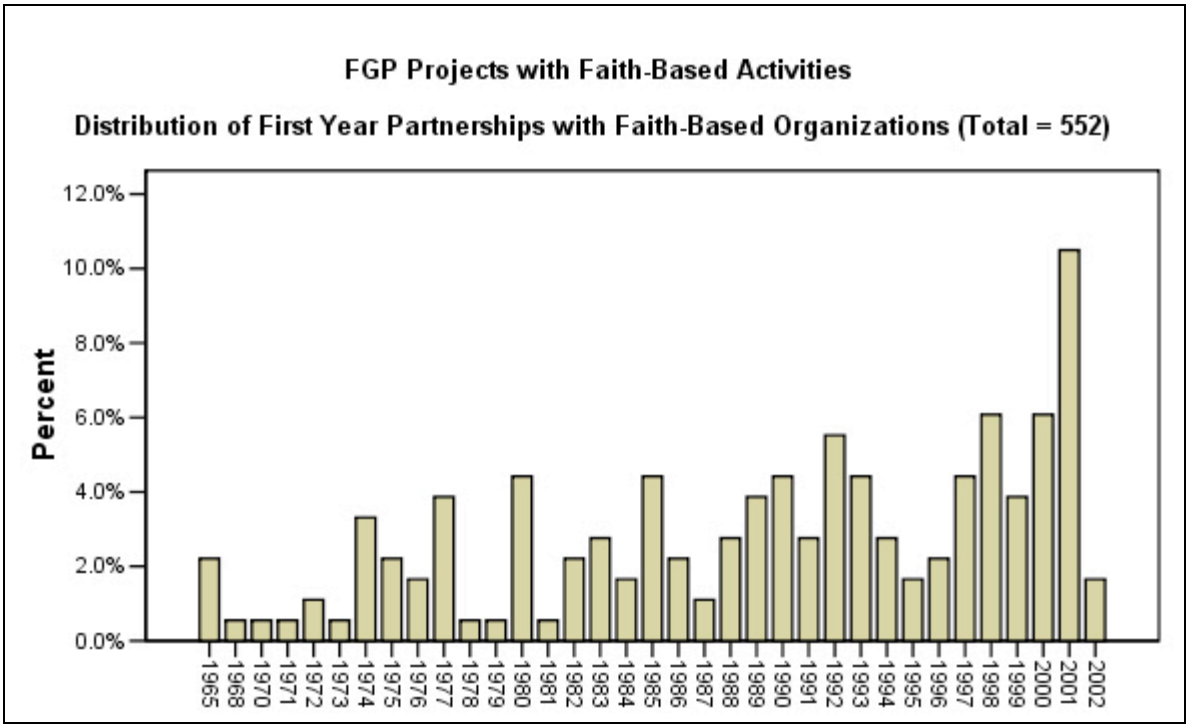


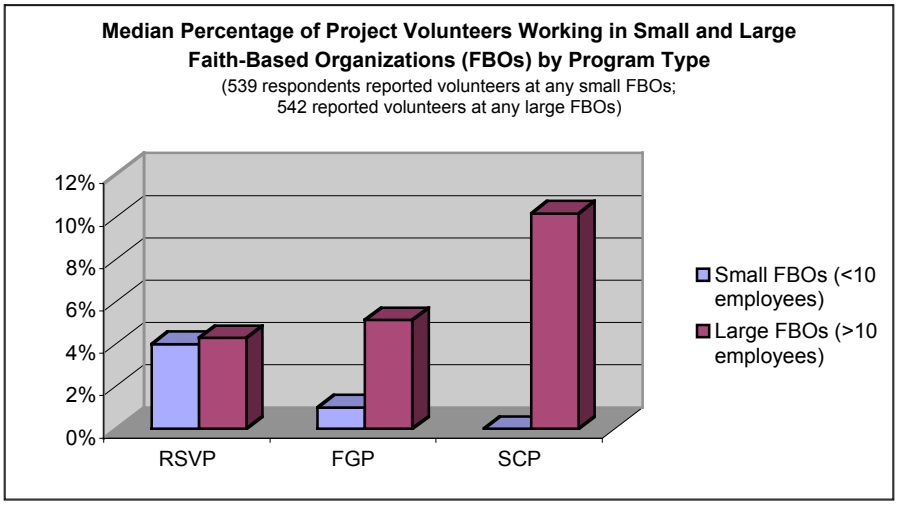
Figure 8. FGP Projects with Faith-Based Activities: Distribution of First-Year Partnerships Faith-Based Organizations



- *Senior Corps volunteers delivering services at small faith-based organizations* (see Figure 9): Across projects describing faith-based activities, half reported 15 or more volunteers delivering services at small faith-based organizations (9 percent of Senior Corps volunteers per project, mean = 37 volunteers, range = 0–649 volunteers, *n* = 469 projects with faith-based activities), with a total of more than 17,000 volunteers providing services at faith-based organizations with fewer than 10 employees. Among programs partnering with small faith-based organizations, RSVP volunteers make up the largest proportion of all volunteers working through these organizations and SCP volunteers make up the smallest proportion.

- *Senior Corps volunteers delivering services at large faith-based organizations* (see Figure 9): Across projects describing faith-based activities, half reported 16 or more volunteers delivering services at large faith-based organizations (12 percent of Senior Corps volunteers per project, mean = 54, range 0–749, *n* = 463), with 25,021 volunteers working at faith-based organizations with 10 or more employees, and 17,130 volunteers working at faith-based organizations with fewer than 10 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.

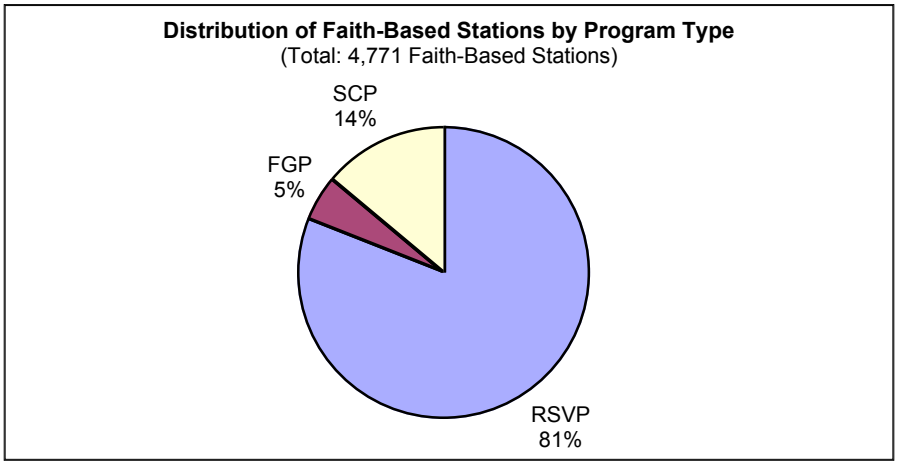
Figure 9. Median Percentage of Project Volunteers Working in Small and Large Faith-Based Organizations by Program Type



- *Number of faith-based organizations that serve as volunteer stations*: On average, 65 organizations serve as volunteer stations for a project or component (median = 50); an average of 16 percent of these organizations are described as faith-based (median = 11 percent). Of those stations, 45 percent are in small faith-based organizations and 55 percent are in large ones.

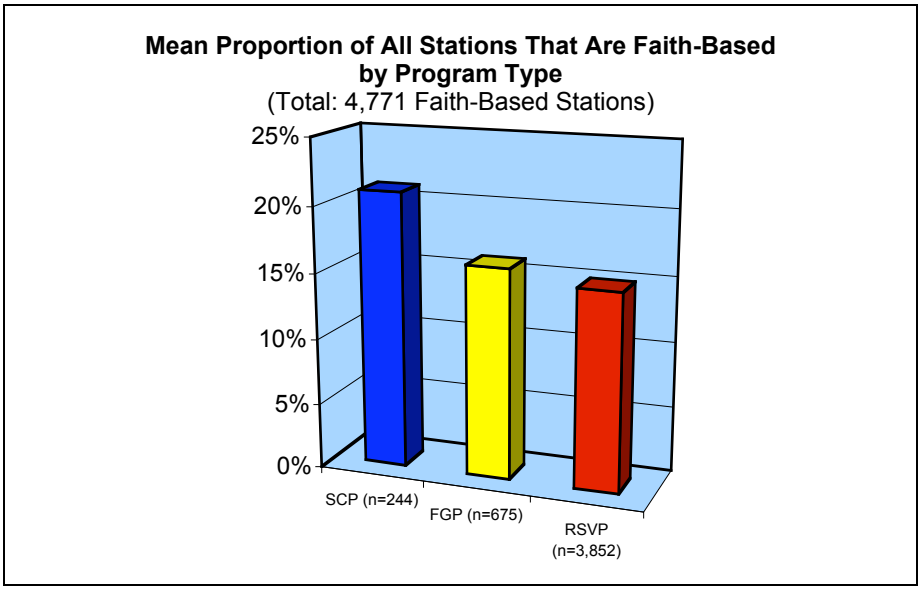
- *Faith-based organizations by program type* (see Figure 10): Of the nearly 5,000 volunteer stations reported by 552 project directors, the majority are partnered with RSVP projects (81 percent), followed by SCP (14 percent), and FGP (five percent).

Figure 10. Distribution of Faith-Based Stations by Program Type



- *Proportion of faith-based stations by program type* (see Figure 11): 22 percent of the organizations serving as volunteer stations for SCP are described as faith-based, 16 percent for FGP, and 15 percent for RSVP.

Figure 11. Mean Proportion of All Stations That Are Faith-Based by Program Type

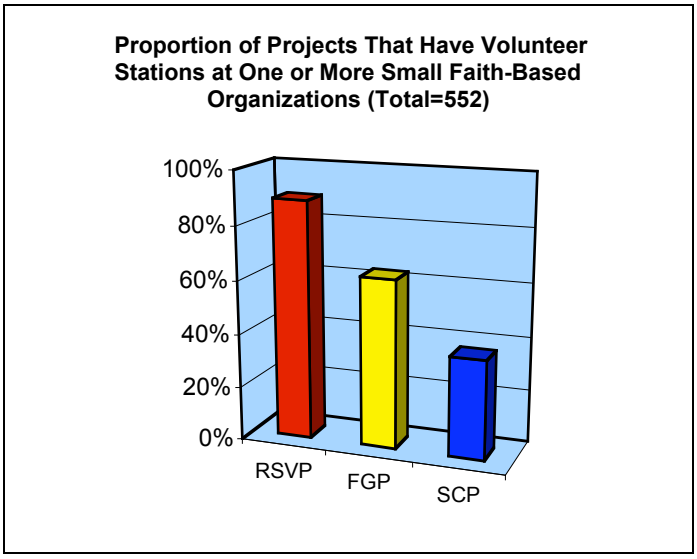


- *Size of faith-based organizations*: 57 percent of projects reporting faith-based activities described having volunteer stations at both small and large faith-based organizations, 41 percent reported having stations at either small (20 percent for

RSVP, 20 percent for FGP and 10 percent for SCP) or large (9 percent RSVP, 36 percent FGP and 57 percent SCP) faith-based organizations, and 2 percent reported having faith-based activities but no faith-based volunteer stations (*n* = 552).

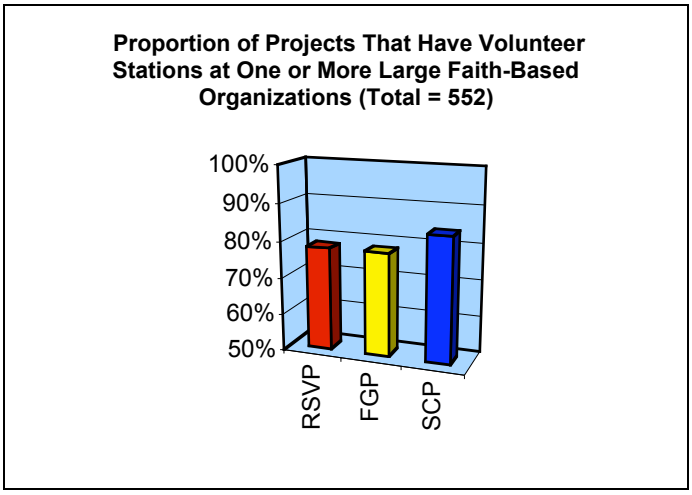
- *Volunteer stations at small faith-based organizations* (see Figure 12): 76 percent of projects reporting faith-based activities reported having volunteer stations in at least one small faith-based organization (89 percent for RSVP, 63 percent for FGP, and 37 percent for SCP projects).

Figure 12. Proportion of Projects That Have Volunteer Stations at One or More Small Faith-Based Organizations



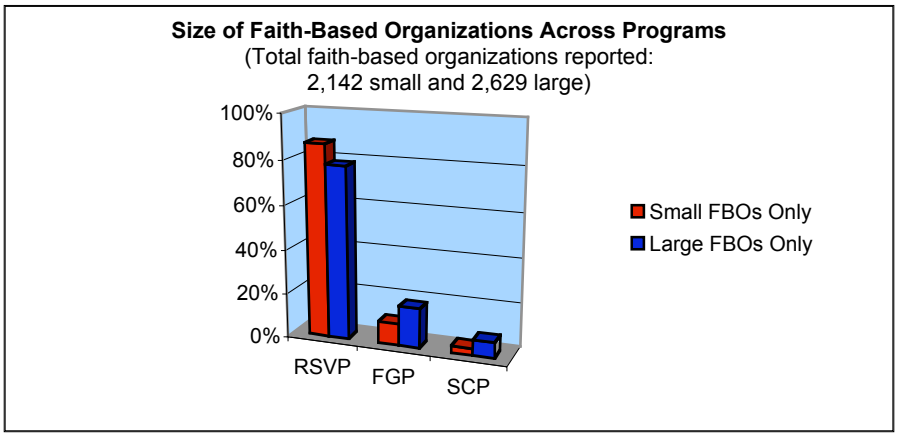
- *Volunteer stations at large faith-based organizations* (see Figure 13): 79 percent of projects reporting faith-based activities reported having volunteer stations in at least one large faith-based organization (78 percent of RSVP, 78 percent of FGP, and 84 percent of SCP projects).

Figure 13. Proportion of Projects That Have Volunteer Stations at One or More Large Faith-Based Organizations



- Size of faith-based organizations that serve as volunteer stations (see Figure 14): Figure 14 shows the distributions of small and large faith-based organizations serving as volunteer stations across programs. RSVP has a larger share of 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.

Figure 14. SCP Station /Organization Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data



- *Volunteer stations classified as faith-based:* Using 2001 PPVA data, as well as data compiled from questionnaire responses for this profile, proportions of PPVA station categories that are faith-based were calculated for each program.
- *Needs served through faith-based organizations:* Using 2001 PPVA data, as well as data compiled from questionnaire responses for this profile, proportions of service types that are faith-based within PPVA station categories were estimated for each program. Note: These estimates are based on types of services provided through faith-based stations not on the number of hours volunteers provide each type of service.

Comparing the Questionnaire with Corporation 2001 PPVA Data

The following tables compare the number of faith-based stations (as reported in the mailed faith-based activity questionnaire) to the total number of stations for each PPVA station category (as reported in the Corporation PPVA 2001 survey). RSVP stations are divided into the following six broad categories: Health, Human Needs, Education, Community and Economic Development, Public Safety, and Environmental.

Among health stations, more than half (54 percent) of those in the food banks/gleaning area are faith-based. The large proportion of faith-based stations providing food bank or gleaning programs is driven by the large number of small faith-based organizations that serve as volunteer stations in this area. Small faith-based organizations tend to serve as volunteer stations that provide food to those in need, with 24 percent providing congregate meals and Meals on Wheels services, and 48 percent working in the area of food banks/gleaning programs. In contrast, large faith-based organizations tend to serve as volunteer stations in hospitals or medical centers (27 percent) or nursing homes and convalescent centers (35 percent). Seventeen percent of RSVP Health stations are faith-based.

Table 3. RSVP Health Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Health Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Hospitals/medical centers	33 (5%)	285 (27%)	318 (18%)	1541 (15%)	**21%**
Nursing homes/convalescent centers	51 (8%)	378 (35%)	429 (25%)	2689 (26%)	**16%**
Home health agencies	13 (2%)	18 (2%)	31 (2%)	335 (3%)	**9%**
Mental health programs	11 (2%)	16 (1%)	27 (2%)	334 (3%)	**8%**
Developmental disability/rehab centers (non-residential)	4 (< 1%)	22 (2%)	26 (1%)	411 (4%)	**6%**
Residential long-term care programs	0 (0%)	32 (3%)	32 (2%)	476 (5%)	**7%**
Congregate meals/Meals on Wheels	156 (24%)	139 (13%)	295 (17%)	2385 (23%)	**12%**
Food banks/gleaning program	318 (48%)	137 (13%)	455 (26%)	849 (8%)	**54%**
Other health/nutrition organizations[c]	75 (11%)	48 (4%)	123 (7%)	1433 (14%)	**9%**
Health Station Totals	**661**	**1,075**	**1,736**	**10,453**	**17%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
[c]Includes veterans' associations (six small, 10 large)

Among volunteer stations that provide Human Needs services (see Table 4), faith-based stations represent almost half (44 percent) of the stations that provide transitional shelters and over one third (36 percent) of the stations that provide services in the area of public housing. Whether or not an organization serving as a faith-based volunteer station is small (fewer than 10 employees) or large (10 or more employees) does not appear to have much effect on station type. The largest percentage of small and large organizations serve as volunteer stations that either help provide transitional shelter or provide services in multiple purpose centers. Faith-based volunteer stations represent approximately one quarter of the stations that provide daycare (26 percent), before- and after-school care (25 percent), and adult daycare (23 percent) services. Thirteen percent of RSVP Human Needs stations are faith-based.

Table 4. RSVP Human Needs Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Human Needs Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Daycare	29 (6%)	26 (7%)	55 (6%)	211 (3%)	26%
Before- and after-school care	35 (7%)	18 (5%)	53 (6%)	215 (3%)	25%
Adult daycare	45 (9%)	38 (10%)	83 (9%)	361 (5%)	23%
Transitional shelters/centers	127 (24%)	80 (20%)	207 (23%)	472 (7%)	44%
Multiple purpose centers	108 (20%)	111 (28%)	219 (24%)	2523 (37%)	9%
Public housing	70 (13%)	62 (16%)	132 (14%)	363 (5%)	36%
Other social service agencies	113 (21%)	58 (15%)	171 (19%)	2730 (40%)	6%
Human Needs Stations Total	**527**	**393**	**920**	**6,875**	**13%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations

Faith-based volunteer stations do not comprise a large proportion of the stations that provide Educational services (six percent; see Table 5). Of those that do, faith-based volunteer stations are most likely to provide educational services in public or private elementary schools, which serve as sites for 32 percent of small volunteer stations and 56 percent of large volunteer stations. Among directors who responded to the faith-based questionnaire, less than one percent indicated that they provided services in Native American schools. By Education category, non–Head Start preschools have the highest proportion of faith-based stations (20 percent).

Table 5. RSVP Education Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Education Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Head Start	15 (8%)	19 (7%)	34 (8%)	324 (5%)	**10%**
Non–Head Start preschools	28 (15%)	13 (5%)	41 (9%)	204 (3%)	**20%**
Public/private schools (elementary)	61 (32%)	143 (56%)	204 (46%)	2523 (36%)	**8%**
Public/private schools (secondary)	7 (4%)	16 (6%)	23 (5%)	422 (6%)	**5%**
Native American schools	0 (0%)	1 (< 1%)	1 (< 1%)	8 (< 1%)	**13%**
Post-secondary institutions	2 (< 1%)	17 (7%)	19 (4%)	267 (4%)	**7%**
Libraries	24 (13%)	10 (4%)	34 (8%)	929 (13%)	**4%**
Museums	18 (10%)	16 (6%)	34 (8%)	988 (14%)	**3%**
Other educational[c]	33 (18%)	20 (8%)	53 (12%)	1318 (19%)	**4%**
Education Stations Total	**188**	**255**	**443**	**6,983**	**6%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
[c]Includes vocational (two small, one large)

In the Community and Economic Development category (see Table 6), most faith-based volunteer stations (80 percent) provide services in retail settings such as thrift or craft shops, co-ops, or chambers of commerce. Small faith-based organizations were more likely to provide services in these settings compared with large faith-based organizations (83 percent versus 74 percent, respectively). Faith-based volunteer stations represent approximately one third (33 percent) of all stations providing services through these retail and business settings.

Table 6. RSVP Community and Economic Development Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Community and Economic Development Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Community development programs of nonprofits	39 (12%)	29 (23%)	68 (15%)	1540 (41%)	**4%**
Thrift shops/ co-ops/craft shops, chambers of commerce	263 (83%)	95 (74%)	358 (80%)	1077 (29%)	**33%**
Other community and economic development	15 (5%)	4 (3%)	19 (4%)	1114 (30%)	**2%**
Community and Economic Development Stations Total	**317**	**128**	**445**	**3,731**	**12%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations

Faith-based organizations represent a small proportion (two percent) of public safety volunteer stations and of environmental volunteer stations (see Table 7). Twelve percent of RSVP Community and Economic Development stations are faith-based.

Table 7. RSVP Public Safety, Environmental, and Other Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Public Safety, Environmental, and Other Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Public safety stations					
All public safety combined[c]	10 (100%)	8 (100%)	18 (100%)	1041 (100%)	**2%**
Public Safety Stations Total	**10**	**8**	**18**	**1,041**	**2%**
Environmental stations					
Parks/recreational agencies	5 (28%)	7 (78%)	12 (44%)	442 (37%)	**3%**
Animal care programs	9 (50%)	0 (0%)	9 (33%)	241 (20%)	**4%**
Umbrella environmental organizations	4 (22%)	1 (11%)	5 (19%)	186 (15%)	**3%**
Community-based environmental	0 (0%)	1 (11%)	1 (4%)	340 (28%)	**< 1%**
Environmental Stations Totals	**18**	**9**	**27**	**1,209**	**2%**
Other stations					
Other	0 (0%)	0 (0%)	0 (0%)	1807 (100%)	**0%**
Other Stations Total	**0**	**0**	**0**	**1,807**	**0%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
[c]Includes courts and juvenile correctional agencies

For RSVP projects, the largest proportion of both small and large faith-based volunteer stations provide either Health (17 percent of all stations), Human Needs (13 percent of all stations), or Community and Economic Development (12 percent of all stations) services. Eleven percent of RSVP stations are faith-based.

Table 8. RSVP Station Category Totals: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data Summary (*n* = 353)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Health stations total	661 (38%)	1075 (58%)	1736 (48%)	10453 (33%)	**17%**
Human Needs stations total	527 (31%)	393 (21%)	920 (26%)	6875 (21%)	**13%**
Education stations total	188 (11%)	255 (14%)	443 (12%)	6983 (22%)	**6%**
Community and Economic Development stations total	317 (18%)	128 (7%)	445 (12%)	3731 (12%)	**12%**
Public Safety stations total	10 (< 1%)	8 (< 1%)	18 (< 1%)	1041 (3%)	**2%**
Environmental stations total	18 (< 1%)	9 (< 1%)	27 (< 1%)	1209 (4%)	**2%**
Other stations total	0 (0%)	0 (0%)	0 (0%)	1807 (6%)	**0%**
Total	**1,721**	**1,868**	**3,589**	**32,099**	**11%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations

Across all FGP station categories, faith-based volunteer stations represent 10 percent of all Health stations. The proportion of faith-based volunteer stations ranges from 10–16 percent in all categories except mental health programs (two percent) and hospice (100 percent), a category for which there was only one responder. Among faith-based organizations, many more large organizations serve as FGP volunteer Health stations.

Table 9. FGP Health Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 179)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Health Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Home health agencies (public and private nonprofit)	0 (0%)	0 (0%)	0 (0%)	2 (29%)	**< 1%**
Hospices[c]	0 (0%)	1 (2%)	1 (2%)	1 (< 1%)	**100%**
Hospitals/medical centers	1 (25%)	14 (29%)	15 (29%)	94 (18%)	**16%**
Mental health programs (non-residential)	0 (0%)	1 (2%)	1 (2%)	43 (8%)	**2%**
Rehabilitation centers[d]	1 (25%)	17 (35%)	18 (35%)	185 (35%)	**10%**
Residential long-term care programs	1 (25%)	12 (25%)	13 (25%)	164 (31%)	**13%**
Other health/nutrition organizations[e]	1 (25%)	4 (8%)	5 (10%)	43 (8%)	**12%**
Health Stations Total	**4**	**49**	**53**	**532**	**10%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
[c]Includes nursing homes and convalescent centers
[d]Includes developmental disability agencies (non-residential; one small, one large)
[e]Includes clinics (non-residential), food banks (one small, one large), Meals on Wheels (two large)

Among all FGP Human Needs stations (see Table 10), the vast majority (62 percent) of volunteer stations provide daycare services. Of these, approximately one quarter (23 percent) is faith-based stations. Small faith-based organizations represent over half (53 percent) of the faith-based volunteer stations that provide before- and after-school care and 44 percent of the faith-based daycare stations.

Table 10. FGP Human Needs and Education Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 179)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Human Needs stations					
Before and after school care	23 (19%)	20 (12%)	43 (15%)	217 (16%)	**20%**
Daycare	86 (72%)	109 (66%)	195 (68%)	831 (62%)	**23%**
Transitional shelters	4 (3%)	21 (13%)	25 (9%)	136 (10%)	**18%**
Other social service agencies[c]	6 (5%)	16 (10%)	22 (8%)	167 (12%)	**13%**
Human Needs Stations Total	**119**	**166**	**285**	**1,351**	**21%**
Education stations					
Head Start	19 (30%)	26 (12%)	45 (16%)	855 (21%)	**5%**
Non–Head Start preschools	21 (33%)	26 (12%)	47 (17%)	280 (7%)	**17%**
Native American schools	1 (2%)	0 (0%)	1 (< 1%)	21 (< 1%)	**5%**
Public/private schools (elementary and secondary)	18 (29%)	142 (68%)	160 (59%)	2767 (68%)	**6%**
Other educational[d]	4 (6%)	16 (8%)	20 (7%)	120 (3%)	**17%**
Education Stations Total	**63**	**210**	**273**	**4,043**	**7%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
[c]Includes teen pregnancy/parenting programs, adult daycare (one large), and multi-purpose centers (four large)
[d]Includes sheltered workshops/centers, vocational (one large), libraries (one large), and post-secondary (four large)

Public and private schools account for the majority (68 percent) of FGP Education stations with six percent of these stations being faith-based. Of all the FGP Education stations, non–Head Start preschools and those classified as "Other Educational" have the largest proportion of faith-based stations, each with 17 percent. Head Start (30 percent), non–Head Start preschools (33 percent), and public and private schools (29 percent) are fairly equally represented among small faith-based organizations that serve as volunteer stations. In contrast, most large faith-based organizations that serve as FGP Education volunteer stations are public or private schools (68 percent).

Table 11. FGP Public Safety and Other Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 179)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Public Safety stations					
Public Safety stations[c]	0 (0%)	1 (100%)	1 (100%)	119 (100%)	**< 1%**
Public Safety Stations Total	**0**	**1**	**1**	**119**	**< 1%**
All other stations					
Other stations[d]	2 (100%)	7 (100%)	9 (100%)	33 (100%)	**27% (100%)**
All Other Stations Total	**2**	**7**	**9**	**33**	**27%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
[c]Includes courts and juvenile correctional agencies
[d]Includes thrift shops (two small), community development nonprofits (two large), community and economic development (four large), and parks and recreation (one large)

The majority of FGP volunteer stations (faith-based or non–faith-based) are Education stations (67 percent). Faith-based stations are most likely to be either Human Needs (46 percent) or Education stations (44 percent). Small faith-based organizations are most likely to serve as Human Needs stations (63 percent) and large faith-based organizations are most likely to serve as Education stations (49 percent). Ten percent of FGP stations are faith-based.

Table 12. FGP Station Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data Summary (*n* = 179)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Station Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Health stations total	4 (2%)	48 (11%)	52 (8%)	532 (9%)	**10%**
Human Needs stations total	119 (63%)	166 (38%)	285 (46%)	1351 (22%)	**21%**
Education stations total	63 (34%)	210 (49%)	273 (44%)	4043 (67%)	**7%**
Public Safety stations total	0 (0%)	1 (< 1%)	1 (< 1%)	119 (2%)	**< 1%**
All other stations total	2 (1%)	7 (2%)	9 (1%)	33 (< 1%)	**27%**
Total	**188**	**432**	**620**	**6,078**	**10%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
Note: FGP projects do not contain these station categories: Environmental and Community/Economic Development

SCP volunteers tend to serve at stations that serve older individuals. The two largest categories of stations (faith-based or non–faith-based) are multi-purpose centers (17 percent), with four percent of these stations being faith-based, and other health/nutrition organizations (18 percent), with nine percent being faith-based. Faith-based stations account for approximately one quarter of volunteer stations that are hospitals or medical centers (27 percent), or providers of adult daycare (25 percent). Small faith-based organizations that serve as volunteer stations are most likely to be categorized as other social service organizations (46 percent).

Table 13. SCP Station/Organization Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 106)

	Faith-Based Questionnaire Data			Matched PPVA 2001 Survey Data	
PPVA Station/ Organization Categories	**Small Faith-Based Orgs[a] # (col %)**	**Large Faith-Based Orgs[b] # (col %)**	**Total Faith-Based Orgs # (col %)**	**RSVP Total # (col %)**	**% of Faith-Based Stations in Category**
Hospitals/medical centers	0 (0%)	26 (16%)	26 (12%)	95 (6%)	**27%**
Nursing homes/convalescent centers[c]	0 (0%)	26 (16%)	26 (12%)	195 (12%)	**13%**
Residential long-term care programs	3 (5%)	8 (5%)	11 (5%)	62 (4%)	**18%**
Adult daycare	9 (14%)	31 (19%)	40 (18%)	158 (9%)	**25%**
Rehabilitation centers[d]	0 (0%)	4 (3%)	4 (2%)	31 (2%)	**13%**
Mental health programs (non-residential)	0 (0%)	4 (3%)	4 (2%)	47 (3%)	**9%**
Multi-purpose/senior centers	7 (11%)	5 (3%)	12 (5%)	293 (17%)	**4%**
Public/congregate housing	9 (14%)	18 (11%)	27 (12%)	173 (10%)	**16%**
Home health agencies	0 (0%)	8 (5%)	8 (4%)	130 (8%)	**6%**
Veterans associations	0 (0%)	1 (< 1%)	1 (< 1%)	12 (< 1%)	**8%**
Other health/nutrition organizations[e]	12 (11%)	20 (12%)	22 (12%)	298 (18%)	**9%**
Other social services organizations[f]	25 (46%)	10 (6%)	35 (18%)	194 (11%)	**21%**
Total	**65**	**161**	**226**	**1,688**	**13%**

[a]Number of small (< 10 employees) faith-based organizations serving as volunteer stations
[b]Number of large (≥ 10 employees) faith-based organizations serving as volunteer stations
[c]Includes hospices
[d]Includes developmental disability centers
[e]Includes clinics (non-residential), nonprofit agencies on aging, other public health agencies, food banks (one small), and Meals on Wheels (four small, one large)
[f]Includes transitional shelters (two small, one large) and other human needs stations
Note: Unlike RSVP and FGP Projects, SCP Projects report by organization type rather than by station.

Tables 14–19 compare the number of projects delivering services through faith-based organizations with the number of projects delivering services through all organizations. RSVP projects provide services in the categories of Health and Nutrition, Human Needs, Education, Environment, Community Economic Development, and Public Safety. Among Health and Nutrition services, food distribution and collection (60 percent) was the service most frequently reported by projects with services at faith-based organizations. Regardless of whether a station is faith-based, nutrition-related services are the services most often reported by RSVP projects. Almost all of the RSVP projects (97 percent) provide food distribution and collection services and 93 percent of them provide congregate meals. A large proportion (62 percent) of the food distribution and collection services reported by RSVP projects are delivered through faith-based stations. Over one third of health-related services, including health services, health education, maternal and child health, in-home care, and hospice, are delivered through faith-based stations.

Table 14. RSVP Health/Nutrition Service Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

A comparison of number of projects delivering services through faith-based organizations with number of projects delivering services through all organizations

	Faith-Based Questionnaire Data	**Matched PPVA 2001 Survey Data**	
PPVA Service[a] Categories for Health/Nutrition Services	**RSVP: Projects with Services through Faith-Based Organizations # (Percentage of Project)**	**RSVP Total: Projects with Services # (Percentage of Project)**	**Percentage of Projects Providing Providing Services in Category through Faith-Based Organizations**
Delivery of health services	118 (33%)	315 (89%)	**37%**
Health education	73 (21%)	220 (62%)	**33%**
Maternal/child health	47 (13%)	127 (36%)	**37%**
Mental health	30 (8%)	170 (48%)	**18%**
Congregate meals	126 (36%)	330 (93%)	**38%**
Mental retardation	16 (5%)	130 (37%)	**12%**
Substance abuse	29 (8%)	112 (32%)	**26%**
Physical disabilities	32 (9%)	193 (55%)	**17%**
In-home care	45 (13%)	128 (36%)	**35%**
Hospice/terminally ill	88 (25%)	232 (66%)	**38%**
Food distribution/collection	212 (60%)	341 (97%)	**62%**
Boarder babies	9 (3%)	18 (5%)	**50%**
HIV/AIDS	14 (4%)	45 (13%)	**31%**
Immunization	17 (5%)	87 (25%)	**20%**

[a]Service categories are not mutually exclusive. Project directors could select “yes” or “no” for each service category.

Among Human Needs services (see Table 15), companionship and outreach, services for homeless, and senior citizen assistance are the service categories most often reported by RSVP responders as being provided through faith-based stations. A significant percentage of services in every Human Needs category are delivered through faith-based stations. Most notable is the large proportion of housing-related assistance that is provided through faith-based stations, with 77 percent of services for the homeless and 80 percent of housing referral and relocation assistance being delivered through faith-based stations.

Table 15. RSVP Human Needs Service Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

A comparison of number of projects delivering services through faith-based organizations with number of projects delivering services through all organizations

	Faith-Based Questionnaire Data	**Matched PPVA 2001 Survey Data**	
PPVA Service[a] Categories for Human Needs Services	**RSVP: Projects with Services through Faith-Based Organizations # (Percentage of Project)**	**RSVP Total: Projects with Services # (Percentage of Project)**	**Percentage of Projects Providing Services in Category through Faith-Based Organizations**
Adult daycare	73 (21%)	246 (70%)	**30%**
Companionship/outreach	153 (43%)	319 (90%)	**48%**
Crisis intervention	83 (24%)	178 (50%)	**47%**
Disaster preparedness/relief	51 (14%)	168 (48%)	**30%**
Homeless	126 (36%)	163 (46%)	**77%**
Home mgmt support/education	36 (10%)	115 (33%)	**31%**
Housing referrals/relocation	60 (17%)	75 (21%)	**80%**
Housing rehabilitation/construction	69 (20%)	159 (45%)	**43%**
Mentoring	74 (21%)	192 (54%)	**39%**
Respite	64 (18%)	113 (32%)	**57%**
Senior citizen assistance	131 (37%)	301 (85%)	**44%**
Teen pregnancy/parenting	36 (10%)	78 (22%)	**46%**
Senior center programs	68 (19%)	212 (60%)	**32%**

[a]Service categories are not mutually exclusive. Project directors could select “yes” or “no” for each service category.

When Education services are considered (see Table 16), approximately one quarter of RSVP responders reported providing elementary education (27 percent) and tutoring and child literacy (23 percent) services through faith-based stations. Large percentages of RSVP projects provide elementary education (77 percent), tutoring and child literacy (83 percent), and cultural heritage (86 percent) services at all volunteer stations (faith-based or non–faith-based). Approximately one-third of elementary education (35 percent), job preparedness and vocational education (36 percent), service-learning (32 percent), and high school graduation equivalency services (38 percent) are delivered through faith-based stations.

Table 16. RSVP Education Service Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

A comparison of number of projects delivering services through faith-based organizations with number of projects delivering services through all organizations

	Faith-Based Questionnaire Data	Matched PPVA 2001 Survey Data	
PPVA Service[a] Categories for Human Needs Services	**RSVP: Projects with Services through Faith-Based Organizations # (Percentage of Project)**	**RSVP Total: Projects with Services # (Percentage of Project)**	**Percentage of Projects Providing Services in Category through Faith-Based Organizations**
Pre-elementary daycare	39 (11%)	151 (43%)	**26%**
Elementary education	96 (27%)	271 (77%)	**35%**
Secondary education	25 (7%)	157 (44%)	**16%**
Special education	17 (5%)	86 (24%)	**20%**
Tutoring and child literacy	81 (23%)	293 (83%)	**28%**
Job preparedness/vocational education	23 (7%)	64 (18%)	**36%**
Library services	41 (12%)	299 (85%)	**14%**
Cultural heritage	27 (8%)	304 (86%)	**9%**
ESL	23 (7%)	78 (22%)	**29%**
GED/dropouts	18 (5%)	48 (14%)	**38%**
Head Start	27 (8%)	130 (37%)	**21%**
Service-learning	18 (5%)	57 (16%)	**32%**
Adult education and literacy	36 (10%)	226 (64%)	**16%**

[a]Service categories are not mutually exclusive. Project directors could select “yes” or “no” for each service category

Among services that are related to Environmental protection (see Table 17), 22 percent of services pertaining to clean air and 14 percent of toxic waste management services are delivered through faith-based stations.

Table 17. RSVP Environmental Service Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

A comparison of number of projects delivering services through faith-based organizations with number of projects delivering services through all organizations

	Faith-Based Questionnaire Data	**Matched PPVA 2001 Survey Data**	
PPVA Service[a] Categories for Human Needs Services	**RSVP: Projects with Services through Faith-Based Organizations # (Percentage of Project)**	**RSVP Total: Projects with Services # (Percentage of Project)**	**Percentage of Projects Providing Services in Category through Faith-Based Organizations**
Waste Reduction Management/ Recycling	3 (1%)	104 (29%)	**3%**
Environmental Awareness	10 (3%)	156 (44%)	**6%**
Clean Air	2 (1%)	9 (3%)	**22%**
Clean and Safe Waters	4 (1%)	53 (15%)	**8%**
Energy Conservation	3 (1%)	28 (8%)	**11%**
Indoor Environment	0 (0%)	7 (2%)	**0%**
Toxic Waste Management	1 (< 1%)	7 (2%)	**14%**
Wildlife, Land/Vegetation Protection /Restoration	8 (2%)	120 (34%)	**7%**

[a]Service categories are not mutually exclusive. Project directors could select “yes” or “no” for each service category.

When Community and Economic Development services are considered (see Table 18), over one-third (35 percent) of thrift store services are delivered through faith-based stations. Large percentages of RSVP projects provide transportation (73 percent), thrift store (75 percent), social service planning (62 percent), and tax consulting and counseling services (62 percent) and community-based volunteer programs at all stations.

Table 18. RSVP Community and Economic Development Service Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

A comparison of number of projects delivering services through faith-based organizations with number of projects delivering services through all organizations

	Faith-Based Questionnaire Data	Matched PPVA 2001 Survey Data	
PPVA Service[a] Categories for Human Needs Services	**RSVP: Projects with Services through Faith-Based Organizations # (Percentage of Project)**	**RSVP Total: Projects with Services # (Percentage of Project)**	**Percentage of Projects Providing Services in Category through Faith-Based Organizations**
Consumer Education	15 (4%)	139 (39%)	**11%**
Transportation Services	29 (8%)	256 (73%)	**11%**
Community Improvement	25 (7%)	177 (50%)	**14%**
Regional/State/City Planning	2 (1%)	73 (21%)	**3%**
Social Service Planning/Delivery Systems	22 (6%)	218 (62%)	**10%**
Community-Based Volunteer Programs	44 (12%)	317 (90%)	**14%**
Cooperatives/Credit Unions	6 (2%)	28 (8%)	**21%**
Food Production/Community Gardens/Farming	13 (4%)	57 (16%)	**23%**
Job Development/Placement	9 (3%)	46 (13%)	**20%**
Management Consulting	5 (1%)	114 (32%)	**4%**
Small and Minority Business Development	3 (1%)	46 (13%)	**7%**
Tax Consulting/Counseling	19 (5%)	219 (62%)	**9%**
Thrift Store	92 (26%)	264 (75%)	**35%**

[a]Service categories are not mutually exclusive. Project directors could select “yes” or “no” for each service category.

With regard to Public Safety (see Table 19), over half of improvements in household security services (52 percent) provided by RSVP projects are delivered through faith-based stations. Services that might be related to domestic violence, such as sexual abuse or rape (41 percent), elder abuse or neglect (33 percent), family violence (28 percent), and conflict resolution and mediation (27 percent) are also likely to be delivered through faith-based stations.

Table 19. RSVP Public Safety Service Categories: Faith-Based Questionnaire Data versus Matched Corporation PPVA 2001 Survey Data (*n* = 353)

A comparison of number of projects delivering services through faith-based organizations with number of projects delivering services through all organizations

	Faith-Based Questionnaire Data	Matched PPVA 2001 Survey Data	
PPVA Service[a] Categories for Human Needs Services	**RSVP: Projects with Services through Faith-Based Organizations # (Percentage of Project)**	**RSVP Total: Projects with Services # (Percentage of Project)**	**Percentage of Projects Providing Services in Category through Faith-Based Organizations**
Safety/fire prevention/accident prevention	9 (3%)	120 (34%)	**8%**
Offender/ex-offender services/ rehabilitation	8 (2%)	81 (23%)	**10%**
Child abuse/neglect	17 (5%)	122 (35%)	**14%**
Crime awareness/avoidance	11 (3%)	127 (36%)	**9%**
Victim/witness assistance	11 (3%)	61 (17%)	**18%**
Community policing/patrol	7 (2%)	110 (31%)	**6%**
Conflict resolution/mediation	12 (3%)	44 (12%)	**27%**
Elder abuse/neglect	20 (6%)	60 (17%)	**33%**
Family violence	19 (5%)	67 (19%)	**28%**
Improvement of household security	12 (3%)	23 (7%)	**52%**
Neighborhood/block watch	9 (3%)	70 (20%)	**13%**
Safe children and youth	17 (5%)	96 (27%)	**18%**
Sexual abuse/rape	9 (3%)	22 (6%)	**41%**
Other public safety service	0 (0%)	147 (42%)	**0%**

[a]Service categories are not mutually exclusive. Project directors could select “yes” or “no” for each service category.

Companionship/outreach is the service that is most often provided through faith-based stations by SCP responders (43 percent), followed by respite (36 percent) and in-home care (31 percent). In addition to the approximately one-fourth of SCP responders (27 percent) that provide senior citizen assistance through faith-based stations, other services delivered through faith-based stations include hospice services for terminally ill patients (15 percent of SCP responders), congregate meals (13 percent of SCP responders), health education (13 percent of SCP responders), and delivery of health services (10 percent of SCP responders).

Table 20. Proportion of FGP and SCP Projects Delivering Services through Faith-Based Organizations by PPVA Service Delivery Category

PPVA Service[a] Categories	FGP Responders (*n* = 203) (Percentage of responders)	SCP Responders (*n* = 134) (Percentage of responders)
Delivery of health services	6 (3%)	13 (10%)
Health education	6 (3%)	17 (13%)
Maternal/child health	10 (5%)	0 (0%)
Mental health	4 (2%)	15 (11%)
Congregate meals	4 (2%)	18 (13%)
Mental retardation	15 (7%)	9 (7%)
Substance abuse	8 (4%)	4 (3%)
Physical disabilities	13 (6%)	14 (10%)
In-home care	1 (< 1%)	41 (31%)
Hospice/terminally ill	6 (3%)	20 (15%)
Food distribution/collection	4 (2%)	9 (7%)
Boarder babies	6 (3%)	0 (0%)
HIV/AIDS	4 (2%)	3 (2%)
Immunization	3 (1%)	2 (1%)
Adult daycare	2 (1%)	26 (19%)
Companionship/outreach	11 (5%)	58 (43%)
Crisis intervention	8 (4%)	8 (6%)
Disaster preparedness/relief	2 (1%)	4 (3%)
Homeless	12 (6%)	3 (2%)
Home management support/education	2 (1%)	20 (15%)
Housing referrals/relocation	2 (1%)	6 (4%)
Housing rehabilitation/construction	0 (0%)	1 (1%)
Mentoring	50 (25%)	6 (4%)
Respite	3 (1%)	48 (36%)
Senior citizen assistance	2 (1%)	36 (27%)
Teen pregnancy/parenting	13 (6%)	1 (1%)
Senior center programs	1 (< 1%)	12 (9%)
Pre-elementary daycare	77 (38%)	0 (0%)
Elementary education	64 (32%)	0 (0%)
Secondary education	15 (7%)	0 (0%)
Special education	25 (12%)	0 (0%)
Tutoring and child literacy	61 (30%)	0 (0%)
Job preparedness/vocational education	7 (3%)	0 (0%)
Library services	8 (4%)	0 (0%)
Cultural heritage	7 (3%)	1 (1%)
ESL	10 (5%)	0 (0%)
GED/dropouts	6 (3%)	0 (0%)
Head Start	22 (11%)	0 (0%)
Service-learning	1 (< 1%)	1 (1%)
Adult education and literacy	2 (1%)	1 (1%)
Safety/fire prevention/accident prevention	1 (< 1%)	6 (4%)

PPVA Service[a] Categories	FGP Responders (*n* = 203) (Percentage of responders)	SCP Responders (*n* = 134) (Percentage of responders)
Offender/ex-offender services/rehabilitation	2 (1%)	0 (0%)
Child abuse/neglect	18 (9%)	0 (0%)
Crime awareness/avoidance	1 (< 1%)	4 (3%)
Victim/witness assistance	0 (0%)	0 (0%)
Community policing/patrol	0 (0%)	0 (0%)
Conflict resolution/mediation	4 (2%)	0 (0%)
Elder abuse/neglect	1 (< 1%)	13 (10%)
Family violence	7 (3%)	1 (1%)
Improvement of household security	1 (< 1%)	4 (3%)
Neighborhood/block watch	0 (0%)	2 (1%)
Safe children and youth	11 (5%)	0 (0%)
Sexual abuse/rape	6 (3%)	0 (0%)

[a]Service categories are not mutually exclusive. Project directors could select "yes" or "no" for each service category.

In contrast to SCP providers who are likely to provide services that benefit senior citizens, FGP providers deliver services likely to benefit children, such as those that are related to education. For example, 38 percent of FGP responders provide services related to pre-elementary daycare, 32 percent provide services related to elementary education, 30 percent provide tutoring and child literacy services, and 25 percent provide mentoring. Among FGP responders, seven percent provide services related to mental retardation, six percent provide services for people who are physically disabled, and five percent provide maternal and child health services.

Open-Ended Responses in the Mailed Faith-Based Questionnaire

Responses to open-ended questions in the mailed faith-based activity questionnaire were analyzed in a systematic manner by three members of ETR Associates' research team. All responses were reviewed carefully then placed into overarching categories representing emerging themes and patterns across responses. Within each category, responses were grouped into sub-themes to best capture differentiating details and nuances. Frequency of each type of response was recorded to assess the extent to which each theme was raised.

Gaps in Services within Project Directors' Communities

Senior Corps project directors were asked if they believed there were gaps in services (that is, unmet needs) that could be filled by Senior Corps volunteers serving at faith-based organizations. Of 580 project directors who replied to this question, 337 (58 percent) said they believe gaps in services exist in their communities, and 243 (42 percent) stated that no such gaps exist in their communities. Directors who reported gaps in services were asked to list the four most significant ones 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 caregiving, education, and public safety. Summaries of these reported gap areas are listed below.

Caregiving

There were 187 responses; 20.9 percent of the 896 gaps were cited. The caregiving category included responses that can be grouped into three primary categories:

- *Respite caregiver relief* (45 responses, for example, respite placements for families who have children with disabilities, day services/respite for developmentally disabled young adults)
- *In-home companion care* (43 responses, for example, aiding home-bound and/or adults and seniors with disabilities, friendly visiting for the elderly; home health care has large gaps in services since government cutbacks of established nurses)
- *Childcare/daycare* (32 responses, for example, pre-elementary daycare, adult daycare, daycare for swing and graveyard shifts, free or low-cost services, weekend/evening services)

Education

There were 165 responses; 18.4 percent of the 896 gaps were cited. This category included three primary responses:

- *Mentoring* (37 responses, for example, mentoring for at-risk youth, adults, young mothers, children and family)
- *Tutoring* (26 responses, for example, for children and adults, bilingual tutors, senior education, after-school tutoring programs, health education)
- *Literacy* (18 responses, for example, translation, child and adult literacy)

Public Safety

There were 108 responses; 12.1 percent of the 896 gaps were cited. This category included three primary responses:

- *Disaster assistance/emergency preparedness* (25 responses, for example, block watch for disaster, disaster preparedness for low-income/non-eligible people)
- *Homeland security* (14 responses, for example, help developing community resources)
- *Neighborhood watch* (13 responses, for example, organizing local neighborhoods to make a safe community, safety in minority communities)

Additional Comments

The last question of the questionnaire offered Senior Corps directors an opportunity to provide additional open-ended comments. Out of 768 responding directors, 139 directors (18 percent) provided additional comments. One hundred and six comments (76 percent) were from directors who indicated that they place volunteers with faith-based organizations and 33 comments (24 percent) were from directors who reported that their projects did not have any faith-based activities.

Directors referenced the following major themes in their comments:

- Description of barriers to faith-based work

- Explanation of faith-based work
- Description of positive past experiences with faith-based organizations
- Description of future planning/interest in faith-based work
- Requests for additional guidance in developing working relationships with faith-based organizations

Description of Barriers to Faith-Based Work

The majority of responders to the "additional comments" question discussed barriers they faced in developing volunteer stations with faith-based organizations. One of the barriers stated most often was a lack of faith-based organizations within the community. This was reported frequently by directors in rural communities with a limited number of organizations.

- "[Community X] is a small, rural, economically depressed area; there are few 'large' organizations."
- "Our community has only one faith-based organization serving the working poor."

Another commonly reported barrier was lack of funding.

- "In [State Y], *major* budget cuts will/are affecting social service agencies and education. Additional grant funding to support faith-based initiatives and/or Senior Corps programs to support them would be *most* appreciated."
- "I can't repeat this enough: Getting additional funding to put another 20 [Senior] companions in the field would really help. The funding we have [is] too small for a city of [our] size. We are barely serving those in need; we just need more help from the federal government."

Some directors also expressed frustration with working with faith-based organizations in the past or concern about working with religious institutions as a federally funded program. The main concern was that faith-based organizations could be exclusive in their priorities and/or target populations.

- "It has been my experience…that faith-based organizations are more interested in their group providing service, receiving credit. We have reached out to four faith groups in the past year; they want referrals but *not* volunteers."
- "I have not actively pursued faith-based organizations to partner with. Many of their activities benefit a select population—usually members of their church."
- "Separation of church and state becomes an issue. We are reprimanded by the state if we say in reports that our Senior Companions assist in Bible studies (in congregate housing) where residents want this activity."

Lastly, some project directors indicated that it could be difficult to identify and report which organizations are faith-based.

- "We do not ask about faith/religious affiliation when getting a MOU [Memorandum of Understanding] signed. I'm sure RSVP volunteers serve in many faith-based concerns, but we don't have a MOU or can't identify them as such."

Explanation of Faith-Based Work

Many project directors utilized the "additional comments" section to expand on the type of work—faith-based and non–faith-based—that is occurring within their program. Examples of the type of faith-based work reported are listed below.

- "Interfaith Older Adult Programs has 18 outreach programs that strive to provide supportive services to homebound frail elderly who live in [ABC] County."
- "In our program, rural small communities work closely with churches and ministerial alliances, as does our program. This profile only shows complete support, for example, one of our Head Start uses space in a church for its classrooms; the ministerial alliance in [Community Z] supports our FGS with crisis needs; many small daycares received monies from churches and food from their pantries."
- "We have a strong collaboration with the United Methodist Women's Association and have received $25,000 to support activities of our state-funded volunteers in areas of transportation, meals, and training and in supplemental staff funding for salaries."

Description of Positive Past Experiences with Faith-Based Organizations

A few project directors cited previous experiences they have had with faith-based organizations. These directors noted particular advantages of working with faith-based organizations as volunteer stations.

- "Many of our volunteers in faith-based organizations develop stronger relationships with the volunteer station."
- "Faith-based organizations…are an invaluable source for information and help in addressing some of the most crucial Basic Human Needs in our communities and congregations."
- "Faith-based organizations are a tremendous resource (for) Senior Corps agencies to utilize and network with."
- "The faith-based organizations that our program has worked with have been consistently supportive and positive."

One director provided specific suggestions for overcoming barriers when establishing relationships with faith-based organizations.

- "The biggest challenge is to get our foot in the door. We have done that through the assistance of our Senior Companion volunteers, who have approached their own groups where they are members. Because our volunteers know firsthand and vouch for our program, this has given us credibility. Once this has been established, we are offered opportunities to come and speak to these groups, which we readily do."

Description of Future Planning/Interest in Faith-Based Work

Multiple Senior Corps directors expressed an interest in starting volunteer stations with faith-based organizations or increasing faith-based activity.

- Most of these directors indicated general interest in developing this area, making statements such as, "This is an area that I would like to further develop."

- Other directors cited plans to increase relationships with faith-based organizations (for example, "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").
- Some directors also expressed concrete and specific plans to increase their faith-based activity (for example, "We are currently developing programs with more neighborhood churches and building new relationships with Salvation Army locations").

Requests for Additional Guidance in Developing Working Relationships with Faith-Based Organizations

A few project directors expressed a need for further assistance from the Corporation in developing relationships with faith-based organizations.

- "We need more guidelines and specifics on faith-based organizations and *how* we should proceed. Our sponsor is a state and local government organization and they are not totally sure about this as yet."
- "Since I am not clear on faith-based initiatives I have signed up for the workshop at the National Senior Corps Conference in June 2002."
- "I do not recall any CNCS directions saying we could sign up faith-based organizations, and what they might consist of. Have I missed something?"

Miscellaneous topics that were covered in the additional comments section were:

- Describing community gaps
- Providing qualifiers regarding the data submitted and feedback regarding questionnaire content
- Reporting faith-based sponsorship
- Reiterating previously mentioned data
- Sharing opinions about the faith-based initiative

Telephone Interview Data

Eight Senior Corps project directors agreed to participate in the telephone interview portion of the faith-based profile. Each geographic cluster and each program type were represented in the sample. On average, participating project directors had been in their positions for four years (range: two–eight years) and estimated that projects had collaborated with faith-based organizations for an average of 18 years (range: 8–29 years).

Telephone interviews (see Appendices B and C) were audio-recorded and later transcribed by professionals chosen by ETR Associates' research team. As with responses to open-ended questions in the questionnaire, responses to questions asked during telephone interviews were carefully reviewed independently by three members of the research team and grouped into themes and sub-themes to capture patterns and issues that emerged. The thematic categories were then discussed among the researchers. A final inclusive set of unique categories was developed through consensus and was used to code the data. The telephone interview responses were

also analyzed with an eye to gaining further insight into themes and patterns that were found in the questionnaire data.

Challenges and Benefits of Partnering with Faith-Based Organizations

During the telephone interviews, the eight project directors were asked about the challenges and benefits of working with faith-based organizations. The following themes emerged:

Challenges to partnerships with faith-based organizations include:

- Working with sites that limit service recipients or volunteers to a certain religious denomination or faith
- Responding to requests for religious volunteer services that are beyond the scope of Senior Corps activities
- The need to explain to faith-based organizations that Senior Corps volunteers cannot proselytize
- Balancing local and federal rules related to partnering with faith-based organizations

Benefits to partnerships with faith-based organizations include:

- Allowing Senior Corps volunteers to work closely with clients to meet their 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 allow them to be team members, thus increasing volunteer commitment
- Strengthening the community profile of Senior Corps projects through affiliation with faith-based service providers

How Project Directors Would Improve Faith-Based Partnerships

The eight project directors who participated in the follow-up telephone 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.

- ***Guidelines for working with faith-based organizations.*** Project directors described their need for concise and universal guidelines to strengthen, develop, and expand faith-based volunteer stations. They wanted to know what is allowed and not allowed when working with faith-based organizations. They would similarly benefit from support materials for their staff, volunteer station supervisors, and the volunteers themselves.
- ***Promotional materials.*** Project directors said promotional materials would promote faith-based partnerships and help with recruitment of senior volunteers, especially if the materials were available in multiple languages.

- ***Funding.*** Directors said ever-widening service gaps in their communities could be addressed if more funding were designated for expanding services offered through faith-based networks.
- ***Training and technical assistance.*** Project directors reported wanting to learn effective practices for developing and sustaining relationships with faith-based organizations. Information from the mailed faith-based activity questionnaires and the telephone interviews suggest that Senior Corps project directors want guidance in developing relationships with faith-based organizations. Some of the eight project directors interviewed by phone reported that launching relationships with some faith-based organizations could be challenging. Ongoing training may be useful to prepare, initiate, maximize, and sustain effective practices within faith-based volunteer stations.

How Projects Originally Became Involved with Faith-Based Organizations
Directors who were more familiar with their projects' history of faith-based involvement reported that collaboration with faith-based organizations typically begins at the inception of the Senior Corps project and usually arises after community needs have been identified. Some collaborations begin through sponsorship mechanisms between a faith-based organization and a Senior Corps project.

Variety of Faiths Represented by Service Organizations
Directors described a wide variety of faiths represented among faith-based volunteer station networks, for example, Catholic, Baptist, Methodist, Jewish, Lutheran, Presbyterian, Seventh Day Adventist, tribal groups, nondenominational, charismatic Pentecostal (Church of God and Christ), and Islam.

Reasons to Work with Faith-Based Organizations
The eight project directors interviewed reported many reasons to work with faith-based organizations. These include:

- A team approach of service at faith-based organizations
- An affiliation with faith-based organizations often enhances the status of the project within the community
- The ability of volunteers to work closely with clients at faith-based organizations
- A connection to a resource of major providers of social services in the county
- The understanding that community needs can best be met by working with all possible agencies that provide social services
- The reputation of faith-based organizations as being strong and efficient

Level of Collaboration with Faith-Based Organizations
All directors described having MOUs (Memorandum of Understanding) with their collaborating faith-based organizations and joint meetings at least annually. Telephone contacts occurred most frequently, for example, weekly. Meeting agendas included project presentations and tours, recruitment, orientations, recognition, training, site visits, brainstorming, and problem-solving. Two directors described involvement in new unified state planning processes that will provide better informa-

tion sharing, service coordination, and collaboration across similar social service agencies (faith-based and not) and their state commission on volunteerism.

Challenges to Working with Faith-Based Volunteer Stations

The eight project directors interviewed by telephone reported some challenges faced in partnering with faith-based organizations. These include:

- Resources (for example, building facilities, access for the disabled) may be less than those of non–faith-based organizations
- Being clear that there can be no proselytizing, nor screening for religious beliefs, within the project

Benefits to Working with Faith-Based Volunteer Stations

When asked to compare working with non–faith-based organizations to working with faith-based organizations, the interviewed project directors reported some unique benefits. These include statements that faith-based organizations often:

- Have greater experience working with volunteers and may have very strong volunteer programs
- Have demonstrated a strong commitment to serve
- Have a higher profile in the community
- Enable more direct and one-on-one client contact for volunteers
- Are more likely to treat volunteers as part of the service team
- Communicate more effectively and efficiently with the Senior Corps project director
- Provide more recognition for volunteers
- Have a stronger infrastructure

Differences and Similarities between Faith-Based and Non–Faith-Based Stations from the Volunteer Perspective

When asked about differences and similarities between working with faith-based and non–faith-based organizations, the eight project directors said that faith-based organizations:

- Have more resources, especially if they are a large organization
- Offer more support for their volunteers
- Provide a more satisfying volunteer experience, for example, due to support, direct client contact, volunteers' inclusion in the service team
- Provide more recognition of volunteer efforts
- Are better at retaining volunteers

Volunteers' Contributions to the Mission or Core Functions of Faith-Based Organizations

Nearly all directors interviewed said that their Senior Corps volunteers spent the majority of their time providing direct services to clients and, therefore, contributed directly to the missions of the collaborating faith-based organizations.

Gaps in Services

Most of the identified needed services did not appear to be uniquely associated with faith-based volunteer stations, but some directors suggested that faith-based volunteer stations could fill the identified gaps. These gaps include:

- Bilingual, bicultural volunteers and services (primarily Spanish)
- Transportation of clients (agencies' legal concerns have prevented volunteers from providing transportation)
- Unmet community needs—could do so effectively in small groups versus one-on-one
- Public awareness (that is, campaign about needs of community and ways to serve)
- Companion services (especially to assist clients with disabilities who are navigating the transportation system alone)

Advice *for Starting Up a Faith-Based Volunteer Station*

When asked for advice specific to forging partnerships with faith-based organizations, the eight interviewed project directors offered the following:

- Look for compatibility
- Be open to possibility
- Recognize that faith-based organizations are just like any other group
- Understand that faith-based organizations are a wonderful resource
- Communicate your project's needs clearly
- Communicate that faith-based organizations cannot proselytize or screen volunteers for religious beliefs

Desired Corporation Support

When discussing support that project directors desired from the Corporation, needs were reported in the following areas:

- Opportunities to work with groups of clients as well as one-on-one
- The need to increase public relation mechanisms in order to promote faith-based projects and help with volunteer recruitment, for example, brochures, a national campaign
- The need for additional core grant money to help with increasing expenses and populations in need, especially in areas of economic downturn
- The need for bilingual written materials in various languages

Limitations and Implications of Findings

Limitations

The findings presented here represent almost half of all Senior Corps projects. The Senior Corps projects that did not respond to the mailed questionnaire request are not represented in these data. It is not known whether the nonresponders were as likely to be involved in faith-based activities as responders were. If the nonresponders were less likely to be involved in faith-based activities and therefore did not respond to a seemingly irrelevant questionnaire, the data presented here may overestimate faith-based activity among Senior Corps projects.

Classification of Organizations and Services

This study is also limited by the fact that all responders were asked to classify organizations and services using RSVP PPVA categories, which were somewhat distinct from SCP and FGP categories. This lead to difficulty for FGP and SCP project directors to classify certain services and organizations. These directors used the "other" category to report discrepancies.

Organization Types

Senior Corps directors were asked to list how many small and large faith-based organizations served as volunteer stations for their Senior Corps projects by organizational type. The Corporation provided PPVA categories to classify the organizations in a manner with which Senior Corps directors were familiar. For each broad category, Senior Corps directors were also provided with an "other" option, providing an opportunity to account for organizational types that were not included on the PPVA list. More than 200 directors used the "other" option for this question; most of these responses were in the broad category of "Human Needs" organizations. The three most common additions were (in order of frequency of appearance):

- Community/Soup Kitchens[2] (11)
- Crisis Intervention and Disaster Preparedness/Relief (10)
- Tutoring/After-School Programs (9)

Services

Senior Corps directors were asked to indicate whether their Senior Corps projects' volunteers provided various service activities through small and large faith-based organizations. Again, the Corporation provided PPVA categories to classify the service activities in a manner with which Senior Corps directors would find familiar. For each broad category, Senior Corps directors were also provided with an "other" op-

[2]Note: A PPVA category for "Congregate Meals" already existed within the "Health and Nutrition" organizations grouping. Therefore, these 11 "Community/Soup Kitchen" responses were recoded to be included in the data representing the "Congregate Meal" category described previously in this report.

tion, so that they could include service activities that were not included on the PPVA list. Ninety directors used the "other" option for this question; most of these responses were in the broad category of "Human Needs Services." The four most common additions were (in order of frequency of appearance):

- Social Support, Visiting, and Companionship (8)
- Transportation (6)
- Youth Center/Child Development (4)
- Clothing Banks (4)

We received approximately 30 phone calls requesting clarification from directors who were completing the questionnaires. Questions focused on the following five themes:

- How to define faith-based
- How to classify specific organizations as faith-based
- How to determine faith-based sponsorship
- How to track faith-based volunteer stations
- How to track organization volunteers as employees

Definition of faith-based and classification of specific organizations as faith-based

Although a definition of faith-based was provided in the questionnaire, many directors requested further clarification of the term. Directors reported that they found the concept vague and difficult to apply to their projects' volunteer stations and services. Many of these directors wanted to know if specific organizations would be considered faith-based (for example, YMCA, Salvation Army, Catholic Charities).

Faith-based sponsorship

Several directors whose projects were sponsored by faith-based organizations wondered if all of their work would consequently be considered faith-based. They were told to consider only the organizations that served as volunteer stations and to disregard their sponsoring organization for the purposes of this profile.

Tracking of faith-based volunteer stations

Several directors who called felt that they could not adequately complete the questionnaire because they had no formal tracking system to differentiate between faith-based and non–faith-based organizations. This appeared to create some frustration for them, due to the amount of time needed to make this distinction. Directors were encouraged to provide their best estimates when necessary.

Classification of organization volunteers as employees

A few project directors questioned how to classify organizations run by volunteers instead of employees. In some cases, especially in very rural regions, faith-based organizations are entirely run by volunteers. These directors were instructed to classify organizations as either small or large, counting the organizations' volunteers as employees (however, they were specifically directed not to count Senior Corps volunteers as employees).

Other limitations

In an effort to clarify and clean the data received from the mailed questionnaires when the accuracy of responses was questionable, members of ETR Associates' research team communicated with Senior Corps project directors by phone, fax, and email. Phone conversations with some of the Senior Corps project directors revealed several important issues regarding current and future faith-based efforts of Senior Corps projects and the documentation of those efforts. Several directors communicated their understanding that using Senior Corps funds for faith-based service activities was not permissible; consequently, they reported feeling reluctant to respond to the questionnaire. Some directors were concerned about the issue of separation of church and state, specifically regarding the limits that should apply to faith-based services. Other directors felt that it was difficult to document the faith-based activities of volunteers given the limitations of the PPVA categories (for example, overlap between categories, lack of parallelism among categories, missing categories, and difficulty distinguishing faith-based efforts). Directors also described the challenge of capturing faith-based activities when an associated faith-based organization chooses not to be a designated Senior Corps volunteer station, but is supporting legitimate Senior Corps volunteer work. Lastly, it was reported that some faith-based organizations were run by the organizations' volunteers, thus producing error when categorizing the organizations as small or large (since size was based on number of employees).

Some questionnaires were completed by project staff who lacked the necessary knowledge and understanding to complete them accurately. Some directors were too new to their projects to give in-depth information about faith-based efforts. In the follow-up conversations, it was revealed that some directors had inadvertently entered incorrect data on their questionnaires. The reasons for these errors varied; in some cases, questionnaires were completed by project staff who lacked the necessary knowledge and understanding to complete them accurately and in other cases, directors were too new to their projects to give in-depth information about faith-based efforts. Although only responses that were clarified were kept in the final database, it is possible that some erroneously reported data was not caught.

It was revealed in follow-up conversations that some directors had inadvertently entered incorrect data on their questionnaires; these data errors were subsequently corrected. Nevertheless, it is impossible to know the frequency of erroneously reported data. Only responses that were clarified were kept in the final database.

Only eight project directors were interviewed regarding their experiences in forming and maintaining partnerships with faith-based organizations. These interviews should not be viewed as representative of all project directors. A larger randomly selected sample of interviews may reveal different themes than those described here. The purpose of these selected follow-up interviews was to improve the understanding of how Senior Corps work with faith-based organizations and how the Corporation can support these partnerships.

Implications

Despite the potential limitations of the open-ended questionnaire data, several themes were revealed. Specifically, experience with faith-based organizations was widespread and longstanding among the Senior Corps directors and projects. Seventy-eight percent of the written questionnaire data indicated that projects had services and/or volunteer stations at faith-based organizations. Among these projects, the majority (57 percent) had both small and large stations and three out of four projects had at least one small faith-based volunteer station. As one might expect, a project's collaboration with a faith-based organization may be related to the following factors:

- The existence of faith-based organizations with compatible missions and adequate infrastructures to support volunteers and a willingness to collaborate within a community;
- A clear message from the Corporation regarding the acceptability of collaboration with faith-based organizations; and
- Guidelines for creating collaborations with faith-based organizations that are consistent with federal, state, and local government regulations.

In general, most project directors described working with faith-based organizations as no different than working with other social service organizations. However, there were some possible exceptions, described below:

Some of the reported differences in working with faith-based organizations as compared to other social service organizations include:

- Volunteers may have more direct client contact;
- Volunteers may receive more recognition for their work;
- Volunteers may be retained longer; and
- Senior Corps directors are careful to specify that recruitment and screening based on religious beliefs cannot occur within the context of the project.

Some of the benefits of working with faith-based organizations include:

- Their expertise with volunteers;
- Their history, respect, and connection with the community; and
- Their connection with pools of potential volunteers and clients.

Although many directors were enthusiastic about their relationships with faith-based organizations as Senior Corps volunteer stations, others expressed concerns. Specifically, concerns were reported regarding the increasing demand for services and resources needed to meet that demand, regardless of whether volunteer stations are associated with faith-based organizations. Other directors described a need for specific technical assistance and support that could facilitate their Senior Corps work in both faith-based and non–faith-based organizations.

Conclusion

This profile provides the Corporation with valuable information about the extent of faith-based activity by Senior Corps projects. Clearly, a significant number of projects involve faith-based organizations as partners in volunteer activity. These findings also provide clearly documented detail about the types of services Senior Corps volunteers are providing with faith-based partners. This information can serve as valuable baseline data for future profiles or research by the Corporation.

As the Corporation looks to the future, the findings from this profile inform efforts to reach out to faith-based partners. Additionally, data from this profile can guide the Corporation in designing effective training and technical assistance to facilitate effective collaboration with faith-based partners. The Corporation can also continue to streamline procedures to maintain and encourage strong foundations between programs and faith-based organizations with the shared mission of serving local communities across America.

Appendix A: Mailed Faith-Based Activity Questionnaire

Senior Corps Volunteers Serving through Faith-Based Organizations:
A Senior Corps National Assessment

Please provide the following information to the best of your ability. Answering these questions is voluntary and should take approximately 15 minutes. If your sponsoring organization operates more than one Senior Corps project, you should have received an assessment for each individual project. We would like to collect separate information for each Senior Corps project your organization sponsors, so please fill out a separate assessment for each.

Ideally, the Senior Corps Project Director should complete this assessment. S/he will most likely know how to readily answer the questions. Please indicate below the name and title of the person completing the assessment. If additional people help complete the assessment, please include their names and titles as well.

Name(s) of Person(s) Completing Assessment: _____

_____

Title(s) of Person(s) Completing Assessment: _____

_____

_____

Senior Corps Project Grant Number: _____

_____

(*Please write only one grant number per assessment.*)

Senior Corps Program Type: FGP ❒ SCP ❒ RSVP ❒

Please respond to the following questions about Senior Corps volunteers serving at volunteer stations provided by faith-based organizations. Having a faith-based project sponsor may not necessarily mean that your volunteer stations are provided by faith-based organizations. For purposes of this assessment, we would like you to distinguish between small and large faith-based organizations where your seniors volunteer. The size of the organization is based on your best guess of its staff size. We understand that you may not know exactly how many employees an organization actually has.

Definitions

- **Small** refers to faith-based organizations that have fewer than 10 employees.
- **Large** refers to faith-based organizations that have 10 or more employees.
- **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.

If you have any questions regarding these definitions, please call Alyssa Steiner at 1-800-277-7811, ext. 244.

If you have *no* Senior Corps volunteer stations provided through faith-based organizations, please check this box ❒ and skip to Question 7 on the final page of this questionnaire.

Faith-Based and Non–Faith-Based Senior Corps Work

In order to understand what proportions of volunteers and volunteer stations in your project are at faith-based organizations, we are asking two questions about your project as a whole. Here we would like you to include *all* of your Senior Corps volunteer stations and volunteers for your project.

1. Please estimate how many organizations serve as volunteer stations for your Senior Corps project by completing the following sentences:

> We have _____ faith-based and non–faith-based organizations providing volunteer stations for our Senior Corps project. Of these organizations, _____ are faith-based.

2. Please estimate the number of volunteers in your Senior Corps project by completing the following sentences:

> We have _____ volunteers in our Senior Corps project. Of these volunteers, _____ deliver services at small (fewer than 10 employees) faith-based organizations and _____ deliver services at large (10 or more employees) faith-based organizations.

Faith-Based Senior Corps Work

The remaining questions ask about your Senior Corps volunteer work at volunteer stations provided by faith-based organizations.

3. Since March 2002, how many new faith-based organizations have you partnered with to provide Senior Corps volunteer stations?

> Since March 2002, we have added _____ new small faith-based organizations providing Senior Corps volunteer stations.
>
> Since March 2002, we have added _____ new large faith-based organizations providing Senior Corps volunteer stations.

4. For each organization type listed below, how many small and large faith-based organizations serve as volunteer stations for your Senior Corps project? Please enter the number in the column that applies to the size of the organization (either small or large). Please give your best estimate.

The categories below are from the Project Profile and Volunteer Activity (PPVA) list used for your reports to the Corporation for National and Community Service. Categories are grouped into six areas: Health/Nutrition, Human Needs, Education, Community/Economic Development, Public Safety, and Environment.

4a. Health/Nutrition		
❒ We do NOT have Senior Corps volunteers serving in faith-based Health/Nutrition organizations. If checked, skip to 4b.	**Number of faith-based organizations which are:**	
	Small (fewer than 10 employees)	**Large (10 or more employees)**
Hospitals/medical centers		
Nursing homes/convalescent centers/hospices		
Home health agencies		
Mental health centers		
Developmental disability/rehabilitation centers		
Residential long-term care programs (including MH/MR/DD)		

4a. Health/Nutrition		
❒ **We do NOT have Senior Corps volunteers serving in faith-based Health/Nutrition organizations. If checked, skip to 4b.**	**Number of faith-based organizations which are:**	
	Small (fewer than 10 employees)	**Large (10 or more employees)**
Veterans associations		
Congregate meals/Meals on Wheels		
Food banks/gleaning programs		
Other, please list:		

4b. Human Needs		
❒ **We do NOT have Senior Corps volunteers serving in faith-based Human Needs organizations. If checked, skip to 4c.**	**Number of faith-based organizations which are:**	
	Small (fewer than 10 employees)	**Small (fewer than 10 employees)**
Daycare (pre-elementary)		
Before-school care/after-school care		
Adult daycare		
Transitional shelters (homeless, abused, others)		
Multi-purpose centers (including senior centers)		
Housing		
Other, please list:		

4c. Education		
❒ **We do NOT have Senior Corps volunteers serving in faith-based Education organizations. If checked, skip to 4d.**	**Number of faith-based organizations which are:**	
	Small (fewer than 10 employees)	**Large (10 or more employees)**
Head Start		
Non–Head Start preschool		
Elementary schools		
Secondary schools		
Native American schools		
Vocational schools		
Post-secondary institutions		
Libraries		
Museums		
Other, please list:		

4d. Community/Economic Development		
❒ **We do NOT have Senior Corps volunteers serving in faith-based Community/Economic Development organizations. If checked, skip to 4e.**	**Number of faith-based organizations which are:**	
	Small (fewer than 10 employees)	**Large (10 or more employees)**
Community development programs in nonprofits		
Thrift shops/co-ops/craft shops		
Chambers of commerce		
Other, please list:		

4e. Public Safety		
❒ **We do NOT have Senior Corps volunteers serving in faith-based Public Safety organizations. If checked, skip to 4f.**	**Number of faith-based organizations which are:**	
	Small (fewer than 10 employees)	**Large (10 or more employees)**
Please specify:		

4f. Environmental		
❒ **We do NOT have Senior Corps volunteers serving in faith-based Environmental organizations. If checked, skip to 5.**	**Number of faith-based organizations which are:**	
	Small (fewer than 10 employees)	**Large (10 or more employees)**
Parks/recreational agencies		
Animal care/animal welfare		
Umbrella environmental organizations		
Other, please list:		

5. Do your Senior Corps projects' volunteers provide the following types of service activities through faith-based organizations of any size? Please place a checkmark in the Yes or No column for each service activity.

5a. Health/Nutritional Services Delivered through Faith-Based Organizations		
❒ **We do NOT have Senior Corps volunteers providing Health/Nutritional service activities through faith-based organizations. If checked, skip to 5b.**	**Yes**	**No**
Delivery of health services		
Health education		
Maternal/child health services		
Mental health		
Congregate meals		
Mental retardation		
Substance abuse		
Physical disabilities programs		
In-home care		
Hospice/terminally ill		
Food distribution/collection		
Boarder babies		
HIV/AIDS		
Immunization		
Other, please list:		

5b. Human Needs Services Delivered through Faith-Based Organizations		
❒ **We do NOT have Senior Corps volunteers providing Human Needs service activities through faith-based organizations. If checked, skip to 5c.**	**Yes**	**No**
Adult daycare		
Companionship/outreach		
Crisis intervention		
Disaster preparedness/relief		
Homeless		
Home management support/education		
Housing referrals/relocation/other housing-related services		
Housing rehabilitation/construction		
Mentoring		
Respite		
Senior citizen assistance		
Teen pregnancy/parent support and education		
Senior center programs		
Other, please list:		

5c. Educational Services Delivered through Faith-Based Organizations		
❒ **We do NOT have Senior Corps volunteers providing Educational service activities through faith-based organizations. If checked, skip to 5d.**	**Yes**	**No**
Pre-elementary daycare		
Elementary education		
Secondary education		
Special education		
Tutoring and child literacy		
Job preparedness/vocational education		
Library services		
Cultural heritage		
ESL		
GED/dropouts		
Head Start		
Service learning		
Adult education and literacy		
Other, please list:		

5d. Environmental Services Delivered through Faith-Based Organizations		
❒ **We do NOT have Senior Corps volunteers providing Environmental service activities through faith-based organizations. If checked, skip to 5e.**	**Yes**	**No**
Waste reduction, management and recycling		
Environmental awareness		
Clean air		
Clean and safe waters		
Energy conservation		
Indoor environment		
Toxic waste management		
Wildlife, land and vegetation protection/restoration		
Other, please list:		

5e. Public Safety Services Delivered through Faith-Based Organizations		
❒ **We do NOT have Senior Corps volunteers providing Public Safety service activities through faith-based organizations. If checked, skip to 6.**	**Yes**	**No**
Safety/fire prevention/accident prevention		
Offender/ex-offender services/rehabilitation		
Child abuse/neglect		
Crime awareness/crime avoidance		
Victim/witness assistance		
Community policing/community patrol		
Conflict resolution/mediation		
Elder abuse/neglect		
Family violence		
Improvement of household security		
Neighborhood watch/block watch		
Safe children and youth		
Sexual abuse/rape		
Other, please list:		

5f. Community and Economic Development Services Delivered through Faith-Based Organizations		
	Yes	
Consumer education		
Transportation services		
Community improvement		
Regional/state/city planning		
Social services planning and delivery systems/community organization		
Community-based volunteer programs		
Cooperatives/credit unions		
Food production/community gardens/farming		
Job development/placement		
Management consulting		
Small and minority business development		
Tax consulting/counseling		
Thrift store		
Other, please list:		

6. Do you believe there are gaps in services for your community that currently are not being met, which could be filled by Senior Corps volunteers serving in faith-based organizations?

❑ Yes ❑ No

If yes, please list the four most significant gaps.

_____

_____

_____

_____

7. In the space provided below, please include any additional comments you may have.

_____

_____

_____

Please provide your current contact information.
Name: _____
Phone number: _____
Best time to reach you: _____

Thank you for taking the time to provide this information.

Please return this assessment in the self-addressed, stamped envelope as soon as possible. If you have any questions about the assessment, please contact Alyssa Steiner at 1-800-277-7811, ext. 244.

Appendix B: Telephone Interview Questions

Corporation for National Service
Senior Corps Faith-based Assessment
Telephone Interview Protocol

Date: _____

Interviewer Name: _____

Interviewee Name: _____

Interviewee Position/Title: _____

Senior Corps Project Name: _____

Program Type: FGP ❒ SCP ❒ RSVP ❒ (*Note to interviewer*: Turn on tape recorder now.)

Hello, my name is _____ and I work for the National Service Resource Center at ETR Associates, a non-profit health education training and research organization. As part of an initiative to encourage inclusion of faith-based organizations in Senior Corps activities, we have been hired by the Corporation for National Service to learn more about existing Senior Corps collaboration with faith-based organizations. As part of this effort, we sent all Senior Corps Project Directors an assessment in March. Do you remember seeing or completing this assessment? To follow-up on the written assessment, we are also conducting brief telephone interviews with selected Project Directors to get more in-depth examples of the work you are doing with faith-based organizations. Do you have 20–30 minutes to be interviewed now? (*If not, reschedule* _____. *If yes, continue*.)

With your permission, I am using an audiotape to record our conversation. I am doing this to help capture all of the information you provide, so that I won't be distracted by typing while you're talking. The tape will be transcribed in preparation for our analysis. Is it okay with you that I record our conversation?

Also, please be aware that this interview is voluntary and you may refuse to answer any questions during the interview.

1. I want to remind you of our working definition of 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, or any other organization whose mission is based on religious principles. (*If we have data on year, ask…*) From the data you provided on the survey, it looks like you have been working with faith-based organizations (FBOs) for _____ years. (*If we do not have data for year, ask for it now emphasizing that we only need a "best estimate."*) Can you describe a little of the history of your project's involvement with FBOs? [*Probes*: How did your project originally get involved with FBOs? Initially, were there any barriers to working with FBOs? Has your project's involvement in faith-based settings increased/ decreased over time? Why does your project continue to work with FBOs? For your project, what are the pros and cons of working with FBOs?]

2. Please describe the relationship your project has with faith-based organizations in your community. [*Probes*: How often do you meet? Do you conduct any planning together? Are there any MOUs that exist between your project and FBOs?]

3. Would you describe the range of faith traditions of the FBOs your project works with? (for example, Catholic, Protestant, Buddhist, Hindu, Evangelical, Jewish, Muslim, Pentecostal, Native American spirituality)

4. For your Senior Corps project:

- **a.** Are there any unique benefits to working with FBOs? If yes, please describe these benefits.

b. Are there any unique challenges to working with FBOs? If yes, can you please describe any solutions to these challenges?

5. The following six questions are asking you to compare your project's volunteers serving at FBOs with volunteers serving at non-FBOs. Please describe any differences in:

a. The levels and types of support they need

b. The challenges they encounter

c. The benefits they receive

d. The satisfaction levels they describe (for example, do one group of volunteers describe a higher or lower level of satisfaction? Do they comment differently about volunteering with FBOs?)

e. Their recruitment

f. Their retention

6. Can you give us a sense of how much the services being performed by the volunteers are helping the FBOs meet their overall goals or missions? Are volunteers stationed at FBOs primarily performing direct services, or support for direct services, or a combination of both?

7. On the assessment, we asked whether you thought that there are gaps in services for your community that currently are not being met, which could be filled by Senior Corps volunteers serving in faith-based organizations. [*Look at assessment answers*: you indicated that there are (*x, y, z*) gaps. Could you talk more about these gaps and what your project could do to meet them? *Or:* You did not indicate that there are any gaps. Do you still think that is true today?]

8. On the assessment, how easy was it for you or your proxy to answer questions about the faith-based portion of your Senior Corps activities?

- *If it was difficult:* What specifically made it challenging? (for example, lack of knowledge/information, definitions, response categories, concern regarding disclosing faith-based activities as such, etc.)
- Was it difficult to answer questions about faith-based organizations because these activities are not formally affiliated with Senior Corps volunteer stations?

9. With your current Senior Corps information system, are you able to document accurately the faith-based work your Senior Corps volunteers do even if they are not at a faith-based volunteer station? If not, why not?

10. What advice do you have for Senior Corps projects considering working with FBOs?

11. How can the Corporation better support your project's faith-based efforts?

12. Do you have any additional comments about your project's collaboration with FBOs that you would like to add?

Thank you for your time today. If you have any questions, you can contact Dr. Lisa Russell at ETR Associates at (831) 438-4060, ext. 184.

Appendix C: Telephone Interview Responses

Quotations and Paraphrases

The following quotations and paraphrased comments are in response to the eight telephone interviews. Verbatim quotations are enclosed within quotation marks.

Project Reasons to Work with Faith-Based Organizations

Efficient, "rigorous," evaluated administration.

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 them [SC volunteers] a part of their team there."

"…we work primarily with the housing complexes and it's nice to have the little pockets where we have a lot of clients who live in a building and then volunteers who also live in the building. It works really well."

"One, 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, respect, in addition to the fact that we are a federal program which…has the backing the Corporation. So the things together really sits well within the community…[the faith-based volunteer stations] are major medical center, and similarly they are anchored in the community, they have the respect of the community…"

"…they're a big member of the nonprofit 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. Of necessity we have to be involved with them just as we are involved with any other groups that are part of the community."

"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]."

"…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."

"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. I mean they really are a lot stronger than several of our other nonprofits that we work with."

"…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."

Level of Collaboration with Faith-Based Organizations

"We have MOUs with every agency we work with."

Unique Challenges When Working with Faith-Based Volunteer Stations

Being certain that agencies don't screen volunteers for religious preference.

"Not that I can remember off hand…. If there's a special challenge it's the fact that there is planning involved; the terminology used in how you plan something is important.

"Not really…. I think some of them were more reluctant to sign that MOU because of the legalese involved in that. It's just when they're larger entities and you're getting one legal department looking it over and quibbling with another legal department about it, I've had a more difficult [time] getting their MOUs signed."

"Maybe part of it would be that they just don't have the same amount of resources that the public school system would have…like some of the buildings are older [and may not be handicapped accessible] and that kind of thing."

"The only, if there is a challenge, is that to be very clear with the sponsor…you know, no proselytizing, the understanding of being open to people of all faiths, and…absolutely no hint of discrimination…I can't say we're actually experiencing that, but the challenge I find is that we just keep that in the forefront so people understand that and are clear about it."

"Well, up until recently, you know, that it was kind of tricky being in; you had to be careful about being involved with them in terms of the recruiting [being certain that stations did not deny access to their programs based on religious beliefs.]"

"…I have not experienced anything negative in working with these different faith-based stations and agencies."

"I haven't [come across any unique challenges working with faith-based organizations] cause they have basically everything the public school has here."

Unique Benefits When Working with Faith-Based Volunteer Stations

"I think it's mainly that they very much do consider the ladies part of their team, and, maybe with being faith-based, they rely on volunteers…quite a bit more than…the public school system where they have paid staff positions for a lot of things. They rely on a lot more volunteers, so I think they're more eager to place volunteers."

"…we have found that the mission of our sponsor, for example, correlates very well to the mission of the senior companion program…my experience here is that there are people who are very dedicated in providing services to the people who are in most need…. They have a commitment that I believe is influenced by their faith experience and it positively is reflected and assists us in what we're trying to do."

"Some of them have a little bit higher profile I think because in a lot of cases that's their total mission and some of the other nonprofits, …maybe it isn't the one and only focus. I really don't see a huge difference. The agencies that are devoted to pro-

viding services for families and children in the area are very dedicated to that mission regardless if it's [a] faith-based organization or not."

"They're class sizes are a little bit smaller so, the grandparents usually get to be exposed to all of the children in that classroom. [They do a very nice job of recognition (for example, publishing in the local paper, sending personal thank yous)]. I would say communicating is better because they're not as large as the schools…they have a little bit more personal contact with their students so they know them a little better…and call and let me know if there's something they need help with…"

"No. Not really. They're pretty much like every other station."

"…in our experience they…are some of the stronger projects…. I think many of them have a stronger infrastructure than a lot of the other nonprofits have. They have far more resources and that kind of thing. They usually have a very strong volunteer support staff, so I think that makes us very secure in sending our volunteers there. We know that there's a process…they know what to do with the volunteers."

"There's always the wonderful feeling that you get cause of the nature of who they're really helping and how they go about their service…. [Volunteers] are really helping with the needy out there. They're helping the folks that are hungry and they need clothing. A lot of times when they're working with an agency they don't always see the client. They don't always know who their clients really are. But mostly these faith-based agencies, the clients are very visible to them [volunteers]...They know exactly who they're serving."

Differences and Similarities Between Faith-Based and Non–Faith-Based Stations from the Volunteer Perspective (*For example, resources, satisfaction, needed supports, recruitment and retention*)

Volunteers that are serving at faith-based organizations tend to get more support. Staff at the faith-based agencies seem to be less overburdened, more content, and better able to support and guide the volunteers. Large faith-based organizations seem to have more resources. Don't usually hear negative feedback, just positive; the positive feedback is very positive for the faith-based agencies. No differences observed in recruitment and retention.

No differences in types of support needed, challenges, and recruitmentPossibly higher levels of satisfaction among volunteers at faith-based organizations…"go back to the fact that they really know who their clients are…Direct client contact is a benefit for them." Higher retention rates of volunteers at faith-based organizations.

"…well actually I think…volunteers get more support at the faith-based ones that we work with…because I think they have a stronger infrastructure and I think they have maybe more of an understanding of the volunteers, the whole need for taking care of volunteers. No, I really haven't [heard any volunteers express…differences in challenges that they encounter.]" (Director does not believe differences in benefits volunteers receive are related to their stations being faith-based, per se, but more related to the volunteer experience of the organization.) "…the recruitment for faith-based is actually a little bit easier because they can target from their own religion." "Actually I think they do tend to stay longer at faith-based organizations [because faith-based organizations demonstrate] more of an appreciation for volunteers."

Volunteers receive more formal recognition at faith-based organizations. No difference in levels and types of support needed by volunteers. "I think they're [challenges encountered] less because…they don't have the discipline problems that they might have in public school…. The only thing my [volunteers] tell me is atmosphere is different in schools [at faith-based organizations.] …more interacting with all of the students…more of a family type atmosphere…" Recruitment and retention seems to be easier at the faith-based schools.

No differences in types and levels of supports needed or in challenges encountered or in satisfaction or recruitment. Benefits received: "…the faith-based organizations…might be a little bit better about the recognition and really actively appreciating their volunteers for what they do." "I don't think it's [satisfaction] any higher if it's based on religion than any other motivation." "I think there's a little less turnover, perhaps at some of the bigger ones where maybe they get together and part of that camaraderie they receive is also based on not only the gratification of being a volunteer and doing good works, but also that maybe the people that they're around share the same religious beliefs…they stay and maybe work out difficulties…They might have the tendency to stay a little longer because they believe in the mission not only with their head but with their heart."

"…to be honest, there is no difference. We are getting truthfully the same level of commitment and service from the stations that are not faith-based [because of our strong relationships with station supervisors]."

No differences.

"I would say our retention problems come primarily from their own personal health problems."

"The faith-based maybe occasionally more recognition." Maybe better retention too because the volunteers "are really considered part of their team"

Volunteers' Contributions to the Mission or Core Functions of the Faith-Based Organizations

"I think they do quite a bit of direct services…at least 85 percent of their time."

"I would say the majority [are providing direct services], but we're talking like maybe 55–60 percent versus 40 percent are doing support as opposed to direct service. And again, that would depend on how you define support services [for example, clerical] opposed to direct services. I'm not real comfortable with that one."

"All of our [volunteers] provide direct services."

"Probably a combination of both, but probably more direct services…. I would say 65 percent direct services."

"…they're not doing clerical and administrative…. I think it's more certainly in the hospitals…there's a lot of friendly visiting, there's a lot of patient transport, certainly at our smaller faith-based organizations, senior inner faith resource center, things like that. Those are pretty much all direct services…. Maybe 70 percent I would guess is direct service and the rest is support service…. But I think that's true with every nonprofit that we work with that any volunteer that we send them helps them to meet

their overall goal or mission of the nonprofit agency. So I'm not sure that it's any different with the faith-based organizations as it is with any other nonprofit that we work with."

"Direct services. There are no support services…I think again the mission of not only our sponsor, primarily our sponsor, then the individual mission of each of our stations is such that there is a strong component of care of and providing services to and care of the elderly in the community. So the match between our organization or our program and the stations is a very compatible one. And that was sought after, so again, it's not by accident."

"Well, I'd have to know what their overall goals and mission is…. Let's say that their overall goal and mission is …to provide a safe comfortable environment for seniors to live…I think we definitely serve that mission. I have people that…wouldn't be able to stay there if it weren't for their volunteers…. [Volunteers don't do support services; they are directed to work with clients.]"

"I think very much so [that volunteers are helping faith-based organizations meet their overall goals and missions] in that area because they don't have the resources that others would have [to]…hire additional people especially with the one on one [types of services]…maybe somewhat less than 100 percent direct services but very high up there still."

Gaps in Service

Need to serve more children. "…when our new funding comes out and part of the proposed changes to our program might be that they would allow foster grandparents instead of always one on one working with kids, that they might allow them to work with smaller groups of children. I think that would probably fill a gap and be particularly helpful to the smaller faith-based ones."

Need for transportation. Agency's Board of Directors prohibits volunteers from transporting clients.]. "…ABC County is a fairly large county and particularly the people in the rural areas don't have access to…a bus system…and even within the city…where there is a bus system, it's a very poor system. …Our volunteers are not allowed to drive clients and I know that in other agencies they do allow them to drive clients…. It would be, of course, a tremendous help if they could."

Need for public awareness. "They [volunteers] are very aware of client needs and I believe that if they were permitted…I would not want to take away from the direct contract…with their clients. But, I could visualize a small team of senior core volunteers that could go to places of worship, for example, and provide the opportunity to make real clear to that community what the…frail, aging needs are of the people in the community and that there are ways that they could be responding…we have over two hundred waiting on our waiting list right now…many of them [frail elderly] have not gotten in touch with…their pastor or rabbi to make the community of worship aware and see [whether] they might be able to help in response to [their] care…Our intervention is four or five hours a day during the week. But we know that many of our clients over the weekend no one comes to see them. And as a result…their own circumstances and health suffers because of that…. What my hope would be is that they could set up a schedule of persons who could provide short

term, even if it was just picking up the phone and calling that person and asking is there anything I can pick up for you at the store or at the pharmacy or whatever…what I see is that there is some very well meaning people out there, but they feel that they have to commit the rest of their life for a hundred thousand hours and they don't feel they can do that so…they do nothing. Whereas if there was someone who could coordinate this, let's say at the faith-based point, then …even say like a legion of people. You could have many people who could be providing this service to the extent that that person is able to volunteer…it could make a big difference in that person's life because that would mean that weekend would not go by without some contact with an outside source. [The numbers of frail elderly who do not have family members to take care of them is growing daily.]"

Need for transportation and companion services. "That's something that is really a huge gap in our community, the need for transportation." Current transportation services, if senior qualifies, is curb to curb, driver won't help from door to curb, so need companions. That doesn't necessarily use Senior Corps volunteers, but it's a notion that maybe we could explore with some of the congregations."

Not aware of any major gaps.

Have a great concentration of low-income seniors needing in-home care…need is even greater in rural areas because they have fewer services. Would like to see funding for increasing the number of programs out in the counties and could tap into congregations (to persuade them to become volunteer stations and recruit their own members)…. Needs of Hispanic population that is increasing there…language barrier…would like to reach through churches where trust and rapport are already established.

"You know I am sure that there are gaps out there in service, but whether those gaps would be better filled by our faith-based organizations than any other organization, I'd be uncomfortable saying that…I just don't think that's an issue…. We have a real need for tutors…we have a huge non-English speaking population [multigenerational]."

"FGP: I think in adult daycare…[though, FGs are not allowed to serve persons over 21 years of age…and food banks because children come there with their parents—providing nutrition and food prep education, and in the educational units for hospitalized children]"

Advice for Starting Up a Faith-Based Volunteer Station

"I think probably the best part is that they're just willing to sit down and talk one on one with you, so I would say it would just be to have good communication with them and to be able to just go in and meet in person with them. I don't know, I think they're pretty easy to work with…and very willing to accept volunteers…setting up a volunteer station at a faith-based organization is no different than other organizations"

"…everyone is very nice…. I've gone around to more churches than I can count to talk to them about our programs and see if we can get our foot in the door. They've all been very receptive but nothing's come of it…. I guess I don't really have advice."

"…look for an organization that is compatible with the nature of what you're doing. For example, they should have some ongoing relationship with the elderly in their catchment area and are providing some form of service to them at this point. What you would bring to them is how they can enhance their service to the community by collaborating with you...it would be important to have them understand the level of support they will get from the senior companion staff so that they're clear that they're not just left hanging out there. I think that's very important that they understand…what our responsibility is and that…we are involved."

"I think it's certainly a wonderful resource…[Has worked effectively and easily with 20–30 different faith community folks on an annual project serving their entire county.]"

"…If a director has the opportunity to work with a faith-based organization, I suggest they do…[thinks that faith-based organizations tend to work with populations that are more underserved]…They [faith-based organizations] provide assistance with utilities, with clothing, food, assistance. But if a client comes in needing a service that they don't provide, they nine times out of ten will know who does."

"I think to be open to that possibility and…it can be a very positive thing beyond one's imagination. And…at the same time not to be wary or suspicious or prejudiced against faith-based, but also to make sure that if you…work with them that they understand that in doing this process that proselytizing is not part of what we do and it's not a part of what [volunteers] should be subjected to, that faith will be expressed through the deeds that we do, the good deeds that we do…and that should suffice in that sense."

"I can't imagine any group that wasn't working with them…the point that I keep trying to make is that they're just like any other group…they need volunteers just like everybody else. They aren't different than any other group. Their motivation might be a little bit different, but they don't wave that like a flag at you."

"I would definitely advise them to go out there and work with them because I think they're good all around…and I think that's an excellent setting [mentioned family-like atmosphere of the faith-based volunteer station] to have volunteers in…Basically, the bottom line is you have to work with them about the same way…They have to follow the same basic rules…"

Desired Corporation Support and Other Messages to the Corporation

"…if they do get that (faith-based initiative) passed to where we can work with groups of kids instead of all one-on-one, I think that would be a big benefit."

"…faith-based is the key word or a buzz word…it's really nothing new…that they've probably all been there all this time."

"…maybe they could create a brochure specifically targeting faith-based organizations…We need some sort of hook to try to get them (faith-based organizations) interested. What can we do for them really?"

"I think it would be…helpful if there would be more information available on how you would go about initiating a contact with a faith-based organization that would be compatible with what you're doing, and how do you respect…whatever situation that

they might provide as far as does their faith prohibit certain things or encourage other things and can there be a separation enough to provide the service that the two of you can agree upon."

"…I don't know what I could get from them that would…except more money for my grant so I could hire more staff and do more outreach."

"Probably any kind of ideas that they would have, any special campaigns you know that we could do. We're always looking for ideas to help us with recruiting….if there's a new technique, maybe nationwide…it will carry a lot more weight than if it's just one little project that comes up with an idea…a national campaign that's visible to everyone will be really good."

"…if they can provide things like [bilingual forms, timesheets, newsletter templates, etc.] in different languages."

"…they could advocate on our behalf to come up with some type of grant or some type of funding that could be provided to those who would like to really branch out in that faith-based arena…[goes on to talk about benefits and richness of working in interfaith partnerships with other faith-based organizations…partnerships which are a "cross-section" of the community and are "very representative of the face that we are in our community."

"The corporation could better support my work as a whole, faith-based or not, by providing more money in the base grant…. [there seems to be a lot of federal money going toward new projects or demonstration projects]…and those of us that are out there that have been doing the work for years and trying very hard to work on slim to no additional income have had very small administrative increases over the years are getting absolutely no increase support for all of the increased demand for faith-based organizations, for homeland security, for…all of these other things that they want us to do—more, more, more…If you want all of this extra stuff and you want extra tracking…give us some of those millions of dollars. Why start new Senior Corps projects when there are hundreds of them out there that could use a little shoring up with some additional funds? [The economic downturn for states and communities has created financial strain for many fiscally efficient agencies and projects]"

"I think we have a good relationship with them [faith-based organizations] and I think that comes from spending time and making yourself visible and able for them to reach you and you to reach them."

[May need assistance with creating volunteer opportunities for seniors who do not meet the FGP income criteria to receive stipends but want to volunteer their time within the project anyway. One project creatively collaborated with their local RSVP station to create volunteer opportunities for non-stipend seniors. Such a collaboration may not always be an option, though.]

"They [our volunteers] are just quite amazing. And we're talking about people who economically do not have the stature and the power that our society seems to think is so important. But they have integrity and wisdom and compassion that exceeds anything you will find anywhere. And I'll go on record saying that…it is a privilege and a pleasure to be the program director, and I mean that."