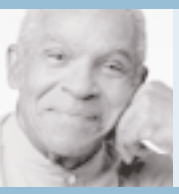
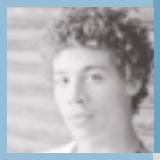


BEYOND THE BOUNDARIES

Low-Income Residents, Faith-Based Organizations and Neighborhood Coalition Building



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November 2003

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p Planning r Research d Development u Unit
From Conceptualization . . . to Utilization

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R. Drew Smith prepared the report.

The Leadership Center at Morehouse College serves as a national and international leadership laboratory that is responsive to the increasing need for ethically developed and ethnically diverse leaders in a range of academic, business, religious and civic environments.

The Annie E. Casey Foundation

The Annie E.Casey Foundation is a private charitable organization dedicated to helping build better futures for vulnerable children and families in the United States. It was established in 1948 by Jim Casey, one of the founders of United Parcel Service,and his siblings, who named the foundation in honor of their mother.

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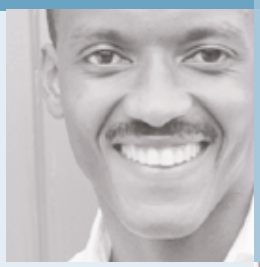

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summary

Executive Summary

The Faith Communities and Urban Families Project grows out of an interest in social processes, social networks and institutional resources that potentially contribute to the developmental needs of families within high poverty neighborhoods. But for congregations to serve as effective resources to low-income families, meaningful interactions between these congregations and families have to take place. With this in mind, the Faith Communities and Families Project was designed to:

- Assess the connections between congregations and low-income families (specifically families in low-income housing complexes) by means of a survey-based and interview-based research process
- Bring together religious leaders and low-income residents to talk about issues
- Strengthen connections between faith-based organizations and low-income residents by facilitating bridge building action steps in each of the Project's target neighborhoods.

In addition, the Project:

- Sought to strengthen church outreach initiatives in low-income communities by providing churches with systematic information about concerns conveyed by low-income residents
- Served as a context for concrete interactions between church leaders, residents and community leaders within low-income neighborhoods.

The Faith Communities and Urban Families Project focuses on four cities: Camden, Denver, Hartford and Indianapolis. Researchers conducted door-to-door surveys in low-income housing complexes located in geographically separate sections within these four cities. Researchers surveyed 1,206 residents in the four cities about their interactions with religious and civic organizations. Researchers also surveyed 136 Christian congregations [1] located within one mile of these housing complexes about the involvement of neighborhood residents in their congregation's ministries, and especially in the congregation's outreach ministries. Subsequent to the survey, the Project brought together about 25 resident leaders, clergy and community leaders in each city for multiple, day-long roundtables. The roundtables discussed the relationship between residents and faith-based organizations – while drawing on the research findings as a backdrop to this discussion.

The Faith Communities and Urban Families Project used the research process and the research data as a basis to empower low-income residents in the following ways:

- Through resident involvement in data gathering and in the direct communication of their stories and needs to church leaders and other service providers
- In leadership development opportunities for residents through their participation in the roundtables and at a special HUD Hope VI conference.

The research arrived at a number of conclusions about the relationship between churches and low-income residents including:

- Two-thirds of the housing complex residents surveyed report having little or no contact with faith-based organizations in the previous year
- Many congregations report having programs of potential value to neighborhood residents but indicate that church members take advantage of these programs more frequently than non-members

- Roughly two-thirds of the congregations report that most of their members live more than one mile from their place of worship.

Research conducted by the Faith Communities and Urban Families Project shows the church, although a significant institutional presence in most urban communities, and an important spiritual and social resource for some low-income families, has had limited impact on the lives of families living in the poorest inner-city neighborhoods. Data gathered by the Project show this is a result, in part, of limited interaction between faith-based organizations and the people that sociologist William Julius Wilson refers to as "the truly disadvantaged", people within the lowest socio-economic strata. These findings amplify observations made by others in recent research on this matter.[2]

The survey data and roundtable discussions described in this report lend only qualified support to the view that the physical presence of faith-based organizations in economically distressed neighborhoods uniquely positions them as social resources for low-income residents. The report shows that the strategic advantages resulting from the physical presence of faith-based organizations are frequently offset by weaknesses in the administrative and cultural readiness of churches to provide that service. The report looks at both the administrative and cultural positioning of congregations acting individually and together in the form of ecumenical and interfaith coalitions.

Although the report identifies a number of factors that shape the outreach prospects of individual congregations, what is of concern is not simply the ability of congregations to singularly reach out to low-income residents. It is also the ability of congregations to build broad coalitions with residents, other faith-based organizations and community groups. These coalitions are necessary to systemically impact impoverished neighborhoods and influence governmental, private sector and philanthropic responses to these neighborhoods. This report examines the Faith Communities and Urban Families Project's faith-based coalition building in Camden, Denver, Hartford and Indianapolis, and discusses factors that contribute to the strongest results.

In **Indianapolis**, bridge building took the form of multiple church and community forums, festivals and conferences facilitated by an initiative that evolved from the roundtables called "Church and Neighborhood Partnerships." In **Denver**, the ministerial alliance, which agreed to coordinate neighborhood bridge-building steps outlined at the roundtables, facilitated expanded church involvement in monitoring public housing policies and practices, and symposiums on faith-based social services provision. In **Hartford**, the church council took the lead in implementing plans for clergy/neighborhood familiarization activities, a new faith-based health service initiative, and a job readiness program that pairs women residents with women from neighborhood churches. In **Camden**, plans were outlined for summer youth recreation collaborations between churches and municipal youth programs. The initiatives in Indianapolis, Denver, and Hartford also leveraged additional financial resources to carry out their activities.

In all four cities, the research/dialogue/action sequence revealed important strengths, weaknesses and possibilities in the relationship between churches and low-income families. The recommendations emphasize replicating these research and bridge building strategies in other cities, and further development of cross-cultural and public policy alertness by clergy and residents in the current Project cities and beyond.

Introduction

In recent years, there has been growing support for fostering and strengthening social service collaborations among the public, private and faith sectors. People from these sectors favoring these collaborations base their support on a number of assumptions about congregations, including:

- Congregations are extensively engaged in community outreach with a majority offering programs and services needed by the residents of poor neighborhoods
- Programs and services are available to all within the geographic vicinity of the sponsoring congregations
- Congregations have considerable resources to draw from – including large memberships, sizable annual incomes and a store of volunteers – to create programs and deliver services to people in need.

These assumptions fueled a number of legislative initiatives in recent years, including the Charitable Choice provision of the 1996 welfare reform legislation. Charitable Choice lets state and local governments use federal funds to employ congregations to deliver welfare and related services for people living in poverty.

Many proponents of public and philanthropic partnerships with the faith sector contend that congregations can be reliable partners in addressing the problems of people living in poverty, because:

- The faith sector has a noticeable presence in contexts where significant socioeconomic need exists. And because of their presence in these contexts, proponents think faith communities possess indigenous knowledge about the social problems impacting these communities – an asset government agencies might lack.
- The faith sector has resources – material and spiritual – that may supplement or complement public social services delivery by government, the for-profit sector and secular nonprofits. Because of its diversity, the faith sector may provide the recipients of its services with alternative types of programs: programs better suited to their needs, particularly their spiritual needs.
- Greater reliance on the faith sector fits with the designs of social welfare governance in the United States that encourages less reliance on government.
- According to much of the religion and social welfare policy research and media coverage, congregations are already serving as an invisible system of social welfare in American cities, filling wide service gaps that government programs don't bridge.
- A number of religious leaders and practitioners suggest that congregations want to, and are positioned to, do more to assist people in need reform their lives and the social conditions they endure.

The Annie E. Casey Foundation provided funding for this research study. The Casey Foundation is interested in supporting individuals, families and communities, as a way to improve the circumstances of people in need. This research took place in four communities that are part of the Casey Foundation's Making Connections Initiative.

Project Methodology

The primary research components of the Project are resident and clergy surveys and roundtable dialogues.

Cities and neighborhoods under study

The Project examined four cities – Camden, Denver, Hartford and Indianapolis – each located in a different region of the country. Two of the cities are large cities with majority White populations; the other two cities are mid-size cities where Blacks and Latinos combine for a majority.[3] All four of the cities are part of the Annie E. Casey Foundation's Making Connections initiative.

To compare neighborhood-specific issues and responses, the Project targeted two neighborhoods located in different sections of each city. Many of the neighborhoods were predominantly African-American, although a number of the research neighborhoods contained large White and Latino populations. The Project defined the neighborhoods in geographic terms, as the area within a one-mile radius of the low-income housing complexes where researchers conducted the survey work. In some cases, the geographic boundaries of Project neighborhoods coincided with government census tract boundaries or formalized municipal neighborhood zones. But this wasn't as important as defining neighborhoods based on proximity to community institutions that housing complex residents were likely to interact with to receive help.

Resident and clergy surveys

Researchers conducted a door-to-door survey in two or more low-income housing complexes in each of the four cities. They asked residents about their interactions with local faith-based organizations and their involvement in other aspects of community life. In Denver and Indianapolis, researchers surveyed 401 housing complex residents each; 225 in Camden; and 179 in Hartford.[4] (See Appendix A for a summary of the data). In each instance, either residents of the housing complexes, or people who work closely with these residents, conducted the surveys. The survey researchers received training in survey research practices.

- In Camden, housing complexes include Ablett Village on Camden's north side, and Roosevelt Manor on Camden's south side.
- In Denver, housing complexes include East Villages and Curtis Park, both located in near-downtown neighborhoods.
- In Hartford, housing complexes are Dutch Point, located on the south side of town, and Nelton Court, located on the north side of town.
- In Indianapolis, housing complexes include Blackburn Terrace and Orchard Park, located adjacent to each other on the northeast side of town, and Brokenburr Trails, located on the south side of town.

Researchers also conducted telephone interviews with churches within one mile of the housing complexes. They asked churches about their community outreach initiatives and other aspects of their congregational ministries. In total, 40 churches took part in Indianapolis, 33 in Denver, 33 in Hartford, and 30 in Camden. Nine out of 10 church respondents were clergy. (See Appendix B for a summary of the data).

Roundtables

The Project also organized two roundtable discussions in each of the four participating cities. About 25 invited clergy, community leaders and resident leaders attended these full day, Saturday sessions. (See Appendix C for a list of participants). The roundtables were opportunities for information sharing, mediation, and strategic analysis and planning regarding strengthening relationships and building coalitions across economic, geographic and racial boundaries. The Project used the survey data as a springboard for a much broader discussion of relationships between neighborhood churches and residents. Researchers asked questions about:

- Types of interactions between neighborhood congregations and residents
- Cultural disconnects between residents and church persons
- The willingness of congregations and residents to build stronger relationships with each other
- Concrete steps that could be taken to achieve stronger relationships.

Supplemental national networking and policy dialogue

The Project sponsored participants from the four cities to attend a conference in Birmingham in November 2001, organized by the Housing and Urban Development Agency's HOPE VI program and the National Congress for Community Economic Development. Organizers designed the conference to encourage increased involvement by faith-based organizations in public housing reform initiatives. The Faith Communities and Urban Families Project sent a delegation of 12 clergy and residents from the Project cities to the conference. The purpose was to initiate clergy-resident dialogue within, and across, the four Project cities, and for Project participants to take part in a broad public policy discussion about the social and community services roles of faith-based organizations.

Community bridge-building action steps

When the roundtable series were finished, the Project expected roundtable participants to look at the results of their discussions and organize concrete action steps that could bridge divisions between churches and residents. The Project wanted roundtable participants to take the lead in planning these action steps, and mobilize participation from residents, community groups and churches throughout the project neighborhoods.

> Research on the social importance of religion has blossomed, but analysis of connections between faith-based organizations and the poorest of the urban poor remains under-analyzed.

One

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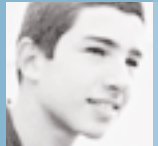
PART ONE: WORLDS APART

Congregations, Low-Income Residents and Community Boundaries



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Worlds Apart:

Congregations, Low-Income Residents and Community Boundaries

Neighborhoods are, in a sense, imagined communities.[5] They are small, geographic areas within cities and towns where people are bound together by something they have in common that can be attributed to their geographic location. The idea of commonality (as in common purpose) is a central ingredient of what Robert Putnam and other social scientists define as social capital. In Putnam's words, social capital is "features of social life – networks, norms and trust – that enable participants to act together more effectively to pursue shared objectives, individually and collectively" (Putnam 1995, 664-65). But in many urban contexts today, a strong likelihood exists that people living alongside each other may have fewer overlapping social interests and social identities than in previous generations. As a result, there is less of a sense of collective identity.

The poverty context

Collective interests and identities are especially hard to come by in contexts characterized by severe poverty. In these contexts, people tend to be less connected to neighborhood organizations, faith-based institutions, businesses or other individuals within their immediate geographic setting.[6] The relative strength of neighborhood networks bears directly on the civic, cultural and economic viability of the neighborhood, and of the individuals who live in that neighborhood.

In high poverty neighborhoods, an especially urgent need exists for social networks that can assist residents to connect with the social and spiritual resources needed for their spiritual and social health and fulfillment. Social resources – like quality schools, formal and informal development of economic skills and life skills, employment opportunities at livable wages, and civic and cultural support organizations – are often less available than in more economically well off neighborhoods. Churches have often functioned in these neighborhoods as sources of social support and of spiritual support – to the extent there has been meaningful contact between residents and churches within these high poverty neighborhoods.

What is common to almost every one of the Faith Communities and Urban Families Project neighborhoods is that the income, employment and education levels of the populations are significantly below those of the general population within their respective cities (see Appendix A). These neighborhoods can be classified as contexts of concentrated poverty – contexts where the poverty indicators are significantly higher than in the general population, and where the geographic concentration of poverty tends to compound poverty-related circumstances within the context.[7]

Churches as social bridges

The concentration and isolation of people living in poverty are often discussed synonymously, but isolation has certain distinct connotations that deserve special attention. Where poor people are concentrated together, they have extensive contact with other poor people. But they don't necessarily have contact with people who are not poor, or with institutions or organizations that serve as bridges into a broader world beyond their immediate poverty circumstances. The one kind of social bridging organization frequently found in high poverty neighborhoods is the church. There has been increasing governmental, philanthropic and scholarly interest in the social potential of churches, precisely because churches are one of the few social bridging institutions left in many of these economically depressed neighborhoods.

Churches are, indeed, present in large numbers in most of the Faith Communities and Urban Families Project neighborhoods. On average, there are about 40 churches within one mile of each of the housing complexes. Within the Project neighborhoods, three-quarters or more of the churches are predominantly Black, and the majority of these churches have less than 500 members (see Chart 1). Many of these congregations have been present in these neighborhoods for years – even as the character of their surrounding neighborhood has changed dramatically.

> In many urban contexts today, a strong likelihood exists that people living alongside each other may have fewer overlapping social interests and social identities than in previous generations. As a result, there is less of a sense of collective identity.

One in two congregations in the four neighborhoods has been in its current location for more than 20 years. One in four has been in its current location for between 11 and 20 years. Less than one church in 10 has been in its neighborhood for fewer than five years. Nevertheless, the data in Appendix A reveal certain demographic shifts within the neighborhoods between the years 1990 and 2000 that suggest shifting contexts of ministry for many of these congregations. The data shows that:

- Although all but one of the neighborhoods studied in the four cities are predominantly Black and/or Latino, the percentage of the White population has increased in two of the neighborhoods due to the closing of large public housing complexes and the relocation of the housing complex residents (DenNhd1, HartNhd2).
- Although each of the neighborhoods within a one-mile radius of the housing complexes is characterized by higher poverty rates than the city's population in general, these broader neighborhoods became less poor between 1990 and 2000, even as most of the "block groups" (census designation for a two to three city block area) where the housing complexes are located, became poorer (see Appendices A and B). Some of these block groups became significantly poorer (see Appendix B: CamNhd1 and 2, HartNhd2).

There has been increasing governmental, philanthropic and scholarly interest in the social potential of churches, precisely because churches are one of the few social bridging institutions left in many of these economically depressed neighborhoods.

Weak connections, changing demographics, existing services

In many instances, the results of these neighborhood demographic shifts is that African-American congregations find themselves in neighborhoods where there are fewer African-Americans; White congregations find themselves in neighborhoods where there are fewer Whites; and both types of congregations find themselves in neighborhoods where there are noticeable income disparities.[8] Oftentimes, churches haven't adjusted to these demographic changes within their neighborhoods – at least as they relate to the degree their neighborhoods feel connected. One indicator of weak neighborhood connections is the high percentage of church members living more than one mile from their place of worship. In the Project neighborhoods, roughly two-thirds of the churches surveyed indicated that three out of four, or more, of their members lived more than one mile from the worship facility (see Chart 1).

Evidence of the weak connection between churches and neighborhood life in high poverty areas also exists in the programs churches offer in their neighborhoods. The Faith Communities and Urban Families Project asked congregations about their involvement in 16 strategic areas of neighborhood outreach, including job training, family counseling, day care, youth recreation, seniors programs, substance abuse programs and after-school programs (see Appendix D). With the exception of youth recreation programs, provided by about two-thirds of the congregations, only one in three congregations report offering any of the other programs or services. In general, congregations tend to offer programs with broad, mainstream appeal, like day care or youth recreation, rather than programs that entail greater elements of risk or controversy, like programs in response to substance abuse, mental health, domestic violence, prison or gang populations. In looking at church response to youth gangs, a resident leader at one of the roundtables offers:

> *Kids who are in gangs, some of them as young as five or six, consider themselves to be outcasts. And the only way churches know how to respond to them is to preach at them and tell them what they are not doing. They have no programs that connect these youth with the church.*

Not everyone shares this opinion. A roundtable pastor responds:

> *Our ministry formed a youth group that has worked with high-risk youth over the last several years. We teach the youth we work with off the street how to give back to God and how to give back to the community through volunteer work. Some of our youth have gone on to college. Our members really don't have much. They don't even have cars – most of them walk. We help them find affordable housing and sometimes we have to take the money out of our own pockets to pay the rent. Our church operates on the basis of God's love.*

Some of the most compelling evidence of weak church connections to people in high poverty neighborhoods comes from feedback of the residents themselves. One indicator of the economic marginality of these residents is employment status. With the exception of Denver, where 60 percent of the housing complex residents report being employed, the average rate of employment for housing complex residents in the other three cities is 39 percent (see Appendix C).

Resident responses to questions about interactions with churches also reveal the social distance between churches and neighborhood residents. Although between 70 and 92 percent of the residents consider themselves Christian, (except in Hartford where the figure is 36 percent), four out of 10 residents or fewer, indicate they are members of a church. On average, 58 percent report attending religious services at a church no more than a few times during the previous year.

Resident involvement in church

Not only do residents initiate relatively little contact with churches, churches apparently initiate little contact with residents. Two-thirds of the resident surveyed in the four cities indicate no church contacted them to solicit their participation in church related activities during the previous year (see Appendix C). When residents are involved with churches, the involvement takes the form of either religious or social service activities. This involvement can take place at the church in the immediate neighborhood or at a church some distance away. Several residents indicate their involvement with neighborhood churches relates more to social services than religious services.

But while the proximity of neighborhood churches sometimes contributes to resident social service involvement, residents suggest that proximity doesn't always influence their decisions about where they go for worship services. Residents say they base their decisions about where they worship on things like prior family connections to a particular place of worship, or even on the need to go outside the neighborhood to a place they identify with and can be part of a higher social stratum.

> *There are probably very few community churches left. Even though our members have their roots in the neighborhood, they now live in the suburbs. A common question asked by people who attend our church is whether there is secured parking. We almost have a parking ministry. And when our service is over, our folks go back home. Church is over.*
>
> – Roundtable pastor

Roundtable participants provide other important insights about levels of interaction between churches and residents in high poverty areas, and about the underlying dynamics of these relationships. Many roundtable participants, both church leaders and resident leaders, agree that congregations and residents in high-poverty neighborhoods move in completely separate circles.

A resident leader at one of the roundtables remarks:

> *When people move out of the community and move somewhere else, they never come back to see exactly what is going on. Their church might be across the street from us, but they don't pay any attention to what's going on with us over here. They come to church on Sunday, attend services, and they go home.*

Another resident leader believes the separation is not always a bad thing, if it results in residents' independence and ability to choose for themselves. She states:

> *A question that residents ask is "what's wrong with the way I do things?" People get comfortable and used to doing things a certain way, even if others, including churches, think they're living their lives the wrong way. Churches may think that we're wrong, but there is nothing wrong with us. We are fine. We are safe where we are.*

> *At times, it's hard to keep our members motivated about community outreach. Whether we try to bring the people to the church or whether we go there, my people get frustrated when nothing seems to result from these outreach efforts.*
>
> – Roundtable pastor

A roundtable pastor echoed a similar belief from the church's perspective:

> *An attitude among some of my members is that they've worked hard to escape the ghetto. And to erect bridges between our congregation and the housing projects across the street means there will be more social interaction between the kids, and our kids may come under the influence of some of the things we've tried to get away from.*

Strengthening connections

Most of the clergy and resident leaders taking part in the roundtables express a strong desire to strengthen interactions between churches and residents within their neighborhoods. They don't doubt the need for action. The question is how to realistically proceed and build relationships across socio-economic boundaries.

The structural separations between churches and residents in high poverty areas are real, as are the attitudes and practices that reinforce these separations. As the survey research and the roundtable discussions reveal, geographic proximity between congregations and residents within high-poverty neighborhoods don't necessarily translate into finding things in common between the two sectors. Still, the research and dialogue point to ways congregations in these neighborhoods can contribute to addressing residents' religious, social service and community networking needs, including:

- Congregations possess considerable human, programmatic and financial resources that have been used, at times, for religious outreach, social service provision and community building within high poverty neighborhoods.

- Many congregations in high poverty neighborhoods invested considerable years in these neighborhoods and, over the course of those years, built relationships with neighborhood residents and organizations that grant them the benefit of the doubt, because they are seen as indigenous to the neighborhood.
- Even where cultural and historical disconnects and mistrust exist between residents and congregations, there are religious and social forces, and feelings of geographical connection, between some residents and congregations. This motivates a desire for mutually beneficial partnerships within high poverty neighborhoods.

CHART 1: Neighborhood Congregations – Size And Numbers

Camden Churches

- Approximately 35 churches exist within one mile of the north side housing complex and 45 churches within one mile of the east side housing complex;
- 26 percent of these churches are small (less than 100 members), 40 percent are medium-size (100-499 members), and 32 percent are large (500 or more members);
- 75 percent of these churches are predominantly Black, 20 percent are predominantly Latino, and 3 percent are predominantly White;
- 56 percent of these churches indicate that three-quarters or more of their members currently live further than one mile from their house of worship.

Denver Churches

- The housing complexes are located in adjacent neighborhoods, with roughly 80 churches within one mile of the two complexes;
- 6 percent of the churches are small, 63 percent are medium-size, and 30 percent are large;
- 93 percent of these churches are predominantly Black, and 6 percent are predominantly White;
- 67 percent of these churches indicate that three-quarters or more of their members currently live further than one mile from their house of worship.

Hartford Churches

- Approximately 60 churches exist within one mile of the north side complex and 10 within one mile of the south side complex;
- 15 percent of the churches are small, 33 percent are medium-size, and 51 percent are large;
- 84 percent of these churches are predominantly Black, 3 percent are predominantly White, 3 percent are predominantly Latino, and 9 percent are highly diverse;
- 71 percent of these churches indicate that three-quarters or more of their members currently live further than one mile from their house of worship.

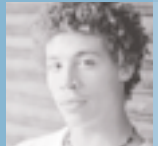
Indianapolis Churches

- Approximately 80 churches exist within one mile of the north side complexes and 30 within one mile of the south side complex;
- 20 percent of the churches are small, 57 percent are medium-size, and 21 percent are large;
- 65 percent of these churches are predominantly Black, 15 percent are predominantly White, and 20 percent are highly diverse;
- 56 percent of these churches indicate that three-quarters or more of their members currently live further than one mile from their house of worship.

two

PART TWO: A TALE OF FOUR CITIES

Community Building Initiatives and Metropolitan Contexts



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A Tale of Four Cities:

Community Building Initiatives and Metropolitan Contexts

In the initial project design, the Faith Communities and Urban Families Project created an expectation that roundtable participants would commit to community bridge-building action steps following the roundtable discussions. In many cases, the roundtables brought church and community leaders together who had rarely talked with one another. There was a criticism of sorts implicit in a discussion centering on a seemingly growing social distance between churches and large numbers of people in the neighborhoods surrounding these churches. And there were pre-existing grievances and conflicts between specific roundtable participants and between neighborhood churches and residents, in general, within the four cities that were bound to surface once these leaders talked with each other in intense and thoughtful discussion. The seven hours per day on two separate Saturdays was an essential starting point for the roundtable participants to take action together in the future.

The roundtables revealed that while a need certainly exists for additional social service bridges between churches and residents, there is also a need for increased personal interaction, cultural sensitivity and discussion about community affairs between faith groups and neighborhood residents.

Discussions were intense and sometimes defensive. For example, clergy were often reluctant at the outset to admit to a distance between their congregations and their low-income neighbors. Even when clergy did acknowledge this distance, there was often an unwillingness to view the situation as a result of congregational styles, practices or priorities. Although resident leaders were more likely to acknowledge the distance between congregations and residents, they were similarly unwilling to view resident styles, practices or priorities as contributing to the situation. Nevertheless, roundtable participants talked openly and candidly.

Clergy and residents admitted they learned a lot from each other. Clergy and residents also responded with a commitment to improve conditions and relationships within their neighborhoods. As a result, in each of the four cities, roundtable participants developed plans for neighborhood bridge-building activities, at the conclusion to their roundtable discussions. And while the intent of these planned actions was similar in each of the four cities, the follow-through and outcomes were not.

I. Indianapolis

Of the four Project cities, Indianapolis experienced the greatest success implementing bridge-building goals developed at the roundtables. Churches and residents committed to dialogue-based interactions that build relationships, while grappling together with community concerns.

> *"Neighborhood residents and churches don't agree on all issues, but the roundtables helped them forge bonds. We just had never come together in one group to discuss these things. Instead, we've been individually taking action and not connecting."*

What happened:

After completion of the roundtable series in December 2001, a roundtable sub-committee of approximately 10 clergy and residents met once a month for the first five or six months to plan and facilitate bridge-building activities identified during the roundtables. The sub-committee developed a structure for these activities called "Church and Neighborhood Partnerships." The Church Federation of Greater Indianapolis, which is the metropolitan area council of churches, worked in conjunction with the organizing sub-committee convening Church and Neighborhood partnership activities.[9] They held two neighborhood-wide forums and festivals during the spring and summer of 2002.

Specific activities:

The forums brought together church people, residents and other community stakeholders to talk about Neighborhood Safety and Security. Both residents and clergy strongly advocated for this forum topic. Presenters at the forums included the Indianapolis Commissioner of Public Safety, the Chief of Police and additional police officers from the Indianapolis Housing Department Police, and senior officers from the Indianapolis Police Department. They held one forum at a middle school in one of the Project neighborhoods, and the other in the community center of one of the low-income housing complexes.

The neighborhood festivals, held at parks within the Project neighborhoods, targeted youth and featured music, games, refreshments and fellowship. The festivals also had literature tables to share information about local community services and church ministries during the formal program segment. Local businesses contributed a variety of items to the festivals. Eight neighborhood congregations were represented at the forums and festivals.

Attendance:

About 30 neighborhood residents and church people attended the first forum, and 60 attended the second forum. Each of the festivals attracted about 75 neighborhood residents and church people.

Follow-up activities:

When the forums and festivals were over, the organizing sub-committee actively recruited additional churches within the Project neighborhoods to talk about possibilities for expanded coalition building between neighborhood churches, and additional bridge-building activities between churches and neighborhood residents. A larger organizing committee of about 30 resident and church leaders (clergy, lay and youth) has met bi-monthly since mid-2002 to plan an Urban Outreach Training Conference and a Youth Summit. The organizing committee views the Youth Summit, targeting churchgoing and non-churchgoing youth, as a strategic neighborhood outreach initiative. The Training Conference intends to offer critical training in community ministries and urban outreach to local clergy and lay leaders. Much of the funding for the organizing

and implementation of the Summit and the Training Conference will be provided by the Church Federation and participating congregations. The organizing committee also produced two editions of a Church and Neighborhood Partnerships newsletter that are used as tools for outreach among neighborhood churches and residents.[10]

Results:

The neighborhood bridge-building initiatives in Indianapolis resulted in:

- Facilitating new relationships between neighborhood residents and church members, new or renewed relationships between neighborhood churches, and information exchange on various community issues
- Important training and information sharing opportunities for clergy, laity and residents
- Newly established connections between clergy previously not connected with each other
- The development of a formal structure that continues to facilitate and sustain these various activities
- Leveraging of financial resources from businesses, congregations and ecumenical groups for outreach and conference initiatives.

II. Denver

The relocation of public housing residents in Denver had a very pronounced impact on the two near-downtown neighborhoods that are the focus of the Faith Communities and Urban Families Project in Denver. One of the housing complexes where researchers conducted the resident survey has already been closed and demolished, and the second complex is in the process of being demolished. The residents from these complexes were relocated, many of them to the outskirts of Denver. The neighborhoods are being increasingly gentrified. From the perspective of some of the residents at the roundtables, these relocations physically and emotionally dislocated residents and left them feeling betrayed by the public officials who implemented these policies, and by clergy who failed to rally to their defense. At the same time, the relocations eroded the pool of African-American and Latino residents the small to mid-size African-American and Latino churches in these near-downtown neighborhoods draw members from. According to residents at the roundtables, it eroded any claims these churches may have had within the neighborhoods of being champions of the poor.

Roundtable participants emerged from their Spring 2002 roundtable series with a commitment to facilitate neighborhood discussion as a way to accomplish neighborhood bridge-building. The Greater Metro Denver Ministerial Alliance, an alliance primarily of African-American churches, agreed to take the lead.

What happened:

In the initial months following the roundtables, the Ministerial Alliance engaged in fact-finding, as a follow-up to concerns raised during the roundtables about the impact of housing residents relocations by the Denver Housing Authority. The Ministerial Alliance had representation at a number of Resident Council meetings and Denver Housing Authority meetings. The objective of this fact-

finding was to add to information clergy received during the roundtables about Housing Authority policies and organizational frameworks shaping the circumstances of residents.

Specific activities:

Given that the number of indigent persons in these neighborhoods remains large,[11] some of the leadership of the Ministerial Alliance concluded that a symposium on Counseling and Therapy Ministries as Urban Outreach, could help facilitate bridge-building between churches and low-income people in the two neighborhoods. The conference program included presentations from a faculty member of the California School of Psychology in Los Angeles and from counseling professionals throughout Denver. One of the important issues addressed during the symposium was the extent that churches have failed to give serious attention to counseling and therapy services (mental health, substance abuse, sexual health) because of the stigma churches attach to these behaviors and conditions.

Attendance:

About 35 clergy and social service practitioners attended the symposium – and many had never interacted with one another on these issues. Conference participants remarked that the diverse group of clergy and social service providers assembled at the event represented a strategic, and much needed, coalition between faith-based and social service leaders. Apparently, very little coalition building had previously taken place between these two sectors. While this level of bridge building was important, it is unfortunate that neighborhood residents were not actively recruited to take part in the conference or in its planning.

Follow-up activities:

Symposium participants agreed to recruit more allies within the religious and social service communities and to strengthen their existing network through internet chat rooms, list serves and through additional conferences, including one on HIV/AIDS Prevention and Intervention Ministries. The HIV/AIDS conference is scheduled for Spring 2003, and has received partial funding from a national denominational office.

> From the perspective of some of the residents at the roundtables, these relocations physically and emotionally dislocated residents and left them feeling betrayed by the public officials who implemented these policies, and by clergy who failed to rally to their defense.

Results:

The neighborhood bridge-building initiatives in Denver resulted in:

- Important training and information sharing opportunities for clergy and community leaders
- Newly established connections between clergy previously not connected with each other
- The strengthening of cross-sector dialogue among clergy, social service providers, and public officials responsible for programs and services for low-income communities
- Leveraging of denominational funding for conferences.

III. Hartford

Like Indianapolis, roundtable sub-committees and the local council of churches in Hartford – The Capital Region Conference of Churches – worked together to form strategies for neighborhood bridge-building activities.

What happened:

The organizing committees met numerous times in the months following the Spring 2002 roundtables and outlined a two-fold strategy. First, during the roundtables, a number of clergy confessed to feeling out of touch with neighborhood dynamics, neighborhood groups and neighborhood residents.

> *"The roundtables made a real difference here. Even though the progress may not be measured in the way we expected, people who never got involved are engaged in a way they have never been before. People who never talked to each other are talking now. At one of the prominent area churches, the pastor is really talking about social ministry and they are getting involved. The pastor has included roundtable information in his sermons and launched a new social outreach ministry. Another faith-based organization is working with a prominent area pastor in the neighborhood – because they heard about the Project work."*
>
> – A church leader from the Hartford roundtables

Specific activities:

As a partial response, clergy on the organizing committees suggested foot tours of the neighborhood guided by local informants, and clergy participation in various community events and meetings. Subsequent to the roundtables, churches from Hartford's north side began to collaborate in community outreach initiatives, including health-related outreach services. This work is funded through a Connecticut Health Foundation grant to the Capital Region Conference of Churches. Through this grant, the Conference of Churches provides north side churches with training in health outreach and seed monies for health outreach services.

Another initiative launched in Hartford's north end by the Conference of Churches is called "Sister to Sister." It pairs women in neighborhood churches with women residents in the neighborhood. The organizers hope this initiative will facilitate two-way dialogue and relationship building between women residents and church members, and provide social support for low-income women, including assistance in securing jobs.

Attendance:

In collaboration with a north side community organization called SAND, the Sister to Sister initiative reaches out to 400 low-income women in Hartford's north end, providing these women with, among other things, suits and business attire.

Results:

The neighborhood bridge-building initiatives in Hartford resulted in:

- Neighborhood training activities for clergy
- Relationship building between churches and residents
- Specific linkages between residents and faith-based networks that assist residents with job preparedness
- Newly established connections between clergy previously not connected with each other; and
- Leveraging of resources for neighborhood outreach initiatives.

IV. Camden

After the Spring 2002 roundtables, a sub-committee of clergy and residents started working on plans for a coordinated approach to church-related summer youth programs in the Faith Communities and Urban Families Project neighborhoods.[12]

What happened:

Residents on the sub-committee suggested that church-based summer programs provide an important supplement to the summer youth programming sponsored by the Camden Housing Authority and the City of Camden. According to residents on the sub-committee, roughly 200 youth generally attend these publicly sponsored youth programs each summer. But the program activities and curriculum are typically inadequate to meet participants' needs and interests.

Specific activities:

The sub-committee agreed to itemize the time, place and nature of church-based programs and explore ways to make these programs available to youth in the publicly sponsored programs.

There have also been congregations within the Project neighborhoods that singularly took part in very effective community outreach. One of the roundtable pastors subsequently mobilized her congregation for extensive outreach in one of the housing complexes where researchers conducted the Faith Communities and Urban Families survey. Another roundtable pastor maintains a large-scale social service ministry through his congregation, with extensive funding from foundation and governmental sources.

Attendance:

The summer program initiative did not materialize and no alternative bridge-building initiatives have been advanced by the sub-committee or by other roundtable participants.

Results:

The neighborhood bridge-building initiatives in Camden resulted in:

- Expanded neighborhood outreach by individual congregations
- Newly established connections between clergy previously not connected with each other
- Newly established channels of contact between congregations and neighborhood residents
- A framework for collaborative church outreach into the neighborhoods.

Contrasts among city contexts

Relationships are key factors for achieving a successful research/dialogue/action process. For example, the author of this report, Dr. Smith, and his wife, live in Indianapolis and are active in the faith community. The presence of pre-existing relationships and the fact they are both known leaders in the community helped accelerate the dialogue and action process in this site. Much more time was needed in the other sites on relationship building activities to achieve similar results.

The four communities experienced varying levels of success in facilitating bridge-building initiatives. The following factors are helpful in accounting for their varying levels of success:

- A city-wide focus on networks, norms and trust across civic, religious, racial and economic lines and on conditions that reinforce what people have in common
- Extent of civic collaboration and infrastructure
- Extent of interdenominational infrastructure
- Extent of economic class diversity
  > Economic diversity is equally critical to the strength and vitality of social life and social organizations within cities and neighborhoods. The erosion of the working class (Wilson 1996) and the exodus of the middle class from numerous American cities (Jenks and Peterson 1991; Sugrue 1996), have reduced financial and technical support to organizations, including faith-based organizations, within some cities.
- Presence of strong interdenominational, inter-faith or civic organizations within a city (especially when these organizations enjoy support across social, cultural and neighborhood boundaries)
- Relationship between civic and religious infrastructure, and racial and economic diversity (For example, even though American society views racial diversity positively for the most part, recent research suggests higher levels of civic participation and social trust are likely in contexts where there are racially homogeneous populations.[13] The four cities differed with respect to the level of racial diversity within the metropolitan and neighborhood contexts.)
- Level of racial diversity within the metropolitan area and neighborhood contexts

INDIANAPOLIS

Relatively strong networks across denominational boundaries, social sector boundaries and economic class boundaries developed out of the bridge-building efforts in Indianapolis. Ironically, one of the factors contributing to this is a local culture that has historically emphasized, if not commonality, at least homogeneity. Dating back to the period of its founding in the early 1800s, Indianapolis was known for discouraging ethnic distinctiveness, and racial and religious diversity (Thornbrough 1985). To this day, Indianapolis is not a place of overt ethnicities – although this has changed slightly over the past decade due to the presence of a small, but expanding, Latino population. Indianapolis' population also remains overwhelmingly Christian, although there is a growing religious diversity that is now acknowledged and celebrated. And while Indianapolis has progressed on racial matters, its quiet transition from formal segregation didn't end until the early 1970s, and it is still ranked as the 13th most residentially segregated city by race in the country. A pursuit of common cause across racial lines is now a discernible civic objective, but the city's enduring racial separations tend to insure that civic conversation, and other social initiatives, proceed largely along separate racial tracks.

Demographics

One in four Indianapolis residents are African-American (2000 U.S. Census). It is a sizeable, though not an especially large African-American population (about 200,000), and it is not

characterized by overly pronounced internal divisions. The relatively low level of division may result from the African-American population being sufficiently small, compared to the White population, and that a certain amount of unity has been essential to their social and political well being. The informal re-segregation of Indianapolis' public schools, and the functional segregation of its religious congregations and neighborhoods, has also contributed to pragmatic, and sometimes involuntary, black networking.

Infrastructure

Black faith-based coalition building has also been helped in Indianapolis by the existence of a citywide council of churches – The Church Federation of Greater Indianapolis, which is headed by an African-American. Although the Church Federation has a rich history of civic involvement over its 90-year history, historically, Black congregations have minimal involvement with the organization. But with the appointment of its first Black Executive Director in 1995, Black church involvement has increased. The Church Federation's facilitation of the Church and Neighborhood Partnerships provides a number of Black congregations, previously uninvolved with the Church Federation, a channel for additional resources, status and access across racial lines. Given that the Federation's director is African-American, and the Church and Neighborhood Partnerships has been an almost exclusively African-American initiative, their involvement with the Federation doesn't push them further than they're racially comfortable going.

Cultural activities

Indianapolis' Black population has gained a sense of empowerment through the development of two nationally recognized cultural gatherings – the Indianapolis Black Expo and the Circle City Classic Football Weekend. These events annually attract tens of thousands of Black participants from Indianapolis and from across the country.

Both initiatives also function as important civic intersections between Indianapolis Blacks and the political and economic establishment within Indianapolis. While conceding the mayor's office (until recently) to the predominantly White and Republican voter base of metropolitan Indianapolis, Blacks have exercised significant neighborhood level control through the numerous Black elected officials representing neighborhoods on the Indianapolis City Council and in the Indiana State Legislature.

> If a certain amount of African-American unity has been essential to Black social prospects in Indianapolis, it has been even more crucial for African-Americans in Denver. The African-American population in Denver numbers roughly 60,500, or just over one in 10 residents.

Political life

More recently, Indianapolis Blacks have sensed (and realized) possibilities for citywide office with the election in the late 1990s of its first African-American U.S. Congressperson and the election of the first Democratic mayor in over 30 years, which stirs hopes about the possibility of an African-American mayor. Nevertheless, Indianapolis Blacks still rely more on their internal infrastructure (including their relatively plentiful and resourceful churches), than on the broader civic and political infrastructure.

DENVER

If a certain amount of African-American unity has been essential to Black social prospects in Indianapolis, it has been even more crucial for African-Americans in Denver. The African-American population in Denver numbers roughly 60,500, or just over one in 10 residents. Sixty-five percent of Denver's population is White and another 31 percent is Latino (2000 U.S. Census). One consequence of Denver's Black population being smaller than in Indianapolis, is that Denver's African-American population has had far less internal Black infrastructure to rely on than a city like Indianapolis.

Blacks in Denver, although inclined toward pursuing their range of interests in a racially self-conscious way, have been fairly intentional about social and political coalition building across racial lines.

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Political life

Until the election of two African Americans to the Denver City council, White males entrenched in the Denver political system controlled Denver politics (Munoz and Henry 1990). Excluded from political control beyond the neighborhood level, African Americans and the much larger Latino population joined forces with politically progressive Whites and elected Denver's first Latino mayor in 1983, and its first African American mayor in 1991. The mayor's office now serves as a primary reference and rallying point for both a Black politics and an interracial coalition politics in Denver.

Based on Denver's political evolution and its demographic realities, a specifically Black organizing strategy within Denver would probably be unrealistic and out of step. Although these demographic realities may not necessarily have produced conspicuous levels of social trust across racial lines, it has produced a fair amount of racial interdependence at the civic level.

Infrastructure

It would appear, however, that Denver's interdenominational infrastructure hasn't quite caught up with the broader civic infrastructure. Denver doesn't have a citywide council of churches, but it does have more than one interdenominational organization. The 65 year-old Greater Metro Denver Ministerial Alliance promotes itself as a council for all churches in the Denver area, but remains an almost exclusively African-American organization. There is also the 11 year-old Metro Denver Black Church Initiative that works closely with the Greater Metro Denver Ministerial Alliance to implement church outreach ministries. As well, Denver has more than one neighborhood church council, with the most visible being the West Denver Ministerial Alliance and Capital Hill United Ministries, made up mainly of White and Latino churches. The racial and neighborhood particularity of Denver's interdenominational infrastructure hampers the responsiveness of Denver's religious leadership to critical community issues, including its responsiveness to the dislocations and social marginalizing of Denver's poor.

HARTFORD AND CAMDEN

Hartford and Camden are even more racially diverse than Denver, with respect to the proportion of their non-white and White populations. But in neither of these cities has strength-in-numbers translated into strength in social trust and networking within or between groups. Nor has it translated into rank-and-file civic participation.

Demographics

Camden's population is roughly 79,900, with Blacks comprising 53 percent of the population, Latinos 38 percent, and Whites 17 percent. Hartford's population is roughly 121,500, with Latinos making up 40 percent of the population, Blacks 38 percent, and Whites 27 percent (2000 U.S. Census). The large size of the Black and the Latino population in Camden and Hartford allows Blacks and Latinos to function as independent interest groups and, sometimes, power blocs. But Whites are still a dominant force in politics, and the dominant force in economics, within both cities.

Political life

Important examples of cooperation exist, but also of competition, among Blacks, Whites and Latinos in the two cities. White domination of the political structures within both cities was well entrenched through 1981, the year both Camden and Hartford elected their first African-American mayors, largely due to a degree of coalition building across racial lines in both cities. In Camden, African-Americans have served as mayor since, with the exception of a period during the late 1990s, when Camden had its first Latino mayor. In Hartford, African-Americans served as mayor until 1993, when a White candidate unseated the Black incumbent. Hartford later elected its first Latino mayor in 2001.

The emergence of African-American and Latino mayors signaled a political coming of age by African-Americans and Latinos within the two cities. But there have been factors within both cities that make that political empowerment more symbolic than substantive.

Infrastructure

In addition to these broad ideological tensions, cultural tensions exist among Whites, Blacks and Latinos, and also various levels of neighborhood and intra-group competition that contribute to highly fragmented, and sometimes deeply divided, civic and religious communities in Camden and Hartford (Zielbauer 2002; Wilson 1998).

Camden, for example, lacks a citywide council of churches or interfaith organization. It does have an Islamic Center and ecumenical organizations defined more along racial-ethnic or neighborhood lines, such as Concerned Black Clergy, Hispanic Clergy of Camden, and a group called Camden Churches Organized for People, which is a community organizing entity affiliated with the Pacific Institute for Community Organization.

Hartford has more than one interdenominational group operating citywide, including the 102 year-old Capital Region Conference of Churches – a racially and geographically diverse group that has recently brought in its first African-American director. It also has a newly formed inter-faith council called the Greater Hartford Interfaith Coalition for Equity and Justice, made up of urban and suburban faith groups. There is also the Interdenominational Ministerial Alliance – a group consisting mainly of African-American churches from Hartford's north side, and a south side coalition of mostly Latino and white churches. The existing interdenominational infrastructure hasn't been particularly successful in overcoming fairly pronounced social tensions and divisions in either Camden or Hartford.

Cultural tensions exist among Whites, Blacks and Latinos, and also various levels of neighborhood and intra-group competition that contribute to highly fragmented, and sometimes deeply divided, civic and religious communities in Camden and Hartford.

Economic life

Economic power, and the political influence that generally accompanies such power, resides within the predominantly White business sectors within Camden and Hartford. These business sectors have been disconnected in large part from Black and Latino community groups, and social priorities within the two cities. Downtown insurance corporations in Hartford, and suburban businesses in Camden county that exercise political control over the city of Camden through county political structures, generally perceive their economic growth agendas to be in tension with the community development and social justice agendas of Blacks and Latinos (Riordan 2002; Wilson 1998).

Economic polarities within Camden and Hartford further exacerbate the tensions and divisions. Over the last few decades, there has been a dramatic out-migration of the middle class from Camden and Hartford into the surrounding suburbs (Condon 2002; Riordan 2002; Zielbauer 2002; Swift 2001; Kerr 1989). The erosion of the middle class within the two cities had an impoverishing effect on their neighborhoods and community groups, and on the broader civic dialogue within both contexts. As the middle class relocates outside of Camden and Hartford, urban neighborhoods and organizations lose a major source of professional skills and financial resources, even as governments shift more of the burden of social services for the poor onto non-profit and faith-based organizations.

Social realities

The economic demographics of Camden and Hartford don't encourage confidence that the necessary social resources exist among the city's populations for robust organizational and civic life. Roughly one-third of Camden's and Hartford's population live in poverty, and that includes 41 percent of Hartford's children – the second highest child poverty rate in the U.S. for cities with populations of 100,000 or more. Camden's and Hartford's churches fare better than other neighborhood groups within these cities in holding onto a middle class support base. Data from the Faith Communities and Urban Families congregational survey shows that the majority of people affiliated with churches in the low-income neighborhoods reside more than one mile away from the congregation. Seventy-one percent of the churches surveyed in Hartford and 56 percent of the churches surveyed in Camden indicate three-quarters or more of their members currently live further than one mile from their house of worship.

Context reconsidered

Many factors contribute to differences between the four cities in outcomes. But there are very instructive differences related to the local context of these activities that deserve particular attention. Racial diversity, economic diversity, civic infra-structure and interdenominational infrastructure are interrelated as factors bearing on coalition building by faith groups within the four cities.

How the four cities measure up

Community-based groups and organizations engage in various forms of advocacy, cultural programs, religious initiatives, community organizing and community development activities in each of the four cities. From one context to another, the existing strength and dynamism of this civil society sector depend on factors like the level of social trust and cooperation between civic groups, and the level of resources available to, and committed to, civic matters. The racial and economic demographics differ from one city to another, as do the relative affinity or animosity between groups and organizations, with a resulting impact on the degree of civic collaboration and infrastructure within the four contexts. Interdenominational and interfaith organizations are generally broader-based religious, cultural and financial contexts than local congregations for pursuing faith-based agendas.

Bridging current boundaries in cities relate to the extent of pre-existing civic and interdenominational traditions and organizations committed to cooperation across racial, economic or geographic boundaries. The four cities differ in the extent to which they possess such interdenominational infrastructure. Denver's civic tradition and infrastructure seem further along than its interdenominational infrastructure in crossing racial and geographic boundaries. Indianapolis' interdenominational infrastructure seems further along than its civic infrastructure in this respect. Hartford's civic and religious infrastructure seems overwhelmed by economic issues.

The degree of racial and economic diversity from one Project city to another also contributes to contrasts in the level of civic and religious infrastructure within each context. Perceptions of commonality among persons and groups, and the sense of social trust necessary for effective networking, is harder to come by in racially diverse cities. In cities with large Black and Latino populations, living alongside the White population, there is less coalition building beyond racial, economic or geographic boundaries.

From one context to another, the existing strength and dynamism of this civil society sector depend on factors like the level of social trust and cooperation between civic groups, and the level of resources available to, and committed to, civic matters.

CHART 2: Socio-political Characteristics of Project Cities

Cities	Pop. (000's)	% Latin	% Af/Am	% White	% Poverty	1st Af/Am Mayor	1st Latin Mayor	City-wide church council
Camden	79	38%	53%	17%	35%	1981	1997	No
Denver	555	31%	11%	65%	14%	1991	1983	No
Hartford	121	40%	38%	27%	30%	1981	2001	Yes
Indianapolis	792	3%	25%	67%	11%	–	–	Yes

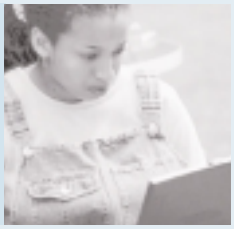
Demographic data is from the 2000 U.S. Census

three

PART THREE: BEYOND THE BOUNDARIES:

Challenges and Opportunities

three



Beyond the Boundaries:

Challenges and Opportunities

The various action-research components of the Faith Communities and Urban Families Project reveal challenges and opportunities related to bridge building between congregations and residents, and between congregations and other social and religious sectors. These bridge-building goals, and the prospects to achieve these goals, are moving targets. That is, from one day to another, the challenges to, and opportunities for, achieving these goals may not be configured in quite the same way. As a consequence, frequent adjustments in our perceptions and responses may be required. Nevertheless, timely and systematic responses to challenges and opportunities identified through the action-research process of the Project could prove particularly strategic to prospects for bridge building across boundaries within the four cities.

Some of the key challenges to bridge building include:

- Reluctance by some religious and community leaders to acknowledge their personal and organizational disconnection from resident populations
- Resident estrangement from religious and civic institutional cultures and community building initiatives
- Insufficient interdenominational infrastructures capable of bridging racial, religious, social sector and geographical divisions.

Strategic opportunities revealed by the process include:

- Extensive institutional and programmatic capacities of churches
- Resident desire for social empowerment
- Public and philanthropic interest in the social responsiveness of faith-based organizations.

Inner-city churches have the institutional and programmatic capacity to contribute strategically to the developmental needs of low-income families. But they still require a number of technical inputs and cultural adjustments to strengthen their connections with low-income families.

Churches in our study are weakly connected to low-income families at a policy level, and are even more weakly connected to low-income families at the social interaction level. Although an almost universal desire by the churches involved in the Project exists to enter into closer relationships with low-income neighbors, there are also cultural barriers in place that churches need help working through. Low-income populations also continue to

need substantial assistance to move toward broader and mutually beneficial cultural and social policy alliances with religious and civic groups. Follow-up responses to the issues and initiatives outlined in this report could take the forms discussed in the remainder of this report. We provide a summary of the actions, followed by a more detailed discussion.

Future action steps for overcoming boundaries – a summary

- Churches must do more to connect themselves to a social policy agenda that addresses the developmental interests and needs of low-income families.[14]
  - > Churches are theologically predisposed to responding to these needs and interests, but need help interpreting the policy landscape and their own socio-structural positioning relative to policies impacting low-income families.

Research and Action

- The Project's research/dialogue/action sequence should be replicated in other neighborhoods in the four cities, and in other cities across America.

Administration and Infrastructure

- It will be important to assess the impact of factors such as the presence of a broad-based interdenominational council, and the city's racial and economic diversity on faith-based coalition building.
- Where a citywide interdenominational organization exists within a targeted city, efforts should be made to insure the organization is central to the action-research initiative. Resources should be leveraged to bolster the administrative and programmatic capacities of their existing coalition building work.
- Interdenominational organizations should facilitate conferences and forums that share information with congregations on relevant social, theological and public policy matters related to low-income families and populations.

Cross-cultural exposure

- Creating dialogue-based, recreational and service learning interactions between church people and neighborhood residents is desirable.
  - > Dialogue-based initiatives could take the form of neighborhood forums, or they could be less formal discussion circles. Recreational activities could include the kind of park festivals organized by the Indianapolis participants, as well as a range of other outings and sporting activities for youth and adults. Service learning activities could be any number of initiatives that foster civic awareness, community pride, and social and religious consciousness. On each of these levels, people from either side of the boundaries would have much to give and much to gain.
- Community building must be a two-way street between churches and neighborhood residents.

Advocacy

- More systematic attention needs to be given to clergy and resident discussions of public policy matters than was possible within the context of roundtables devoted mainly to establishing dialogue between churches and low-income neighborhood residents.
- Roundtables and focus groups need to be convened between clergy and low-income residents that facilitate awareness between the two groups about public policies related to urban poverty, and that assess clergy and resident familiarity with these policies.

- More in-depth assessments of church and resident positioning on anti-poverty policy concerns should be pursued through focus groups and roundtables.

  > Beyond assessment, policy roundtables provide strategic settings for leadership training and development for clergy and residents on public policy matters. A desired outcome of this would be that religious leaders and resident leaders become more involved in policy advocacy on behalf of low-income families.

Future action steps for overcoming boundaries – a discussion

Overcoming boundaries through research and discussion

The action-research approach taken by the Faith Communities and Urban Families Project produced a process driven by research-facilitated dialogue; and dialogue facilitated coalition-building activities. Without the data collected through the research process, it would have been more difficult to persuade clergy and resident leaders about the severity of the problem and the need for action. The data provided empirical evidence of the social distance between residents and the church.

Certainly both sides are aware that the relationship between churches and neighborhood residents isn't strong. But without some compelling new evidence, it is likely nothing would have happened to remedy the situation. Since researchers completed most of the research before convening the roundtables, there was a value-added effect already in place that lent credibility to the initiative, and to the invitations sent out to potential roundtable participants. That front-end credibility, and the depth of discussion permitted by the two-day process, facilitated important levels of cooperation and planning.

Given the divisions within and between sectors – not only between churches and residents, but also between churches and other social sectors including community-based groups and social service organizations – some participants concluded that the level of cooperation and planning achieved at the roundtables is a significant accomplishment in itself. The successful implementation of various community-building activities planned during the roundtables, including dialogue and bridge building between sectors, provides further validation of the process.

It will be important for this research/dialogue/action sequence to be replicated in other neighborhoods, and in other cities. Although it is possible for the data already generated from this report to be used for discussions in other neighborhoods and cities, the research dimension will l have a greater strategic value when the data used for those roundtables comes directly from the neighborhoods of the people taking part. The neighborhood-based data details the particular relationship between faith groups and residents in that neighborhood, and it also details specific gaps that need to be factored into the action plans that emerge from the roundtable discussions.

Although it is possible for the data already generated from this report be used for discussions in other neighborhoods and cities, the research dimension will l have a greater strategic value when the data used for those roundtables comes directly from the neighborhoods of the people taking part.

While this recommendation underlines the applicability of the Project's action-research approach to other contexts, there is also reason to pursue this approach in cities that represent particular characteristics confirming or disconfirming conclusions reached in this phase of the Project's work about social factors impacting coalition building. For example, the selection of additional cities to extend this type of action-research work could take into account factors like the presence of a broad-based interdenominational council, and the city's racial and economic diversity. This would allow further opportunities to assess the impact of these factors on faith-based coalition building.

Overcoming boundaries through administrative and cultural expansion of faith-based infrastructure

Whether broad-based interdenominational infrastructure is the decisive factor in coalition building or not, it is certainly an important factor. Citywide interdenominational organizations are the big tents with respect to local faith-based communities. They deserve much greater attention within the public and philanthropic focus on faith-based services than they have received in the past. Strategic inputs can be made to strengthen urban interdenominational infrastructure in ways that increase the chances for successful coalition building.

Where a citywide interdenominational organization exists within a targeted city, efforts should be made to insure the organization is central to the action-research initiative, and resources are leveraged to bolster the administrative and programmatic capacities of their existing coalition building work. Although citywide interdenominational organizations generally represent one of the broadest platforms within a local context for faith-based coalition building, there isn't always sufficient ecclesiastical energy or funding available to respond to some of the more difficult racial, economic and geographic divisions within the context.

Additional resources for staffing and community organizing would benefit these organizations in their efforts to build coalitions across these difficult boundaries. Where cities have multiple interdenominational organizations defined less broadly along racial or neighborhood lines, efforts should be made to convene these groups to discuss possibilities for coalition building - specifically in light of the urgent need for greater solidarity with low-income families and populations.

Where a citywide interdenominational organization exists within a targeted city, efforts should be made to insure the organization is central to the action-research initiative, and resources are leveraged to bolster the administrative and programmatic capacities of their existing coalition building work.

These organizations are well suited to facilitate not only group interaction, but also information sharing among diverse groups within the local context. The role the Indianapolis church council and the Denver ministerial alliance played in sponsoring local forums and conferences on community development and community ministry issues are suggestive of this potential. Part of the distance between congregations and low-income residents is the distance congregations have from the issues and analysis that are at the center of the situations and circumstances of people living in poverty. Interdenominational organizations can facilitate conferences and forums that share information with congregations on relevant social, theological and public policy matters related to low-income families and populations.

Overcoming boundaries through cross-cultural exposure between residents and congregations

To the extent limited interaction exists between congregations and low-income urban families, there is an impoverishment that occurs in both directions. Low-income families, for their part, fail to connect directly with an institution with the potential to assist them to overcome their isolation and alienation. Congregations, for their part, fail to grapple with the life-worlds of populations that are socially marginalized sufficiently to challenge exclusive conceptions of community prevailing among churches.

Effective community building across boundaries requires cultural connectivity and interpersonal relationship building. The community building initiatives pursued, for example, by the Indianapolis and Hartford project participants, emphasized both of these aspects. It will be important to expand on this approach to community building within the four project cities and beyond.

It will be necessary to create dialogue-based, recreational and service learning interactions between church people and neighborhood residents. Dialogue-based initiatives could take the form of neighborhood forums, or they could be less formal discussion circles. Recreational activities could include the kind of park festivals organized by the Indianapolis participants, as well as a range of other outings and sporting activities for youth and adults. Service learning activities could be any number of initiatives that foster civic awareness, community pride, and social and religious consciousness. On each of these levels, people from either side of the boundaries would have much to give and much to gain. Community building must be a two-way street between churches and neighborhood residents.

Overcoming boundaries through faith-based advocacy of public policies benefiting low-income families

A very important contribution of the roundtables is that they help increase clergy awareness about the social circumstances and social challenges experienced by low-income families. During the roundtables, clergy wrestled mainly with how to be more responsive to low-income families through direct services and relationship building – mostly because these kinds of responses are most immediately within their control. Public policy considerations receive a modicum of attention, both with reference to the impact of public policy on the situations of low-income families and the programmatic potential of church responses to the poor. But far more systematic attention needs to be given to clergy and resident discussions of public policy matters than was possible within the context of roundtables devoted mainly to establishing dialogue between churches and low-income neighborhood residents, and assessing and documenting the social distance between the two.

Roundtables and focus groups need to be convened between clergy and low-income residents that facilitate awareness and debate between the two groups about public policies related to urban poverty, and that assess clergy and resident familiarity with such policies. With respect to assessment, a growing body of survey data exists on clergy familiarity and involvement with policy matters like Charitable Choice, the White House Faith-Based Initiative and Temporary Assistance for Needy Families. But more in-depth assessments of church and resident positioning on these and other anti-poverty policy concerns should be pursued through focus groups and roundtables.

> A very important contribution of the roundtables is that they help increase clergy awareness about the social circumstances and social challenges experienced by low-income families.

Beyond assessment, policy roundtables would provide strategic settings for leadership training and development for clergy and residents on public policy matters. A desired outcome of this would be that religious leaders and resident leaders become more involved in policy advocacy on behalf of low-income families. This policy advocacy could take place directly through ecclesiastical channels or through collaborations with existing advocacy organizations. By nurturing public policy solidarity between churches and residents, these roundtables would facilitate further bridge building across the boundaries that could, in many ways, contribute to stronger communities within high poverty contexts.

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End Notes

1. The inner city neighborhoods where the research was conducted contained Christian congregations, but no Muslim or Jewish congregations.

2. Wacquant and Wilson 1989; Laudarji and Livezy 2000; Chaves and Tsitsos, 2001; Cnaan and Boddie, 2001.

3. According to the National Center for Education Statistics, large cities have populations of 250,000 or more and mid-size cities have populations of 25,000-240,000.

4. The response rates were high in each city. In Camden, the total number of units in the housing complexes was approximately 275; in Denver there were approximately 500 units; in Hartford there were approximately 250 units; and in Indianapolis there were approximately 550 units.

5. This term is taken from the book, Imagined Communities: Reflections on the Origin and Spread of Nationalism (New York: Verso, 1991) by Benedict Anderson , which argues that, within nations, the sense of a common national community is mostly an intellectual construction fed by inputs from government, media, and other opinion-shaping sources.

6. Wilson 1987; Wilson and Wacquant 1989; Katz 1993; Jencks and Peterson 1991; Massey and Denton 1993; Lawson 1992

7. Wilson 1987; Wacquant and Wilson 1989; Jencks and Peterson 1991; Sugrue 1996

8. There was considerable variation in the length of neighborhood residency for the housing complex residents. The median number of years survey respondents had lived at their current address was approximately three years – which means half of the residents had lived at their address for three years or less. Nevertheless, in three of the cities, there were respondents who had lived at their current address for more than 40 years.

9. The FCUF Principal Investigator, who lives in Indianapolis, was also part of the sub-committee. The P.I. was closely connected to the work in Indianapolis, as well, by the fact that his wife serves as director of the Church Federation of Greater Indianapolis.

10. The CNP newsletters are available at the FCUF Project web site: www.morehouse.edu/fcuf.

11. The number of people in Denver estimated to fall into homelessness over the course of a year's time is estimated at 25,000. The number of Denver's homeless increased 26 percent between the years 2000 and 2001. See Tracy D'Alanno, "Homelessness in the Denver Metropolitan Area," (Colorado Department of Human Services, October 2001).

12. Given that 38 percent of Camden's population is age 19 or younger, the decision to focus on youth was quite reasonable.

13. A national survey conducted by Robert Putnam found that racially homogeneous contexts such as New Hampshire had much higher levels of civic participation than more racially diverse contexts. The study found that there was less social trust in racially diverse contexts. See, e.g., Tamar Lewin, "One State Finds Secret to Strong Civic Bonds," New York Times (August 26, 2001).

14. See other publications by this author: Smith 2000; Smith, 2001; Smith, 2002.

Appendix A: Neighborhood Census Tract Demographics

	CamCity '90/'00	CamNhd1 '90/'00	CamNhd2 '90/'00	DenCity '90/'00	DenNhd1* '90/'00	HartCity '90/'00	HartNhd1 '90/'00	HartNhd2 '90/'00	IndCity '90/'00	IndNhd1 '90/'00	IndNhd2* '90/'00
% Black	54 / 53	44 / 34	73 / 71	12 / 11	30 / 16	36 / 38	62 / 64	23 / 26	22 / 25	98 / 95	22 / 17
% Latino	28 / 38	42 / 58	15 / 22	22 / 31	33 / 38	31 / 40	35 / 31	54 / 53	1 / 3	0 / 0	0 / 1
% White	15 / 17	11 / 5	8 / 3	61 / 65	32 / 38	30 / 27	0 / 0	21 / 16	75 / 67	1 / 1	76 / 79
% Some/Col**	21 / 22	18 / 18	22 / 21	55 / 58	33 / 47	31 / 30	13 / 13	24 / 22	45 / 52	24 / 28	22 / 25
% Employed***	83 / 84	80 / 82	86 / 80	93 / 94	83 / 86	89 / 84	81 / 81	84 / 73	94 / 94	84 / 85	91 / 90
% Pov/Per	36 / 35	41 / 38	36 / 38	17 / 14	46 / 33	27 / 30	57 / 42	47 / 40	12 / 11	30 / 28	20 / 15
Per Cap/Inc	7276/9815	6175/9101	6587/9747	15590/24101	11018/17291	11081/13428	4944/9471	9882/11322	14605/21789	8535/14243	9443/15182

* The 2000 data for the Denver neighborhood and the Indianapolis neighborhood 2 reflect the closing of low-income housing complexes and relocation of residents prior to the collection of census data.

** Population 25 years and older

*** Employment includes military service. Figures are based on population age 16 years and older who are considered part of the labor force.

Neighborhoods (Census Tracts)
CamNhd1—6002, 6008, 6009, 6010, 6013
CamNhd2—6015,6016, 6017, 6018, 6019
DenNhd1—0016, 0024.03, 0026.01, 0026.02
HartNhd1—5009, 5010, 5012, 5013
HartNhd2—5004, 5005
IndNhd1—3505, 3507, 3508, 3519
IndNhd2—3573, 3574, 3575, 3576

Appendix B: Census Block Group Demographics

	CamCity '90/'00	CamNhd1 '90/'00	CamNhd2 '90/'00	DenCity '90/'00	DenNhd1* '90/'00	HartCity '90/'00	HartNhd1 '90/'00	HartNhd2 '90/'00	IndCity '90/'00	IndNhd1 '90/'00	IndNhd2* '90/'00
% Black	54 / 53	26 / 44	96 / 76	12 / 11	24 / 10	36 / 38	78 / 59	24 / 19	22 / 25	99 / 96	40 / 13
% Latino	28 / 38	49 / 57	3 / 19	22 / 31	52 / 59	31 / 40	43 / 41	72 / 72	1 / 3	0 / 0	0 / 0
% White	15 / 17	28 / 13	0 / 3	61 / 65	38 / 44	39 / 27	9 / 0	13 / 19	75 / 67	0 / 2	57 / 86
% Some/Col**	21 / 22	20 / 11	35 / 12	55 / 58	27 / 32	31 / 30	8 / 15	7 / 16	45 / 52	23 / 21	24 / 29
% Employed***	83 / 84	76 / 73	69 / 53	93 / 94	84 / 76	89 / 84	84 / 86	71 / 79	94 / 94	72 / 84	86 / 91
% Pov/Per	36 / 35	28 / 44	46 / 71	17 / 14	42 / 43	27 / 30	62 / 38	39 / 47	12 / 11	65 / 51	36 / 13
Per Cap/Inc	7276/9815	4450/7057	5252/10539	15590/24101	7585/10407	11081/13428	4025/8240	7229/7186	14605/21789	4976/6989	7663/16197

* The 2000 data for the Denver neighborhood and the Indianapolis neighborhood 2 reflect the closure of low-income housing complexes and relocation of residents prior to the collection of census data.

** Population 25 years and older

*** Employment includes military service. Figures are based on population age 16 years and older who are considered part of the labor force.

Neighborhoods (Census Block Groups)
CamNhd1—Ablett Village complex (6009: 4)
CamNhd2—Roosevelt Manor complex (6017: 3)
DenNhd1—East Villages and Curtis Park complexes (0016: 3)
HartNhd1—Nelton Court complex (5013: 1)
HartNhd2—Dutch Point complex (5004: 2)
IndNhd1— Blackburn Terrace and Orchard Park complexes (3508: 1)
IndNhd2— Brokenburr Trails complex (3576: 1)

Appendix C: FCUF Resident Survey Data

	CAMDEN	DENVER	HARTFORD	INDIANAPOLIS
Total survey respondents	225	401	179	401
Gender				
Female	82%	65%	87%	74%
Male	17%	34%	12%	25%
Race				
African-American	71%	88%	32%	99%
Hispanic	24%	11%	64%	0%
White	2%	0%	0%	0.5%
Other	1%	0%	2%	0%
Asian	0.4%	0%	0%	0%
Age				
16-18	6%	7%	2%	15%
19-30	30%	49%	34%	21%
31-40	25%	19%	21%	26%
41-50	21%	17%	17%	18%
51 and older	16%	5%	24%	18%
Marital status				
Married, living with spouse	11%	6%	7%	12%
Married, separated from spouse	8%	9%	5%	7%
Divorced	5%	14%	7%	13%
Single	67%	64%	75%	59%
Widowed	7%	4%	4%	7%
Employed	40%	60%	32%	46%
Unemployed	59%	39%	67%	53%

Q: What religion if any do you consider yourself to be?

Christian	76%	92%	36%	70%
Muslim	4%	1%	1%	0%
Some other religion	3%	0%	37%	2%
No religious preference	15%	6%	25%	26%

Q: Are you presently a member of any church?

Yes	35%	15%	23%	40%
No	64%	84%	76%	59%

Q: Over the past year, how often, if at all, did you attend religious services at a church?

Several times a week	12%	5%	11%	9%
Once a week	18%	15%	19%	11%
Every other week	6%	3%	6%	10%
Once a month	7%	10%	5%	7%
3 to 5 times this past year	12%	20%	13%	26%
1 or 2 times this past year	15%	19%	10%	20%
None this past year	27%	25%	32%	14%

Q: In the past year, have you been contacted by any churches and asked to participate in their activities?

Yes	35%	22%	25%	46%
No	65%	77%	74%	53%

	CAMDEN	DENVER	HARTFORD	INDIANAPOLIS

Q: Is there a particular place where you usually attend religious services?

Yes	45%	30%	37%	42%
No	54%	69%	62%	57%

Q: Are you presently a member of any civic or political organizations?

Yes	2%	6%	6%	0%
No	97%	93%	93%	99%

Q: Have you been contacted by [prominent black civic organizations][1] and asked to join in the past year?

Yes	4%	12%	5%	7%
No	95%	7%	94%	92%

Q: Have you been contacted by [prominent Latino civic organizations][2] and asked to join in the past year?

Yes	0%	—	1%	—
No	99%	—	98%	—

Q: Have you been contacted and asked to join or participate in any other organizations in the past year or so?

Yes	4%	6%	9%	2%
No	95%	93%	90%	97%

Q: Who do you consider to be the most important community leaders?

Politicians	16%	25%	14%	1%
Ministers	28%	23%	15%	36%
Directors of local community organizations	19%	6%	8%	24%
Directors of national organizations[3]	3%	14%	7%	4%
Directors of other national organizations[4]	1%	—	1%	—
Other	5%	18%	5%	1%
Don't know	25%	10%	47%	31%

1 Question refers here to the National Council of La Raza and the League of Latin American Citizens. Question was not part of Denver and Indianapolis survey.

2 Question refers here to the National Council of La Raza and the League of Latin American Citizens. Question was not part of Denver and Indianapolis survey.

3 Question refers here to the NAACP and the Urban League.

4 Question refers here to the National Council of La Raza and the League of Latin American Citizens. Item was not part of Denver and Indianapolis survey.

Appendix D: FCUF Congregational Survey Data

	CAMDEN	DENVER	HARTFORD	INDIANAPOLIS
Total survey respondents (congregations)	30	33	33	40
Q: Which of the following best describes the racial composition of your congregation.				
Predominantly Black	75%	93%	84%	65%
Predominantly White	3%	6%	3%	15%
Predominantly Latino	20%	0%	3%	0%
Predominantly Asian	0%	0%	0%	0%
Other	0%	0%	9%	20%
Q: What is the approximate size of the congregation?				
Less than 100	26%	6%	15%	20%
100-499	40%	63%	33%	57%
500-999	26%	9%	24%	17%
1,000-1,999	6%	12%	21%	2%
2,000 -2,999	0%	9%	3%	2%
3,000 or more	0%	0%	3%	0%
Q: What is your congregation's annual income?				
$1-19,999	21%	33%	27%	29%
$20,000-49,999	21%	26%	27%	45%
$50,000-99,999	26%	26%	31%	16%
$100,000-249,999	17%	13%	13%	8%
$250,000-499,999	4%	0%	0%	0%
$500,000 and over	8%	0%	0%	0%
Q: What percentage of your congregational members live within one mile of your place of worship?				
3/4 or more live within one mile	16%	7%	6%	8%
About 1/2 live within one mile	26%	21%	18%	35%
1/4 or less live within one mile	56%	67%	71%	56%
Q: Does your congregation have any programs for which it receives governmental funding?				
Yes	17%	3%	3%	10%
No	82%	96%	96%	90%
Q: Does your congregation have any programs for which it receives foundation funding?				
Yes	16%	0%	3%	2%
No	83%	100%	96%	97%

	CAMDEN	DENVER	HARTFORD	INDIANAPOLIS
Q: Does your congregation operate any of the following programs as part of its own ministry?				
Recreational programs for children or teenagers				
Yes	63%	62%	63%	77%
No	36%	37%	36%	22%
Day care or pre-school				
Yes	13%	12%	24%	27%
No	86%	87%	75%	72%
After school program				
Yes	43%	25%	30%	38%
No	56%	75%	69%	61%
Primary or secondary school				
Yes	17%	0%	0%	5%
No	82%	100%	100%	95%
Soup kitchen or food pantry				
Yes	36%	18%	42%	22%
No	63%	81%	57%	77%
Homeless shelter				
Yes	0%	0%	0%	0%
No	100%	100%	100%	100%
Emergency shelter for women or children				
Yes	3%	0%	6%	12%
No	96%	100%	93%	87%
Prison ministry				
Yes	30%	37%	33%	57%
No	70%	62%	66%	42%
Programs for gang members				
Yes	6%	0%	0%	2%
No	93%	100%	100%	97%
Job training or employment counseling				
Yes	23%	0%	0%	10%
No	76%	100%	100%	90%
Alcohol/drug abuse or addiction services (such as counseling or treatment)				
Yes	33%	6%	12%	12%
No	66%	93%	87%	87%

Continued next page.

Appendix D: FCUF Congregational Survey Data (cont.)

	CAMDEN	DENVER	HARTFORD	INDIANAPOLIS
Q: Does your congregation operate any of the following programs as part of its own ministry?				
Children and youth services (such as adoption, counseling, runaway services)				
Yes	20%	6%	12%	12%
No	80%	93%	87%	87%
Services for adults with mental health needs (such as stress, anxiety or depression)				
Yes	10%	3%	3%	5%
No	90%	96%	96%	95%
Services for children with mental health needs (such as stress, anger, or depression)				
Yes	10%	3%	6%	7%
No	90%	96%	93%	92%
Family services (such as help for marriage or parenting problems, or domestic violence)				
Yes	46%	12%	15%	35%
No	53%	87%	84%	64%
Senior citizens' services, including help getting a safe place to live				
Yes	20%	16%	9%	28%
No	79%	83%	90%	71%
Q: Are you (the respondent) the pastor of the congregation?				
Yes	86%	64%	93%	89%
No	13%	35%	6%	10%
Q: (If the answer is no) Are you a minister?				
Yes	50% (n=2)	36% (n=4)	100%	75% (n=3)
No	50% (n=2)	63% (n=7)	0%	25% (n=1)
Q: If you are the pastor, how long have you been the pastor of this congregation?				
5 years or less	36%	15%	9%	11%
6 to 10 years	16%	20%	38%	22%
11 to 20 years	16%	35%	41%	48%
21 years or more	32%	30%	9%	17%

Appendix E: Roundtable Participants by City

CAMDEN

Ms. Katherine Blackshear, Chelton Terrace Resident Management Corporation

Mr. Ariel Calderon, First Spanish Pentecostal

The Rev. Raphael Calderon, First Spanish Pentecostal

The Rev. Margaret Herz-Lane, Grace Lutheran Church

The Rev. J.A. Jones, The First Nazarene Baptist Church

Father Rick Malloy, Holy Name Catholic Church

The Rev. John Parker, Antioch Baptist Church

Ms. Tracey Powell, Ablett Village Resident Association

Ms. Natalie Sessoms, Ablett Village Resident Association

Dr. Aha Stanford, CamConnect

The Rev. Britt Stargill, Kaighn Avenue Baptist Church

The Rev. Floyd White, III, Woodland Avenue Presbyterian

The Rev. Haywood D. Wiggins, III, Camden Bible Tabernacle

Ms. Laverne Williams, We Care About Centerville

Ms. Lisa Williams, Roosevelt Manor Resident Management Corporation

DENVER

The Rev. Josephine Falls, Fishers of Men Fellowship Church

Ms. Evelyn Gilliam, Former Resident Curtis Park

Ms. Yvonne Graham, Former Resident Curtis Park

The Rev. Walter Green, Christ in the City Temple of Worship

Evangelist Roslyn Green, Christ in the City Temple of Worship

The Rev. Julius Greer, People's Missionary Baptist Church

The Rev. Harold Hicks, Mt. Carmel Community Baptist Church

Ms. Barbara Johnson, Former Resident East Villages

Ms. Donna Jones, Former Resident Curtis Park

Mr. Grant Jones, Metro Denver Black Church Initiative

Father Tom Jost, St. Ignatius Loyola Catholic Parish

Ms. Florine Joyce, Former Resident Curtis Park

Mr. Eugene Keyser, Former Resident East Villages

The Rev. Dr. Marjorie Lewis, Sojourner United Church of Christ

Mr. James Parham, Credit Union

Ms. Roche Richardson, Curtis Park Community Center

The Rev. Willie Simmons, Central Baptist Church

The Rev. Eric Smith, Scott United Methodist Church

The Rev. Imogene Tassian, Sharing and Caring Ministries

Ms. Marcella Taylor, Former Resident Curtis Park

Mr. Tom Trujillo, Home for Neighborly Services

Sister Marion Weinzapfel, St Ignatius Loyola Catholic Parish

The Rev. Ray Whittington, Word Up Christian Center

The Rev. Robert Woolfolk, Agape Christian Church

HARTFORD

Ms. Lisa Berglund, Hartford Making Connections Site Team

Ms. Jeannie Case, Hispanic Youth Movement

Ms. Carol Coburn, Coalition to Save the Sheldon/Charter Oak Neighborhood

The Rev. Shelley Copeland, Capitol Region Conference of Churches

Ms. Ella Cromwell, Northeast Neighborhood Revitalization Zone

Ms. Evelyn Figueroa, Survey Research Assistant

Bishop Richard Gatling , Jackson Memorial COGIC, Intl.

Mr. Ralph Godet, Survey Research Assistant

Mr. Carl Hardrick, Hartford Youth Peace Initiative

Ms. Michele Stewart-Copes, Hartford Making Connections Site Team

The Rev. Dr. Barbara Headley, Faith Congregational Church

Mr. Rolondo Hernandez, Hartford Making Connections

Elder Larry Johnson, Mt. Olive Church Ministries

The Rev. Cornell Lewis, Clay Arsenal Neighborhood Revitilization Zone

The Rev. Phil Lombardi, Inner City Outreach, Inc.

The Rev. David M. McDonald, St. Michael Roman Catholic Church

The Rev. M. Robert McKnight, Old Ship of Zion Missionary Baptist Church

Ms. Shari Miller, Virtual Initiative for Peace

The Rev. Kenneth Monroe, Metropolitan AMEZ Church

Ms. Helen Nixon, Northeast Neighborhood Revitalization Zone

Elder Victor J. Rush, Ebenezer Temple United Holy Church of America

The Rev. Richard Silberice, Church of the Good Shepherd

Ms. Bernadine Silvers, Sheldon Oak Central, Inc.

Ms. Lucinda Thomas, Hartford Tenants Rights Federation, Inc.

Ms. Trish Torreulla, Hartford Making Connections Site Team

The Rev. James Walker, Philips Metropolitan CME Church

The Rev. Michael Williams, Hartford Behavioral Health

Mr. Andrew Woods, Northeast Neighborhood Revitalization Zone

Continued next page.

Appendix E: Roundtable Participants by City (cont.)

INDIANAPOLIS

The Rev. Frank Alexander, Oasis of Hope Baptist Church

Ms. Karen Ancil, Emmanuel Christian Fellowship

Mr. David Bates, Brokenburr Trails Youth Council

Mr. Allen Bolden, Blackburn Terrace Youth Council

Ms. Joanne Butler, Blackburn Terrace Youth Council

Ms. LaQuana Butler, Blackburn Terrace Youth Council

Evangelist Shirley Christie, Church of the Living God PGT #3

Ms. Linda Curtis, Blackburn Resident Management Corp.

The Rev. Debra Grady, St. Paul United Methodist Church

The Rev. Tommy Hines, Bethany Missionary Baptist Church

The Rev. Rick Hunter, Kingsley Terrace Church of Christ

The Rev. Jesica Langlie, Fletcher Place Community Center

Ms. Mildred McMiller, USCO Community Homes

The Rev. Terry Reynolds, New Garfield Missionary Baptist

Mr. Marcus Shirley, Blackburn Terrace Resident Council

Ms. Jerriline Smith, Christ's Open Door Baptist Church

Ms. Turtle Tyson, USCO Community Homes

The Rev. Dwayne Walker, Jones Tabernacle AMEZ Church

Father Clarence Waldon, Holy Angels Catholic Church

The Rev. Dr. Angelique Walker-Smith, Church Federation of Greater Indianapolis

Ms. Karen Westmoreland, Brokenburr Trails Resident Council

The Rev. Ray Wilkens, Scott United Methodist Church

CONSULTANTS

(Attended one or more roundtables across the four cities)

Dr. Greg Allen, CamConnect

Dr. Michael Leo Owens, Emory University

Dr. John Stanfield, Indiana University

The Rev. Dr. Harold Dean Trulear, Mt. Pleasant Baptist Church, Twin Oaks, PA

The Leadership Center at Morehouse College
830 Westview Drive, S.W., Atlanta, GA 30314