

# **Faith Based Community Development Institute**

## **(An institute for faith-based practitioners)**

*An institute to provide capacity building and business management to faith-based practitioners*

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Project Proposal  
August 2008

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#### **Abstract**

The Community Development Institute (CDI), is a faith-based organization designed to equip pastors and lay leaders in the development of business management and community development skills for better mission conceptualization, information management, strategic planning, program performance, and partnership building with business, government, and community. It also seeks to establish guideposts for theologically grounding the lives of individuals and the social and economic institutions that sustain them, and to facilitate access to leading thinkers and practitioners who are engaged in areas related to community and economic development.

The educational instruction is focused on a set of case studies about faith-based institutions, corporations, and transformation of communities. Many of the cases illustrate how to attract resources for building effective for-profit and nonprofit institutions, as well as strengthening the economic and moral infrastructure of neighborhoods. The program includes a technical assistance component: lectures, seminars, forums, field visits, worship, and special events with recognized experts in a classroom setting.

The program of study is divided into four modules:

- Theology, Ethics, and Public Policy
- Organizational Development and Management
- Housing and Community Development
- Finance and Economic Development

The problem this project will address is the current gap between effectively running a faith-based organization and the current skill level of pastors and lay leaders. CDI will be the vehicle to bridge this gap. Most clergy and lay leaders involved in rebuilding and revitalizing their neighborhoods recognize that during the past several years their responsibilities and the needs of their communities have become more complex. Changes in governmental policies and the national ethos, including diminished financial aid, have led to calls upon churches and faith-based organizations to create solutions to local social and economic problems. Therefore, faith-based community and economic development professionals must address issues related to jobs, housing, education, health, criminal justice, and social services. This more complex environment demands that clergy and lay leaders develop new approaches, greater expertise, and improved institutional operations. The Community Development Institute (CDI) addresses these challenges through a learning program for enhancing leadership and building the institutions needed to tackle emerging social and economic issues.

This project will be implemented by the newly formed Community Development Institute, a 501 c(3) organization. Planning began in May 2008; the implementation phase will begin July 1, 2008 and run for one year.

## I. Community Context

### ***Community Profile***

Hollywood, Disneyland and Malibu evoke images of Los Angeles as a city that is composed of wealthy, creative people, living in houses with swimming pools and driving SUV's. Los Angeles has become one of the global cities of the world, that plays strong role in strengthening the world's economy; however, according to the Los Angeles Alliance for a New Economy (LAANE) poverty in Los Angeles is worse than it was in 1990. In this past decade, the number of poor families rose from 36 percent to 43 percent of the population and now account for some 4.1 million residents. The gap between the rich and the poor is widening and inequality is worsening as most of the increased income and wealth from the new economy is accruing to a small group at the top.<sup>1</sup> A report released in 1998 by the California Assembly Select Committee on the California Middle Class indicated that income inequality in Los Angeles has increased significantly.<sup>2</sup> What is also occurring in California is that people are working but they are poor, unable to make ends meet (California Budget Project 2003). The number of working poor families has risen from 1.3 million in 1989 to 1.8 million in 1993. Add to these working poor those families who find themselves unable to work, single heads of household, homeless people, elderly, and others who fall below the poverty line and the picture depicts the increasing need for assistance in order to survive.

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<sup>1</sup> Los Angeles Alliance for a New Economy. 2000. *The Other Los Angeles: The Working Poor in the City of the 21<sup>st</sup> Century*. Researchers: Paul Moore, Patrice Wagonhurst, Jessica Goodheart, David Rundsten, Enrico Marcelli, Pascale Joassart, John Medearis.

<sup>2</sup> As quoted in Victor M. Valles and Rodolfo D. Torres, *Latino Metropolis*, Minneapolis: University of Minnesota Press, 2000, 5.

The area demographics confirm the need for assistance. Many of the neighborhoods in Los Angeles County, for example, have a majority of people who have not attained a high school education.

The map below visually depicts the places in Los Angeles County where most of the poor live. These are the neighborhoods that are primarily immigrant, African American and Latino communities. The demographics set the context for one of the most significant events in Los Angeles in the last two decades and that was the civil unrest of 1992 which can be understood as a manifestation of rage over economic deprivation and blighted hopes.<sup>3</sup> The Economic Roundtable Briefing Paper came to the conclusion that “at the time of the April 1992 civil unrest, Los Angeles County was in its second year of what proved to be its most severe recession since the Great Depression.”<sup>4</sup> The greatest concentration of poor residents in the county lived and still live in South Los Angeles where there are few jobs and still fewer economic opportunities. The uprising served as a wake-up call to Angelinos and, not surprisingly, religious communities jumped in to try and fill the gap in services to these people. It is in this context that CDI participants work. Deeply connected to the people in their communities, CDI participants will be engaged in a variety of activities as they seek to address the needs of these people: from basic human service provision such as food and clothing distribution, homeless shelters, caring for children at risk, job training and placement, substance abuse treatment programs, mental health services, domestic violence

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<sup>3</sup> Mark Drayse and Daniel Fleming, *South Los Angeles Rising: Opportunities for Economic Self-Sufficiency Ten Years After the 1992 Civil Unrest*, Economic Roundtable Briefing Paper, April 2002

<sup>4</sup> Drayse and Fleming, 2002.

counseling, to community and economic development such as affordable housing, job creation, public policy advocacy. While CDI participants have succeeded in making a huge dent in service provision and in transformation of communities, many smaller and mid-size congregations want to step up to the plate but do not have the capacity nor the knowledge to do so in a manner that significantly impacts the neighborhood. Many of them have small informal programs and desire to make them focused and strategic. CDI will work with these congregations to assist them in this process. This constituency represents a viable group of providers that will responsibly use training and funding with the mentoring that they will get from CDI. Potentially, CDI participants have outreach to nearly 1,000 congregations who rely on them for assistance and capacity building. What is significant and important about CDI is that it will bridge across racial and ethnic barriers to reach the largest number of people in need. Most noteworthy is CDI's potential involvement with partners such as Korean Churches for Community Development, a major intermediary organizations that works directly with 300+ Korean churches who desire partnerships with Latino, African-American, and other non-Korean congregations. Findings from the Social Capital Community Benchmark Survey indicate that Los Angeles has a third more newcomers (people that have lived in the community less than five years) than the national average.<sup>5</sup> This statistic underscores the value role that CDI participants will play in their communities, given that they are major intermediaries for African American, Latino, Korean, Filipino, and Ethiopian churches, and are from a spectrum of denominations, both conservative and liberal. One may observe a vivid operational example of the bridging social capital that Robert Putnam

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<sup>5</sup> From the *Social Capital Community Benchmark Survey, Community Highlights from Los Angeles County*, Press Release, March 1, 2001.

talks about at work through the CDI coalition.<sup>6</sup> While these are all primarily Christian in faith-orientation, CDI will also have as a deeply-engaged member, the Center for Religion and Civic Culture at USC (CRCC) who can broker relationships with a variety of congregations in other faith-traditions. CDI itself needs to build its capacity and infrastructure to serve a larger number of congregations that are already waiting in line for service, both within and outside of the Christian faith tradition.

### ***Community Needs Assessment***

The county of Los Angeles has the distinction of being the most populated county in the nation. Current estimates by the US Department of Finance are that 9.9 million people currently reside in 4081 square miles that make up L.A. County. The city of Los Angeles itself accounts for 38.7% of that population. Seventy percent of the local residents are Latino, 10.2% African-American, with the remaining a mix of Asian, Native Americans and Caucasian.

The Institute for Social Science Research at the University of California, Los Angeles classifies neighborhoods in Los Angeles into categories based on their economic earnings. They categorize neighborhoods from "affluent" to "poor", or the lowest being, "very poor" neighborhoods. The qualifying distinction that places a neighborhood in the

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<sup>6</sup> Robert D. Putnam, *Bowling Alone: The Collapse and Revival of American Community*, New York: Simon & Schuster, 2000. Putnam divides social capital into two distinct categories: bridging and bonding social capital. Bridging social capital is that which bridges between somewhat separate groups. Bonding social capital can be thought of as the glue that binds a community together that might exist for some homogeneous or identity-driven reason, such as an ethnic group or a religious organization.

"poor" category requires that income averages fall within the range of between 25-39% below the federal poverty level. The "very poor neighborhood" must have an average income of 40% below the federal poverty level. Throughout the county of Los Angeles where most of the FBOs that will participate in the CTI, there are "very poor neighborhoods" because over 60% of the families with children have annual earnings that fall 40% or more below the federal poverty level. The per capita annual income is \$5,836. Many of the residents are among the newest classification of poverty, the working poor. They labor in garment factories and service jobs for very low wages, and more often than not, work in environments that have the worse and most dangerous working conditions.

In order to better understand the enormity of this huge gap in income and poverty levels, it is helpful to have some understanding of Los Angeles as a whole regarding housing, homelessness and employment. Los Angeles is a city that has run out of room to grow and to build. There is a major housing shortage. It is not uncommon anymore for families to purchase homes outside of the county and spend two hours a day in their commute to work. The city is bordered on the west by the ocean, the south by Long Beach and the ocean, the east by Riverside County and the north by mountains. Along with the normal variety of industries, it is fortunate to be the entertainment capital of the world. It is this industry which makes Los Angeles one of the wealthiest cities in the nation. Of course, only 11.9 % are considered among the affluent, and considering that in spite of the existence of so much wealth, the median income remains at \$40,900 per year. For anyone who lives in Los Angeles, the

distinction between those who have, and those who do not, is conspicuous. The 11.9% control the ocean, hillside, mountain top and suburban communities. What remains in geographic area becomes increasingly more congested as individual or family's income level decreases. The less earnings, the more congested an area becomes. For those that earn at the minimum subsistence level or at the federal poverty level, they become pushed closer to the central portions of the city where living conditions tighten considerably.

The distressing aspect of this enormous disparity is that the gap has only become increasingly larger over the past two decades. Further studies conducted by the Institute for Social Science Research demonstrate that any gains that have been made economically belong to the affluent. The average income of the wealthiest 5% in Los Angeles have has increased by 50.4%. In contrast, the incomes of the poorest 5% fell by 5.5%, and the second poorest 5% group fell by an additional 1.1%. The Institute for Research on Poverty displayed identical findings in their studies. They found that in 2000, 11.3% of the population was in poverty. By 2003, that number had grown to 12.5%

On a national level, the 2005 Department of Health and Human Services poverty guidelines were established at \$9,570 for a single individual or \$19,350 for a family of four. These guidelines adjust to some small degree relative to the geographic areas of residence and the appropriate cost of living. However, the fluctuation is very small and the number is often too small to consider. For example, in a city such as Los Angeles

where the average rent for a one bedroom apartment has now reached \$1,500 a month and the average home sells for over \$450,000, it becomes apparent that no human being can exist on the lowest poverty levels. Yet, the federal poverty level remains constant. The Governor of the State of California has had studies conducted and the final results have demonstrated that in order to live in Los Angeles an individual must earn at a "self-sufficiency level of at least \$29,055 annually." With this documented evidence it comes as little surprise to discover that the "poorest" neighborhood begin well outside of the traditional center of poverty for most other cities, the central portion of the city. In Los Angeles, the central and south central areas, which include the areas that CTI will serve, are classified as "very poor."

In coming up with a community needs assessment, it all begins with the residents. When this degree of poverty is so common, survival becomes the focus, and aspirations and hope a very distant second. Quality education becomes a supreme luxury because it is difficult for those that fund the schools to believe that anyone living in such desperation would or could benefit from any type of investment. Any site visit of any inner city school would prove that it is apparent that it has now become acceptable for smallest allocations to be made where they are needed the most. Thirty nine percent of the adults living in the target area have less than a 9th grade education. Over 65% never complete high school. With 70% of the population Hispanic, English skills are limited or non-existent. Illiteracy among everyone is common, and as one can imagine, such a high degree of illiteracy or partial education poses formidable barriers to employment. The local public schools are overcrowded, under funded, hopelessly

demoralizing, and dangerous. Due to lack of space, all of the local public schools in this area operate on a year-round schedule. In this schedule, children rotate in and out of school at unusual times of the year when there are few or no resources to occupy their time.

Due to lack of funds, health insurance for most individuals that CTI and its FBO partners will serve is a luxury not to be afforded. Residents often experience chronic health problems, such as asthma, heart disease, diabetes, tuberculosis, communicable diseases, sickle cell anemia, chronic liver disease and cirrhosis and lead poisoning more often than not go untreated. The CTI will attempt to overcome this by providing a cleaner living environment, reduce stress by providing low cost housing, case management, information and referrals for health treatment, and assisting people in finding employment that will provide them with the health insurance they need.

However, conditions can't be changed overnight, and in the interim, frustrations levels run high. The desperation and despair becomes manifested in behaviors that include high rates of domestic violence, teenage pregnancy, depression, violence and homicide, alcoholism, and substance abuse.

Housing conditions in the community reflect the economic distress of the area. Particularly problematic are the multi-family residences that are severely overcrowded and in need of major physical repair. The poorest households commonly pay over 70 percent of their income for rental units that may be dilapidated, lack heating, and are infested with rats and cockroaches.

Last, but not least, in a city that has the largest homeless population in the nation with estimates ranging from 84,000 (Los Angeles County Housing Authority) to 130,000 (Urban Institute), it is no surprise that in a city of such extreme wealth, the majority of homeless almost exclusively exist in the central city regions. Law enforcement agencies don't deny the fact that their existing policy is to remove the homeless from middle-income and affluent areas by forcing them to move on until they reach the central parts of the city, or literally transport them and drop them off in the central city.

Fortunately, homelessness does not necessarily equate to helplessness if the right opportunities present themselves. Numerous studies have been done on the causes of homelessness, and where it is certainly true that there are groups of people who actually make a living by being homeless (panhandlers), or for severe mental health reasons feel more secure living on the streets, the vast majority fall into categories that can be helped with the right opportunities. This group consists of the temporary homeless, less severe types of mentally ill, parolees, physically ill, unemployed, low wage earners, substance abusers and families running from domestic violence. All of these groups have demonstrated that they will benefit and improve their lives if the appropriate opportunities are offered, and in the case of substance abusers, if opportunities also mean treatment.

### ***Project Target Community***

This project intends to address FBOs that represent the demographic profile of Los Angeles. Thirty nine percent of the adults living in this area have less than a 9th grade education. Over 65% never complete high school. With 70% of the population Hispanic, English skills are limited or non-existent. Illiteracy among everyone is common, and as one can imagine, such a high degree of illiteracy or partial education poses formidable barriers to employment. The local public schools are overcrowded, under funded, hopelessly demoralizing, and dangerous. These statistics provide insight into the growing need for quality affordable housing and economic development initiatives in the area. Housing conditions are often overcrowded and in need of major physical repair. The poorest households commonly pay over 70 percent of their income to rent units that may be dilapidated, lack heating or air conditioning and have vermin and pest problems.

## **II. Problem Analysis**

### ***Problem Statement***

In 1997 Don Miller (Executive Director of the Center for Religion and Civic Culture at the University of Southern California) and Mark Whitlock (Executive Director of FAME Renaissance) were seatmates on a flight from Los Angeles to Indianapolis. During the course of their conversation, Mark shared his frustration over the dozens of telephone calls he receives each month from people who wanted information about starting economic development programs similar to those that First AME Church has pioneered in the historic West Adams District of south Los Angeles. Don's response was that the Center for Religion and Civic Culture (CRCC) should host a conference in which information on faith-based economic development programs would be disseminated.

A year later, FAME and CRCC convened an informal group of people associated with church-related community and economic development corporations in Los Angeles. Present at the table—and at subsequent meetings over the next few months were Lula Ballton (West Angeles Church of God in Christ), Robert Rubin (Greater Bethany), Keith Atkinson (Church of Jesus Christ Latter Day Saints), Velma Union (Accents for Jesus), James Price (Crenshaw Christian Center), Jordan Davis (Parks Chapel AME), and various individuals representing organizations or coalitions working for neighborhood revitalization, including Norman Bullock (NAACP), Richard Bunce (Mobilization for the Human Family), William Campbell (Clergy and Laity United for Economic Justice, James Davis and Elenore Williams (Habitat for Humanity), Michael Mata (Urban

Leadership Institute), and, naturally, Mark Whitlock from FAME and Don Miller and Grace Dyrness (Associate Director) from CRCC. This group is the model from which the concept of the Community Development Institute (CDI) came in shape.

Together the group planned and created an agenda for a major conference that was held October 7 and 8 of 1998. In addition to several outstanding plenary speakers, the focus was on practical issues related to the creation faith-based community economic development corporations. Consequently, there were seminars on tax exemptions for nonprofit groups, liability and insurance issues, board development, financial management, coordination of volunteers, leadership development, and fund-raising. In addition, there were seminars that focused on specific project areas- ranging from low income housing, to credit union and inner city economic revitalization. Most of these seminars were led by people from the Los Angeles area, a remarkable collection of talented and experienced individuals. During the course of the two days, approximately 175 people attended sessions at USC's Davidson Conference Center. Close to 70 percent were from inner-city African American congregations, and most attendees were from Los Angeles County. As a direct result of the conference, several faith-based community and economic development projects were initiated.

After the October conference, the organizing group continued to meet on a monthly basis and planned for the next conference which was held in November 4-5, 1999. About 200 representatives from area churches and other faith-based organizations participated in the workshop. This time attendees included members of the Latino faith community and a few Asian participants. The Latino participants at the previous

conference acknowledged that African American churches in Los Angeles are ahead of them in terms of developing new models of social ministry, but they also affirmed that there is a strong interest to learn from these black church leaders. The workshops covered everything from how to write a business plan and raise funds to how to develop a board of directors. The participants wanted to teach and learn the tools of economic and community development in the context of faith. They were responding out of their own personal belief that God wants them to be involved in their neighborhoods, and they saw economic and community development as a means to that end.

In June of 2000, members of the this organization sponsored a similar workshop for Latino participants. More than 300 pastors and leaders of faith and community based organizations attended. The workshops were in Spanish with English translation where needed. This organization was also an endorser of a conference held that same year by Korean Churches for Community Development where more than 300 Korean faith leaders gathered to hear seminars that would help them reach out into their communities. Other public and private agencies have sought the support and help of this organization and its members as they reach out to the faith community: For example, the United States Department of Housing and Urban Development (2000) (please delete US Department of Health and Human Services), Federal Home Loan Bank of San Francisco (2002), and Christian Community Development Association (2002). This organization has presented workshops, where members have been plenary speakers, and have also made panel presentations.

### **III. Literature Review**

#### ***Literature on problem, causes and effects***

This project is based on the theory that faith-based organizations can attract resources for building effective for-profit and nonprofit institutions, as well as strengthening the economic and moral infrastructure of neighborhoods. The project includes lectures, seminars, forums, field visits, worship, and special events with recognized experts. The project is based on the contention that the church also plays a key role in African American communities as a mediating structure between individuals and the larger society. Mediating structures act as liaisons between individuals in their private lives and the larger “megastructures” of public life, such as the social service system, big business, and government (Berger and Neuhaus, 1996). Research suggests African American churches are particularly important in poor communities where citizens often lack the resources to manage or influence megastructures (Wood, 2002). The mediating function that the pastors in Boston’s Ten Point Coalition served to reduce conflict between the city’s police and its young African American males is an important example of this role (Berrien and Winship, 1999). In short, through its mediating function, the African American church has been, and continues to be, an important vehicle through which to address the social, political, cultural, physical, and economic conditions of poor African American communities.

A variety of other characteristics of African American churches make them ideally, and in many ways uniquely, suited as mediating structures (Wallace and Myers, 1998).

These include:

- Empowering African Americans to counter racial, economic, and social oppression is fundamental to their historical and contemporary mission;
- Churches, physically located in African American neighborhoods, share knowledge and experience of the challenges residents face;
- Churches are economically independent and thus able to advocate for the community without being beholden to outside interests;
- Churches have ready access to a wealth of human capital through the skills and talents of their members;
- Churches are able to create and sustain initiatives through their own resources and thus do not have to end successful programs when external funds dry up;
- Unlike government, the health care industry, and traditional social service agencies, churches do not categorize people by their “needs” and treat them as “clients.” Rather, they view people holistically (i.e., mind, body and spirit) and welcome them as brothers and sisters who can both give and receive in the context of an extended church family; and
- Churches have expertise in empowering people to plan, organize and mobilize around the achievement of individual and shared goals.

The purpose of this paper is to expand knowledge about the active role that many faith-based organizations can and are taking in their communities. A central goal of the paper is to increase understanding of “holistic” faith-based development— the kinds of work progressive congregations and their affiliated organizations are doing across the country, meeting not only the need for a bag of groceries and a listening

ear, but also providing job training for people leaving welfare, educational opportunities for children in under-resourced schools, entrepreneurial opportunities for investors, housing for seniors, the revitalization of old neighborhoods, and the development of new ones.

To date, the literature on building the capacity of faith-based practitioners is limited, largely descriptive and focuses on the work of a few large congregations, typically led by dynamic African American clergy and located in poor inner-city communities.

While descriptive research is important and often provides valuable insights into a new field of inquiry, it fails to provide the theoretical foundation upon which to build knowledge or to provide a conceptual map or “blueprint” for taking action.

To begin to address the gaps in knowledge about faith-based capacity building, this project briefly reviews the African American church’s historical and contemporary role in this area, discusses the theoretical framework implicit in much of the work, and presents a broad conceptual paradigm that faith-based practitioners can use to guide future efforts. The paper concludes with a case study of a ministry engaged in holistic faith-based development that is working both independently and with other churches, non-profits, for-profits, and local government to transform a neighborhood in the greater Los Angeles area.

### ***Literature on potential solutions***

So, what is to be done to assist faith-based organizations (FBOs) in increasing their capacity for CED? Lincoln and Mamiya (1990:4) note that “the inherent genius of the Black Church is its holistic ministry that seeks to encompass all of life because human

beings are not only spiritual, but also physical and social creatures.” The distinguishing characteristic of FBOs versus other organizations is the belief that “changing a life or changing a community is ultimately a spiritual issue.” (Perkins, 1993, p. 80). From a faith-based perspective, humans’ spiritual needs are inextricably linked to their mental, physical, material, and other non-spiritual needs. Accordingly, a faith-based perspective on development recognizes that “spiritual redemption begins with a full stomach, a warm place to sleep, and a hope for something better than perpetual handouts” (Reed, p. 15). Meeting basic needs of individuals and families for food, jobs, and homes is the foundation of FBOs. According to John Perkins, founder of the Christian Community Development Association, those persons who are not indigenous members of a community who desire to create sustainable faith-based community revitalization must make a long-term commitment to meeting the felt needs of neighborhood residents through what he has called the “three Rs”: relocation—physically moving into the target neighborhood; reconciliation—restoring the relationship between people and God, and people and each other; and redistribution—voluntarily giving of one’s self to empower the disadvantaged to do for themselves (Perkins, 1996). Perkins’ three Rs are inherent in the strategy of many African American churches. In fact, in cities all over the country African American churches have made the conscious decision to remain, and to invest their time, talents and treasures in efforts to bring life and hope to communities that others have abandoned.

#### **IV. Project Design/Logic Model**

The longer term outcome of CDI is to leverage existing assets and provide business management skills for faith-based organizations (FBOs). FBOs are challenged by capacity -the ability to accomplish what an individual or institution needs or wants to accomplish. As such, capacity refers to the ability of FBOs to translate missions into achievable goals and accomplish them. There are basically five categories of capabilities that are important for FBOs to consider as they develop vital economic development ministries – organizational development, resource capacity, programmatic capacity, network capacity, and political capacity (Glickman and Servon 2003; Nye and Glickman 2000). These five interdependent capabilities determine and measure the overall capacity of faith-based organizations to foster holistic change in their communities.

As the capacity of FBOs is addressed, the awareness and appreciation of business management skills of FBOs is advanced as well. An intermediate outcome is to increase the awareness and appreciation of CED. Outcomes in this process include increasing business management and leadership skills, strategic planning and developing a tool kit to implement asset development and capacity building. The target of CDI will be the individuals (and families) who are the recipients of the programs and services that are offered including:

- Affordable housing projects;
- Commercial and retail development ventures;
- Workforce Development (job training and job placement);
- Small business loan development funds;
- After-school programs for youth;
- Day care centers; and
- Health care facilities

physical neighborhoods and the FBOs themselves. The three broad domains in which faith-based interventions seek to bring about development are human, economic and

community. Faith serves as the foundation upon which the Model is built. For people of faith, the concept means seeing people, situations, and conditions “through the eyes of God”—not as they currently are, but believing in what they can become and acting to realize that vision. The Model represents faith-based organizations’ mediating structure function by placing them between individuals and the societal “megastructures” (e.g., government, legal system) at the top of the figure. These megastructures influence, and are influenced by, the actions of individuals, faith-based organizations and neighborhoods. Consistent with the bottom-up approach characteristic of asset-based community development, the application of the Model begins with human development at the individual and family level as the initial empowerment target. Within the context of the faith-based development, meeting individuals’ and families’ basic human needs for things like a full stomach, economic need for something better than perpetual handouts (i.e., a job) and community need for shelter are foundational. Often, when their basic needs are met, those helped join the faith-based organization that helped them, as members or volunteers. As they experience the empowering processes (i.e., ministries) of the church, they voluntarily commit their talents and resources to empower its human, economic and community development efforts, and it can, in turn, better meet the human, economic and community development needs of individuals beyond the walls of the church (i.e., the neighborhood and beyond. This is what CTI seeks to do -to empower the church to be the church. Imagine that a faith-based organization’s goal is to create a revitalized neighborhood with a particular focus on the development of businesses and affordable housing. The Model that CTI seeks to create is based upon the belief that holistically healthy individuals and families are the backbone of holistically healthy faith-based organizations and holistically healthy neighborhoods and broader communities. Accordingly, the first priority is to address fundamental human needs at the individual and family level. In fact, experience suggests that successful development within any of the remaining eight cells of the model is contingent upon success in this area. Experience also suggests that efforts to revitalize communities that do not attend to the pressing human development needs of individuals and families will experience little long-term success. For example, the creation of low-cost housing is often seen

as a first step in neighborhood revitalization. As a result, millions of dollars are often spent to build low-income housing (community development at the neighborhood level) that targets the poor. While the creation of low-income housing in poor communities is important and necessary, it alone often has relatively little impact on the long-term revitalization of a neighborhood. When people do not have jobs that enable them to pay rent, no matter how low the cost, they cannot take advantage of the housing. Similarly, in environments where residents have no stake in, or hope for, property ownership, they often have little concern with maintenance of the new housing. As a result, the initial positive impact of the new housing is short-lived as the properties become unkempt and often damaged by vandalism and neglect.

Like the short-term “quick-fix” approach just described, a long-term, holistic, faith-based approach might begin its mission with the goal to build low-cost housing. But while preparations are made for construction, a holistic approach might consider addressing the human and economic development needs of individuals that would enable them to obtain jobs, pay rent, get mortgages, and care for property that they will own. So, rather than immediately starting to build homes or trying to start large businesses, a long-term, holistic, faith-based approach to achieving the goal would begin its work by addressing pressing spiritual and material needs at the individual and family level through programs like a food pantry, substance abuse counseling, a literacy program, parenting classes, and pastoral care.

As people’s needs are met and as they are empowered by these programs, some will join the church, while others may volunteer to “give back” to others what was given to them. With the skills and talents of the people helped, along with those of existing members and the expertise of professionals outside the congregation, the faith-based organization is empowered to improve its organizational infrastructure. This

improvement might come in the form of training in program design, implementation, and evaluation, or on how to manage and leverage its existing resources to acquire more dollars for human, economic, and community development efforts. As a result of success in this empowering process, the faith-based organization might choose to create a separate 501 (c) (3) community development corporation (CDC) to expand and institutionalize its human development programs that target the neighborhood and beyond. Depending upon the extent of assets in the community and congregation, and an assessment of the needs expressed by neighborhood residents, the CDC might create, alone or together with churches or other organizations, new empowering processes like a welfare-to-work job training program, a preschool, a health clinic, or an adult day care center. While growing in its capacity to deliver secular human development programs, the church can also expand neighborhood-level spiritual development efforts, bolstered by the strengths, resources and talents of new participants and the spiritual growth of existing members, Spiritual programs that reach beyond the walls of the church might include starting a religious school, sponsoring a foreign mission project, and conducting evangelistic outreach to the neighborhood.

Returning to the individual and family level, initial human development programs might be followed by, or offered simultaneously with, emergency financial assistance and economic development programs like personal money management, job training and referral, and entrepreneurship education, coupled with instruction in scriptural principles like stewardship and economic justice. As the financial well-being of its members improves as a result of these programs, the financial resources of the faith-

based organization improve as well, through the increased giving of those helped and the decreased need to provide emergency assistance.

The increased economic capacity of members empowers the organization to increase its own economic development capacity. This could occur by creating an endowment, adding an accountant to the church staff, providing venture capital to help members start new businesses or increasing its knowledge about how to create and operate its own businesses (e.g., a Christian bookstore or a gospel music recording company). A key benefit of church- owned for profit entities is that they can provide revenue to support the church's human development work, both sacred and secular, and thus reduce dependency on external funds from government, foundations or other sources. Using revenue generated from member contributions, investments and its own business involvement, the faith-based organization might then seek to broaden the economic well-being of its community through collaboration with other churches and community members to establish a credit union or community reinvestment corporation, or by co-developing larger scale business endeavors, to provide jobs and other financial resources.

Increased individual and organizational economic development translate into the potential for increased community involvement. At the individual level, employed people able to manage their resources can buy homes and other property. As a result they also become more concerned with their immediate surroundings and more attentive to ways their tax dollars and other resources can be used to improve conditions. To meet the needs of these people, faith-based organizations might organize neighborhood watch groups, use the expertise of members to network with

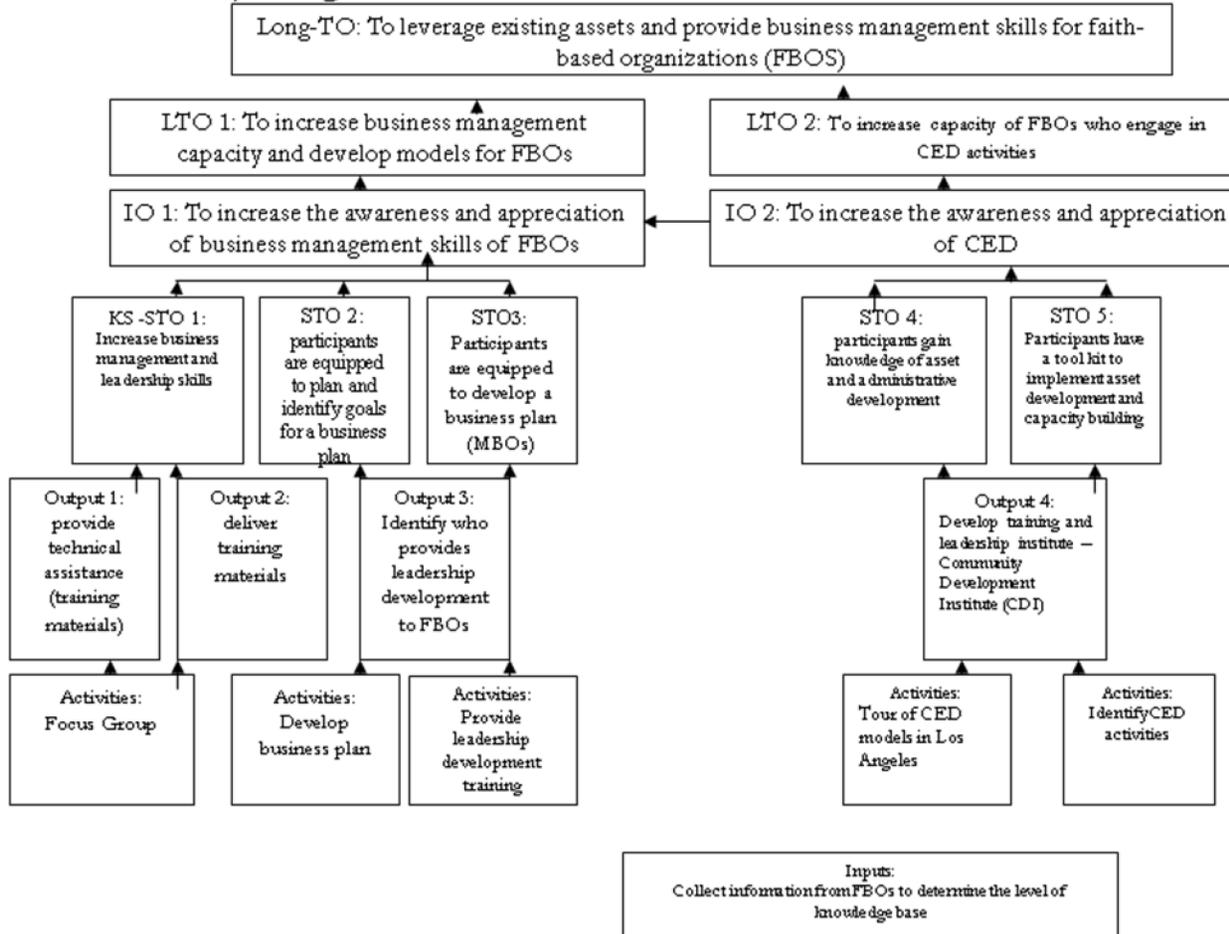
other organizations (e.g., banks, businesses, non-profits) to facilitate training in tenants' rights, homeownership and maintenance, encourage voter registration, and to provide biblical training in civic responsibility.

As the faith-based organization grows economically, it may buy or rehabilitate property for its own use, pay off its mortgage, improve the physical appearance of its facility, purchase vacant buildings and land around the church to lease to local businesses, become informed about local, state, and federal policy and resources for community development, and discover how to collaborate with the relevant government entities to accomplish its desired community development goals.

Finally, as the CTI equips the FBO for greater work, the faith-based organization (or its subsidiary for-profit and non-profit organizations) may use its experience, reputation within the community, relationships, and the power of its members and those it has helped to advocate on behalf of the poor and disadvantaged around important community issues (e.g., crime, housing, provision of city services). Or it might conduct larger scale community development of strip malls, senior citizens' centers, and low- to moderate-income housing owned by community residents who will take pride in their homes and have vested interests in the stability, cleanliness, and well-being of the community. As a result of this long-term, systematic, sustainable development strategy, along with an entrepreneurial perspective on its work, the faith-based organization arrives at its goal as an empowering and empowered organization able to shape its own future and benefit those it serves. An additional result is that as the local tax base expands, property values increase, revenue is generated to provide for improved community infrastructure, and the community becomes attractive for

homeowners, new business and community life—key ingredients necessary for sustainable community development.

## Project Logic Model



## V. Methodology and Implementation Plan

### *Project Beneficiaries*

This project intends to build the capacity of faith-based practitioners and FBOs in CED. The beneficiaries are the thousands of families that belong to the network of congregations and faith-based organizations (FBOs) participating in this project (at a minimum 600 congregations and faith-based organizations representing at least 18,000 families). These families who are often a neglected part of a very diverse population, will gain technical assistance and training that will enable them to enlist in homebuyer's programs, become financially literate, have access to business assistance centers, participate in home ownership fairs, and in general gain capacity to develop an economic base that will substantially improve their quality of life. An added benefit is that more experienced African American FBOs will be able to mentor and assist Korean and Latino FBOs who participate in the project. Thus, we believe this grant will have a substantial impact on building the social and economic capital of the region by providing a means for relationships to be forged across ethnic, racial, and religious lines.

Furthermore, our research has shown that Faith Based Organizations serve as interpreters and translators of thinking and culture, and thus can be valuable conduits for CTI banking programs. In addition, a great significant amount of money passes through FBOs in member donations for the support of the FBO and its projects, management of programs emanating from the FBO as well as the many budgets represented by each individual associated with the FBO. FBOs hence serve as an ideal market for CTI. This project can further benefit CTI as they will by providing an

[opportunity to](#) learn ~~much~~ about mid to small sized churches and strategies for working with them.

**Host Organization/Group**

The planning group with whom this project will be implemented is a collection of seasoned professionals from the business and non-profit sector who have as a passion faith-based community development. These people come from government, banking, foundations, and faith-based CDCs.

**Project Staff**

Project Staff will include: Renee Bizer, CTI Coordinator along with a team of consultants who will manage the project.

**Stakeholders**

<b>Name</b>	<b>Affiliation and/or Relationship to Planned Project</b>
<b>Community Redevelopment Agency</b>	public agency established to attract private investment into economically depressed communities, eliminate slums, abandoned or unsafe properties, and blight throughout Los Angeles. The CRA will provide the support and subsidy for the planned project
<b>Urban Land Institute</b>	Entity providing leadership in the use of land in order to enhance the total environment. This entity performed technical assistance panel in evaluating and providing recommendations for development strategy
<b>USC Center for Civic Religion &amp; Culture</b>	Local university which will provide assistance with developing master plan/feasibility study through its school of Policy, Planning and Development
<b>Los Angeles Ecumenical Congress</b>	Interdenominational leaders of major denominations in Southern California that meet around advocacy, social justice and civic engagement issues.
<b>Sheriff's Multi-faith Clergy Council</b>	Organization of interdenominational leaders to improve community relations and advise Sheriff on community issues
<b>White House Faith-Based Initiative</b>	Government sponsored initiative to address and fund social, human and community development programs for faith-based organizations

### ***Roles, Tasks and Responsibilities***

The following is an outline of the Roles, Tasks and Responsibilities of everyone involved in SEW:

**Steering Committee:** The role of the Steering Committee is to provide oversight to the project, ensure integration of this project and the overall CTI strategy, and act as advocate for project within the larger community. The responsibilities of the Steering Committee are to ensure that the goals and objectives as outlined in the project proposal. The tasks that the Steering Committee will undertake include: monitoring progress reports from Special Emphasis Subcommittee during regularly scheduled Steering Committee meetings, attending Subcommittee meetings, and reviewing budgetary expenditures, and providing formal and informal marketing and public relations for the project.

**Special Emphasis Subcommittee:** The role and responsibilities of the Special Emphasis Subcommittee is to develop, implement, monitor and evaluate the project. The tasks of the Special Emphasis Subcommittee are to: identify needs in the community, ensure appropriate parties are represented on the committee, host regularly scheduled meetings, facilitate ongoing communication among members and beneficiaries, develop project plan, allocate funding to implement the project, monitor the activities of contracted service providers, develop marketing materials, evaluate the project and make adjustments as needed along the way, and plan for project sustainability.

Project Beneficiaries: The role and responsibilities of the project beneficiaries are to actively engage in the services and activities developed and implemented by CTI and to communicate challenges and successes to project staff. The tasks of project beneficiaries are to accept services that are needed and desired, participate regularly in services and activities, communicate successes and challenges to service providers, and participate in project evaluation. Project beneficiaries include the thousands of families that belong to the network of congregations and faith-based organizations (FBO) participating in this project (at a minimum 600 congregations and faith-based organizations representing at least 18,000 families).

### Implementation Plan

<b>Short Term Outcome 1: Increase business management and leadership skills</b> <b>Short Term Outcome 2: Equip participants to plan and identify goals for a business plan</b> <b>Short Term Outcome 3: Equip participants to develop a business plan</b>																					
Activities	Month																				Outcomes/ Outputs
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
Survey FBOs in Los Angeles regarding needs assessment.	■	■																			To ensure that the various capacities of FBOs are addressed.
Catalogue existing programs.	■	■																			To identify existing programs.
Identify gaps in existing programs.			■	■																	To identify what additional programs are needed.
Identify opportunities to provide training and capacity building					■	■															To provide leadership, management & CED training to FBOs
Provide funding and/or technical assistance to create and/or develop business plan to develop programs to meet the needs of FBOs.							■	■	■	■											To identify FBOs that have completed business plan & To increase by 50% the number of programs available to FBOs.
Market and link programs to FBOs and their members.											■	■	■	■	■	■	■	■	■	■	80% of leaders and members are aware of services or programs or activities

Short Term Outcome 4: <i>Participants gain knowledge of asset and administrative development</i> Short Term Outcome 5: <i>Participants develop a tool kit to implement asset development and capacity building</i>																					
Activities	Month																				Outputs
	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	
Perform asset mapping with participating FBOs	■	■																			To get clear picture of assets of FBOs that can be leveraged
Research successful models of asset development for FBOs	■	■	■	■	■																To identify potential projects for participating FBOs
Identify costs to creating a sustainable CED projects					■	■	■														To address issues of cost-effectiveness and sustainability in relation to project
Create system to develop tool kit to implement CED								■	■	■											To pull together our resources and our needs to create toolkit
Participants receive training, technical assistance and funding relative to CED											■	■	■	■	■	■	■	■	■	■	The core of CTI is at work with the provision of capacity building and the development of plans to implement strategy for CED for participating FBOs

*Project Budget – Year 1*

<b>Item</b>	<b>Percent</b>	<b>Total</b>
Personnel (wage and fringe)	16%	\$ 87,680
Contracts and Consultants	1%	\$ 7,500
Equipment	--	\$ 3,500
Travel	--	\$ 500
Supplies	--	\$ 1,700
Printing/Copying	--	\$ 2,500
Telephone	--	\$ 620
Postage	--	\$ 1,600
Training Expenses	3%	\$ 18,000
Space	--	\$ 3,000
Technical Assistance	80%	\$ 500,000
<b>TOTALS</b>	<b>100%</b>	<b>\$626,600</b>

*Project Budget – Year 2*

<b>Item</b>	<b>Percent</b>	<b>Total</b>
Personnel (wage and fringe)	17%	\$ 108,150
Contracts and Consultants	1%	\$ 5,000
Equipment	--	\$ 1,500
Travel	--	\$ 250
Supplies	--	\$ 1,000
Printing/Copying	--	\$ 1,400
Telephone	--	\$ 700
Postage	--	\$ 1,250
Training Expenses	3%	\$ 22,000
Space	--	\$ 3,000
Technical Assistance	79%	\$ 500,000
<b>TOTALS</b>	<b>100%</b>	<b>\$ 644,250</b>

## **VI. Monitoring Plan**

### ***Indicators***

The key to the success of CTI will be the careful monitoring of activities that are intended to lead to the four Outputs outlined on the Logic Model on page 27. These Outputs are considered indicators or benchmarks for the purposes of this project, and include:

Output 1: provide technical assistance to FBO practitioners and FBOs

Output 2: Provide training materials for the development of business plans to FBOs

Output 3: Identify and train those persons who provide leadership development to FBOs

Output 4: Develop training and leadership institute – Community Development Institute (CDI)

The implementation and completion of activities that will lead to these outputs will be monitored by the Special Emphasis subcommittee staff. The monitoring of this project will be a very important component of project implementation, as this is a community-based project will relies on a number of partners each sharing responsibilities and yet, in many cases, these partners do not work for the same organization. Therefore, it is critical that CTI has consistent, timely and ongoing systems of monitoring in place prior to full project implementation.

### ***Methods, Tools, Forms***

Because CTI is a community-based project with a goal being to model an integrated and community-driven capacity building process, the overseer of the monitoring process becomes a source of potential tension. While it makes sense for the project staff to oversee the actual monitoring *process*, it is going to be important that Special Emphasis committee members are ultimately responsible both for the review of the data unearthed from this process, and decisions about adjustments to the project henceforth. The staff become a tool to facilitate a monitoring process, but cannot be the individuals responsible for the management and decision making that results from the monitoring process.

As stated above, it is anticipated that a number of individuals and agencies will work on the completion of capacity building and technical assistance activities as outlined in the Logic Model. Each activity will have an “owner” who will be ultimately responsible for the report out on the activity implementation plan. That person will complete a monthly progress report which will be submitted to Project Coordinator one week prior the monthly planning meeting of the Special Emphasis subcommittee. When the project funding is involved in the activity, this report form will be submitted to the Project Coordinator in conjunction with requests for reimbursement. Receipt of this reimbursement will be contingent upon receipt of monthly progress forms.

The monitoring form will be reviewed for completeness and accuracy, and data will be compiled into a consolidated form, which will include all outputs of the projects, whether currently being implemented or not. This consolidated form will be forwarded along to group members for review prior the monthly meeting. The consolidated form will concentrate on progress toward achieving the 4 CTI outputs, and will de-emphasize the persons or agencies involved in the project. If there are issues with the completion of tasks, it will be important to focus on the resolution of these issues *as a community* and therefore, issues with individuals or agencies will be dealt with by CTI staff and the Special Emphasis committee chair outside of partnership meetings. As important as it is that CTI completes its activities in a timely fashion<sup>7</sup>, it is also important that CTI establishes an integrated community partnership that long outlives this individual project. Because it is so early in the development of this partnership, it is important that CTI leaders are sensitive to the issues of potential alienation of participating FBOs should one partner be less than successful in meeting their goals.

CTI will call the monitoring form an Activity Progress Report, in order to ease the anxiety that can be caused by the idea of monitoring activities. Based on previous experiences, project planners believe the way this process is presented (including the language used) will be very important (again) to the development of trust between members of the committee. The consolidated form will be called a Consolidated Progress Report.

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The Activity Progress Report will include the following components: Activities, Start Date, Anticipated End Date, Status (on schedule or not), Discussion of Challenges that have impacted Status, Additional Assistance needed, Alternative Action (as appropriate) and Output. In addition, the report will ask for the names of the persons/agencies involved in the completion of the activity and the “owner” of the report. The Activity Progress Report includes both qualitative elements (i.e., Discussion of Challenges) and quantitative elements (i.e., percentage in increase of services to date).

The Consolidated Progress Report will include all of these elements but in a way that allows committee members to focus on higher level project progress and will focus discussion on challenges and assistance needed in order to mobilize the collective resources of the committee. The consolidated report will ensure that information is presented in a cohesive manner for ease of digestion and discussion.

***Team/Tasks***

As stated above, CTI staff will be responsible for collecting the Status Report and organizing the information into a Consolidated Monthly Status Report, and for forwarding this report out to committee members prior to monthly meetings.

The “owners” of the activities will be responsible for collecting the information from their partners (if the activity involves more than one agency) and submitting the reports to CTI staff.

Members of Special Emphasis subcommittee will be responsible for reviewing the Consolidated Monthly Status Report prior to the meeting, and offering suggestions and/or resources to assist with overcoming barriers to project implementation.

The CTI staff is responsible for facilitating the completion of monthly reports, and in cases where difficulty with an “owner” arises, for facilitating meetings between Special Emphasis subcommittee chair and “owner” in order to resolve the issues.

### ***Schedule***

Reports will be submitted and reviewed monthly. Again, because this is a project that involves a number of FBO practitioners, FBOs and agencies and because it involves work with a community committee, it is important that members communicate regularly regarding the status of the project.

## **VII. Evaluation**

### ***Evaluation variables and indicators***

The success of the project will be determined by the actual numbers of participants in each of the trainings, events, and conferences. It will also be determined by the formal establishment of a Summer Institute and possibly a Think Tank with members creatively functioning on a regular basis. Furthermore, through the documentation process, CTI will interview a variety of people within the networks and hold focus groups to determine how effective the trainings and access to information has been. A baseline survey will be conducted to determine the economic well-being of congregations participating in the program. A repeat survey will be conducted at the conclusion of the funding cycle. CTI will publish the findings in a report to its stakeholders that will be disseminated broadly. It will also post the report on its website.

CTI will evaluate the following indicators, as related to long term, intermediate and short term outcomes:

Long Term Outcome 1: Increase business management capacity and develop models for FBOs

Indicator(s): Number of FBOs receiving training and technical assistance in their quest to develop CED ministries in their respective churches.

Long Term Outcome 2: To increase capacity of FBOs who engage in CED activities

Indicator(s): Number of FBOs who are engaged in CED activities

Intermediate Outcome 1: To increase the awareness and appreciation of business management skills of FBOs

Indicator(s): Quality and quantity of the level of business management capacity of FBOs

Intermediate Outcome 2: To increase the awareness and appreciation of CED

Indicator(s): Number of FBOs who are actively involved in CED

Short Term Outcome 1: Increase business management and leadership skills

Indicator(s): Number of training opportunities made available to FBOs to increase management and leadership skills

Short Term Outcome 2: Participants are equipped to plan and identify goals for a business plan

Indicator(s): Number of FBOs that participate in technical assistance that is provided.

Short Term Outcome 3: Participants are equipped to develop a business plan

Indicator(s): Number of business plans that are produced by participating FBOs

Short Term Outcome 4: Participants gain knowledge of asset and administrative development

Indicator(s): Number of participants who attend educational workshops offered by this project

Short Term Outcome 5: Participants have a tool kit to implement asset development and capacity building.

Indicator(s): Number of participants who develop tool kit as a result of training and technical assistance received.

***Data gathering methods, tools, forms***

Data related to specific outcomes will be gathered by the following methods and the following sources:

- Long Term Outcome 1: Questionnaires and surveys of FBOs in area.
- Long Term Outcome 2: Review of surveys received and interest from marketing outreach to FBOs.
- Intermediate Outcome 1: Review of surveys received.
- Intermediate Outcome 2: Review of surveys received
- Short Term Outcome 1: Focus Group
- Short Term Outcome 2: Survey, review of sign in sheets for training provided
- Short Term Outcome 3: Review of sign in sheets for training provided
- Short Term Outcome 4: Review of sign in sheets of tour provided
- Short Term Outcome 5: Focus groups, review of websites, surveys

In the case of the focus groups, surveys, and sign in sheets, the Special Emphasis subcommittee will create these tools for use on this project, influenced by existing documents and research instruments.

### ***Data analysis***

Data will be collected by our technical assistance partner, California Community Economic Development Association (CCEDA) in partnership with CTI staff, and analyzed our Special Emphasis subcommittee. Project partners will be looking for changes in trends with data gleaned from USC Center for Civic Religion and Culture, Los Angeles Metropolitan Churches, various denominational offices, and websites. CTI will also engage participants in focus groups to determine change in awareness of services and activities.

### ***Evaluation team/tasks***

The Special Emphasis subcommittee will lead the evaluation efforts, in partnership with CCEDA to assist with data gathering and presentation. Members of the subcommittee will coordinate efforts with local experts from whom information is needed. CCEDA along with CTI staff will collect data and will present this data for analysis by the subcommittee. Following analysis, CCEDA will compile data into a presentation format for the committee and larger community.

CTI staff will research existing survey tools and will develop draft surveys, to be finalized and agreed upon by the Special Emphasis subcommittee. The Surveys

will be administered by Special Emphasis subcommittee and focus groups will be facilitated by members of the Special Emphasis subcommittee.

***Evaluation schedule***

The following is an outline of the schedule of the evaluation plan CTI will implement:

- Survey prepared by FBOs asking questions regarding capacity and level of experience in CED
- Attendance records collected at events, activities, services CTI implements will be collected and analyzed as the events are held.
- Pre and post questionnaires will be administered prior to the workshop being held and at the end of the workshop.
- Website hits will be collected monthly.
- Focus groups will be held at Month 6 and end of Year One.

## **VIII. Sustainability Plan**

### ***Sustainability of project activities and resources***

The goal of CTI is to build infrastructure that will sustain the efforts of the project into the future. Like many related capacity building and technical assistance projects, the long term impact of the strategy is increased capacity of community to address and resolve its challenges. While the monetary resources to support program specific activities will not exist beyond the funding cycle of most funding that CTI will pursue, the majority of the activities this project endeavors to implement can be institutionalized within the participating FBOs, so that these entities have changed the way they address issues with offering programs and services into the future. It is the intention of this project to demonstrate successful intervention to increase educational attainment capacity and to leverage the assets of FBOs; if the project is successful, the entities affected by these issues are more likely to incorporate the strategies piloted by this project on their own, thus sustaining the activities of the project.

### ***Sustainability of benefits***

With the development of the Special Emphasis subcommittee, we are impacting the sustainability of CTI from the onset. Today, the capacity of the community has increased simply because these stakeholders are regularly meeting and sharing resources and concerns. The benefits of community collaboration require no funding and if this project is successful in changing systems to better address issues of FBOs and their members, this coalition will have experienced success

and will be poised to not only maintain the benefits of the project, but to expand its reach deeper into the community.

In developing the core organizational and development capacity of the organizations in the networks of all the groups above, each has established and will continue to establish important partnerships with a wide variety of funding agencies such as banks, corporations, and foundations. As the project becomes functional, we are confident that our financial and in-kind support base will continue to expand and help the project to continue over a long time period.

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