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Receptive-Productive Dynamics of US Evangelicals in Response to G. W. Bush's Faith-Based and Community Initiatives' Funding Programs

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Abstract

Faith-based organizations in the United States remain the primary shelter either for the indigent individuals seeking social help or for the government striving to reinforce its domestic policies. The aim of the present article is to investigate and assess the interrelation between religion and US politics via Evangelical faith-based organizations and government funding under G. W. Bush's Faith-Based and Community Initiative policy. The question remains whether being an Evangelical organization prohibits from receiving government funds. The study examines three Evangelical organizations: Union Rescue Mission, East of the River Clergy Police Community Partnership, and the Salvation Army in their response for Faith-Based Organization's programs naming: Compassion Capital Funds, Ready4Work, and Continuum of Care. The article argues that the three organizations received government funds during Bush's two presidential terms. Union Rescue Mission and East of the River Clergy Police Community Partnership acted positively for Ready4Work program while the Salvation Army used Compassion Capital Funds and Continuum of Care funds in serving the needs of US citizens.

Keywords: Faith-Based Organization and Community Initiative, Faith-Based Organizations, American Evangelicals, US Domestic Politics, US federal funding.

INTRODUCTION

The Constitution of the United States has traced a border for the interference of religion or religious bodies in issuing, managing or supervising governmental affairs. However, a divergence in this religion-political dynamics had occurred during the presidency of G. W. Bush (2001-2008). The president launched the Faith-Based Organization and Community Initiative (FBOCI) on January 29, 2001. The latter had encouraged the integration of religious organizations within the states' structure, legislations and local policies to form the armies of compassion. The collaboration between faith-based organizations and the US government was strengthened with numerous funding programs like the Compassion Capital Fund (2002), Ready4Work (2004), and Continuum of Care programs (2006). These government grants played an important role in either boosting the country's social welfare or reinforcing the intrusion of religion in the social and economic affairs of the nation.

Evangelical faith-based bodies (whether churches or other organizations) had a remarkable increasing existence at the social, economic, and political life during that period. Steenstand et al (2000) argued that Evangelicals possessed a passive view towards the interaction with the surrounding environment. From a theological viewpoint, this is in contrast to mainline Protestant denomination. In his turn, Iannaccone (1994) labeled the Evangelicals by the strict church which master tight social networks. Such character abandoned both the cooperative and competitive dynamics between Evangelicals and other citizens. The contextualization of these interpretations pushed scholars to assume that Evangelical organizations rejected GW Bush's FBOCI funding programs. In contrast, opponents asserted the positive interaction of religious bodies of this denomination towards government funds. They also stress how Evangelicals were productive in delivering various and sensitive social services for millions of US citizens. By doing so, Evangelicals maintained a double edged sword. On the one hand, they continued serving churches' spiritual goals, and on the other, they have achieved an effective position among the citizens and the US decision-makers.

Armies of Compassion in G.W. Bush's Faith-Based and Community Initiatives

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Dating back to 2001, the US political dynamics witnessed a divergence towards incorporating religion in presidents' domestic policy agenda. After his huge support by religious groups in the presidential election, G. W. Bush signed Executive Orders 13198 and 13199. The first referred to the creation of the Office of Faith-Based and Community Initiatives and the second gave orders for the establishment of centers in five cabinet departments: Department of Justice, Department of Education, Department of Labor, Department of Health and Human Services, and Department of Housing and Urban Development. In 2003, additional centers were established in the Department of Agriculture and the Agency for International Development. The President founded other centers in the Department of Commerce and Veteran Affairs and the Small Business Administration in 2004 (Goldenzil, 2005: 361-362). These executive orders reinforced efforts made by the US government to enhance public services through religious organizations.

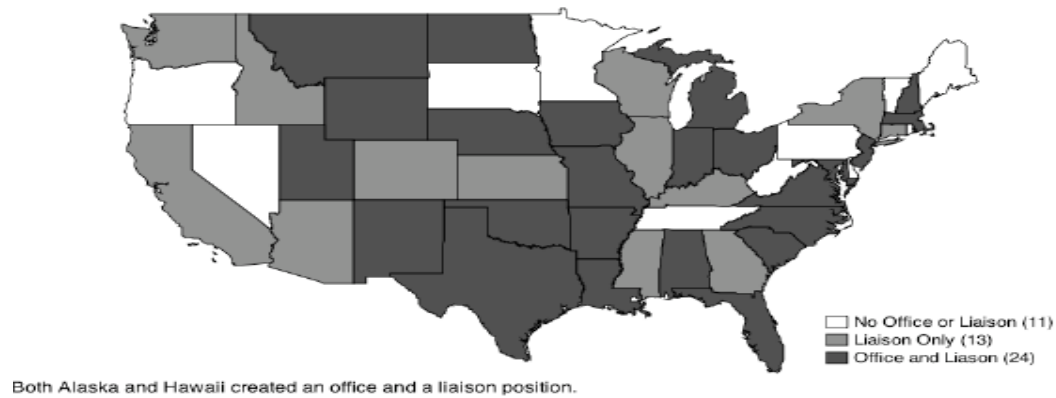
The issuing of the Faith-Based and Community Initiatives was in 2001 but its original implementation was earlier. In 1996, Bill Clinton's administration passed the Charitable Choice as a component of the Personal Responsibility and Work Opportunity Reconciliation Act (United States. Cong. House). The legislation encouraged cooperation between religious groups and government agencies. In addition, it increased the extent of funding provided for these groups in exchange of social services. The act preserved the individual's freedom of religion even though they were under the assistance of a faith-based organization (Dodson et al., 2011: 369). Texas was among the first states that adopted the new legislation, typically under Governor G.W. Bush (Sager, 2010: 15). The latter passed the state faith-based liaisons and legislations in regard of religion in the social service sector.

The assumption that religious entities could serve as tools for governance was further strengthened in 2001. Then, G.W. Bush created the Office of Faith-Based and Community Initiatives, confirming that his support of these initiatives was considered as priority for his domestic policy. Not so much different from the Clinton's Charitable Choice, that office was created to deepen the legitimacy of faith-based organizations as partners in managing social services (Newswander Chad and Newswander Lynita, 2009: 34). The FBCO was established to create "a more open and competitive federal grant-making process [that would] increase the delivery of effective social services to those whose needs are greatest" (White House, 2001: Faith-Based and Community Initiative). Indeed, Bush went further in allowing these religious groups to compete for government funding regardless of whether these groups were private business or non-profit organizations (Newswander Chad and Newswander Lynita, 2009: 34).

The government ordered the establishment of centers in seven federal agencies which were the United States Department of Health and Human Services, Justice, Education, Agriculture, Housing and Urban Development, Labor and the Agency for International Development (Goldenzil, 2005: 361-362). The ultimate goal of these centers was to constitute the faith-based initiatives that in turn facilitate the applicability of the Executive Order 13198 (Dodson et al., 2011: 369). The terms of the executive orders forbade any kind of religious selectivity while providing assistance to individuals. Accordingly, these terms neglected the perception of the marginalization of religious organizations from the federally funded services (Carlson-Thies, 2009: 936). In an attempt to guarantee the implementation of the initiatives, states created the position of faith-based liaison (FBL). FBLs became the administrators of public policy that linked the faith-based organizations to the public social service sector. They provided FBOs with information about government funds and endeavored to promote partnerships between FBOs and states' different institutions (Sager, 2007:98).

Reflections of FBOC on State Structure and Religious Organizations

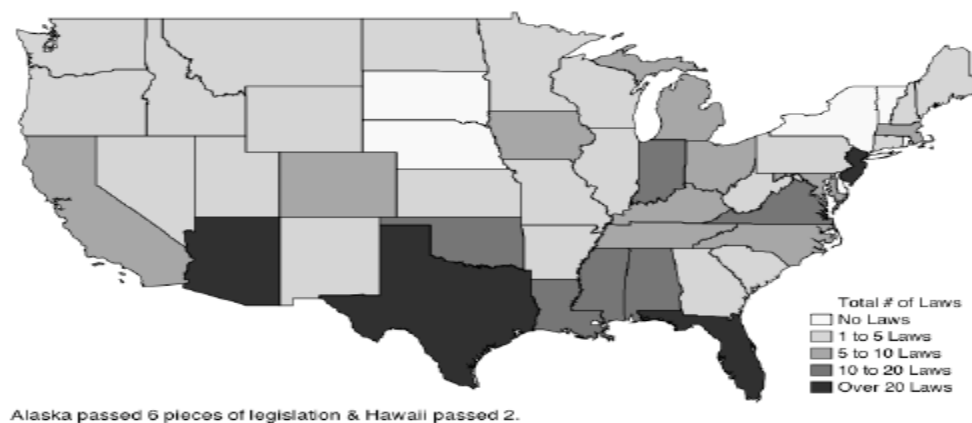
Compared to Bill Clinton's Charitable Choice, the measures provided by FBOCI extensively produced a positive response by the US society. Such response was identified through the increase of the number of state faith-based offices and faith-based liaisons during Bush administration as clarified in Figure 1. Between 1996 and 2009, faith-based liaison positions were created in 37 states and 24 of these states established faith-based offices (Sager and Bentele, 2016: 4). Through these offices, religious groups were able to get assistance and find their way to gain federal grant systems and to ensure state-level faith-based legislations (Sager, 2007: 98).



Source: Sager & Bentele, 2022: 4

Figure 1: The Number of State Faith-Based and Community Initiative Offices and Faith-Based *Liaisons* from 1996 to 2009

With regard to legislations, Figure 2 indicates that from 1996 to 2000, 41 laws were passed in a total of 10 states. Additionally, 347 laws were passed in 44 states from 2001 to 2009 forming by that a legal establishment for the faith-based initiative (Sager and Bentele, 2016: 4). Precisely, these laws reduced regulations on faith-based day cares and on appointed faith-based advisory boards (Coates, 2012: 356). Together state faith-based offices and state legislations were responsible for the pursuance of the “equal treatment regulations stated by the Executive Order.



Source: Sager & Bentele, 2022: 4

Figure 2 State-Level Faith-Based Legislations from 1996 to 2009

Religious organizations were critical in Bush’s eagerness towards reinforcing social welfare through the faith-based initiative. These organizations mastered a credible experience that enables them to successfully manage government burden of being an excellent intermediaries for the accomplishment of the president’s policy (Carlson-Thies, 2009: 935). Being a part of the social service delivery chain was a key defining principle of these religious organizations. The aim is definite: seeking a better life for citizens through their cognitive and behavioral transformation. That life transformation can be basically maintained via congregations. Gretchen Griener argued that self-sufficiency could greatly be mastered with the efforts of congregations in fostering individual transformation which in turn resulted in creating problem solving skills, self-respect, and healthier family dynamics (qtd. in Graddy and Ye, 2006: 312).

The dependence of religious organizations on church and volunteers constitute the uniqueness of their effective role at serving multiple social services. For churches, citizens possess longitude relation with its existence in

their communities. Then, congregations, as an example, form strong community connections that enable churches to maximize the delivered social service. Besides, religious organizations have access to volunteers. Volunteers hold specific characters that differentiate them from other people. They are optimistic, enthusiastic, ethical, flexible, and passionate. These characteristics make volunteers the first option for faith-based organizations in its social service programs (Graddy and Ye, 2006: 311).

Conflicting Perspectives about Faith-Based Organizations

The need to shed light on Bush's FBCOs initiative may bring a better understanding of faith-based organizations. Scholars' interpretations on define the concept vary from one to another. For Scott (2003), a faith based organization is strongly linked to an organized faith community which maintains a specific religious ideology and supports the same identified religion for its staff and volunteers (qtd. in Neff et al., 2003:50). Besides, Castelli and McCarthy (1997) contend that faith-based organizations are characterized by their endeavor to initiate and include certain social services. Castelli and McCarthy list some US congregations, national networks, and freestanding religious organizations that afford community service.

Such understanding of faith-based organizations is supported by a White House paper that includes even secular organization. The paper refers to "faith-based grassroots groups...of local congregations... small nonprofit organizations...and neighborhood groups that spring up to respond to a crisis..." (2001: 3). In his turn, Chaves (2004) standardizes the existence of religious congregation in which worship and religious education form the primary mission of a faith based organization structure. Though congregations are possibly different at the level of structure, location, size, theological teachings, and the kinds of ministries given to congregants, they remain faith-based (p. 182).

Taking into consideration earlier definition, numerous studies have examined the extent to which organizations are religious or the "degree" of their religiosity. Consequently, faith-based organization can be divided into four types. The first kind contains secular providers who do not refer to God or any values. The second includes providers who have some religious affiliation but who do not use any religious contents in their social activities. When it comes to the third type, religious contents are widely noticed in the social service delivery of certain faith-based providers. The display of combination of religious and non-religious contents is a feature of the fourth type of faith-based organization (Sider and Unruh, 1999: 48).

The Working Group Report on Human Needs and Faith-Based and Community Initiatives (2002) provides limited structural indicators that converge to form a classification of various religious social service organizations. The categorization of the organizations is basically between "faith-saturated" to "secular." Results of the report indentify intermediate categories like "faith-centered", "faith-related", "faith-background" and "faith-secular partnership." Hence, organizations are categorized according to their objective statement, religious purpose, and the religiousness of board members. Other criteria such as collaborations with religious agencies, financial support from religious institutions, religious based programs, and religious names or symbols are also elements of categorization (Ebaugh et al., 2006: 2261).

Opinions of the researchers Monsma (2004) and Sider and Unruh (2004) diverge on categorizing faith-based organizations. Monsma (2004) lists two types of faith-based organization in correlation to their religious programs. The faith based/integrated category includes religious elements in the process of delivering services like religious values. For faith-based/segmented organization, religious elements are separated from the defined services such as giving religious symbols or pictures for the programs. Unruh (2004) differentiate the programs of faith-based organizations depending on their contents. The programs can be split into two types. The first program is influenced by the surrounding religious environment without interaction with clients. However, the social services provided in the second type of the program are religiously active and they involve direct communication of religious message to clients (p.129).

THE IMPLEMENTATION OF GOVERNMENT FUNDING PROGRAMS UNDER FBOCI

Ex-Offenders New Life with Ready4Work Program

Ready4Work program was among the Bush programs identified with FBOCI. Based on partnership with the US Department of Labor, the Department of Justice announced Prisoner Reentry Initiative in 2004. It was directed to people liberated from prison incarceration. Ex-offenders usually face some challenges in their attempts to social reintegration. They are usually negatively viewed by the society and they very often have little chance to be employed and to obtain sufficient resources in low-income communities. Under such socio-economic stress, recidivism among the targeted category increases.

Ready4Work was introduced to solve recidivism among ex-offenders. The program initiated job training and placement through funds given to faith-based organizations. In 2004, \$25 million were allocated to the program (The White House, 2004). Participants were asked to meet with case managers at least once a month to address their needed issues. Then, employment related service respond for finding job positions. In parallel, mentoring formed a key component for the program. R4W site staff appoints individual mentor or group ones to be in charge with providing social support, search for and began to work (The White House, 2008: 16).

Training and Technical Assistance for FBOs via Compassion Capital Fund

In January 2002, the Bush administration enacted the Compassion Capital Fund (CCF). As a key federal program, the CCF provided grants to assist faith-based and community organizations in their mission towards ameliorating the process of serving social needs to low-income individuals, children, and families. In addition, the program fostered funding to smaller groups in their starting departure typically through technical assistance (Richardson, 2005:1). The CCF contained three innovative funding models: Demonstration Program, Targeted Capacity- Building Program, and Communities Empowering Youth Program.

The CCF Demonstration Program was administrated by the Health and Human Services (HHS). It awarded funds to experienced large intermediaries which in turn provided sub-grants to less experienced faith-based organizations. Under its supervision, the intermediary organizations arranged extensive efforts to maintain community engagement, leadership development, program development, and organizational development (Federal Grants). From 2002 to 2008, FBCOs received more than \$349 million (The White House, 2008:35).

Similarly, intermediary organizations received leadership with the CCF Communities Empowering Youth program. The latter was established within the CCF by the Administration for Children and Families at the Department of HHS. It provided capacity-building grants either to enhance the existing coalitions between leadership organizations and faith-based ones or to train FBOs better capacity-building (Francis et al., 2011: 1). \$90 million was awarded through competitive grants to 131 projects from 2006 to 2008 (The White House, 2008: 35).

Moreover, the CCF Targeted Capacity-Building Program provided competitive grants of up to \$50.000 million to FBCOs. The aim was to improve the effectiveness and sustainability of service delivery. These federal funds conditioned one year experience in working with at-risk youth or homeless persons in 2003. In 2004, the program necessitated another condition in which FBOs required to be working in one of four priority areas: marriage, homeless, at-risk youth, and rural communities' services (Richardson, 2005: 3). Nearly 1.000 grants of \$48 million were awarded (The White House, 2008: 35)

Table 1: CCF Spending FY2002-2006 (in \$ million)

	FY2002	FY2003	FY2004	FY 2005	FY 2006	Total
Demonstration matching grants to intermediaries	24.8	28.4	38.0	33.3	42.8	167.3
Targeted capacity-building mini-grants to small organizations	0	2.6	5.0	15.2	15	37.8
Research grants, information technology support, grant/review panel costs, printing costs	5.1	3.8	4.7	6.08	6.5	26.1
All spending (appropriations)	29.9	34.8	47.7	54.5	64.3	231.2

Source: U.S. Department of Health and Human Services

Table 1 identifies the Compassion Capital Fund spending from 2002 to 2006. In 2002, the total spending was \$ 29.9 million. It was divided between \$ 24.8 million which was applied to demonstration matching grants to intermediaries and \$ 5.1 million for research grants, information technology support, grant review panel casts and printing costs. CCF spending increased during 2003 with an increase of \$ 3.6 million from the earlier amount for the first mentioned category and less amount for the second with \$ 1.3 million to be \$ 3.8 million. A new budget (\$ 2.6 million) for Targeted Capacity-building mini-grants was directed to small organization. \$ 4.7 million was the total budget in 2004. The first, second, and the third categories reached \$ 38.0 million, \$ 5.0 million and \$ 4.7 million, respectively. Further increase in the spending budget continued in 2005 with \$ 47.7 million and 2006 with \$ 112.4 million. In regard of these numbers, faith-based organizations received a total amount of \$ 231.2 million under only the Compassion Capital Fund programs.

Another crucial program launched during G. W. Bush presidency was Continuum of Care. The latter was a step towards solving almost 670.000 homeless people by 2006. As a community plan, it provided “prevention, outreach and assessment, emergency shelter, transitional housing, permanent supportive housing, permanent affordable housing and supportive services” (Burt et al., 2002: 7) for homeless individuals putting an end for their daily sufferance in the society’s streets. The US Department of Housing and Urban Development directed the program, in addition to other similar ones, with the partnership of FB organizations. Grants devoted to these organizations were \$ 1.404 in 2001 to be increased in 2007 to \$3.494. Since 2003, HUD was able to fund more than 42.000 beds in housing facilities marking a decrease in the number of chronically homeless people from 005 to 2007 (The White House, 2008: 20).

Evangelicals in the United States

Identifying religious affiliations and investigating the interrelation between religion and US politics are complex issues. The religious denominations of US citizens are varied and interrelated. To facilitate the work of scholars, studies of religion use the scale known as RELTRAD, suggested by Steenstand et al (2000), which categorizes religious denomination. RELTRAD classifies religious groups into six main categories: (white) conservative Protestants, black Protestants, mainline Protestants, Catholics, Jews and other denominations (Steenstand et al., 2000: 309). Steenstand et al. (2000) argues that Evangelicals who belong to the Protestant denomination are sharply divided from the mainline denominations:

Mainline denominations have typically emphasized an accommodating stance towards modernity, proactive view on issues of social and economic justice, and pluralism in their tolerance of varied individual beliefs. Evangelical denominations have typically sought to more separation from the broader culture, emphasized missionary activity and individual conversion, and taught strict adherence to particular religious doctrines. (p. 294)

Religious commitment marks a crucial difference between Evangelicals and mainline Protestants. A considerable portion of scholars adopts assumptions of rational choice theory through labeling “strict church” in religious studies (Iannaccone, 1994:1187). These churches are able to be unified and mastered a collective action since its members share a profound feelings or born-with sense of moral certainty in the correctness off their church’s tenets. By doing so, those members are enforced to engage into a tight social network. Iannaccone supports,

[Evangelicals] penalize or prohibit alternative activities that compete for members’ resources. In mixed populations, such penalties and prohibitions tended to screen out the less committed members. They act like entry fees and thus discourage anyone not seriously interested in buying the product. Only those willing to pay the price remain. (p.1187)

Divergence in arguments supporting the negative effect of Evangelical participations in their churches is identified. Rather, positivity characterizes the dynamics between religious commitment and political involvements. Churchgoers are active in the political scene through voting and being present in variant secular organizations. These engagements develop their civic skills (Putnam, 2000: 31). Hence, churches function as social networks that trigger its members into public affairs (Wald, 2003: 37). For Evangelicals, their tight social networks influence negatively on the achieved status of mobilization and political activism. Smith (1998) argues that evangelical memberships “thrive on destination engagement, tension, conflict, and threat” (p. 89). By being so, they stand politically active in the face of numerous and variant mores of secular society like same-sex marriage.

Another positive effect of Evangelical tight social networks on their social and political mobilization is embodied in their presence in churches. Putnam (1993) identifies those members of the evangelical church form a “template of future collaboration” (p. 174). They form an exemplified institution setting when it comes to collective action. Politicians look for churchgoers when it comes to recruitment and election days (Brady et al., 1999: 163). Once good people are the human category needed by political activists, churchgoers successfully fit the job because of their church-based collective action principle. The merit of church involvement enables them to reach an interesting status of interpersonal trust. These social networks are strengthened by self-reinforcing process that breaks down any challenges.

Evangelical understandings of state social policies identify them from other denominations. They promote “compassionate conservative” approach to poverty. The approach determines that caring is voluntary and decentralized far from state-initiation agenda and structural solution (Olasky, 2000, parag. 1). For Evangelicals, a total rejection to redistributionist social policy is their direct answer to questions of governmental help for the social welfare but rather support economic *laissez-faire* (Barker and Carman, 2000: 21). Thus an evangelical is personally generous towards the poor, but critical of the welfare state as a means to address poverty. Even more, white Evangelicals are split between middle and poor Evangelicals’ class. The former are more leaned towards economic *laissez-faire* than the later (Greeley and Hout, 2006: 68).

Evangelicals’ economic conservatism is strongly related to their individualistic theology. Though most Americans are individualists, Evangelicals are considered “accountable individualism” (Emerson and Smith, 2000: 76). Such consideration reinforces moral accountability before good and refuses any structural intermediaries to be the responsible of believers’ situations. In front of this assumption, Evangelicals neglect either social or economic forces that lead to inequality or efforts made by the government to solve it. Instead, they tend to adopt the “relational strategy” through friendship and family relative in order to influence and transform an accountable individual.

As a social movement, the conservative evangelical movement has achieved a considerable advance when it comes to modern church/state relations. The social movements have to maintain the three main principles which are: motive, means, and opportunity to gain social and political change in a society. For the first principle,

any religious organization considers delivering social services whether short term needs (like food pantries) or long term activities (such as job training) (Chaves, 1999: 843) as the most noble mission.

The second and third principles received more interest from some conservative Republicans during the mid-1990s. These conservative Republicans, like Senator John Ashcroft, helped religious groups either to remain the main responsible of social services activities or to limit the role of government in doing that (Wineburg, 2008: 27). The passage of the Charitable Choice act and the creation of the FBCOI affected the conservative Evangelical movement positively. Based on conservative Christian ideals, the movement achieved its goals which were: more support from the government and more flexibility in creating social policy (Sager, 2010: 92-93).

In an attempt to highlight the means adopted by the conservative Evangelical movement towards their success, scholars focused on the traditional institutional policies and tactics that this movement had managed (Lindsay, 2006, p. 26-31). These policies covered public opinion, mobilizing voters, lawsuits, petitions and lobbying. In addition, the appointment of some members' electors in critical public office positions enabled the movement to diverge the nations or state's political culture. Santoro and McGuire argued that the "institutional activists" occupied an influential position in society. Their insider status helped maintain outsider goals (514). From the mid 1990's till the Bush presidency, the movement actors accessed these political changes through political and state institution elites. These elites took the burden of creating new government institutions in order to achieve movement's goals.

The neo-institutional theory frameworks better understanding for the legitimacy of the Evangelical movement in the US politics. The social and political changes achieved by a movement are characterized by a key concept which is diffusion of practices. The latter refers to the flow of social practices among the key elements composing a system or society (Soule, 1997: 860). In addition, logics of institutions and its cultural aspects are shared by many other organizations. Neo-institutional theory is useful in that "it offers a theory of change qua the diffusion of practices across organizational fields" (Gross et al., 2011: 338). Based upon the FBCOI, extensive governmental efforts are made to reinforce the diffusion of the initiatives encouraging partisanship among the faith-based organizations to share religious practices (Wineburg, 2008: 34). The more faith-based offices and liaisons are created throughout the country, the more it is considered a precious outcome for the conservative Evangelical movement legitimacy in the US politics (41- 42).

MATERIAL AND METHOD

Once the aim of the present research is to investigate the reflections, receptions, and the production of Evangelicals in behalf of the FBOCIs programs, the analysis focuses its scope of investigation on limited number of Evangelical faith-based organizations including the Union Rescue Mission, East of the River Clergy Police Community Partnership, and the Salvation Army. The selection of these religious bodies is based upon the following criteria: qualified under Section 501 (c) (3) of the Internal Revenue Code, identified as a religious-related by National Taxonomy of Exempt Entities (NTEE) and mentioned the Evangelical theological beliefs in their official WebPages, and being active social services providers.

1. Union Rescue Mission

The URM has been one of the largest rescue missions in the USA. With the compassion of Christ, people are embraced in these organizations. Every year, Union Rescue Mission serves 1 million meals, provides 250.000 nights of shelter, hosts 15.000 health and legal clinic sessions, and celebrates 85 graduates finding their way home (Union Rescue Mission? "Homelessness Has...").

Referring to Table 2, the URM program services expenses was \$15.900.000 during 2001-2002 FY to increase with \$41.000.000 during 2002-2003 FY. The programs coasted \$37.950.000 in 2003-2004 FY compared with \$45.442.000 in 2004-2005 FY. The organization had spent \$40.944.000, \$39.295.000, \$41.292.000, and \$42.116.000 during 2005-2006, 2006-2007, 2007-2008, and 2008-2009, respectively.

By committing to share the gospel, the URM is an evangelical Christian ministry. Its members believe on the ultimate authority of the Bible. They believe that Jesus Christ is the only savior and his death on the cross forms

the only sacrifice that can remove the penalty of individuals' sins. In addition, their truly trust in Jesus Christ as the savior enables them to receive free gift of eternal salvation from God (Union Rescue Mission, "Statement...").

Table 2: Total Income, Government Funds and Program Services Expenses' Statistics of The Union

Rescue Mission From 2001 to 2009 (\$)

	2001-2002	2002-2003	2003-2004	2004-2005	2005-2006	2006-2007	2007-2008	2008-2009
Total income	22.123.000	44.138.000	45.411.000	50.879.000	49.387.000	47.662.00	48.408.000	51.741.000
Government Funds		156.000	15.000	14.000	31.000	5.000	95.000	499.000
Program services expenses	15.900.000	41.000.000	37.950.000	45.442.000	40.944.000	39.295.000	41.292.000	42.116.000

Source: Nonprofit Explorer: Research Tax-Exempt Organizations 2001-2009. "Union

Rescue Mission." *PROPUBLICA*.

According to Table 2, the total income of the URM increased between the fiscal years 2001-2002 and 2002-2003 where it was \$ 22.123.000 in the first and \$ 44.138.000 in the second. Between fiscal years 2003-2004 and 2004-2005, the revenue continued its increase from \$ 45.411.000 to \$50.879.000. In the fiscal years 2005-2006 and 2006-2007, when it was counted \$49.387.000 and \$47.662.000, respectively, a decline in the total income was remarked. The income recovered again in 2007-2008 with \$48.408.000 and reached \$51.741.000 in 2008-2009 FY.

The PROPUBLICA database presents strong argument for the reception of government funds by the URM; the statistics are presented in Table 2. The organization received \$156.000 in 2002-2003 FY. The number decreased the coming years to be \$15.000 during 2003-2004 FY and \$14.000 in 2004-2005 FY. A return to the increase status was remarked during 2005-2006 FY to reach \$ 31.000. In 2006-2007 FY, the government funding reached its least amount with \$5.000. The funding amount increased again during 2007-2008 and 2008-2009 FYs to be \$ 95.000 and \$499.000, respectively.

2. East of the River Clergy Police Community Partnership

Founded in 1999, East of the River Clergy Police Community Partnership (ERCPCP) is a 503 (c) (3) non-profit faith-based organization located in Washington, DC (Nonprofit Explorer: Research Tax-Exempt Organizations, "East ..."). The organization's aim is based upon assisting individuals and communities east of the Anacostia River. These people express eager towards positive transformation through community-based, school-based, and re-entry-focused-programming. Efforts of ERCPCP depend basically on the collaborative work of the clergy and police to reduce the number of homicides among youth (East of the River...).

At the religious level, the ERCPCP manages its programs under the leadership of God and partnership of the Pennsylvania Avenue Baptist Church. The latter maintains an evangelical doctrine and practice. It initiates the importance of: believers' conversion experience, the ultimate authority of the Bible, and Jesus Christ is the savior and a source of salvation (Pennsylvania Avenue Baptist Church).

By referring to Table 3, ERCPCP total income increased between the fiscal years 2001-2002 and 2002-2003 from \$252.847 to \$ 564.167. In the coming FY, the sum was counted \$794.983 whereas it was noticeably boosted in 2004-2005 FY to be \$1.367.471. Earnings of the organization was \$ 1.595.179 in 2005-2006 FY to reach \$1.924.213 in 2006-2007 FY. In 2007-2008 FY, the income number was \$ 1.380.564 and decreased in the following fiscal year to be \$1.015.331.

Government funds formed an interesting percentage in the total income of the ERCPCP. It was counted \$52.993 during 2001-2002 FY. With \$ 218.230, there was a discernible increase in the amount of government funds during 2002-2003 FY. A continuation of the increase at the level of the government funds was identified

Receptive-Productive Dynamics of US Evangelicals in Response to G. W. Bush's Faith-Based and Community Initiatives' Funding Programs during the following fiscal years 2003-2004, 2004-2005 and 2005-2006 with \$864.879, \$1.210.384, and \$ 1.620.050, respectively.

The ERCPCP program services cost vary from 2001 to 2009 in order to meet the organization's goal of restoring and converting communities from unhealthy to self-sufficient neighborhoods. It was \$145.068 in the fiscal year 2001-2002, rising to \$405.644 in 2002-2003 FY. The increase continued in the following fiscal years 2003-2004, 2004-2005, 2005-2006, and 2006-2007 with \$632.693, \$1.070.301, \$1.336.443, and \$1.677.262, respectively. For the fiscal year 2007-2008, there was a decrease in the amount of giving, accounting \$1.235.878 whereas it was \$1.010.785 in 2008-2009 FY.

Table 3: Total Income, Government Funds, and Program Services Expenses of the ERCPCP(\$)

	2001-2002	2002-2003	2003-2004	2004-2005	2005-2006	2006-2007	2007-2008	2008-2009
Total Income	252.847	564.167	794.983	1.367.471	1.595.179	1.924.213	1.380.564	1.015.331
Government Funds	52.993	218.230	544.627	864.879	1.210.384	1.620.050	1.180.527	992.517
Program Services Expenses	145.068	405.644	632.693	1.070.301	1.336.443	1.677.262	1.235.878	1.010.785

Source: Nonprofit Explorer: Research Tax-Exempt Organizations (2001-2009). "East of the River Clergy Police Community Partnership." *PROPUBLICA*.

3. The Salvation Army

The Salvation Army in USA (SA) is part of an international movement. It is a nonprofit organization categorized under 501 (c) (3) in 1954 (*PROPUBLICA* "The Salvation..."). The religious denomination of the SA is an evangelical theological organization. The organization adopts a military structure with ranks that implies generals and officers. Since 1865, the organization's major objective, which is to provide religious salvation and humanitarian aid to the underprivileged, displaced, and homeless, has been achieved by helping about 30 Americans each year. Precisely, the armed volunteers in the organization tend to deliver the following services: religious services, disaster response services, social service programs, casework and counseling, youth services, senior centers, Christmas programs, human and sexually trafficking advocacy, veteran services, and prison services (The Salvation Army "What We...").

Table 4: Total Income, Government Funds and Program Services Expenses for the Salvation Army From 2006-2009 (\$)

	2002-2003	2003-2004	2004-2005	2005-2006	2006-2007	2007-2008	2008-2009
Total Income	3.040.000	3.104.000	5.300.000	3.324.000	3.627.041	1.162.982	2.834.084
Government funds	334.400	341.440	371.000	332.400	208.069	10.325	365.637
Program services expenses	1.273.500	1.318.350	2.226.000	1.154.160	2.912.290	1.015.764	2.504.483

Source: The Salvation Army. "Annual Reports."

The SA has continued to receive intriguing non-operating and operating support from donors, investment gains, and government funding due to its effective presence in the path of giving hands to the poor. According

to Table 4, the total income of the organization was \$ 3.040.000 and \$3.104.000 during the fiscal years 2002-2003 and 2003-2004. The revenue increased noticeably during the following fiscal year to be \$ 5.300.000. This increase did not last for long since it declined to \$3.324.000, \$3.627.041, \$1.162.982, and \$1.567.695 during 2005-2006, 2006-2007, 2007-2008, and 2008-2009 FYs, respectively.

Government funds constituted a key monetary source for the SA during G.W. Bush presidency. From 2002-2003 to 2004-2005 fiscal years, grants devoted to the organization witnessed a continued evolution counted \$334.400, \$341.440, and \$371.000. However, from the years 2005-2006 to 2007-2008, the sum decreased and was, respectively, \$332.400, \$208.069 and \$10.325. Government funds stabilized at an interesting refreshing number in 2008-2009 FY with \$365.637.

With the use of the historical SA logo, which reads, “At the Salvation Army, we are dedicated to doing the most good,” the organization has been able to help 30 million Americans annually (The Salvation Army, “What to ...”). According to Table 4, program services expenses were \$1.273.500 in 2002-2003 FY to increase with \$44.850 in the next fiscal year. The amount dropped from 2.226.000 in the fiscal year 2004-2005 to 1.154.160 in the fiscal year 2005-2006. The same vacillation in the number of expenses was remarked in 2006-2007 and 2007-2008 FYs in which the sum was \$1.015.764 and \$ 2.504.483, respectively. These statistics represented hard efforts of the Salvation Army in being up to dates with citizens needs. In 2008 Annual report, the number of total people assisted was 28.875.019 with 60.138.948 meals served, 10.256.080 lodgings supplied, and 20.521.139 cloths, furniture and gifts (The Salvation Army, “National Annual Report 2008”:17).

CONCLUSION

G.W. Bush presidency was highly remarked with his faith-based and Community Initiatives. Through this policy, the US government sought to provide religious groups with opportunities to collaborate for the benefit of US citizens. From its part, variant government funding programs issued to support the efforts of faith-based organizations in joining the “armies of compassion.” CCF and Ready4Wrk programs were among other programs that affected the social and economic stability of millions of individuals under the assistance of religious organizations. In behalf of the three principles of social movements, the faith-based and community initiative was a political opportunity for Evangelicals to enhance their social and economic existence in the US society.

Numerous Evangelical organizations were the means towards a successful social movement of this denomination in the life sector of US citizens during Bush’s faith-based initiative. Scholars heavily questioned the positive interaction of these conservative religious bodies with government aids. In contrast with mainline Protestants, Evangelicals stood in the face of modernity and possess passive views on issues of social and economic dynamics. The selected Evangelical organizations in the present article, including the URM, ERCPCP, and SA, were among the key social services providers in the country. These non-profit organizations built strongly their social and economic existence among those who were in need for help to maintain a better welfare. The URM, ERCPCP, and SA reacted positively towards Bush’s FBO programs by receiving government funds. In administering networks of social services connecting various social capital entities in the US society, they actively strengthened their civic engagement.

In return to Bush presidency and the FBOCI, the presented numbers of government funds proved that the URM, ERCPCP, and SA received government funds through the two terms of Bush presidency. The URM and ERCPCP were among the identified locations and centers for the applicability of the FBOCI program Ready4Work. The organizations were a useful social tool towards a successful re-entry program for ex-prisoners. The US Department of Housing and Urban Development, which triggered eager towards shrinking the society’s level of homelessness, in turn, helped the Salvation Army. Betty Zylstra, the director of Booth Family Services in Grand Rapids, Michigan, considered these governmental funds, “we understand that it’s about serving people with a mission and still demonstrating that the government ought to be a part of what we’re doing” (The Salvation Army, “National Annual Report 2004”, p.5). The social services provided by the organization insured that programs might be Compassion Capital Funds (Communities Empowering Youth) or /and homelessness programs (Continuum of Care), even if there was no conclusive evidence of which programs were of the list of Bush’s FBOI.

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