2022

Spiritual Needs Outcomes in Faith-Based Nonprofits

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SPIRITUAL NEEDS OUTCOMES IN FAITH-BASED NONPROFITS

A THESIS PROJECT REPORT
SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS
FOR THE DEGREE OF DOCTOR OF MINISTRY

BY

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ST. PAUL, MINNESOTA

MAY 2022

ACKNOWLEDGEMENTS

Academic endeavors do not happen outside of community. The researcher acknowledges the following as her community for the completion of this research and the Doctor of Ministry program. First, nothing is possible without God. He made everything fall into place and put the correct people in my path so that this was achievable.

The wonderful staff at Love INC also deserve recognition. Not only were they instrumental in providing the willingness and information for this project, but they continued to support the researcher during her education. The former executive director, Erin Tink, is especially acknowledged for her ideas on what research was needed. The conversations with staff, volunteers, and clients over the past few years have been invaluable. The researcher looks forward to the learning and growing in the future while she continues to serve in this organization.

The researcher's thesis committee is acknowledged for their tireless work. Their feedback and support was invaluable, especially that of Julie Berndt. The researcher also appreciates Kim, Robsan, Heather, and Matt for their ongoing prayer and support during the duration of the program. Coming together during the season of the pandemic provided much needed relaxation and rest each week. The researcher's sisters, Sarah and Erin, are also acknowledged for their never ending encouragement. Finally, the researcher's grandmother Carolyn who passed away in 2021 who was her biggest academic supporter.

Though she is no longer with us, her words of love and encouragement are ever present in the researcher's mind.

TABLE OF CONTENTS

LIST OF FIGURES

ABSTRACT

The researcher observed that faith-based nonprofits frequently report on tangible needs met but have failed to report on spiritual needs that are attended to. These spiritual needs can include prayer, church referral, encouraging people to seek a deeper relationship with God, and reminding them of their hope in Christ. Examining the reasons for poverty and how Christians should respond to these was completed using a biblical and theological foundation. Deuteronomy 15:11, Matthew 5:1-12, and Acts 2:42-47; 4:32-37 were used as the biblical texts for this foundation. The researcher discovered the principles that Jesus gave his followers for assisting those in need.

After determining the theological foundation, the researcher examined current literature related to qualitative outcomes assessment in nonprofits. Attention was given to faith-based nonprofits and measurement of spiritual needs. The literature provided a framework for defining, measuring, and analyzing outcomes related to spiritual needs. This framework was utilized in analyzing the data of the organization in the case study.

Interviews, reports, and data relating to spiritual needs was collected. It was determined that the organization strives to meet spiritual needs in three areas. One of these had the necessary data to be reported. Another needed more data collected in order to be reported. The third was under development and needed a strategic data collection plan in order to be collected. Two of these were spiritual needs that individual churches

also assist in fulfilling. The third involved collaboration between churches and the organization. The researcher then took this information and developed recommendations on how these spiritual need outcomes could be reported to various stakeholders.

CHAPTER ONE: THE NEED FOR MEASURING SPIRITUAL OUTCOMES

The Problem and Setting of the Research

The problem this research addressed is the lack of communication of outcomes relating to spiritual needs used by faith-based nonprofits that serve those in material need. The researcher observed that faith-based nonprofits frequently report on tangible needs met but have failed to report on spiritual needs that are attended to. These include, but are not limited to: prayer, church referrals, listening and discussing a client's faith, and encouraging a client to seek Christ. This research served to examine spiritual outcomes in a faith-based nonprofit setting.

Waterloo and Cedar Falls, Iowa

Waterloo and Cedar Falls, Iowa are two adjoining cities in northeast Iowa. The poverty rate of Cedar Falls IA is 18 %[1] and the poverty rate of Waterloo IA is 17.4 %.[2] Compared to a state rate of 11.2 %,[3] the poverty rate is higher than the state average.

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[1] "Quick Facts, Cedar Falls City Iowa," United States Census Bureau, last modified July 1, 2019, https://www.census.gov/quickfacts/fact/table/cedarfallscityiowa/PST045219.

[2] "Quick Facts, Waterloo City Iowa," United States Census Bureau, last modified July 1, 2019, https://www.census.gov/quickfacts/waterloocityiowa.

[3] "Quick Facts, Iowa," United States Census Bureau, last modified July 1, 2019, https://www.census.gov/quickfacts/IA.

Poverty in Waterloo IA is distributed with Caucasians holding 53%, African Americans 27.8 %, and Hispanics 9.9%.[4] In Cedar Falls the poverty by race percentages are quite different. Almost all of the poverty is among the Caucasian population with a rate of 89.9%.[5] The African American percentage of the poverty rate is 4.65%[6] and the Hispanic rate of poverty is 2.58%.[7] In both cities females between the ages of 18-24 are the largest demographic experiencing poverty.[8]

The online directory of nonprofits for the Waterloo/Cedar Falls area does not distinguish which demographic they serve. The directory also does not distinguish between faith-based and non-faith-based. There are over 80 nonprofits the Waterloo and Cedar Falls area. The researcher has become familiar with many of these nonprofits from her work in the public library and her volunteer work with the organization Love in the Name of Christ. There have also been previous efforts by the Family and Children's Council in Waterloo to compile a list of resources for families. However, these booklets do not designate if a nonprofit is faith-based or not or if there are financial requirements to meet to receive services.

There were many nonprofits in the area to choose from to do a case study. Love in the Name of Christ was selected for several reasons. The researcher has over five years of experience volunteering with this organization. It is one of the community partners for

[4] "Waterloo, IA," Deloitte and Datawheel, accessed June 4, 2021, https://datausa.io/profile/geo/waterloo-ia.

[5] "Cedar Falls, IA," Deloitte and Datawheel, accessed June 4, 2021, https://datausa.io/profile/geo/cedar-falls-ia.

[6] Deloitte and Datawheel, "Cedar Falls, IA."

[7] Deloitte and Datawheel, "Cedar Falls, IA."

[8] Deloitte and Datawheel, "Waterloo, IA."

the researcher's church. The organization works directly with churches and clients in the Waterloo and Cedar Falls area. Finally, the organization is transparent in what it does and documents were accessible to the researcher.

Love in the Name of Christ

Love in the Name of Christ of the Cedar Valley (Love INC) serves the Waterloo and Cedar Falls, Iowa area. This is one of the locations of Love in the Name of Christ national. The location officially began August 16, 2009. In 2008 a group of citizens began speaking with churches to see if there was enough interest and commitment to develop a location. Six different denominations were needed to meet Love INC National's requirements. In 2009 a development committee was formed. This committee selected the board, applied for the 501 (c) (3) status, drafted articles of incorporation, and created a shared vision. The first director was hired in 2010 and in the fall of 2010 they were ready to open their doors to begin assisting those in the community.

Paige Price, Love INC Programming Manager, shared with the researcher what she recalls about the history of the organization. Over the past decade the organization has seen growth. They had eleven partner churches in 2011 and grew that number to seventeen in 2012. Each year has brought in more partner churches to their current number of 36.[9] The tangible items offered have changed over the years with the adding of partner churches. Evaluating needs has also contributed to the items that are offered through partner churches. When the location first began they were offering rent assistance. As the number of clients grew Love INC had to discontinue this form of

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[9] "Vision," Love in the Name of Christ, last modified 2021, http://loveinccv.org/who-is-loveinc/vision.

financial assistance and change their focus to water bills. Clients in need of financial assistance for water bills can receive up to $100 in assistance. This amount allows Love INC to assist more households. As partner churches have been added the items offered have been expanded. One church has been able to provide kitchen items. Another church was able to focus on cleaning supplies. More recently a church has been able to provide towels and linens. Churches can also contribute finances to help fulfill needs such as: mattress purchase assistance, work shoes and clothing, basic household repairs, and other financial assistance requests that they may receive. The organization is also able to meet more requests for finances as they expand and their partner churches contribute more finances.

Love INC's mission is to "mobilize churches to transform communities".[10] To fulfill this mission the organization strives to unite churches with a common purpose, spend time listening to client's stories so they feel valued beyond their current situations, and offer a holistic approach to assist with stabilizing and creating self-sufficiency.[11] The organization currently has 36 partner churches that offer various tangible items to fulfill local physical needs. Some of these items include: food, household essentials, gas cards, financial assistance for select bills, furniture, kitchen items, baby essentials, and moving assistance. To receive assistance a client must live in the Waterloo and Cedar Falls area or regularly attend one of the partner churches.

When someone has a need they call into Love INC, where the receptionist takes down their contact information and items that they request. The client is then added to the

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[10] Love in the Name of Christ, "Vision."

[11] Love in the Name of Christ, "Vision."

call back queue. An intake volunteer will call the client back and spend 20 minutes or more learning about the client and their specific situation. The reception and the call back process are labeled "Clearinghouse." The Clearinghouse has specific goals in addition to the organization's goals.

It is during the call back process that spiritual needs are discussed. In training, volunteers are encouraged to focus on a holistic approach and share the love of Christ in unique ways that meet clients' individual spiritual needs.[12] Each client is asked if they are affiliated with a church. If a client is not affiliated with a church they are asked if they would like to be connected with one of Love INC's church partners. Clients are encouraged to discuss their faith during the intake process and all are offered prayer at the end of the conversation. Clients may also call simply to request prayer. Tangible requests are met by setting up appointments with partner churches that have the goods needed or taking financial requests that Love INC staff review and fulfill.

Clients are then followed up with after receiving a tangible need. This process allows Love INC a chance to do quality control to ensure that all of their partner churches are meeting standards set forth by Love INC. Clients may request more items during this process, inquire as to other appointments that are set up, and provide an update on their current situation. Prayer is not always warranted during this process, but will be offered if the volunteer feels that this is something the client may need.

Love INC National began in 1977. The focus to bring churches together does not rely on doctrine, theological, or denomination beliefs.[13] Instead, the Apostle's Creed is

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[12] Love in the Name of Christ, *Volunteer Training Manual: Clearinghouse*.

[13] "Apostle's Creed," Love in the Name of Christ, last modified 2021, https://www.loveinc.org/statement-of-faith.

used as their statement of faith. This is to provide unity with the differences in doctrines among the different denominations.[14] Love INC National provides the parameters for each of their locations. The head office seeks to mobilize churches and their members to provide a holistic approach in all of their locations.[15] The head office believes that God changes lives both inside and outside of the church. They also believe that volunteers should have the tools they need to transform clients' lives as well as their own. This transformation occurs through the various processes of offering assistance.[16] Love INC National enforces that clients are to receive "continued spiritual support".[17]

There are currently over 100 Love INC locations. The annual report from Love INC National contains information representing a variety of their locations. The main annual report contains qualitative data.[18] However, the majority of the annual report is quantitative data. The qualitative portion is presented as quotes or brief stories.

Delimitations and Assumptions

The theological scope of the project draws upon the Beatitudes contained in Matthew 5:1-12 (along with Deuteronomy 15:11 and Acts 2:42-47 and 4:32-37). These passages provided the framework for why and how Christians need to minister to those in need. The faith-based nonprofits contained in the research were limited to those in the

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[14] Love in the Name of Christ, "Apostle's Creed."

[15] "The Church's Calling," Love in the Name of Christ, last modified 2021, https://www.loveinc.org/transformlives.

[16] Love in the Name of Christ, "The Church's Calling."

[17] "Relational Ministry," Love in the Name of Christ, last modified 2021, https://www.loveinc.org/our-relational-ministry-approach.

[18] "Annual Report," Love in the Name of Christ, last modified 2021, https://www.loveinc.org/annual-report.

Waterloo and Cedar Falls, Iowa area. The faith-based nonprofit also met 501(c)(3) status, was affiliated with the Christian faith, and operated with a holistic approach to serving its clients. This holistic approach included components of addressing physical, emotional, and spiritual needs. Volunteers and employees demonstrated care during interactions with clients. The faith-based nonprofit also defined itself as a faith-based nonprofit.

Those interviewed were directors or persons in charge of meeting outcomes employed by the faith-based nonprofit organization. The Salvation Army is a unique organization and was used in this project for comparison purposes. The Salvation Army defines itself primarily as a church, and secondary as a charity organization that meets the faith-based nonprofit description. This church was also included because they hold a national status and have a location in the Waterloo IA area.

There were a few assumptions that the researcher held during the course of the research. First, the Bible provides guidance on the spiritual and physical needs of the poor. This assumption is apparent in the biblical and theological scope of the project. A second assumption was that there are faith-based nonprofits that care about and attend to, in a limited capacity, the spiritual needs of those they serve. This assumption was based upon the researcher's experience with the faith-based nonprofit focused upon in the case study.

A third assumption was that research participants responded honestly when interviewed and provided the researcher with any requested materials. It was assumed that participants would not purposely withhold documents and would not purposely answer interview questions dishonestly. The fourth and final assumption was that faith-based nonprofits should report all needs that they meet, including spiritual needs. This is especially true if the outcomes of the organization included spiritual needs or if the organization collected this information.

Importance of the Project

To the Researcher

The project was important to the researcher because she has a calling to serve in local missions. In June 2016 the researcher was prompted by God to end her internship at her multi-site church in order to gain more experience in serving with a local mission. After praying about where she should go, Love INC seemed an obvious choice to her. The researcher was currently working on the Master in Transformation Leadership program at Bethel and studying under Dr. Mark McCloskey. McCloskey was then serving on the board for Love INC national and shared his experiences with the organization during the courses he taught. This allowed the researcher to gain insight on Love INC at the national and the local levels.

The researcher began serving in the Clearinghouse at Love INC, doing the intake process and delivering items to clients. As the years progressed her role has changed and she has had the opportunity to try out new volunteer roles in the organization. Her work at the organization has provided her with a new perspective on how to assist those in need as well as learn more about what poverty looks like in the area where she lives. She strives to assist the organization in any way that she can. She found joy in having discussions with various staff members on potential research projects and how these could assist the organization.

These conversations led the researcher to note that there was a larger problem evident in reports to stakeholders. This research served as the beginning point in determining who is vested in clients' spiritual needs. There are several parties that receive information from Love INC. These parties include church partners, volunteers, local businesses, clients, board members, and the national Love INC organization. The researcher observed that there has been little information in these communications about spiritual needs that have been served by the organizations. Spiritual needs are difficult to determine if they are met, but the researcher believed qualitative data on these should be collected and presented to interested members of the community.

While there were several issues with reporting spiritual needs, this research served as the beginning to solving these. As Love INC continues to grow the organization will be able to serve more households and more needs in the community. If the volunteers are to continue to represent the church and provide love, care, and assist with spiritual needs, a measurement needs to be in place so that future growth can be measured. This information will also be useful to churches so that they are able to get a firmer grip on how Love INC assists with these needs and where the church needs to fill in the gaps for these needs.

To the Immediate Ministry Context

Love INC is an organization that assists churches from multiple denominations. These churches network with one another and with Love INC. This networking was used to bless those in need in the Waterloo and Cedar Falls, Iowa area. Each year Love INC changes its services based upon what its partner churches offer for assisting those in need. The researcher volunteered each week at the organization and has had experience in a variety of volunteer roles over the past five years.

Erin Tink, former director of Love INC, shared that she has never been asked by vested members what the organization does to assist with spiritual needs. Tink was unsure if this was due to a lack of interest, a lack of knowing how to report this type of data, or if vested members simply do not know that they can ask for this information. The reports that were sent to volunteers, board members, and other vested members of the community reflected the physical needs that were met by the organization and its partner churches. However, the researcher's experience with data input suggested that the organization is collecting information on meeting spiritual needs and that these needs are counted in the total of needs met. These needs were not separated out into a category in the report. Church referrals and prayer made up most of the spiritual needs that were attended to during interactions with clients. Those not familiar with the entire client process would not know nor understand that church referrals and prayer are part of addressing spiritual needs and that data was available on these subjects.

This data focusing on spiritual needs was the missing piece in communicating to various stakeholders concerning what the organization does when it interacts with clients. During the researcher's training, the discussion of meeting spiritual needs held greater importance than meeting the client's physical needs. Determining the need for a church referral, asking where a client is in their faith walk, and praying for the client are all emphasized as being the most important part of the process. However, the report sent to stakeholders reflects none of these important details.

To the Church at Large and Wider Academic Community

The researcher believes that this project could benefit faith-based nonprofit organizations that desire to measure and report how they are contributing to meeting spiritual needs. Churches may also benefit from this by learning about recommendations for doing outcomes assessment of spiritual needs. The parameters set forth in the literature review could be applied and/or adapted to suit the needs of the church when they are needing to measure qualitative data. The researcher is a member of one of Love INC's partner churches, Prairie Lakes. The campus pastor, Chip Uhrmacher, shared that Prairie Lakes collects several different pieces of information regarding their congregation. Uhrmacher stated that Prairie Lakes leans more towards quantitative data, but that they also collected individual stories. At the time of this research the church was still trying to improve upon the way that they collect qualitative data. Most of this data was individual stories that would then be periodically selected to be shared. This research could assist Prairie Lakes and other churches in determining which qualitative data to focus on, how they may collect this, and ideas for how they could report this data.

Naturally, there was a component that was between God and the individual that may not have been realized. However, this research aimed to provide a way that narratives can be recorded and the data examined. Reports frequently do not contain the entire story, the purpose is to inform and to provide an overview of what the organization and its members are doing. Prior reports were primarily quantitative in nature. These reports now have a way to include qualitative data. The qualitative data can be presented in a format that is grouped well with the quantitative data. The report can also be formatted in a way in which stakeholders can see at a glance what is occurring.

This process could provide the academic community with an avenue to create more literature on spiritual outcomes. There was not much research available on this topic when the project was started. Searching for supporting information proved that spiritual outcomes are still an under-researched area in the faith-based nonprofit sector. There is still much to be discovered and developed when it comes to measuring and reporting outcomes to stakeholders in the church. The academic community can assist with this by completing more research.

Methodology

A case study of Love in the Name of Christ of the Cedar Valley was used. The data collected was qualitative in nature. Interviews and documents from this organization served as the primary tools for the research. An interview of a director from another faith-based nonprofit was conducted for comparative purposes.

Project Overview

The first step completed was the biblical and theological review of Deuteronomy 15:11, Matthew 5:1-12, and Acts 2:42-47; 4:32-37. Commentaries, books, and articles were examined from recognized scholars and theologians. Both print and electronic media were used. A focused biblical ethic about ministering to the poor was discovered. This ethic provided an understanding of more than just physical needs should be met when ministering to the poor. Christian organizations not only should strive to meet this ethic, but regularly assess and report how they are fulfilling what Jesus taught.

The second step was reviewing current literature related to outcomes in faith-based nonprofits. Books, articles, websites, and dissertations were examined. A focus on spiritual needs was maintained during the reading. This assisted in providing an idea of how to define outcomes and how to determine if these have been met. The biblical and theological review provided Christian ethics in ministry while the literature review provided concrete actions to measure. The literature review also provided various avenues of completing an outcomes assessment and determining which one best suited the organization in the case study.

The third step was to develop interview questions for staff and gather documents from the organization. The documents were examined for mentions of spiritual needs. These needs included church referral, prayer requests, notes of recent spiritual growth, and steps that an individual has taken in their spiritual life. The fourth step was to interview staff. Staff were interviewed to obtain an understanding of what they have observed in terms of assisting in meeting the spiritual needs of the clients they directly interact with. Interview questions were developed based upon feedback that staff has received from partner churches, direct interaction with clients in a variety of settings, and observations of clients as they interact with volunteers. These questions were also based upon missing information from documents and any clarification needed in examining the documents.

The fifth step analyzed the data collected to complete the qualitative case study. Print and electronic data relating to spiritual outcomes was used. Scholarly material relating to qualitative outcomes was examined. Mission statements, documents, and required outcomes of the organization was included. Documents not found on the organization's website were obtained directly through the organization.

The sixth step developed recommendations for reporting the data to various stakeholders in the organization. The spiritual need outcomes were derived from the organization's database system through client reports. The client data was obtained directly from the organization and the researcher was given no identifying information for the clients. A recommended model was selected by inputting the data into various models and analyzing which model works best for the organization in the case study. The model provided the framework for better reporting of qualitative and quantitative data in one report.

CHAPTER TWO: POVERTY IN THE BIBLE

Why Poverty Exists

Faith-based nonprofits have a biblical basis for their operations. While poverty can seem that it is a newer issue, we find poverty is in fact not a contemporary issue. It has spanned across millennia and cultures and has its root cause in the Bible. Biblical books address poverty in both the Old and New Testaments in 10 individual books.[19] Those that were referred to as poor in the Bible were much like the poor are today. They had little to no means or assets and no power or social standing.[20] Today those experiencing poverty do not have adequate basic needs to properly participate in society and lack influence.[21]

Poverty at its worst has people fighting for survival. Poverty at its best is when basic needs are barely met.[22] Poor in the Bible may go beyond lacking the physical goods necessary for life. Poverty can also refer to spiritual poverty. Everyone experiences

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[19] Michael D. Coogan, "Poor," in *The Oxford Companion to the Bible* (Oxford University Press, 1993), https://www.oxfordreference.com/view/10.1093/acref/9780195046458.001.0001/acref-9780195046458-e-0580.

[20]Katherine Doob Sakenfeld, *The New Interpreter's Dictionary of the Bible* (Nashville: Abingdon Press, 2006), 563.

[21] H.P.P. Lotter, *Poverty, Ethics, and Justice: Political Philosophy Now* (Cardiff: University of Wales Press, 2013), 45, 47.

[22] Andrew Schein, "The Vision of Deuteronomy 15 with Regard to Poverty, Socialism, and Capitalism," *Journal of Markets & Morality* 9, no.2 (2006): 251.

spiritual poverty, meaning that all have the need to rely on God.[23] The terms "poverty" and "poor" in the Bible can be used interchangeably, though in today's society there is usually a dollar amount that is used to distinguish between the two. Throughout the Bible it is clear that poverty doesn't just exist, it is created and perpetuated by man.[24] Some biblical passages indicate that poverty will always exist here on earth. Deuteronomy 15:11 is one of these. To understand why there is poverty this verse should be closely examined.

Deuteronomy 15:11

"There will always be poor people in the land. Therefore I command you to be openhanded toward your fellow Israelites who are poor and needy in your land."[25] This particular verse is known to be widely misinterpreted and used as reasoning to not assist those in need.[26] The first sentence can be taken out of context and used as reasoning for not assisting those in need. However, the second sentence instructs that despite the state of poverty, we are to be generous to those in need.

On the surface this verse appears to be straightforward, poverty will always exist and it is commanded that generosity be extended. Some experts believe that this is not a universal truth and that this refers to a specific geographic area. It is thought that Israel is one area and would not see poverty one day. The rest of the world is what 15:11 is

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[23] Sakenfeld, 563.

[24] Sakenfeld, 576.

[25] Unless otherwise noted, all Scripture citations are from *The Holy Bible, New International Version* (Grand Rapids, MI: Zondervan, 2011).

[26] Patrick D. Miller, *Deuteronomy*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville: Westminster John Knox Press, 1990), 138.

actually referring to.[27] However, it is seen throughout the Bible that poverty is an ongoing issue and it is not solved in Israel over the time span that the text was written. Put into the context of the rest of the chapter, it may also be interpreted that this was referring to the Jubilee year when all debts were generously forgiven. Today poverty is still an issue and has become more complex by today's definitions. The world defines poverty differently than the Bible and uses qualifying terms such as "absolute" and "relative."[28] The definition of poverty today differs from the Bible so some argue that this verse is obsolete. The basics of poverty remain the same, some are left without while others have an abundance. It does not matter how you define poverty, it exists and this verse still commands that God's people remain generous.

Instead this verse should be interpreted through the lens of what should exist and not the current state of the world.[29] Rather than ignore the poor because they will always exist, this verse points towards a "humanitarian spirit" that the poor should not be ignored.[30] Poverty is caused by humans and therefore humans have the ability to fight poverty.[31] However, humans have to fight all of the causes of poverty in order to see its end. Today there is enough wealth in the world to completely eradicate poverty across the globe.[32] The main issue isn't that there isn't enough wealth to tackle poverty. Rather

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[27] Schein, 254.

[28] Schein, 254.

[29] Miller, 138.

[30] H. L. Bosman, "Poor or No Poor? Pragmatic and Idealistic Perspectives on the Poor in Deuteronomy 15:1-11," *Dutch Reformed Theological Journal* 445, S1, (2004): 241.

[31] Schein, 254.

[32] Lotter, 41.

actions and inactions among people are what contribute to poverty. An unequal sharing of resources is one of the main causes of poverty in today's world.[33]

Telford Work focuses on the sin of greed as one reason why poverty exists in economies.[34] People have a tendency to crave more and more. The sin of wanting more to the extent that it becomes greed may also lead to exploiting others so that individuals can make more money.[35] Bryant Myers provides a more inclusive list of all of the things that cause poverty. Social systems that define societal roles based on economics, mental health issues, and spiritual issues all contribute to poverty as well.[36] Other causes of poverty can be found in the Bible and still exist today. Job provides us with an example of there being no clear answer to his poverty except an act of God. We are to have mercy today because some experiencing poverty have had a situation with health or natural disaster that has caused poverty. Some may live in poverty as a way of religious expression as found in 1 Corinthians 13:3. Still others suffer poverty from their own actions of mismanaging their funds or idleness as mentioned in 2 Thessalonians 3:11. Understanding all of the complexities of why poverty exists assists us in coming up with solutions.

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[33] Lotter, 41.

[34] Telford Work, *Deuteronomy*, Brazos Theological Commentary on the Bible (Grand Rapids, MI: Brazos Press, 2009), 158.

[35] Lotter, 42.

[36] Bryant Myers, *Walking with the Poor: Principles and Practices of Transformational Development* (Maryknoll, NY: Orbis Books, 1999), 83-86.

Deuteronomy directs believers towards hope that poverty is caused by deviance from God's will and it will end when the deviance ends.[37] While Christians understand that this will more than likely not happen until after Jesus returns, people are still called to fight this issue. The unequal socioeconomic status is caused by our own sin, it is not naturally occurring. John Barry argues that poverty is a symptom of a much bigger issue, distance from God and a deviance from His plan.[38] Part of the fight against poverty involves pointing people to God. In John 8:7 it is stated, "When they kept on questioning him, he straightened up and said to them, 'Let any one of you who is without sin be the first to throw a stone at her."' While some poverty is caused by someone's own actions, the Bible points to many different causes and that we should not judge what we do not know.

Robert Wafawanaka believes that it is probable that poverty will always exist unless society enters into a utopian state.[39] This utopian state involves much more than financial equality. It is a society in which equity means that all people are able to fully engage in society so that they can share their abilities and participate in decision making.[40] Those that are oppressed in our society have little to no power or voice in our society. The issue of poverty is not merely a physical issue, it is a spiritual issue at its core. To reach a utopian state humans must reconcile with God and love their

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[37] Robert Wafawanaka, "Is the Biblical Perspective on Poverty That 'There Shall Be No Poor Among You' or 'You Will Always Have the Poor with You'?" *Review and Expositor* 111, no.2, (2014): 115, DOI: 10.1177/0034637314526015.

[38] John D. Barry, *Jesus' Economy: A Biblical View of Poverty, the Currency of Love, and a Pattern for Lasting Change* (New Kensington, PA: Whitaker House, 2019), 11.

[39] Wafawanaka, 115.

[40] Lotter, 47.

neighbors.[41] If faith-based nonprofits recognize that physical needs are caused by spiritual issues and they are attending to spiritual needs, outcomes need to be measured and reported. These spiritual need outcomes are so that the organization is able to discern if they are doing the work that they claim they are doing.

However, poverty's definition revolves around the lack of material resources. These material resources are a large portion of what faith-based nonprofits provide. These physical materials must also be examined along with the spiritual issues. The faith-based nonprofit should include a combination of physical and spiritual items met in their reporting. Deuteronomy 14 discusses tithing in terms of physical goods or finances. The tithe was important because the temples not only used this to support their priests, but to serve the poor of the community as well.[42] Faith-based nonprofits operate in the same manner. Donated funds are used to cover staffing costs as well as serve the community. The priests could have kept more than they did, but instead took only what they needed and distributed the rest. They served as an example to the rest of the community in that overabundance was not the goal, but rather making sure that everyone had enough. Today accounting procedures and reports provide the community at large with the integrity of the organization and the staff members responsible for financial decisions.

Individuals in Deuteronomy were called to be directly generous to the poor in addition to providing enough through tithing so that the poor's basic needs could be met through multiple avenues. This relates to the actions the early church performed that will

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[41] Myers, 88.

[42] Ronald E. Clements, "Deuteronomy," in *The New Interpreter's Bible: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, including the Apocryphal/Deuterocanonical Books* (Nashville TN: Abingdon Press, 1998), 403.

be discussed in the section on Acts. The Israelites responded to the call to assist with providing material needs and promoting reconciliation with God. Today's volunteers in faith-based nonprofits are not only generous with their finances, but with their time as well. Faith-based nonprofits could not run as efficiently without the assistance of their volunteers. Similar to the Israelites, today's volunteers assist with promoting reconciliation with God and His people. This reconciliation can be categorized as a spiritual need and may be an outcome that an organization needs to measure and report.

The term "social justice" may resonate more with today's culture in the United States. Laws and our actions are to serve with compassion and respect for everyone.[43] Deuteronomy does not direct us to pick and choose who are needy, it instructs us to serve with love and compassion everyone that is poor. The laws and actions people develop and carry out should include all that are poor. The cause of their poverty should not be a factor in the decision process. Work believes that if people are to be blessed by God they must take on poverty within a framework of injustice.[44] The rich in today's world have the ability to fulfill plans and dreams for their own lives. The poor do not have this ability.[45] This is just one of the ramifications of sin's work on those in poverty. Injustice is fought so that everyone can fulfill the plans that God has for their life. To not fight injustice or to cause injustice is to put up a barrier in God's plan for an individual.

Deuteronomy 15:11 serves as an explanation for why the poor are on this earth. Examining the reasoning deeper leads to a discovery of why this is morally wrong. The

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[43] Clements, 405.

[44] Work, 159.

[45] Lotter, 43.

disobedience of God's people serves as a cause and effect in this instance of why poverty exists.[46] God's people failed to create laws that provided compassion and respect for everyone. Instead people used laws for their own selfish desire to create a hierarchy based on economics.

The current state of poverty is thought to be people's own fault, but everyone does have the power to change this.[47] God's people were commanded in this passage to assist those in need, but there is still struggle today in fully understanding how this is to be carried out. This ongoing struggle emphasizes the importance of faith-based organizations reporting all that they are doing to assist those in need. This includes identifying and meeting spiritual needs.

How Christians Should Respond to Poverty

Matthew 5:1-12

The Beatitudes in Matthew 5:1-12 provides a framework for defining the poor and why they have hope. This passage also provides a basic understanding of how to minister to those in need. A beatitude is defined as a literary genre and is frequently found in Egyptian literature.[48] Terms such as "happy" and "blessed" are frequently used due to the language origins in Latin and Greek.[49] At first glance these can look like a list of

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[46] Walter C. Kaiser Jr., "Deuteronomy," in *The Baker Illustrated Bible Commentary*, ed. Gary M. Burge and Andrew E. Hill (Grand Rapids, MI: Baker Books, 2012), 162.

[47] Barry, 44.

[48] H. D. Betz, *Sermon on the Mount: A Commentary on the Sermon on the Mount, Including the Sermon on the Plain* (Minneapolis: Fortress, 1995), 92.

[49] Betz, 92.

commands for people to follow.[50] However, when closely examining the text it can be found that this is actually a description of what life in God's kingdom looks like.[51] Those that receive fewer tangible blessings here on earth are given hope that in heaven they will be provided with an abundance of blessings. Hans Betz notes that this passage is frequently "connected with ethics and morality."[52] If this is to be applied to today's care for the poor it can be viewed as the framework for ethics for interacting with those that are served by faith-based nonprofits.

"Blessed are the poor in spirit, for theirs is the kingdom of heaven." This passage is saying that those that are poor in spirit here on earth have hope that one day their sorrows will end. But who are the poor in spirit? Hare suggests that the spiritually poor, mentioned in Matthew 5:3, could be referring to Gentiles or those that have overlooked a dependence upon God.[53] Jeannine Brown and Kyle Roberts think that the spiritually poor is more of a lesser social status.[54] R.T. France believes that this is referring to a person's relationship with God.[55] Other thoughts on the spiritual poor believe they are a select group of people and they are only followers of God.[56] Those that require dependence on

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[50] Daniel M. Doriani, *The Sermon on the Mount: The Character of a Disciple* (Phillipsburg, NJ: P&R Publishing, 2006), 5.

[51] Doriani, 5.

[52] Betz, 93.

[53] Douglas R. A. Hare, *Matthew*, Interpretation, a Bible Commentary for Teaching and Preaching (Louisville: Westminster John Knox Press, 1993), 36.

[54] Jeannine K. Brown and Kyle Roberts, *Matthew* (Grand Rapids, MI: William B Eerdmans Publishing Company, 2018), 58.

[55] R. T. France, *The Gospel of Matthew* (Grand Rapids: William B. Eerdmans Publishing Company, 2007), 165.

[56] George Hunsinger, *The Beatitudes*. (New York: Paulist Press, 2015), 6.

God encompass all people regardless if they are followers or not.[57] Whether referring to a social status or relationship with God, the dependence upon God's mercy is the same. While this could potentially refer to everyone, the poor in spirit are more than likely those of a lesser status. The original audience of this passage clues us in to this conclusion. Jeannine Brown notes that the original audience is key in this case due to their concern about status in their social system.[58] Poverty is more than a lack of physical goods, it is an exclusion from society and powerlessness when it comes to major decision-making.[59] The social construct of the society in Matthew points to all that were seen as a lower status, including the poor. This spiritually poor in this case is more than their economic status; they were people longing for justice.[60]

The second half of this verse points to the justice that is yet to come. Those that are suffering now from being seen as *lesser than* will receive reward in heaven. This is also an indication of what God values and how He rules His kingdom. The blessing is a reversal of circumstances and alleviation from suffering.[61] The blessing that the poor in spirit receive immediately is the relationship with Jesus.[62] This verse instructs those in faith-based nonprofits that they should be ministering to all needs and providing hope to those that are downtrodden. Jesus was bringing good news to the broken.[63] As

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[57] Hunsinger, 9.

[58] Jeannine K. Brown, *Matthew* (Grand Rapids, MI: Baker Books, 2015), 293.

[59] Barry, 14.

[60] David J. Neville, "The Moral Vision of Jesus in Matthew 5," *St Mark's Review* 227 (February 2014): 50.

[61] Hunsinger, 8.

[62] Hunsinger, 16.

[63] Brown, 54.

ambassadors of Jesus, Christians are also instructed in this to bring good news to the poor. Outcomes measurement and reporting is an opportune way to ensure that the faith-based nonprofit is performing this function according to what Jesus was teaching.

"Blessed are those who mourn, for they will be comforted." (Matt. 5:4). The language used in Matthew can be connected to the language used in Isaiah where it refers to people that are despairing in 61:1. Poor in spirit and mourning encompass people that are full of despair.

These people were dependent on God for protection when faced with the oppression forced upon them by the wealthy.[64] Mourning in this case could refer to the loss of empowerment. It could also refer to mourning the loss of people, sin, or even loneliness.[65] Since the cause of mourning is not specifically mentioned it can be assumed that this verse encompasses all forms of grief.[66]

Those that mourn are promised that one day God will impart his grace upon them, this is a portion of the comfort they receive.[67] The comfort is more than a physical state, it is an inner joy that comes from the fact that God is with them in their grief.[68] To minister to those that are poor in spirit and those that are mourning listening and truly hearing is the human way of providing comfort.[69]

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[64] France, 165.

[65] Betz, 119.

[66] Betz, 120.

[67] Brown, 54.

[68] France, 165; Hunsinger, 20.

[69] Hunsinger, 25.

David Gill writes "It was a needy, hurting, and confused crowd that Jesus saw. His response to this need was to call together a small community and work on rebuilding their character (individual) and culture (collectively, their community). This is the first lesson for Christians who want to impact the needy crowds of our marketplace and world."[70] Faith-based nonprofits in today's world do this. Typically one location of a nonprofit will serve a smaller area or community and strive to assist with transformation. This transformation can be focused on those they serve, the volunteers, and/or the surrounding community. Faith-based nonprofits typically do not just assist with tangible items, they attend to the whole person and have an understanding of the brokenness that surrounds those in poverty. Due to the nature of this work, all aspects of assistance have the potential to be outcomes and include in reports.

"Blessed are the meek, for they will inherit the earth." (Matt. 5:5). Meek in today's context is frequently associated with weak. However, the meek in verse 5 are a variation of the spiritually poor.[71] This group of people face oppression and do not seek to oppress others.[72] They are meek because they do not exert power over others. They are not referred to as meek because of a current state, but rather by their attitude of ethics that should be held.[73] The Jewish culture placed high value on meekness and equated it with

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[70]David W. Gill, "Eight Traits of an Ethically Healthy Culture: Insights from the Beatitudes," *Journal of Markets & Morality* 16, no. 2 (2013): 616.

[71] Betz, 126.

[72] France, 166.

[73] Betz, 126.

humility.[74] Humility in this instance is a humility before God.[75] It was also associated with philanthropy.[76] To be meek in this context was to hold a set of ethical principles that revolved around generosity, social justice, and humility.

Later in the Sermon on the Mount Jesus provides the Lord's Prayer. Inheriting the earth was a foretaste of what "Thy kingdom come, thy will be done on earth as it is in heaven" refers to. This defines the true posture of what meekness is. It is a recognition that God's kingdom is first and that Christians seek to reverse the world and follow guidelines as they are followed according to heavenly rule.[77] The promise here is that the work that was looked down upon by society will be rewarded. The meek today are those that are serving the underserved out of a desire to see God's kingdom here on earth. Those serving in faith-based nonprofits understand that they are in the minority in society when it comes to fighting poverty. Volunteers may wonder if they are even making an impact on bringing God's kingdom here to earth. The need to see progress in this is another reason why measuring and reporting spiritual outcomes is important in faith-based nonprofits.

"Blessed are those who hunger and thirst for righteousness, for they will be filled." (Matt. 5:6). Those that desire righteousness do not desire that punishment is served, but rather that people are delivered from their current state.[78] A strong desire to

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[74] Betz, 126.

[75] Sakenfeld, 17.

[76] Betz, 126.

[77] Betz, 127.

[78] France, 167.

end the condition of poverty is another way to define this.[79] Righteousness is also a longing for God, His ways, and His presence.[80] Those that hunger and thirst for righteousness were the same in Matthew as they are today.

The hunger for righteousness will be satisfied by God. However, God's justice isn't merely punishing the wicked, but rather turning the situation around so that His way is lived out. Only God can truly satisfy humans' longing for righteousness and when this is done change is seen in human behavior.[81] This change in human behavior today is commonly called transformation. Many faith-based nonprofits use a transformational approach in their ministry. While it is God that truly transforms, He allows His people to become a part of this when they minister to others. The injustice of poverty can only be solved if the world has enough people that crave righteousness according to God's rule.[82]

Today the term social justice is employed more than righteousness, but the desires are still the same for those that crave social justice. There is still a hunger today to help transform communities so that poverty no longer exists and people are empowered rather than oppressed. If faith-based nonprofits seek to transform their clients' lives God is a necessary component. With this involves addressing spiritual needs. To leave out the spiritual component when reporting transformation is to leave God out of the story. If faith-based nonprofits want to ensure that they have transformation happening according to God's rule, than this must be measured and reported. The poor in spirit, the mourning,

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[79] Betz, 129.

[80] Doriani, 27-28.

[81] Doriani, 29.

[82] Betz, 129.

the meek, and those that seek righteousness are promised a reversal of their undesirable circumstances.[83] These aren't blessed due to their state, but rather receiving a blessing despite their economic status.[84]

"Blessed are the merciful, for they will be shown mercy." (Matt. 5:7). The larger theme of the Beatitudes is that God's kingdom reverses a less desirable status and that God values mercy, something that is countercultural even in today's society.[85] David Neville mentions what matters to God is not what society values.[86] Those that are broken by oppression and social status can be assured that justice will one day rain down on them.[87]

The merciful forgive and have a generous spirit.[88] Compassion is also a necessary trait of those that are merciful.[89] The merciful, those with integrity, the peacemakers, and the persecuted are ones that put the kingdom first.[90] Those that fulfill these traits are thus promised the same from God.[91] When serving the poor one shows mercy by not thinking of oneself as better than the person they are serving. Someone that demonstrates mercy to the poor does not judge them for their economic situation, but rather listens and shows

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[83] Brown and Roberts, 57.

[84] Betz, 114.

[85] Brown, 53.

[86] Neville, 51.

[87] Neville, 50.

[88] France, 168.

[89] Betz, 132.

[90] Brown and Roberts, 58-59.

[91] Brown and Roberts, 58.

love. Rather than trying to ascertain why someone is in their economic situation the question should be how can I help?[92] The peacemakers operate in a similar manner.

Each faith-based nonprofit can provide training and follow up to determine if those that interact with clients are demonstrating mercy. Mercy can be both a mental and a spiritual need met by the organization. This could potentially be a separate item tracked and measured or incorporated into other spiritual outcomes. A faith-based nonprofit can also use mercy as a measurement if this characteristic is high on their outcomes list, emphasized during training, or included in their mission statement.

"Blessed are the pure in heart, for they will see God." (Matt. 5:8). Defining the pure in heart can be a bit difficult. Only Jesus was truly pure of heart, so what does this mean for those that are fully human? In this instance an aspiration to be pure in heart is considered a virtue.[93] Humans marred by sin can be pure in heart through Christ.[94] As with the poor in spirit, pure in heart is similar in that a recognition of the necessity of Jesus is needed and there is grief over one's sin. This sin is what separates us from being truly pure of heart.[95] One day humans will be fully reconciled with God and experience true pure of heart, but today those experience a piece of this through Jesus. Aspiring to be pure of heart and recognizing that Jesus is needed will naturally lead to seeing God. Though sin will prevent humans from seeing God, the promise is there that one day they will see Him.

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[92] Doriani, 29-30.

[93] Betz, 134.

[94] Hunsinger, 73.

[95] Betz, 136.

This is one area that may be excluded from attending to spiritual needs outcomes and may be instead used as a desired trait for volunteers working directly with clients. Only God fully knows the human heart. However, faith-based nonprofits can create an environment and standard that encourages their volunteers to aspire to this. Volunteers could also encourage clients to aspire to this if the conversation leads to this. Instead of measuring and reporting if people are aspiring to become pure of heart the organization could instead collect feedback from their volunteers and staff and then measure if the organization is providing an environment for this to happen.

"Blessed are the peacemakers, for they will be called children of God." (Matt. 5:9). Peacemakers seek out reconciliation not only in their own lives, but in the lives of others.[96] Harmony between individuals is a demonstration of God's character in people.[97] Therefore, the presence of God's character means that those that possess this are His children. Reconciliation is needed if the issue of poverty is going to be solved. Reconciliation can be tracked and reported if follow up questions are used when speaking to repeat clients. If a client has previously shared that they are struggling with a relationship in their life this can be recorded and then followed up with to see if there has been any improvement. The peacemakers will need the discernment to determine if the relationship is wise to be reconciled or not. In faith-based nonprofits that work with domestic abuse victims this may not be achievable nor advised for the victims and their abusers. If caring, compassion, and listening have been present during a conversation the peacemaker can determine the best recommendation for reconciliation.

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[96] France, 169.

[97] France, 169.

> "Blessed are those who are persecuted because of righteousness, for theirs is the kingdom of heaven. **11** "Blessed are you when people insult you, persecute you and falsely say all kinds of evil against you because of me. **12** Rejoice and be glad, because great is your reward in heaven, for in the same way they persecuted the prophets who were before you." (Matt. 5:11-12).

Living out Christian values in society comes with a cost.[98] Being persecuted when pursuing justice "demonstrates human dignity and strength."[99] It can be assumed that when someone fights for social justice they will receive pushback and/or persecution. Fighting for righteousness has been demonstrated in previous verses as going against the status quo in society. Fighting for righteousness is a high goal in the Christian church and therefore, being persecuted due to this is considered a virtue.[100] The virtue comes not from purposely trying to be persecuted, but doing what is right despite what others may do to you. These verses are not promising a reward on this earth, but rather in heaven. Again the promise of reversal and what God values is included in this.

This may be an area that faith-based nonprofits do not wish to track directly. Rather measuring and making adjustments to the environment for staff and volunteers may be more reasonable. Attending to staff and volunteer needs is just as important as attending to clients' needs when ministering to the poor. While persecution does not happen in the United States in the same manner it happens in other areas of the world, there are still issues that those serving come against. The faith-based nonprofit may also desire to be a safe haven and track and record what they are doing to create a safe environment for staff and volunteers.

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[98] France, 170.

[99] Betz, 146.

[100] Betz, 146.

After thorough examination of these verses it can then be concluded on how to define each of these groups, that there is hope, and that it is important for faith-based nonprofits to record a variety of areas related to spiritual needs as they meet these. Today's faith-based nonprofits are advised to not just address spiritual or physical needs, but to address both when interacting with clients.[101] This passage ends with a shift from those that are more than likely suffering from poverty to the disciples. Though Jesus was speaking to the disciples, all Christians are cautioned in verses 13-16 to continue to move forward without getting deterred by the darkness in this world.[102] Romans 12:2 also warns against conforming to the world's standards instead of God's. All people that have committed to follow Jesus thus take on the kingdom rules that turnover the lesser than status.[103] Faith-based nonprofits that are Christian are to also follow the kingdom rules set forth in this section. If staff and volunteers are called to be "salt" and "light", than this is something that needs tracked and potentially reported so that faith-based nonprofits can ensure that they are providing the space for this to happen. The work of faith-based nonprofits can be dark, it is the duty of staff and volunteers to shine brightly in the dark and bring the hope of God's kingdom to the earth. An example of how God's kingdom was found on earth is in Acts.

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[101] Barry, 7.

[102] Betz, 160.

[103] France, 171.

Acts 2:42-47 and 4:32-37

The lack of poverty discussed in Deuteronomy is demonstrated in Acts 2:42-47.[104] Together the early believers demonstrated generosity through love by "selling their possessions and giving them to all".[105] Brian Capper believes that this act was out of Judean principles that focused on community living as a way to express holiness.[106] This was "a time when union of hearts and souls translated directly into sharing of possessions and the enriching of the community's spiritual life".[107] There was an expectation to give without receiving anything in return, which was not a norm for the society.[108]

Society norms dictated whoever assisted those in need would receive honor.[109] In addition, there was societal pressure to contribute to the good of the whole and cities offered incentives for doing so.[110] Motivation to give was not based upon charity, but rather politics.[111] Matthew 6:1-4 teaches today's Christians that they should be generous in secret and that their reward will come from God, not today's brief recognition. Faith-based nonprofits have an even more difficult task of balancing recognition and generosity since they need to seek out donations. There are many businesses today that will give

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[104] William H. Willimon, *Acts*, Interpretation, a Bible Commentary for Teaching and Preaching (Atlanta: Westminster John Knox Press, 1988), 40.

[105] Willimon, 40.

[106] Brian J. Capper, "Holy Community of Life and Property Amongst the Poor: A Response to Steve Walton," *Evangelical Quarterly* 80, no.2 (2008): 118.

[107] Alan C. Mitchell, "The Social Function of Friendship in Acts 2:44-47 and 4:32-37," *Journal of Biblical Literature* 111, no.2 (1992): 256.

[108] Mitchell, 266.

[109] Mitchell, 265.

[110] Mitchell, 265.

[111] Mitchell, 265.

generously if they are mentioned in advertising, reports, and other avenues to get recognition. It is important to recognize and thank generous supporters, but if faith-based nonprofits make this the main focus it could impact what activities they report on.

The system in the early church was to give to anyone in need with thought, prayer and empowerment.[112] The term “all things in common” is used in this passage. This refers to not only just a common belief in the community, but the overall regard the people have for everyone’s physical and spiritual security.[113] Today’s faith-based nonprofits hold the same values in their holistic approach to serving those in need. People that lived in the first century did not have access to nonprofits. If you were not part of the early church community friendship was the way that people gave freely to one another and was frequently restricted to social constructs.[114] Freely giving to someone typically did not happen outside of two people that weren’t social equals or friends.[115] If a person did not have a friend that could help them they more than likely did not receive assistance. Like the culture in Matthew, social status highly dictated how one conducted themselves. The challenge that Luke brings to light in Acts is that people of different social standing came together to hold assets as one.[116]

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[112] Barry, 89.

[113] Robert W. Wall, “Acts,” in *The New Interpreter’s Bible: General Articles & Introduction, Commentary, & Reflections for Each Book of the Bible, including the Apocryphal/Deuterocanonical Books* (Nashville: Abingdon Press, 1994), 71-72.

[114] Mitchell, 264.

[115] Mitchell, 264.

[116] Mitchell, 267.

Today the same generous spirit of the early church is driven by self-sacrifice by followers of Jesus. There is not much purpose behind the sacrifice unless it is driven by Jesus.[117] This principle is frequently seen in the mission statements and actions of faith-based nonprofits. A sacrifice of time and money is made by donors because they are followers of Jesus and feel compelled to help due to his love. The apostles' actions throughout the book of Acts demonstrate the importance of practicing a holistic approach to poverty. If Christians are to fulfill their mission they must succeed in assisting those in need with proper distribution of physical goods along with spreading the gospel.[118] If the cause of poverty is spiritual, than a recognition of the spiritual needs to be combined with meeting physical needs. Jesus commanded his followers to love their neighbors. Being generous includes examining how everyone is impacting their neighbors.[119]

It is difficult to balance love and spiritual needs with distributing physical goods. Faith-based nonprofits are challenged with providing both. The faith based-nonprofit is thus responsible for tracking all needs met to ensure that the balance is maintained between spiritual and physical needs met. Board members of these faith-based nonprofits should have access to all of the data to ensure that the balance is being maintained in services provided. When all services are reported transformation can be seen as taking place. Examples of such transformation include sustaining basic needs, equity in distribution, justice, freedom from oppression, participation in society, recognition that the poor have something to contribute, and allowing the poor to contribute and not simply

[117] Barry, 37.

[118] Barry, 83-84.

[119] Barry, 89.

receive.[120] The outcomes of a faith-based nonprofit do not merely represent people served, they represent transformation that is taking place in the community. Acts commands Christians to do what is best for the community. In today's world this involves contributing to positive transformation.

This generous spirit that arose out of unity continues in Acts 4:32-37. This passage tells of people holding property that was disposable sold it in order to generate a surplus of money that could be then used for charity.[121] If today's society was to be this generous it would result in a completely different world.[122] The issue of transforming the world involves more than just money, it involves a generous spirit as it did in Acts. God's grace had abounded on this particular community so that poverty was almost nonexistent.[123] This passage utilizes Barnabas as an example of what this practice entailed. Barnabas sold a field and turned over the money to the apostle's so that they could distribute it to those in need.[124] Examining the Beatitudes teaches that what God values is countercultural to society. Barnabas serves as an example of how much good can come out of doing an act that is countercultural in society. Today generosity is more than just money, it is loving others that are looked down upon in society. Like the apostles, Christians serving in faith-based nonprofits are to not only extend generosity, but also love so that more people can be led to Christ. Tracking only physical needs met

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[120] Myers, 95.

[121] John Barton and John Muddiman, *The Oxford Bible Commentary* (Oxford: OUP Oxford, 2007), 1034.

[122] Barry, 87.

[123] Wall, 97.

[124] Wall, 97.

does not provide insight into if Christians are fulfilling their obligation to promote the gospel and attend to one another's spiritual needs when needed.

However, the ideal state of this community in Acts did not last. Sin entered into this community and this generous spirit was tainted. Ananias and Sapphira did not give all of the money they received from a property and used it for themselves in chapter five.[125] The issue that Peter addressed with the two was not them keeping the money, but the fact that they deceived God in doing so.[126] The church never required Ananias and Sapphira to give everything or sell their property. The choice they made was not out of love and generosity, but to be held in esteem by the community.[127] Ananias and Sapphira were operating out of the societal norms of the day and were expecting to be rewarded for their gift. They wanted to serve God but also the recognition of society, which were two conflicting areas.[128]

As seen in the Beatitudes, what society values and what God values are more often not the same thing. Love and generosity are two outcomes necessary in all Christian lives and God values these. Those that are looked down upon by society may need to feel love by God and Christians as well as realize their potential to be generous with what they have. This includes everything that they have, not just finances. When someone gives their time to a faith-based nonprofit and they work directly with the clients they are

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[125] David W. Pao, "Acts" in *The Baker Illustrated Bible Commentary*, ed. Gary M. Burge and Andrew E. Hill (Grand Rapids, MI: Baker Books, 2012), 1177.

[126] Pao, 1177.

[127] Barry, 88.

[128] Mitchell, 270.

also giving love, empathy, respect, listening, encouragement, and even spiritual direction. If an organization reports all outcomes, love and generosity should be reflected in these.

Today Christians still embrace this generous spirit found in Acts. Those that recognize their own poverty have a deep and committed passion for assisting others struggling with physical and spiritual lack.[129] There are many faith-based nonprofits that teach people how to be generous in a holistic manner. John Barry discovered that without using a holistic approach poverty continues throughout the world.[130] With today's quick fix mindset it is tempting to overlook some aspects of the holistic approach when ministering to those in need. Christians today are tasked with the same issues that the church in Acts was tasked with, embracing a generous spirit and sharing the gospel while others in society shake their heads and wonder why they are behaving in a manner different from the rest of society. The same applies to faith-based nonprofits, their reports should look different than secular based nonprofits because they are offering something that not all charity organizations do. To stand out and cause society to notice the work, faith-based nonprofits need to communicate their work for Christ along with their work in meeting physical needs.

[129] Barry, 12.

[130] Barry, 24.

CHAPTER THREE: OUTCOMES AND NONPROFITS

Introduction to Faith-Based Nonprofits and Outcomes

As demonstrated in the previous chapter, faith-based nonprofits have a biblical basis for assisting those in need. Jesus taught spiritual needs are just as important as physical needs. Hope is to be provided along with food. The promise of God's kingdom is to be delivered with financial assistance. Those that are in need are important in the kingdom of God, despite their socio economic situation on earth. A faith-based nonprofit that strives to serve holistically will want to ensure they are monitoring all assistance they provide to the community in order to meet Christian ethical requirements provided by the Bible. The biblical ethics begin defining which outcomes a faith-based nonprofit should measure and report.

Researchers will never have the capability to calculate spiritual outcomes one hundred percent correctly. The work of the Holy Spirit and an individual's relationship with God is never fully known to man. Christians are called to minister to the poor, but how do we know what we do is effective? Outcomes can still be assessed to ensure that an organization is striving to meet goals in attempting to meet spiritual needs. Having an awareness what an organization is doing and an idea of its impact is necessary in all areas of all nonprofits.

To begin identifying outcomes knowing what constitutes a faith-based nonprofit is necessary. These organizations can be identified as organizations that provide social services and religious-based services at the same time.[131] Christian nonprofits differ from the church in that they have a specific goal and focus more on providing services than other church-related activities.[132] These organizations may also fit into categories such as parachurch, charity, social service, and welfare reform.[133] They can function as weighing in on doctrine, fund programs for those in poverty, have political agendas and seek reform at the government level, simply promote faith, or even take religion to the extreme and act as a terrorist group.[134] This project focused on a faith-based nonprofit that ministers to the poor in a holistic manner and partners with local churches.

Some organizations, such as Habitat for Humanity, pursue justice as related to in Matthew 5.[135] Habitat and other organizations may also have partners so that their ministry has more reach in the immediate area or worldwide.[136] In order to be designated as faith-based the organization must be directly connected to a specific faith community

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[131]Wolfgang Bielefeld and W. S. Cleveland, "Defining Faith-Based Organizations and Understanding Them Through Research" *Nonprofit and Voluntary Sector Quarterly*, 42 (2013): 443.

[132] Bielefeld and Cleveland, 444.

[133] Bielefeld and Cleveland, 444.

[134] Julie L. Adkins, Laurie Occhipinti, and Tara Herreran, *Not By Faith Alone: Social Services, Social Justice, and Faith-Based Organizations in the United States* (Lanham, MD: Lexington Books, 2010), 5.

[135] Jerome P. Baggett, *Habitat for Humanity: Building Private Homes, Building Public Religion* (Philadelphia, PA: Temple University Press, 2001), 53.

[136] Baggett, 55.

and have its volunteers, board, and staff be a part of that faith community.[137] The faith community can be comprised of one religion or a single denomination within a religion.

An outcome can be defined as "changes, intended or not, in the program's targets that accompany exposure to a program".[138] Some of these outcomes all nonprofits are required to report due to federal guidelines.[139] There may also be required outcomes tracked and reported due to funding source guidelines. However, there are several other outcomes of the abstract nature that are not a requirement. These outcomes are important because they involve a result of improved quality of life due to the services provided.

While studies show that faith-based services can be effective, little attention has been given to the faith component and measuring spiritual needs and how faith impacts outcomes.[140] There can be difficulty in providing a succinct report to stakeholders that includes both a count of services provided and abstract information relating to improvement in clients' lives. A framework of which outcomes should be identified, assessed, and reported needs to be established in order to properly perform outcomes measurement in faith-based nonprofits.[141]

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[137] Omobolaji Ololade Olarinmoye, "Accountability in Faith-Based Organizations in Nigeria," *Transformation* 31, no.1 (2014): 51.

[138] Edward J. Mullen and Jennifer L. Magnabosco, *Outcomes Measurement in the Human Services* (Washington DC: National Association of Social Workers Press, 1997), 21.

[139] "Exempt Organization Annual Filing Requirements Overview," Internal Revenue Service, last modified February 2, 2021, https://www.irs.gov/charities-non-profits/exempt-organization-annual-filing-requirements-overview.

[140]Kristin M. Ferguson et al, "Outcomes Evaluation in Faith-Based Social Services: Are We Evaluating Faith Accurately?" *Research on Social Work Practice* 17, no.2 (March 2007): 265.

[141] Ferguson et al, 270.

There is no one size fits all approach to measurements with qualitative data, but a formal approach should be used. Not using a valid model runs the risk of missing that an outcome is not being met.[142] Some items in a nonprofit that could be used to account for the performance of an organization include financial data, employee evaluations, capacity numbers, and various measurement tools specifically designed for outcomes.[143]Lehn Benjamin and David Campbell note that there is difficulty in measuring outcomes due to models not reflecting a “progression of improvement”.[144]

The first step in identifying outcomes is to look to what is required to be reported. What are the financial and nonfinancial accounting requirements of a faith-based nonprofit and how do these assist in determining an outcome that must take place? Once required outcomes are established the question turns to what are the outcomes that the organization strives to obtain based upon its mission statement and bylaws? These two questions will provide a framework of outcomes that need to be met. It then needs to be established how to assess these outcomes. A combination of tools for creating a new tool may be necessary to properly assess the outcome. Regular evaluation of outcomes and services is needed in order to determine if the service or practice is still effective.[145] The regularity of which an outcome should be assessed will depend upon reporting periods,

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[142] Mark D. Weist, “Incorporating Evidence-Based Practices into Faith-Based Organization Service Programs” Journal of Psychology and Theology 43, no.3 (2015): 215, DOI: 10.1177/009164711504300306.

[143] Lehn M. Benjamin and David C. Campbell, “Nonprofit Performance: Accounting for the Agency of Clients,” *Nonprofit and Voluntary Sector Quarterly* 44, no.5 (October 2015): 988, https://doi.org/10.1177/0899764014551987.

[144] Benjamin and Campbell, 889.

[145] Weist, 215.

the organizational operations, and the importance of the outcome. Once parameters have been set for both qualitative and quantitative data the final question that this research should answer is how these should be reported.

Possible Outcomes of Faith-Based Nonprofits

The possibilities of outcomes for faith-based nonprofits are endless. This section's purpose is to discuss how to start defining these. Faith-based nonprofits can be borne out of a commitment of religious beliefs and their mission statement should reflect the values of their faith. In the case of Habitat for Humanity the conversation began with lamenting the loss of relationship with God.[146] Habitat's founders recognized that the conditions the poor were facing with adequate housing was the same cause for poverty that Deuteronomy 15:11 points to. Rather than focus only on assisting those in need, the founders also promoted the gospel to their community.[147] The emphasis was on making spiritual sense in solving issues and not focusing on making financial sense.[148] The initial outcomes of Habitat were focused on spiritual rather than program success.[149] The members of the organization today still recognize that no one can truly know what one act will lead to when it comes to transforming people and communities.[150] Transformation does not happen without relationships. Identity in Christ and relationships with others are also possible outcomes in a faith-based organization.[151]

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[146] Baggett, 45

[147] Baggett, 45.

[148] Baggett, 45-46.

[149] Baggett, 46.

[150] Baggett, 51.

[151] Myers, 183.

It is important to note that outcomes can be positive or negative. An organization needs to know what targets it is hitting as well as which areas they are falling short in. Typically, annual reports and newsletters contain almost all positive outcomes with the exception of some financial details. Organizations aren't trying to cover up failure with this, but to put more focus on the good they are doing in the community. Not all outcomes are necessary in all forms of communication as will be discussed in the section on reporting. Organizations may also use annual reports to provide a general overview in order to attract more funds or volunteers. If a negative outcome is found early on in the reporting period it may be remedied before the annual report is published. Not all outcomes are mandated to be reported or tracked as will be discussed in the accountability section.

Calculating and communicating the success of a faith-based nonprofit can be a complex task. Success of using financial responsibility is easy to see and calculate. However, finances do not tell us what the organization is actually doing outside of how it is managing its money. David Campbell points out that clients are frequently not receiving service from just one organization.[152] The recommendation is that effectiveness should be measured by network and not an individual organization or at least account for outside sources that impact effectiveness.[153] Spiritual outcomes is one area in which this is especially important to note. A person is not having their spiritual needs met in one place. An individual typically has church, friends, family, agencies, and Jesus influencing

[152] David Campbell, "Reconsidering the Implementation Strategy in Faith-Based Policy Initiatives," *Nonprofit and Voluntary Sector Quarterly* 40 (2011): 132.

[153] Campbell, 132.

their spiritual life. Recognizing that one organization is not providing all of this is important in assessment and if possible, the outcome should either reflect the network or just the portion that the organization is contributing to, such as church referral.

In order to properly assess, various data needs to be collected in the forms of administrative, surveys, and case studies.[154] The administrative data may be more quantitative, such as reports provided to government entities for funding purposes.[155] Case studies can range in type from multiple case studies to intrinsic case studies and are more qualitative.[156] Campbell is suggesting that a combination of quantitative and qualitative data be used when doing a network approach. To complicate matters further some faith-based nonprofits cannot provide a positive outcome due to the type of services they offer.[157] Those that provide services to the chronically ill may never see a cure in those they care for nor may the symptoms ever disappear. Likewise, those that provide food may have a positive outcome in meeting an immediate need but may never cure hunger for those they are serving. This does not reflect poorly on the organization; it is simply the nature of their work. Evidence of positive outcomes is especially difficult to determine in spiritual matters but can be accomplished as this research demonstrates.

Assessing Accountability and Performance

Information on accountability and performance should be promoted to develop a better understanding of what the organization is expected to communicate and track in

[154] Campbell, 136-137.

[155] Campbell, 136.

[156] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing Among Five Approaches*, 4th ed. (Thousand Oaks, CA: Sage Publications Inc., 2018), 98-99.

[157] Weist, 216.

regard to the services and experiences of clients.[158] Some of this accountability is required for legal purposes.[159] The most recognized of these requirements are standard accounting procedures and records of all financial transactions. These may be dictated by the federal government, the state government, or the head office if it is a national organization with many locations.

Roger Huston discovered in his literature review that many have found that faith-based nonprofits that receive federal funding prove to be ineffective when compared to their secular counterparts.[160] However, Huston also discovered that not all of the existing literature has a cynical point of view when it comes to faith-based nonprofits and their effectiveness. Sofia Yasmin, Roszaini Haniffa, and Mohammad Hudaib argue that non-financial information is more useful in determining the full accountability of an organization.[161] Financial information omits the actual performance, effectiveness, and impact of an organization.[162] While financial information is important in accountability it only demonstrates if the money was distributed, collected, and managed in an ethical and legal manner.

Faith-based nonprofits are held accountable on many different levels. Board members, donors, recipients of services, and volunteers are all parties that help hold an

[158] Jack Quarter, Laurie Mook, and Betty Jane Richmond, *What Counts: Social Accounting for Nonprofits and Cooperatives* (Upper Saddle River, N.J: Prentice Hall, 2003), 5.

[159] Olarinmoye, 52.

[160] Roger Jeffrey Huston, "A Paradox Perspective on Faith-Based Organizations" (PhD Diss., University of Delaware, 2019), 24.

[161] Sofia Yasmin, Roszaini Haniffa, and Mohammad Hudaib, "Communicated Accountability by Faith-Based Charity Organisations," *Journal of Business Ethics* 122, no.1 (June 25, 2014): 105.

[162] Yasmin, Haniffa, Hudaib, 105.

organization accountable.[163] The basis of all accountability is “that progress towards goals, commitments or responsibilities are assessed, and those responsible for action in these areas are held to account in some public fashion”.[164] Accountability can also relate to effectiveness. If an organization is to be effective there must be an element of change involved.[165] In nonprofits this effectiveness revolves around “social impact” that occurs over time.[166] Establishing accountability standards makes an individual or group of individuals recognized as being responsible for the performance and management of an organization and not just its financials.

Faith-based nonprofits may also have accountability standards that are biblically based.[167] In fact, faith-based nonprofits tend to have higher ethical standards when it comes to accountability than secular based nonprofits.[168] Religion in faith-based nonprofits tends to drive ethical standards more than just the standards set by laws. Most decision making in faith-based nonprofits is ethically based upon the religion that it follows. Ethical standards should be understood as these will give more insight as to why the nonprofit is running as it is.

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[163] Olarinmoye, 49.

[164] Olarinmoye, 49.

[165] Mullen and Magnabosco, 70.

[166] Cherrie Yang and Deryl Northcott, “Unveiling the Role of Identity Accountability in Shaping Charity Outcome Measurement Practices,” *The British Accounting Review* no.50 (2018): 215.

[167]J. P. Bartkowski and H. A. Regis, *Charitable Choices. Religion, Race, and Poverty in the Post-Welfare Era* (New York: New York University Press, 2003), 162.

[168] Yasmin, Haniffa, Hudaib, 106.

The mission statement serves as a point to provide direction for the organization.[169] These statements can range from being brief to including several key criteria. Accountability and performance should reflect the mission statement. An organization can be quickly deterred from what it set out to do if they do not measure each new venture against their mission statement. The statement can also be used in determining other outcomes that aren't necessarily performance based, such as growth in faith in a client. Goals for the organization can be developed directly from the mission statement.[170]

The mission of Habitat for Humanity is simple, "Seeking to put God's love into action, Habitat for Humanity brings people together to build homes, communities and hope."[171] In this example it can easily be communicated that God is first and that the organization is focused on one physical need. The organization's overall large goal of eliminating all substandard housing is focused on this[172] Having a clear focus and one large goal that can be broken down into smaller goals the organization has set itself up for easily being able to assess what they are doing each year. Not all nonprofits have such a clear mission that states the overall goal, which can make it difficult to know what to assess and hold the agency accountable for. If the mission statement lacks clear

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[169] Art Feinglass, *The Public Relations Handbook for Nonprofits: a Comprehensive and Practical Guide* (San Francisco: Jossey-Bass, 2005), 22.

[170] Feinglass, 24.

[171] "Mission, Vision, and Principles," Habitat for Humanity, last modified 2021, https://www.habitat.org/about/mission-and-vision.

[172] Baggett, 51.

objectives, processes and procedures are then needed to assess effectiveness and outcomes.[173]

Mission statements can also be difficult to use alone as many do not contain clear objectives.[174] While it is important to analyze the mission statement and include it in outcomes assessment, it may not be able to stand as the basis for the assessment. Faith-based nonprofits frequently focus their mission statements around their beliefs. Rather than serving as an objective it instead serves as a reason why and how the organization does what it does.[175] Many faith-based nonprofits do some form of social services out of their principles of their religion and show compassion as a way to carry out social justice.[176] Analysis of the beliefs of an organization is needed in addition to what is emphasized in volunteer training and what types of information is collected from individuals. In addition to a clear and concise mission statement faith-based nonprofits should have a stated purpose and objectives that fulfills the mission statement.[177] The purpose and objectives in addition to the mission statement will assist in developing a list of all outcomes that the organization should be striving for.

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[173] Gilbert A. Jacobs and James A Polito, "How Faith-Based Nonprofit Organizations Define and Measure Organizational Effectiveness," *International Journal of Organization Theory and Behavior* 15, no.1 (2012): 38.

[174] Jacobs and Polito, 38.

[175] Jacobs and Polito, 45.

[176] Maria Roberts-Degennaro and Sondra J. Fogel, "Faith-Based and Community Initiative Service Providers and Approaches to Studying Service Outcomes," *Journal of Policy Practice* 6, no. 2 2008): 48, DOI https://doi.org/10.1300/J508v06n02_04.

[177] Feinglass, 23.

Assessing All Outcomes

Lehn Benjamin states "Outcome measurement involves the ongoing process of defining, monitoring, and using performance indicators to improve organizational effectiveness and efficiency".[178] An outcome is not just assessed for one year and then the organization moves on, effectiveness needs to be consistently evaluated in all areas to ensure that the organization is on the right track. Outcomes measurement also includes "the use of program logic models to identify and examine central outcomes, together with systematized data gathering, analysis, and reporting."[179] Some outcomes measurement is required, but there are plenty more potential outcomes that can be measured that will improve function in an organization.[180]

With all of the potential outcomes that could be measured it appears odd that more nonprofit organizations are not actively engaged in this process. There are several barriers that have been discovered that prevent nonprofit organizations from measuring their outcomes. These include lack of knowledge of the evaluation process, lack of funding available for the measurement process, and differences in what donors expect in outcomes reporting.[181] The incentive is there for nonprofits to evaluate programs and

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[178] Lehn M. Benjamin, "Nonprofit Organizations and Outcome Measurement: From Tracking Program Activities to Focusing on Frontline Work," *American Journal of Evaluation* 33, no.3 (September 2012): 433, https://doi.org/10.1177/1098214012440496.

[179] Ferguson et al, 270.

[180] Jill C. Esau, *Start and Grow Your Faith-Based Nonprofit: Answering Your Call in the Service of Others* (San Francisco, Jossey-Bass, 2005), 176.

[181] Sara M. Strickhouser and James D. Wright, "Agency Resistance to Outcome Measurement: Sources, Concerns, and Solutions," *Journal of Applied* Science 9, no.2 (September 2015): 116, DOI: 10.1177/1936724414523966.

other areas of performance. However, the barriers create a sense that there is an unwillingness to do this.[182]

Benjamin examined several studies that focused on the adoption and implementation of outcomes assessments in nonprofits. It was discovered in these studies that there has been frustration with some of the measurement tools that have been used in nonprofits as staff felt that the tools did not adequately portray everything that was happening in their clients' lives.[183] Sara Strickhouser and James Wright discovered in their study that the frustration came from the expectation for staff to report on new information when they didn't have the resources to collect and analyze the data.[184]

A measurement tool needs to fit the organization and reflect everything the organization does, not just the financial side of business. The analysis should include a holistic approach in answering how the organization contributed to overall community function.[185] If an organization approaches service in a holistic manner than assessing in a holistic manner is necessary to determine if the faith-based nonprofit is succeeding in all areas. Holistic in many cases refers to serving the whole person.[186] Physical, mental, and spiritual needs should be addressed. A balanced scorecard is one method that combines all of these. Based on the client's perspective, this method measures value of the

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[182] Strickhouser and Wright, 116.

[183] Benjamin, 433.

[184] Strickhouser and Wright, 119.

[185] Myers, 175.

[186] Bartkowski and Regis, 162.

organization's operations.[187] Robert Kaplan recommends that when using the scorecard nonprofits organize it so that a mission objective is at the top of the scorecard.[188] When applied to faith-based nonprofits, this tool can be used to place spiritual needs at the top as an objective and then these are able to be measured in terms of value.

Since Christian faith-based organizations also share the belief that poverty is caused by a spiritual issue the spiritual impact of an organization should be included in outcomes.[189] If faith-based organizations are truly there to fight poverty and end it in their client's lives than the spiritual aspects must be assessed as well as physical needs. Knowledge of how the religion is applied in the organization is also necessary in beginning to determine outcomes.[190] Is prayer merely offered before the work is started for the day or is religion incorporated in conversations with clients? An understanding of the place of religion in services to clients aids in assessing outcomes and future development of outcomes.

Desiring and striving for a spiritual outcome that the organization is not equipped to provide or is not easily incorporated can distract from all of the outcomes that the organization is completing. Parachurch nonprofits may connect people to churches, but do not do the same work as a church. While they may believe that small group Bible studies are important the parachurch may not have the resources necessary to offer this. Instead a focus of what religious items are offered, how many of these were received or

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[187] Robert S. Kaplan, "Strategic Performance Measurement and Management in Nonprofit Organizations," *Nonprofit Management & Leadership* 11, no 3 (2001): 357, DOI:10.1002/nml.11308.

[188] Kaplan, 360.

[189] Myers, 188.

[190] Bielefeld and Cleveland, 456.

offered, and how they were delivered should be emphasized.[191] Prayer is one example of a religious component that is offered, received, and can be delivered in various ways. This is also something that can be tracked and easily recorded.

The definition of these outcomes may come from the mission statement itself or goals derived from interpreting the mission statement.[192] A vision for a better future for the community may also derive outcomes for an organization.[193] Focusing on precise faith pieces and how they are related to overall outcomes has been under-researched.[194] Including the faith piece into the definitions of outcomes, monitoring these, and using tools to assess these is just as key as other outcomes that are being assessed, monitored, and reported. Several studies have shown that faith-based nonprofits are effective in what they do.[195] Kristin Ferguson et. al. examined a total of twenty-nine studies to determine if outcomes measurement was used in these to determine if a program was effective.[196] The studies examined were a combination of quantitative and qualitative. Effectiveness is generally defined as a client's problem saw a change.[197] However, none of the studies Ferguson et. al. examined used faith alone as an outcome, only a contributing factor to an agency outcome.

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[191] Bielefeld and Cleveland, 456.

[192] Feinglass, 24.

[193] Myers, 185.

[194] Ferguson et al, 265.

[195] Ferguson et al, 265.

[196] Ferguson, et al, 270.

[197] Mullen and Magnbosco, 70.

The voices of the served are key in determining if outcomes are being met, especially spiritual ones.[198] If an organization simply notes how many times a church referral has been made they risk missing key information from the person who received the referral. Information such as did the individual make a connection with the church, did the referral meet what the individual asked for, was the individual able to take steps in their faith at the church is necessary to assess if the outcome was actually met. Many organizations don't focus solely on meeting the immediate needs of their clients, but also strive to meet outcomes of assisting with causes of poverty.[199]

A thematic approach that includes all organizational actions is one method of measuring outcomes.[200] Gilbert Jacobs and James Polito tackled the issues of lack of unanimous thought defining what constitutes organizational performance, lack of agreement surrounding analysis, and participant biases.[201] The interview guide used was open-ended so that themes could emerge without being prompted. The iterative constant comparative method was used along with Atlas Ti software to analyze the data. This particular study discovered that faith-based nonprofits define and measure their effectiveness based on two criteria, meeting a client's immediate need and addressing the root cause of the need.[202] The results that Jacobs and Polito found were in line with other literature that they had studied on outcomes of meeting client's needs in faith-based

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[198] Myers, 169.

[199] Jacobs and Polito, 46.

[200] Jacobs and Polito, 30.

[201] Jacobs and Polito, 42.

[202] Jacobs and Polito, 51.

nonprofits. These results also directly align with the biblical and theological conclusions found in Deuteronomy, Matthew, and Acts as previously discussed.

Defining and measuring effectiveness is typically overseen by the CEO of large faith-based nonprofits.[203] However, hiring a professional to perform outcomes assessment is also a possibility. Because of financial strains smaller faith-based nonprofits will either do the assessing themselves or not complete some assessments. Due to the nature of the qualitative and quantitative data, it must be noted that multiple types of analysis may need to be included to determine effectiveness. Instead of focusing on what the organization needs to improve or what is wrong with the organization in order to problem solve a focus should be placed on what is working and why it is working.[204]

Various models may need to be employed as well as analyzing the mission statement and including stakeholder perceptions.[205] Callie Gregory used both quantitative and qualitative data when she measured the effectiveness of nonprofits in her study. Her research demonstrated that when getting feedback from clients they will rate the organization in one manner (quantitative) but provide feedback that disputes the rating (qualitative).[206] Qualitative data in her study appeared to provide the most accurate feedback even though it is more difficult to measure. In addition, to properly analyze outcomes, previous research indicates that up to thirty different criteria may be used in

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[203] Jacobs and Polito, 30.

[204] Myers, 176.

[205] Jacobs and Polito, 31.

[206] Callie Gregory, "Relative Effectiveness of Anti-Poverty Nonprofit Organizations in Assisting a Below Poverty Population in Dallas County and Tarrant County: Recipients of Faith-Based and Non Faith-Based Organizations" (MA thesis, University of North Texas, 2012), 39-40.

determining effectiveness and outcomes.[207] It is easy to focus on funds as a way to determine organizational effectiveness as numbers are concrete in nature. However, to develop a better picture of effectiveness change must also be included in the data.[208]

Examples of change in a faith-based nonprofit can include "increased levels of wellbeing, emotional adjustment, and academic attainment".[209] Other spiritual factors may also be included such as attending church for the first time, going back to church, deciding to get baptized, and increasing relationship with God. Faith-based organizations may also offer classes that clients are encouraged to participate in. New behaviors and knowledge learned and steps taken toward change should also be documented and included in the qualitative data.

Mark Weist makes note of important things to consider when evaluating outcomes of a spiritual nature. Religious experiences should not have psychology applied to them. It may not be wise to employ formal academic researchers as this can lead to distrust in some organizations.[210] Not only are these researchers costly, people in lower socioeconomic status tend to not trust academics. This could potentially cause an issue in trust with the organization itself.

Based upon the literature published it is recommended that at least six parameters are to be used when assessing spiritual outcomes in the nonprofit sector. The first of these three consisted of identifying what is required to be reported, financial and nonfinancial

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[207] Jacobs and Polito, 32.

[208] Jacobs and Polito, 36.

[209] Ferguson et al, 265.

[210] Weist, 219.

accounting requirements, and how these assist in determining outcomes. The analysis of these three areas led to determining spiritual need outcomes. The next parameter involved examining the mission statement and bylaws to determine outcomes that the organization was striving to meet. Assessing the defined outcomes and setting up a plan for regular evaluation provided the final two parameters. These six parameters provide a basic framework on determining if an organization is effective in how it is performing. A change or difference in the client's life should be included. A holistic approach should be used, even if the focus is on spiritual outcomes. The whole person is important and there may be other factors impacting their spiritual experience. A volunteer that listens and is empathetic may be able to persuade the client to take a step in the faith through the natural conversation that they have. While the volunteer may take down information, the client's voice should be focused on and not the volunteer's observations, if noted. The individual's voice is important in the data collecting process.

The other three parameters come from the organization itself. The spiritual outcomes should be focused on what is currently being offered by the organization and is already incorporated in their process and procedures. The mission statement and goals should be analyzed as well to determine specific outcomes. This will provide insight as to what is the most important to the organization in terms of spiritual outcomes. Finally, a tool that reflects the entire organization and all activities should be selected. Once the desired outcomes have been selected and analyzed these need to be documented and communicated.

Reporting Outcomes

Including qualitative data in reports is not a new concept. Types of qualitative data that are suggested to be included are interviews, quotes, profiles, and letters from key leaders.[211] This data combined with statistics provides a deeper look into what the organization is completing. This information should be selected carefully and help tell the story of what the statistics provided mean. When communicating to those outside of the organization an emphasis should be on the needs of the greater society and not just those of the organization or one individual the organization is serving.[212] An in-depth story should provide the audience with a sense of what this is contributing to the community at large. Allowing education, volunteering, parenting, or assisting neighbors are examples of how one individual can impact their entire community.

When reporting outcomes to those outside of the organization a target audience is necessary before determining which outcomes to report. There are two types of audiences outside of the organization, those whose opinions need to be changed and those who are already on board with what the organization is accomplishing.[213] A plan for each medium, including the target audience, should be in place before reporting outcomes. Not all audiences will be concerned with spiritual outcomes and these are not particularly useful if the organization is merely seeking to raise funds.

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[211] Feinglass, 151.

[212] Kathy Bonk, Henry Griggs, and Emily Tynes, *The Jossey-Bass Guide to Strategic Communications for Nonprofits* (San Francisco: Jossey-Bass Publications, 1999), 2.

[213] Bonk, Griggs, and Tynes, 6.

It is also important to communicate outcomes to internal stakeholders. Volunteers and staff comprise internal stakeholders.[214] This group of people are key players in being on board with what the organization is accomplishing. This group needs to know what the organization's outcomes and goals are so that they can continue to offer service that meets these. They can also assist with trouble shooting and providing input so that the organization can run as efficiently as possible. Internal newsletters not only communicate valuable information related to service, they can provide a whole picture of what the organization is doing when volunteers only see a portion. Newsletters and other types of communication also enable volunteers to be on the same page since they are not at the organization as much as staff.

Typically documents such as reports and newsletters are immediately thought of when it comes to reporting outcomes. Most of these are considered a standard and have a cycle in which they are published and distributed. However, a brochure is another avenue in which this can be done. This can easily be missed due to it not being updated and published as frequently as reports and newsletters. A brochure is mainly used outside of the organization to quickly inform others about the organization's heart.[215] This is used not to just convey what the organization is doing, but why it matters.[216] Stories, quotes, biographies, testimonials, and other qualitative data may be useful to convey why what the organization does matters.[217] The information is very brief and is meant as an

[214] Feinglass, 11.

[215] Feinglass, 116.

[216] Feinglass, 116.

[217] Feinglass, 128.

overview, so all qualitative data must be carefully selected so that it contributes additional needed information as succinctly as possible.

Documents are more than organizational, they communicate what people need to do. The data in documents is used to make decisions, to extract and include in reports, and can provide a history of the organization. Financial reports provide the information necessary for decision makers to act on budgets. A brochure could communicate the need for more funds or volunteers.[218] Annual reports may be required by the federal government to report financial purposes, but these can also be used to tell more about the organization and its activities from the previous year.[219] Other documents that an organization may have on hand is a backgrounder. This piece of information is usually reserved for a press kit, but may need to be included for training purposes. A backgrounder is a document that includes history, structure, funding sources, and demographics.[220] This particular document also includes qualitative and quantitative data and is an example of a document that is put together for a specific purpose.

Newsletters typically have the capacity to contain a larger amount of qualitative data. Letters, articles, stories, interviews, firsthand reports, and details on programs are just a few examples of qualitative data that can be contained in newsletters.[221] A newsletter can be used to request certain physical items, such as diapers, to assist clients. As stated previously, newsletters are typically sent out to those that already have a vested

[218] Feinglass, 120.

[219] Feinglass, 146.

[220] Feinglass, 111.

[221] Feinglass, 142-143.

interest in the organization. Usually the group of people that receives these knows enough about the organization that extensive background information is not necessary. A newsletter also tends to focus on what has happened since the last newsletter was sent and what is coming up. Historical data is not needed in these unless the purpose is to celebrate an anniversary of the organization and how much it has accomplished during the time it has been in operation.

No matter which format of document the organization seeks to make available, there are key questions that they should ask before they begin to include qualitative data. Who is the stakeholder or audience? What do we want our audience to know? What do we want the person reading the document to do? [222] Including qualitative data requires a basic understanding of marketing. Not all outcomes are going to be in every document the organization produces. Defining an audience and an objective will assist greatly in determining what type of information should be included. In addition, a comparison to other local agencies may also be useful.[223]

For this study it was best to focus on the newsletter as the main form of document that needed to include reports on spiritual needs met. More invested members have access to the newsletter and it is the format that was most used as an example for containing qualitative data in the literature review. Best practices for determining this included who would be interested in the information, who needs to know more about what the organization is accomplishing, and who is already invested in the organization.

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[222] Feinglass, 120.

[223] Feinglass, 43.

The literature does not point to a specific best practice, but it does provide a framework in which to work from. Since there has been very little research published on specifically reporting spiritual outcomes, a generalized approach to determining outcomes needs to be used. As demonstrated by examining the biblical literature, faith-based nonprofits are to report on a variety of their activities and assess if they are performing well in all areas of their ministry. Overall it has been determined that these organizations are effective in what they do, but breaking it down into specific areas will assist in knowing exactly where improvement is needed. Spiritual needs are difficult to assess due to their nature, but by using the basic framework from the literature it is possible to assess these and include them in formal reports. A balanced scorecard method appeared to be the best approach for measuring spiritual outcomes based on the literature.

CHAPTER FOUR: RESEARCH METHODOLOGY

Review of Project Research

The researcher designed this project to evaluate the spiritual need outcomes of Love in the Name of Christ of the Cedar Valley (Love INC). A case study approach was used to collect and analyze the data. The data collected was primarily qualitative in nature. A case study approach was used due to its definition of "A type of qualitative research in which in-depth data are gathered relative to a single individual, program, or event for the purpose of learning more about an unknown or poorly understood situation"[224] The study was designed to determine which spiritual needs the organization was meeting, which spiritual needs the organization was collecting data on, and which spiritual needs require more data collection. A few items of quantitative data were collected due to their inclusion in sample documents.

Case studies involve multiple sources of information.[225] The data typically involves interviews, documents, and records.[226] The study of Love INC included interviews, survey, and various documents. Parameters for case studies involve a specific

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[224] Paul D. Leedy and Jeanne Ellis Ormrod, *Practical Research Planning and Design*, 12th ed. (New York: Pearson Education, 2019), 92

[225] Creswell and Poth, 96.

[226] Leedy and Ormrod, 231.

place and a defined timeframe.[227] This study focused on one Love INC location. The timeframe for documents was limited to one year or what has been utilized in one year if the document was created prior to 2021. The researcher has been volunteering at the organization for five years and regularly receives reports sent to volunteers. Prior to the study the researcher was familiar with the intake process and some of the reports that the organization completes.

Project Overview

The first step completed was the biblical and theological review of Deuteronomy 15:11, Matthew 5:1-12, and Acts 2:42-47, 4:32-37. Commentaries, books, and articles were examined from recognized scholars and theologians. Both print and electronic resources were used. A focused biblical ethic about ministering to the poor was discovered.

The second step was the review of current literature related to outcomes in faith-based nonprofits. Scholarly books, articles, and dissertations were examined. Official websites were included to determine legal guidelines and definitions. A focus on spiritual needs and measuring qualitative outcomes was maintained during the reading. This assisted in providing parameters of how to define outcomes and how to determine if they were met. It also provided variations of completing an outcomes assessment and determining which of these best suited the organization in the case study.

The third step was to develop interview questions for staff and gather documents from the organization. The documents were examined for mentions of spiritual needs.

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[227] Creswell and Poth, 97.

These needs included church referral, prayer requests, notes of recent spiritual growth, and steps that an individual has taken in their spiritual life. The literature review did not reveal a specific tool that could be implemented for analyzing materials for this project. In addition to gathering documents and developing interview questions the researcher also thought of how the information could be analyzed.

John Creswell recommends developing procedures for collection data because these can be extensive.[228] The researcher eliminated financial reports from the data collection because these do not reflect any of the spiritual needs met and only reflect financial outcomes of the organization. Documents were requested if they pertained to spiritual needs or fulfilled the need for determining what type of information was being reported to vested parties.

Interviews and Survey

There were three sets of interview questions that were designed based upon the person's position. One set of questions was designed for staff of Love INC. The purpose of interviewing staff was to obtain an understanding of what they have observed in terms of assisting in meeting the spiritual needs of the clients they directly interact with. The spiritual needs were tied to the mission statement and the core values of the organization. The mission statement and the core values of the organization related to Jesus' teaching in Matthew 5. The staff interviews were also used to acquire a full picture of all of the current outcomes. The basis for assessing outcomes was discovered in the literature review. The interviews also provided an avenue to collect data on what each staff member thought potential spiritual needs outcomes may be in the future and if they were

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[228] Creswell and Poth, 100.

currently developing any other programs to meet these needs. All staff were asked the same questions, but not all questions applied to each staff members' duties. The interview questions focused on the staff member's interaction with clients, how the staff member meets the spiritual needs of the clients, what their role was in assembling reports, and their thoughts on including qualitative data in their reports. Staff interviews were approximately 45 minutes to one hour each.

A set of interview questions was also developed for other faith-based organizations in the area to receive comparison data. These questions were more generalized, but aligned with the questions that staff of Love INC were asked. Habitat for Humanity was the organization that was interviewed for this based upon their willingness to be a participant. Habitat for Humanity is also a national faith-based organization that has a branch specifically dedicated to the Waterloo and Cedar Falls, Iowa area. This organization was selected due to their similarities in structure to Love INC. The interview with Habitat for Humanity was approximately 15 minutes in length. This interview involved less details and follow up questions than the interviews with Love INC staff. It is noted that some clients are shared between the two organizations, but these were not designated as such for the purpose of this research.

The third set of questions were given in a survey format. This set was designed to gather information from board members. Some of the questions were the same or very similar to staff questions and were designed to gather the thoughts of the board as the primary stakeholders in the organization. None of the ten members of the board responded in the timeframe that was requested. No data was gathered from the board members as they wished to not participate. The addition of this data could have led to a larger list of potential spiritual need outcomes. With the lack of response, more emphasis was placed on analyzing the staff interviews for potential outcomes.

The fourth step was to complete staff and organization interviews. Staff were interviewed to obtain an understanding of their experiences and observations in assisting meeting the spiritual needs of the clients they directly interact with.

Interviews were conducted in a variety of ways to best accommodate the schedules and needs of the interviewees. In person, Zoom, and email were used as communication methods to complete the interviews. The interviews took anywhere from 15 minutes to closer to one hour, depending upon the interviewee's position. An email survey of interview questions was sent to the board in place of an interview to avoid scheduling conflicts.

Participants

The executive director and programming manager were interviewed in December 2021. The clearinghouse coordinator was provided with the same questions via a survey due to illness. The executive director joined the organization in October of 2021. During her first weeks at the organization she had to move to part-time due to health issues. She was willing and able to participate in the project, but required some accommodations of time due to her health concerns and not knowing where certain reports were stored. The programming manager provided most of the documents since she had to fill in while the director search was occurring. The programming manager was also willing and able to participate as she had known and agreed to the project months in advance. The interview questions were finalized in November 2021 and interviews were set up to work around schedules and the Thanksgiving closure of the organization.

There were two interns employed at Love INC during a portion of the data collection. However, intern positions are temporary in nature and frequently end in time for finals at the local university to allow the students time to prepare for the semester to end. The two interns were in the process of ending their positions while the researcher was conducing staff interviews. Due to the ending of their positions and the short length of time that they were employed by Love INC they were not included in the staff interviews.

The executive director of Iowa Heartland Habitat for Humanity was the other participant in the interviews. They were interviewed the day after the staff members of Love INC were interviewed. The executive director was able to answer all of the interview questions. While the organization differs in what they provide, they still focus on spiritual needs in their daily work.

The fifth step analyzed the data collected to complete the qualitative case study. Print and electronic data relating to spiritual outcomes was used. Scholarly material relating to qualitative outcomes was examined. Mission statements, documents, and required outcomes of the organization was included. Documents not found on the organization's website were obtained directly through the organization. Client data that was analyzed was primarily qualitative in nature with a few quantitative items. The client data was provided with identifying information removed. The data was provided as a spreadsheet through Microsoft Excel. The data was obtained from the Apricot database system the organization uses to input data from the intake process. A staff member provided the intake data so that it would remain anonymous to the researcher.

Intake Data

Intake data is collected each time a client requests an item. These may be brief if the client has been in contact in less than 30 days or extensive if the client has not been spoken with in some time. Some of the intake fields are required depending upon the client's need. Other intake fields are optional, such as prayer, based upon the client's preference. Intake data is recorded by volunteers that speak with clients on paper copies and is later put into the system by other volunteers. This method is used by the organization due to the paper copies frequently containing abbreviated notes and the database copy containing more full sentences and serving as the history of the client.

The intake data had areas that were able to be calculated for quantitative data such as number of clients requesting a particular spiritual need. The majority of the data was qualitative in nature as the questions that are asked of clients are more open ended. Fields that contained information about struggles, goals, and prayer requests were analyzed for mentions of spiritual needs and faith statements. The researcher noted if there were no specific spiritual needs mentioned, if prayer aligned with struggles that the client mentioned, if there were faith statements or spiritual goals, and if the client requested to be referred to a church. The purpose of analyzing this data was to determine if spiritual outcomes were being measured by the intake process and if a list of spiritual outcomes could be derived from the intake process.

Documents

Newsletters were one type of document that was analyzed for this research. The newsletters provided the format and typical data that is provided to vested parties of Love INC. Copies of these are sent to volunteers, donors, board members, church partners, and others that want information about the organization's activities. The newsletters are provided in print quarterly. There are also electronic updates that are provided monthly. The newsletters are primarily used to communicate what has been happening at Love INC and include a mix of qualitative and quantitative information. A letter from a staff member or a volunteer spotlight is used to describe their experiences with the organization. Quantitative data is included in graphs to provide insight as to how many phone calls and needs were met. Love INC national requires that each location provide a Love Story in their newsletters and updates. These stories focus on one client's story that has been assisted. All identifying information is removed to protect the client's privacy. Updates are typically shorter than the quarterly newsletters and are used primarily to communicate what the organization needs and a quick look at recent activities that the organization has completed.

Training documents were analyzed to determine how much emphasis is placed on meeting the clients' spiritual needs during interactions with them. The organization uses a holistic approach in serving their clients. Physical, spiritual, and emotional needs are all considered when interacting with clients. These needs are also specifically addressed during the intake process and recorded on the intake form.

The mission statement was analyzed to conclude what the main objective of the organization should be based upon its mission. As noted in chapter three, the mission statement does not include all objectives of the organization, but potential outcomes can be determined and goals can be set to meet the mission statement. The organization created a vision in order to fulfill their mission statement. This vision was also analyzed to determine if there were any potential outcomes that could be derived from it.

All documents were analyzed to determine what spiritual needs outcomes were included and what potential outcomes could be assessed. The intake data provided the most information on which spiritual outcomes was currently being recorded. The newsletters and updates provided the most information on what was being shared with various stakeholders.

The sixth step developed recommendations for reporting the data. Various stakeholders that were receiving reports were considered in determining the recommendations. The spiritual need outcomes were derived from the organization's database system through client reports and information gathered in staff interviews.

CHAPTER FIVE: ANALYSIS AND FINDINGS

This research examined Love in the Name of Christ of the Cedar Valley (Love INC) for its case study. Love INC's office is located in Cedar Falls, Iowa and serves the adjoining cities of Cedar Falls and Waterloo, Iowa. Clients are not required to attend a church as long as they live within the city limits of Cedar Falls or Waterloo. Love INC also includes areas of Evansdale and Elk Run Heights since these are connected to Waterloo as well. At the time of this research Love INC had 36 partner churches comprising a wide variety of denominations.

Interviews and documents were examined to determine which spiritual needs Love INC was currently meeting, which of these needs were being reported, and which spiritual needs require more data in order to better determine their outcomes. The results reference Begin Now, a program that Love INC offers to its clients and volunteers. The program consists of different classes that focus on individual strengths, goal setting, budgeting, parenting, and more. The classes are typically held at one of Love INC's partner churches and connection is a high priority.

Spiritual Needs According to Staff

The three employees of Love INC were provided with the same interview questions. Two of the employees were interviewed face to face and the third was given the questions via email survey. The email survey was used in place of face to face due to scheduling conflicts and the employee being ill. Interview questions were developed based upon the mission statement and core values of Love INC. The mission statement and core values reflect biblical values. Actions in the name of Christ, valuing those in need, transformation, and Christ-like relationships directly tie to Jesus' teaching in Matthew 5. The researcher noted that some data was missing as suggested by information in the literature review. The staff were the ones to provide this information as it wasn't contained in documents. One of these areas was future spiritual needs and future programs that would address spiritual needs. The purpose of interviewing staff was to obtain an understanding of how they interact with clients and which outcomes they are most concerned with.

Question One: On Average How Many Clients Do You Speak with/Interact with Each Week?

The number of clients was asked to determine if the staff had roughly the same number of interactions with clients or if there was significant variance. Many of the other interview questions revolved around client feedback. This question allowed the researcher to understand a base of client feedback each staff member could potentially receive within a week. The clearinghouse coordinator interacted with the most clients per week estimating 30. The programming manager estimated that they interact with 20 clients per week. The executive director does not interact with clients very frequently and estimates 5-10 when they attend events. The executive director pointed out that the focus of their position is to work with donors, outreach, and assist with recruiting volunteers.

Question Two: On Average How Many Clients Do You Pray With Each Week?

Prayer was one of the main spiritual needs identified as supplied by Love INC. This question was used to determine if the majority of clients that staff interact with receive prayer. The clearinghouse coordinator estimated that they pray with around 20 clients per week. The executive director and the programming manager estimated that they pray with between one and five clients per week.

Question Three: How Frequently Do Clients Express to You How Much Prayer Impacts Them?

Client feedback is key in measuring the success of an outcome. This question focused on client feedback to achieve understanding of how frequently feedback occurs for prayer. All three staff reported that clients frequently express how much prayer means to them.

Question Four: How Frequently, Based on Client Feedback, Do You Encourage a Client Through Prayer? What Are Some Examples of How You've Been Able To Do This?

Encouragement is one area that assists in determining if prayer is successfully meeting outcomes. This was used to further determine if staff had received feedback on their success at meeting prayer needs. The executive director mentioned that out of the ten core values prayer is number two on the list and that she has not yet had the opportunity to get specific feedback on encouragement due to her being newly employed. Both the clearinghouse coordinator and the program coordinator strive to encourage clients by focusing on prayer with the current struggles a client is facing. The program coordinator tries to follow up with the client and the clearinghouse coordinator also tries to include affirmations in their prayers.

Question Five: Through Client Comments, Which Spiritual Needs Have They Expressed That The Organization Met? Do You Feel That By Client Comments Love INC Is Meeting Spiritual Needs And Which Spiritual Needs Do You Feel They Are Meeting?

This was used to develop a framework for spiritual needs that the organization was attempting to meet. It also provided insight into which staff members were providing specific spiritual needs. Prayer, sharing the gospel, incorporating scripture, and standing in as a parachurch for those who are not ready to go to church were the needs that the staff mentioned that they had been able to meet.

Figure 1 Spiritual Needs Met According to Staff

Staff Member	Spiritual Need Met	Spiritual Need Met	Spiritual Need Met
Executive Director	Prayer	Share the Gospel	
Clearinghouse Coordinator	Prayer		
Program Manager	Prayer	Classes incorporate scripture	Future Bible study

Question Six: Through Church Feedback, What Do You Feel Is Our Impact On Connecting People With Churches?

Connecting people with churches was the other main spiritual need that the organization tried to meet. Church feedback was not provided in other documents. The results from this question allowed the researcher to collect more data to determine the stakeholder's perception of how this need is being met. The executive director had not yet had a chance to gather feedback from all thirty-six partner churches so she was unable to provide an answer. The other two staff members were in agreement that they have received feedback from churches that very few of the referrals actually attend the church they are referred to. It was noted that the few that do follow through and attend have been able to receive long term relationships and have benefited greatly from the referral. It was also noted that one goal of having Begin Now classes at various churches was another way the organization was trying to connect people with a church. There were some other initiatives that were in development and were planned for implementation sometime during the 2022 calendar year.

Question Seven: When Training Volunteers, What Do You Feel Is The Most Important Component Of The Training Program And Information Provided?

Training volunteers takes considerable effort when the volunteers directly interact with clients. There is much information that is given. This question was used to determine if meeting spiritual needs receives a high priority or not. Phrasing differed slightly in what staff felt were the most important aspects of training volunteers who interact with clients. However, the phrasing each used encompassed a healthy and holistic approach that includes empathy and requires listening skills.

Question Eight: When Selecting Or Placing Intake Volunteers, What Helps You In Determining If They Have The Faith And Abilities In Interacting With Clients?

If a volunteer is expected to assist in meeting the spiritual needs of a client they need to possess faith and other abilities so that they can produce a positive outcome. The process for selecting volunteers was absent from the documents obtained. This allowed the researcher to gather data on the internal process of what the organization did to ensure that those interacting with clients were capable of meeting spiritual needs.

The programming manager is responsible for selecting and placing volunteers. The clearinghouse coordinator trains the volunteers assigned to their area while the programming manager trains volunteers associated with other opportunities such as the

Begin Now program. The executive director may interact with volunteers, but their duties do not include selecting or training. When volunteers contact Love INC about wanting to serve they are asked basic orientation questions such as church affiliation and signing the Apostle's Creed. Due to the different denominations Love INC uses the Apostle's Creed as a statement of faith to bring the various Christian denominations together. Volunteers are also asked if they are comfortable praying with people. It was noted that Jehovah's Witnesses do not typically align with the Apostle's Creed beliefs so they typically are unable to serve due to their inability to sign the faith statement.

Question Nine: If Love INC Could Assist More In Meeting Spiritual Needs What Area Do You Think Should Be Added And/Or Improved?

The researcher needed to determine which areas were in the planning process for improvement. She also needed to know if there were any potential new spiritual needs that were under development. All three staff members agreed that mentorship was lacking and needed to be improved upon. One staff member noted that the overall goal with Begin Now is connection with church and others in the community. However, it is recognized that some are not ready to be connected with a church and view Begin Now as a spiritual experience. The addition of a Bible study could be a way to help fulfill spiritual need while giving people the space they need to get connected with a church. Begin Now is held at different partner churches and for some it is the very first time inside a church or the first time back into a church building. Other staff agree that long term church involvement is necessary in working as a network to fulfill spiritual needs.

Figure 2 Spiritual Needs to Improve

Spiritual Need	Improve	Add
Mentorship	X	
Connect with Church	X	
Bible Study		X
Long Term Church Involvement	X	

Question Ten: Which Reports Are You Responsible For Assembling?

The researcher needed to check to ensure that she had received the necessary reports and was aware of the reports that Love INC produces. The clearinghouse coordinator is responsible for reports involving volunteers, needs that have been met, clients and their demographics, and church information. The programming manager focuses on Begin Now attendance and volunteers, marketing and campaigns to those outside of Love INC, interest in Begin Now, and missional class interest and attendance. The executive director assembles the director’s report, budget, and quarterly reports to national, and providing information to the newsletter to the outside production source.

Question Eleven: Does The Information In The Reports You Prepare Include Qualitative Data Regarding Spiritual Needs?

The researcher used this question to ensure that she had discovered all of the qualitative items regarding spiritual needs in the reports that she was examining. The clearinghouse coordinator does not typically report any qualitative data items, but noted that prayer requests and church referrals can be tracked. Both the programming manager and the executive director collect quotes and stories to include in reports that are required by national. These stories are referred to as “Love Stories” and typically involve a snapshot of a client being impacted by Love INC. The programming manager noted that she is working on a survey to collect more intangible data including church involvement.

Question Twelve: Do You Feel There Are Any Major Barriers To You Interacting With Qualitative Data, Especially When It Comes To The Spiritual Needs Of Clients?

The barriers that staff were facing served in the researcher's determining what was preventing data from being collected and included. These barriers also assisted the researcher in making recommendations to the organization. One barrier mentioned was the lack of a measurement tool. The survey was developed to try to combat this issue. The differing needs of each client also creates a barrier with a measurement tool. Time intensity was also mentioned, specifically in taking the time to discover various ways to measure spiritual needs. The clearinghouse coordinator felt that more information overall is needed to accurately determine what the various spiritual needs of the clients are before they begin measuring and tracking. Internal growth is so intangible that it is difficult to gather enough information on this aside from getting every individual's story. There is also not currently an opportunity for an individual to share their entire story at Begin Now outside of when they graduate from the program. Another barrier is that the qualitative data Love INC would potentially collect is so subjective it makes it difficult to measure. One area specifically mentioned in this subjective area is church connection. The goal is not just to have a client attend church, but to become a part of the church community.

Question Thirteen: Is There An Agenda For The Board Meetings? How Frequently Does The Board Meet?

This question was presented to the executive director only as they were the staff member that held the most interaction with board members. This question was added so that the researcher could affirm the details surrounding board meetings. The executive director was also asked about board meetings since they prepare a special report for these. When asked to describe the formality of these meetings the executive director stated that each meeting begins with a devotion and prayer. The director believes that these meetings are meant to inspire people and wants to use them to boost morale. She feels these components are especially necessary in faith-based nonprofits. Inspiration and morale boosting are fulfilled with videos and stories. The board meets once per month and the executive committee also meets once per month.

Documents

Documents collected for this project consisted of print and electronic newsletters, director's report to the board, volunteer training documents, samples of church reports, a report from the organization's database on the breakdown of needs met, and intakes completed January 2021 through September 2021.

Print newsletters were distributed quarterly. The summer and winter 2021 copies were examined for this study. Each front page had a spotlight based upon what was most important to be communicated. The summer 2021 featured a letter from the outgoing executive director and a letter from the board president that was to fill in during the candidacy search. The winter 2021 featured one of the volunteer's stories and noted various ways the community could give to Love INC. Qualified Charitable Distributions giving was highlighted.

The summer edition also contained a client story, a volunteer story, and line graphs depicting the number of calls received per month and the number of needs met by month. The client story noted how the Begin Now class they attended led to a friendship with another attendee. The quote “It’s like God knew we needed each other and brought us both here.” was highlighted. Both attendees noted that one lesson that was impactful focused on how to give problems to God. Their story was used to highlight how God uses relationships to transform lives. The volunteer story in the summer newsletter noted how furniture delivery demonstrates God’s love.

The December newsletter contained a welcome letter from the new executive director and a chart of the various needs that were met during 2021. The focus of the winter 2021 newsletter was for fundraising as the mailing also contained information on giving and an envelope to send in a donation. The volunteer that spoke of their donating referenced Proverbs 11:25 as applying to their own savings despite their generosity.

Electronic newsletters typically serve the purpose of asking for monetary or item donations. Information about fundraising events, such as the annual golf outing and matching fund opportunities, are usually the primary focus. Information on performance of recent fundraising activities and special events are also included. A story about a Love INC client is also included to help prompt giving. When there is no specific fundraiser happening information is sent on physical items that are needed. The instructions state to drop these off at the Love INC office so that they can be distributed equally among the churches that provide the goods. The electronic newsletters for this project were focused on updates, fundraising, and the transition of the new director. The December electronic newsletter was sent after others were analyzed. The December newsletter was the only one that contained a Love Story about a client and how through utilizing one of the services they were connected with a church.

The director's report was shared via Google Drive. The first portion focused on the various trainings that the new director had completed and was in process of. The director noted her time spent at home (due to health reasons) was spent praying with friends and family that visited. The emphasis was prayer for the organization. There was also a report of which of the thirty-six partner churches the director had the opportunity to meet with. The director also noted meeting with someone that worked for a political candidate that was interested in learning about what mission organization's needs were. Staff meetings, grant applications, an application to work with a local university, work on newsletter, thank you notes, and financial information was also included.

Each partner church provides different assistance based upon their size and appointment availability. Churches provide financial assistance, food, household essentials, baby supplies, gas cards, and linens. The researcher's church is one of many that provide only financial assistance with no physical goods provided. The church receives a report from Love INC with the date of the assistance, the name of the company that was paid, the reason for the payment, and the total amount. Due to federal and state reporting requirements payment from Love INC has to be made to a company and not an individual. Financial assistance can include water bills, small car repair bills, small household repairs, assistance in purchasing mattresses or appliances, or any other amount around one hundred dollars that the clearinghouse coordinator approves.

Churches also receive a report on which of their members volunteer and for how many hours. The sample provided included the researcher’s volunteer hours that were provided to her church. The Love INC office uses these to track how many of their partner churches are providing volunteers. Churches vary in their usage for the report. The researcher’s church does not track volunteer hours provided to Love INC. The report also contains information on appointments that the church has provided. These appointments include regular physical needs and a special line for once a year programs such as Thanksgiving and the Christmas store. Churches that provide regular appointments also have access to information in the system regarding who is signed up for which time, which items they are requesting, if an item is needed to be delivered, and if there are any additional requests or allergy information.

A copy of the church partnership guidelines was also provided. The document provides an introduction that explains how working together can make a larger impact on the community. The guidelines include providing people and financial support along with prayer. The document is then signed and dated by both the partner church and a Love INC employee. Once the church has signed the agreement a letter is sent to them welcoming them as a church partner. A letter dated May 18, 2020 was provided as an example. This letter was addressed to the most recent church partner to join the Love INC network. The letter included an enclosure of brochures, referral cards, and a window sticker that the churches can use to make their members aware of the church’s partnership with Love INC. Information was also included on hours of operation so that the church can properly refer those in need. Partners were instructed to use the window sticker in one of their front windows so that those walking in can identify them as a Love INC partner church.

A short brochure on volunteering was also provided. A list of various areas and specific duties was listed so that those interested in volunteering can easily see what is available. The back contained a spot for someone to sign up and volunteer. The information is also provided on Love INC's website with an online form to fill out if someone is interested in volunteering.

Volunteer training documents were obtained as well. The manual for the clearinghouse was provided. It laid out what the clearinghouse was and the goals of the clearinghouse. It was noted that one of the goals is to share the love of Christ with clients. A goal for volunteers was to grow to be more like Jesus as they came alongside others in the community. The intake process was outlined. More information on the intake process is provided below with the intake data. The flow of the clearinghouse from request to follow up was outlined. Information on various services provided and volunteer job descriptions was also included. Volunteer policies were outlined and included information on healthy ways to assist and confidentiality practices. The onboarding document for volunteers included a schedule of various items to address and on which volunteer days these should occur. Praying with clients is not mentioned in the documents, but is addressed during the training process.

Volunteers are also provided weekly emails. Each email begins with a greeting, contains a devotion, contains prayer requests when needed, and ends with information that applies to their duties. The devotions are also read each morning before the volunteer shift begins. After the devotion a volunteer leads prayer. The prayer contains a follow up from the devotion, requests from volunteers, and any other relevant material to what is happening at Love INC.

The organization uses Apricot as its client database. A copy of a needs met report ran on November 18, 2021 was supplied. The report was presented in pie chart format and only depicted the various physical needs met. Financial, church referrals, and prayer were not included in the report.

Intake Data

The intake data was quite extensive and is in its own section due to the uniqueness of this document. As noted in chapter three, the other documents listed are typical in most organizations. The intake data is specific to Love INC due to the process the organization uses to interact with their clients. When a client requests assistance they can either call in during a set time or fill out a form on the organization's website. Reception takes the incoming calls and determines if it is a need that Love INC can potentially meet. The clients are then checked for eligibility and reception forms are put in a queue for volunteers to call back.

A volunteer will then call a client back when they are able to. Each client is called up to three different times to try to reach them for the intake process. The intake process can take anywhere from ten minutes to forty-five minutes. The length of this process and the number of volunteers requires the reception process rather than simply matching an incoming call with a volunteer. If a client is new basic information is taken in addition to the intake data. Intake data consists of questions regarding which assistance the client is asking for, what is currently happening in the client's life, support system information, church affiliation, goals, asking if the client is interested in the Begin Now program, and closing the conversation with prayer. The data was handwritten on a form by a volunteer during phone calls with clients. If a client is not affiliated with a church the inquiry on connecting a client with a partner church is completed.

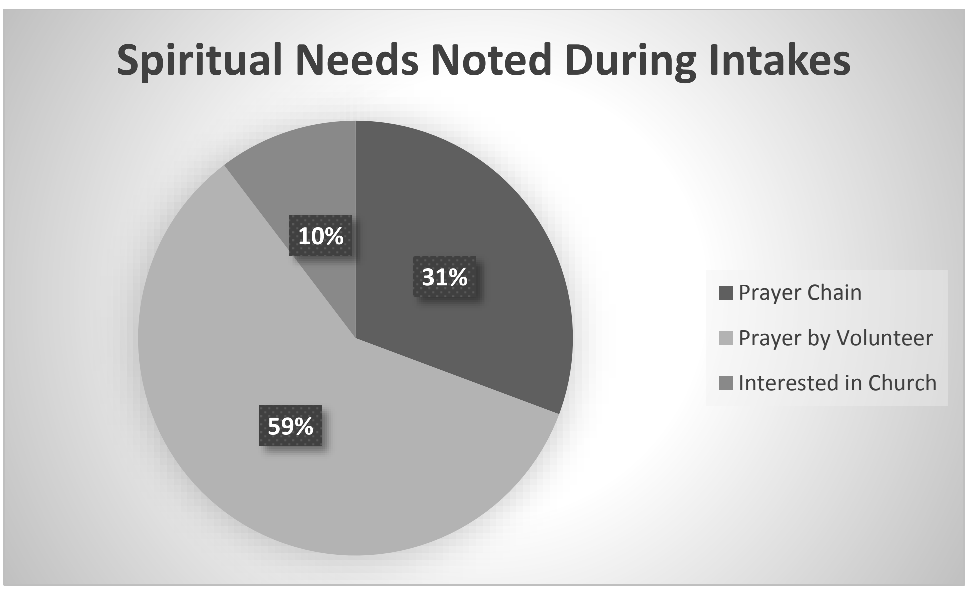
Forms are then sorted into appointments and closed requests. A request is closed if the client cannot be reached or if they have withdrawn their request. A volunteer then inputs the data into the system for the clients that had an appointment. This was the procedure due to a lack of equipment available to each volunteer. The system is configured to report on certain aspects of the process such as physical needs, church referral, and requests that are sent to the anonymous prayer chain.

Client names were removed from the intake information prior to being sent to the researcher to guarantee that clients remained anonymous. There were 1003 intakes that were provided. The intakes were completed between January 5, 2021 and September 9, 2021. Love INC serves households rather than individuals due to multiple individuals in one household requesting items. The intake data included 729 individual households. There were 274 intakes that had the same household requesting assistance more than once during the time period.

During the intake process clients are asked if they belong to a church. There were 498 intakes that stated no to the client attending a local church, 370 that stated yes to attending a church, and 133 with no response to the question. If a client is not attending a church they are then asked if they would like to be connected to a church. There were 244 that were not interested in getting connected to a church and 195 that stated they were interested in getting connected to a church. Some clients prefer to find a church on their own and others prefer a partner church to contact them. There were 159 that requested that a partner church contact them.

At the end of each conversation the client is asked if they would like the volunteer to pray with them and to be placed on the anonymous prayer chain. There were 469 requests for the anonymous prayer chain. The requests to be placed on the prayer chain are collected in the Apricot database and are sometimes included in met needs reports. There were 102 intakes that were not prayed with due to clients not wanting prayer, disconnected phone calls, or no time to pray.

Figure 3



The information regarding individual prayer requests were analyzed to determine if they matched with information that the client shared about what they are struggling with or if they matched a spiritual goal that the client shared. A notation of “prayer aligns with struggle" or "prayer aligns with goal" was used by the researcher to designate which prayer requests were directly correlated to the conversation the intake volunteer held with the client. There were 377 prayer requests that directly correlated with what the client had shared during the conversation.

Church referrals were also noted and combined with "prayer aligns with struggle" to determine the total number of spiritual needs that volunteers were able to address during the intake process. These were combined as one client may have had more than one spiritual need addressed that was not easily determined by the raw data contained in the sheet the researcher received. There were 24 conversations that had no mention of spiritual needs.

Habitat for Humanity Comparison

Iowa Heartland Habitat for Humanity and The Salvation Army of Waterloo were contacted for interviews so that comparison data could be collected. There was no response from The Salvation Army. Iowa Heartland Habitat for Humanity agreed to do an interview via Zoom. The interview took approximately fifteen minutes. Habitat for Humanity was selected for comparison due to their being a faith-based nonprofit that serves the same area as Love INC that also has a national presence. Habitat for Humanity is also a church partner with the researcher's church. The researcher was connected to the executive director through a church employee.

The executive director was first asked to provide which outcomes their organization feels are important and which outcomes are most emphasized and why. Habitat for Humanity strives to keep God at the center of all that they do and focus on rehabilitating neighborhoods. The executive director was then asked how the organization collects and measures outcomes and what tools they use to accomplish this. Habitat for Humanity focuses mainly on financial data and tracks information on their clients' mortgages and mortgage payments monthly. They also focus on outcomes related to fundraising, house repairs, and marketing efforts. In the future they will be working with a consultant to create a flourishing neighborhood index. This location of Habitat for Humanity also has a retail store that they monitor.

The next question on the interview inquired as to which areas were the strongest and which areas need improvement in order to effectively measure outcomes. The executive director feels that time is an issue in order to measure some outcomes. Consultants are generally expensive and also create a barrier to performing some measurements. The Habitat's store is the easiest outcome they had to measure.

It was then asked who the targeted audiences were for the organization when they shared their outcomes. The executive director identified funders, volunteers, cities, governments, staff, board, participants, and partners as targeted audiences. The final questions addressed the spiritual needs component of the organization. The researcher asked which spiritual needs are considered important and how these are identified, recorded, tracked, and incorporated in reports. The spiritual health of staff was emphasized in the executive director's answer. Staff have devotions at meetings as a way of assisting with their spiritual health. Bible verses were used on materials and faith-based home dedications are also implemented. Faith is ingrained in the organization so that it is not viewed as a barrier and is also included in Habitat's strategic plan.

The final question addressed recommendations for other faith-based nonprofits in collecting and reporting their spiritual needs. The executive director recommends making these the forefront of collection and reporting and not pushing it to the back or making it optional. Identifying how these needs can assist an organization is also useful in determining how to collect and report.

CHAPTER SIX: EVALUATION AND DISCUSSION

Evaluation of Research Design

Evaluating the design for this research entailed examining if the design provided the proper parameters and framework for addressing the problem of the lack of communication of outcomes relating to spiritual needs used by faith-based nonprofits that serve those in material need. The steps developed and outlined in the thesis proposal were fulfilled.

The first and second steps were completed at the same time. While the interlibrary loan requests were being fulfilled electronic articles and dissertations were gathered. The literature review demonstrated there was no best practice in assessing outcomes in the nonprofit sector. A network approach was advised, but could not be utilized in this project due to the lack of data. A balanced scorecard method could also not be utilized due to the data not fitting the parameters of the method. Software for analyzing qualitative data typically searches for patterns. This also proved not efficient for this project since part of the analysis involved examining if a prayer request aligned with the struggle the client shared. Portions of the fourth and fifth steps were completed at the same time. While interview questions were being approved and interviews were being set the researcher began examining some of the data that had been collected.

There were a few modifications carried out that were not listed in the thesis proposal. One staff member was not interviewed, but provided the questions via an email survey. This was due to scheduling conflicts and the staff member being absent from work due to an illness. The interns were unable to be interviewed due to their short employment period with the organization. Two interns were employed during a portion of the case study. Their employment ended in early December to coordinate with the local university's semester schedule. The board of directors was emailed interview questions and the researcher received no responses.

The addition of interviewing leaders from other faith-based nonprofits was added to steps three and four. Habitat for Humanity and Salvation Army were both contacted. Habitat for Humanity responded with willingness to be interviewed and this took place via Zoom. There was no response from the Salvation Army and so their feedback on outcomes was not included in this case study.

The changing of the executive director of Love INC also slightly altered this project. The researcher had met with the previous executive director and had much of the data gathering planned out. This executive director ended their employment with the organization as the thesis proposal was being approved. The new executive director was happy to assist with the project, but there were some unforeseen complications. The new executive director did not have the longevity that the previous director held. This longevity would have also contributed more to the project due to the oral history of their involvement with the organization and could have been added to the interview questions. There were also health complications with the staff which delayed some of the process. Meeting regularly face to face for the duration of the project was not possible due to health issues. A longer timeframe for completing the research may have been helpful in securing more data.

Strengths and Weaknesses of Research Design

The case study approach for this research was the best method to use to gather and analyze data. This approach allowed various data to be collected in the form of documents and interviews. The case study's strength is that it is designed for learning about a particular organization. However, the research could have been improved upon with more observations, more interviews/surveys, and the addition of volunteer perspectives. Attending a board meeting, meetings with churches, and obtaining interviews of volunteers would have contributed more data and enhanced the project. Setting up meetings with board members may have increased their willingness to participate and provide answers.

The timeframe of the research collection took place over the organization's busiest season. Thus, the additions that would have enhanced the project were not possible due to the time of year the data gathering took place. The timeframe of the project was a weakness. If data gathering could have taken place over a longer period of time or a different time of year it would have yielded more data and thus the results may have been slightly different. The researcher would have been able to set up interviews with the board members rather than solicit feedback through email. This method more than likely would have yielded more data. However, working around holiday schedules was not a possibility.

A reliable data analysis tool was not able to be found from the literature review or from qualitative tools available to organizations. Much of the qualitative software searches for patterns, not for matching if prayer aligns with struggle or how the conversation reflects spiritual need. There were only four interviews, so patterns and aligning thoughts were easy to discern without utilizing qualitative analysis software. Without the presence of software the data was solely interpreted by the researcher and thus was influenced by her subjectivity.

However, this subjectivity was also influenced by the researcher's involvement in the organization and her understanding of processes used in data collection in the organization. This bias was mitigated by the researcher's interview order. Staff who would provide more new information to the researcher were interviewed first. The researcher approached these interviews with an open mind and the main goal to learn more about other areas of the organization. The researcher also used her experience in a positive way. This experience assisted in providing a lesser chance of misunderstanding of processes and procedures. Someone doing this same project who has little to no involvement with Love INC would have increased the chances for misunderstanding in processes and procedures. The researcher held a slight bias when examining the intake data. This was due to her interaction with some of the data during her volunteer work.

Data Collection

The interview questions proved to be strong and valuable data was gathered from the process. Each employee at Love INC was agreeable to being interviewed and answered the questions open and honestly. The interview with Habit for Humanity provided the necessary comparison data. The organization was also open and honest with their answers and were agreeable to assist with answers for the project.

The absence of some of the historical reports was one weakness in the data collection. A history of what and how various things were reported over the years would have been useful to have to determine the trajectory of the organization's reporting. The intake data was what the researcher requested and was provided in a spreadsheet format to make it easier to go through the various intake questions and note spiritual needs mentioned by clients.

Strengths and Weaknesses in Biblical and Literature Review

Limiting the number of biblical passages was one weakness in the biblical review section of this project. The Bible provides many references to poverty and each of these should have been explored and potentially noted in this section. The three sections focused on were strong and would have been chosen as a focus had other passages been examined. One of the challenges was determining which passages on poverty to leave out of this section and to determine which passages were the most relevant for the project.

One challenge with the literature review was the lack of research specifically on spiritual needs in nonprofits. The project could have been stronger if the researcher was able to find more material and a process to replicate for this project. However, this also demonstrated the greater need for this type of research as it is severely lacking in academics. The lack of agreement among researchers demonstrated the need for this type of project. A consensus of various methods and approaches for measurement would have been useful not only in the researcher's evaluation, but in the literature review section.

Evaluation of Biblical and Literature Review Findings

Biblical Findings

Deuteronomy 15:11 explicitly states that God's followers are to be openhanded to those in need. Christian faith-based nonprofits should take this message seriously. Those in Deuteronomy that wished to see an end to poverty felt called to be generous with their money. The researcher discovered that generosity encompasses more than material or monetary goods. It is creating an environment for those that are typically ignored by society feel seen and heard. Those in poverty are also frequently exploited. To see and hear those in need means to do no harm.

Matthew 5:1-12 provides the reason for hope among the darkness of poverty. Those that are poor in spirit are assured that they will have a place in the kingdom of heaven. A reminder of this hope may be necessary when interacting with individuals requesting assistance. Verse four points towards those that are mourning. This group of people are not mourning the loss of loved ones, but rather their empowerment. Those experiencing poverty also need to receive empowerment as they are being served.

It is assured that the meek will also receive the kingdom of heaven. The meek in this instance are those that do not exert power over another. Anyone assisting the needy should not hold power over another nor contribute to an environment that promotes this. Empowerment of individuals is one way to practice being meek when serving.

Those that hunger and thirst for righteousness are those that wish to end poverty. However, only God is able to provide the righteousness that Christians desire. The power of the Holy Spirit is what transforms lives. To apply this to the nonprofit world means staff and volunteers should strive to point people to Christ. Staff and volunteers should recognize that this is truly the only way someone's life will be transformed.

Matthew 5:7 notes that those who are merciful will in turn receive mercy. The merciful need to be compassionate and put the kingdom first. Faith-based nonprofits should strive to foster compassion and put the kingdom before all else. This is particularly important when measuring outcomes to ensure people do not become simply numbers. The pure in heart noted in Matthew 5:8 is also a trait staff and volunteers should possess. While it is impossible to know someone's heart, those that recruit and train can check to determine if the candidate recognizes the necessity of Jesus in all that they do.

A practical application of the above is demonstrated in Acts 2:42-47 and 4:32-37. There was a focus on community living in these chapters and it is what drove Christians to assist the poor. A sense of community is also important to nonprofits. Many do not receive goods and services from one organization, but many. Nonprofits may also work with other nonprofits to better serve their community. Love INC works with several churches and is a community network of its own. These verses also emphasized how the desire for recognition can taint the heart when giving. The downfall of Ananias and Sapphira serve as a warning that those working with the poor need to adhere to the principles Jesus laid out in Matthew 5.

Literature Findings

Outcomes are assessed not to determine how someone's life has been transformed, but how the organization is contributing to this. Outcomes that are a bit more abstract than finances are not required in reporting. However, these outcomes can provide valuable data to determine if the faith-based nonprofit is meeting spiritual needs. There was no recommended approach for measuring these outcomes in the literature studied. However, these outcomes should still be attempted to be measured and assessed.

There are some steps that an organization can take to begin analyzing their spiritual need outcomes. The first is to look at the required reports. The organization should determine which outcomes are required and which are optional. The researcher completed this step by examining the required reports of Love INC. The second step that was recommended was to analyze the mission statement and bylaws for any possible outcomes that are not required to be reported. The researcher utilized the mission statement and the ten core values of the organization to determine possible spiritual need outcomes. The literature recommended using both quantitative and qualitative data in conclusions of outcomes. The researcher gathered both forms of data for this project.

The third step that was found in the literature was to determine how spiritual need outcomes should be assessed. Existing tools could be used for this or a new tool may need to be created. Due to the type of data in the Love INC case study the researcher analyzed the documents herself because there was a lack of a reliable tool. Once the parameters above have been set the determination of how regularly to measure and assess should be completed. The final step is to determine how these should be reported. The researcher made some recommendations for how regularly to report each spiritual need outcome, but this was not fully determined during this project. Rather the focus remained on defining the outcomes and providing suggestions on how to collect data for each. Recommendations for reporting each of these was completed and are in the recommendations section of this chapter.

Evaluation of Love INC Findings

Spiritual Needs Currently Meeting

The collected data reflected that Love INC is currently offering prayer and church connection as spiritual needs they are trying to help meet. Reports, interviews, and intake data were analyzed to determine these. Interviews were assessed to determine if there was a staff consensus on feedback from clients and churches. The question pertaining to areas needing added or improved was also examined for consensus. The staff consensus was church connection needs to be improved, but each staff member has a different perspective on this due to their individual roles. Interview questions were also analyzed to determine who had more interaction with clients or if all staff interacted with clients at roughly the same frequency. The question pertaining to reports was used to determine if there were additional reports the researcher needed to acquire.

Clients who wish to be contacted by a church are tracked, but there was no follow up to this process to determine if it is generating a desired outcome. When a client wishes to receive a church referral, a partner church is contacted by Love INC with the client's contact information. The church then follows up with the client to try to get them connected within their church. When Love INC contacts a church for a client referral this is noted in the system, but it is not designated on the reports sent out in newsletters.

Churches reported to staff that the connection is not yielding long term attendance in most cases. The clients who have connected with a church have been reported as being a valuable part of the church's community. This connection is important, but more data is needed in order to determine the best course of action and to determine if this outcome is actually being met. The researcher recommends follow up calls be used for church connections to ensure client data regarding these can be collected and analyzed. It is also recommended churches track referrals from Love INC for a period of time to gather a snapshot of what is occurring on their end.

The Begin Now program, Thanksgiving pick up, Christmas stores, and appointments are all other opportunities for a client to be connected with a church. No data has been collected on if these are meeting the outcome of church connection. Churches periodically share they had a good conversation with the client. No data is collected on how many clients are invited to attend a church through these connections. There is also no data on if a client attends a church after interacting with them in one of these situations. The data was not sufficient in this instance to determine if church referral is an outcome being successfully met.

The mission of Love INC is "To mobilize local churches to transform lives and communities In the Name of Christ."[229] The researcher interprets this as Love INC not replacing the church, but rather assisting the church. Much of the work with churches involves tangible goods. Many of Love INC's partner churches have ministries to help those in need. Love INC provides one place where clients can call so they do not have to call multiple churches for their multiple needs. Clients are also connected to the churches in this manner. Churches also receive trainings on the holistic approach to assisting those in need. If Love INC's mission is to mobilize churches, why are they providing spiritual needs as well and not leaving these solely to the churches to provide?

One answer to this question was presented in the number of people who did not want to be connected to a church. Everyone has spiritual needs and Love INC recognizes

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[229] "Vision and Mission," Love in the Name of Christ, last modified 2021, https://www.loveinc.org/vision-mission-values/

this because they are Christian they are also responsible for helping to fill these. There are ten core values that Love INC holds. Christian is the first of these values and it dictates everything the organization says and does should be done in the name of Christ. Along with this is prayer, which is integrated into everything the organization does. Prayer is done in the name of Christ and is integrated into the organization as a common spiritual discipline. Therefore, it is also offered as a way to fulfill spiritual needs.

Transformation and relationships are two more of the core values. These too are directly related to helping with spiritual needs. Relationships with churches, relationships with the community at large, and relationships with others in the body of Christ are just some of the types of connections Love INC has to offer. Ultimately, the Holy Spirit is the one who causes transformation in someone. Much of the time a client's total transformation is not provided to Love INC. Some clients only utilize the organization a few times, some clients do not wish to discuss their transformation, and others' transformations are able to be partially seen as they are assisted long term. Christians know they are called to be in relationship with one another and they have influence on one another's lives in assisting with transformation. Prayer and connection with churches are just two of the ways in which transformation and relationships can occur in the body of Christ.

Prayer is the other main spiritual need being met by Love INC. Based upon the analysis of the intakes and staff feedback this is one spiritual need outcome which does not need improved upon and is being successfully met. However, the data reported could potentially use some modifications. Only prayer requests sent to the anonymous prayer chain are reflected in reports. The total number of prayers would be a better number to report as this displays a better picture of what is actually occurring in the organization. Prayer during intakes is recorded in the Apricot database system. A notation is made by the volunteer if the client wished to be placed on the prayer chain, if the client wanted prayer from the volunteer, and what the client requested for prayer. Prayer that staff performs could also be input into the system or a basic recording method could be implemented so all prayer is recorded.

A Bible study was noted as a spiritual need the organization would like to offer. As with churches, this presents its own challenges in determining what data to collect, how to collect it, how to record it, and how to report it. The number of people attending only provides a small picture of what occurs during a Bible study and does not reflect if the spiritual need is actually being met. Since Love INC has 36 partner churches a project could be conducted to see how each church measures their Bible study outcomes. It could then be discussed if any of the methods a partner church utilizes could be implemented at Love INC. If no method is found in one of the partner churches, a survey could be developed to include broad questions such as “What have you learned?” and “How did you apply this to your life?” These open questions would provide better feedback on what is actually occurring during the Bible study.

Recommendations for Love INC

There were three main areas of spiritual needs identified from the data provided. These areas were church connection, prayer, and Bible study. If concentrated efforts are being made to provide these, there is more than likely a need to include these in reports to shareholders. Each need is unique in the way data is collected. The data for each should be collected and analyzed in a way that makes it possible to report the outcome of each.

Church Connection

Church connection was found to be comprised of referrals during the intake process and having clients physically go to a church for various services and programs. Church referrals are marked in the system as a met need and are counted towards the total of met needs. However, these are not present in the pie charts which are contained in newsletters. Stakeholders who would need this information are churches and the board of directors. Volunteers and other members of the community receiving the newsletter may also be interested in this number. It is recommended church referrals be incorporated into needs met reports as these are already tracked by the Apricot database system.

The number of those who requested a church referral is not all of the data required to measure if the outcome is being met for church connection. Formally documented client feedback appeared to be missing. The Apricot database system allows for follow up for physical goods received by clients. Clients are called to inquire if the client was able to make it to the appointment and what the client's experience was with the church and the items they received. Adding in a follow up process to the client when a church contacts them would allow a way to document the client's impressions of the church and how likely they are to attend. Further questions could also be asked on where the client feels they are in becoming a part of the church community. Client feedback is key in discovering why church referrals is not yielding the desired outcome of a client entering into a church community.

The answers to the questions clients are asked could be input as standard answers or checking off a drop down list so they could easily be extracted into a spreadsheet, sorted, and analyzed. It was unclear from the data provided if the connection failure is due to a needed improvement on the church's end or if clients have barriers Love INC is not aware of. Another possible error in data is that the client is regularly attending one of the larger partner churches and they haven't connected with the correct person at the church.

The researcher was also not provided any data from the partner churches regarding connections. This was due to the lack of tracking formal feedback from partner churches. It could also be possible churches are not tracking or able to track attendance from referrals. To properly determine if the outcome is being met churches would be required to supply data to Love INC. Information such as attendance, how the initial connection was handled, and what the church does to create first impressions would all be useful in discovering on how the church views itself when having new persons attend. This would require a deeper partnership that would focus on shared goals and measuring outcomes. A simple method of data input would need to be developed along with a tool for analyzing the data. Some partner churches may have a process in place for this task while others may not have access to the technology required for this. The researcher believes this could be accomplished. However, it would take considerable effort to obtain data collection in a uniform manner.

Investigating the different perspectives on the church referral process is necessary before determining if the outcome is being met or not for this practice. Since it was mentioned by staff that church connection is important, more data is needed to be gathered and then analyzed to determine if the desired outcome is being met. If the desired connection is not being met, adjustments to the process should be made based upon the feedback of the churches and the clients. Reframing how Love INC thinks about church connection may also need to be completed based upon new data or trends as they emerge.

Prayer

Prayer appears to be the strongest area of spiritual needs Love INC has met. It is offered consistently by staff and volunteers in a variety of situations and frequently addresses struggles the client is facing. The Apricot system reports prayer which is referred to the anonymous prayer chain and if the client wants prayer. At the time of this project only prayer that was referred to the anonymous prayer chain was being reported with needs met. To give the stakeholders a better picture of how much impact prayer has, all prayer with clients should be counted and reported. Based upon the frequency with which this takes place and the feedback staff has received, prayer was the spiritual need which had the desired outcome.

There was no data collected on how prayer impacts volunteers. There is communication of who needs prayer and what volunteers as a group should pray about in some of the email updates. Habitat for Humanity has made the spiritual health of their staff a priority. It appears Love INC also makes spiritual health a priority with staff and volunteers, but does not collect information on this. A survey given once per year may shed some light on how Love INC is meeting the spiritual need of prayer with staff and volunteers. Prayer is definitely occurring with these groups, but no formal data has been collected to be analyzed to determine the outcome. Outcomes of prayer among staff and volunteers would more than likely result in informal, internal reports. This could perhaps be included in information when recruiting volunteers, but other stakeholders more than likely are not concerned with this specific outcome.

Bible Study

At the time of the data collection, Love INC was in the process of creating a Bible study for their clients. This could also fit into the holistic approach and serve both emotional and spiritual needs in a transformative way. A clear objective of the Bible study was not provided during the interview. It was mentioned this was to fill a need for those who were wanting more in their spiritual life without attending church. There were clients who were not ready to attend church, but wanted to learn more about God. It was unclear if formal data was gathered on this population and what the various reasons for not attending were.

To determine if this is a success it is recommended one or two clear objectives be established. If the overall objective is to use this as an avenue to connect someone with a church and to have them attend church, measurement tools would need to be developed to ensure this is occurring. If the objective is spiritual growth, this may be difficult to measure. However, a survey inquiring what someone has learned and how they have made changes in their thinking or life would provide the information necessary to determine if transformation has taken place.

The staff member noted in order for them to move forward with this next endeavor they would need someone with certain skills to be the leader. The leader would need to be able to navigate different denominational perspectives, answering difficult questions, looking into more resources to answer difficult questions, and work to reconcile those who have been hurt by the church. The complexities in this venture make it all the more important to have a clear objective and direction before beginning. The leader of the Bible study would need to focus on the established objectives in addition to the above and possibly collect data.

After all of the finer details have been determined, reporting on this activity would need to be decided upon. Any staff time and resources would need to be reported to the board. If more finances are needed for materials information regarding the Bible study would need to be provided to those who are asked to donate. Volunteers will need information to answer questions and to assist in pointing clients to the study. This venture could be worthwhile if the outcome assessment steps are followed throughout the implementation process. A brief description and note of success should be included in the newsletter after everything has been implemented and data has been collected and analyzed.

Network Approach to Assessment

In addition to internal data and analysis, an analysis of the network which Love INC is a part of may also need to be completed. Love INC partners with churches and refers clients to other organizations. Other organizations also refer their clients to Love INC. A study could potentially be conducted to determine which spiritual needs are met by which organizations in the Waterloo and Cedar Falls, Iowa area. Not all nonprofits in the area are faith-based. Spiritual needs may not be addressed by all organizations where a client receives assistance from. However, the network that exists between churches and Love INC has the capability to be assessed.

This assessment will more than likely require hiring a consultant to get a system for analysis put in place. A list of spiritual needs and who is able to meet these could be drafted. A sample of clients would need to be selected, those involved in the Begin Now program would make excellent candidates. The clients and volunteers in Begin Now are actively seeking transformation, many are connected to a church, and relationships are being built through the program. Other clients who would be good candidates for a sample would be those who attend a partner church and freely talk about their faith.

The candidates could be presented with a list of spiritual needs and note where they receive these from. Analysis software which includes graphing could be utilized to chart the network of spiritual needs among Love INC and its partner churches. Love INC could then use this data to determine if there are spiritual needs that are not being attended to by either organization or if there are others needs Love INC could potentially assist with.

Next Steps for Love INC

Based upon the recommendations of the researcher and her relationship with the organization, there are next steps that arose from this project. The researcher will meet with the employees at their staff meeting and present the results of the project. Recommendations will also be presented to staff in order of most achievable to needs considerable work. Most achievable recommendations include small adjustments to the database system to incorporate data that is already available but not being included in reports. Considerable work will need to be done to determine an outcome on church referral. This is mainly due to all of the vested parties that will need to supply data.

The researcher will assist in implementing any changes necessary. Her recommendations will also include small changes in the intake process in order to have some of the data analyzed by the volunteers before it is put into the system. Checkboxes appears to be the easiest way to accomplish this. If implementation goes well at Love

INC of the Cedar Valley the researcher will consider contacting other Love INC locations and possibly national to determine if there is an easy process all locations could use to collect and analyze data.

Recommendations for Faith-Based Nonprofits

Other faith-based nonprofits can use a similar approach in measuring and reporting their spiritual needs outcomes. The first step an organization should complete is create a list of all of the spiritual needs outcomes they are currently performing. The second step is to identify any spiritual needs that they would like to meet in the future. The mission statement should be analyzed to determine if these needs fit within its parameters. Next, the organizations goals should be analyzed to determine if the spiritual needs identified align with goals.

If a spiritual need is being offered by the organization but does not align with the mission statement or goals the organization must then determine the importance of meeting this need. If there are more pressing needs some of the spiritual needs may not be feasible to offer at that particular time. A faith-based nonprofit differs from a church in that they do not and cannot feasibly offer to meet all potential spiritual needs. Focusing efforts on a few will increase the probability at which these can be successfully met.

Once the spiritual need outcomes have been identified data collection methods should be determined. Useful tools for data collection include databases, surveys, report analytics, and interviews. Questions for interviews and surveys should be carefully developed and left open ended so that client feedback can be unique. An analytic system can be used if the data set is large to determine patterns among answers. The specificity of the spiritual need is key in analyzing the data. Prayer itself is a spiritual need, but can have many different aspects in an organization as demonstrated by Love INC. Determining specifically what is needed to be collected before developing collection tools will greatly assist in gathering quality data.

Once the data has been analyzed results need to be determined next. Is the outcome being met to the best of the organization's ability? Is the data something that is able to be converted into a chart to include in reports? Who is interested in the information? These are all key questions in determining how to report the qualitative data collected. A poor outcome is still an outcome and should still be reported. Poor outcomes provide insight into organization performance and allow for improvements and enhancements in client services.

Recommendations for Future Research

Time, cost, and subjective material are the top three reasons that were provided in interviews and the literature review for not reporting spiritual outcomes. Future research projects could focus on cutting down time, developing cost effective tools, and creating a guide for analyzing subjective material. Many churches and other nonprofits strive to trim their budgets as much as they can to combat low giving, increasing capacity, and using as much money as possible to assist those they serve. Staffing is usually minimal in nonprofits in order to help achieve this. Staff time is costly as staff are already stretched thin. However, the researcher believes there are ways to work around these obstacles in order to provide better outcome reporting for spiritual needs.

There appeared to be a lack of case studies of nonprofits and their measurement of spiritual outcomes. There is a need for a large number of these so results can be compared and patterns can begin to emerge. There may exist a church or another nonprofit that has their own system of measuring spiritual outcomes. This method could potentially be adapted into a standard if more case studies are completed. Further case studies would also shed light on which spiritual outcomes are considered most important by churches and nonprofits. Transformation appeared to be the underlying goal for Love INC, but is difficult to determine. By focusing on the spiritual parts which lead to transformation a snapshot can be achieved of what is changing in one's life.

Conclusion

While there is still much research to be done concerning spiritual need outcomes in nonprofits, there are methods for reporting some of these. A database system, such as Apricot, proved to be useful in this project. The more customization a system allows, the more outcomes a system can track. The database system has the potential to save tremendous amounts of time and money. While the system does not eliminate the subjectivity issue, it can assist in resolving parts of it. The key is setting up the system and understanding the information the system provides.

Another method for determining outcomes may involve a survey. The survey should be distributed to a sample of clients who meet a predetermined set of qualifications or are able to provide input for the questions being asked. The survey may take some time in analyzing open ended questions, but may provide better results of what spiritual outcomes are actually being achieved. A combination of qualitative and quantitative data should be used in determining outcomes, as this case study utilized.

An organization may choose to focus on a select number of spiritual outcomes to begin with. As Love INC demonstrated, there is more happening with spiritual outcomes than is being recorded. While an organization is never going to have a complete picture due to the work of the Holy Spirit, they are able to track and record certain aspects of spiritual transformation. Due to the impact one person can have on their community, even small numbers should be celebrated and tracked to get a picture of their total impact.

CHAPTER SEVEN: REFLECTIONS

The researcher knew before she applied for the Doctor of Ministry program that she wanted to study more about poverty and spiritual needs. This research was not merely to satisfy a requirement to graduate, but a part of the researcher's lifelong work. Being called to minister to those in poverty is not the glamorous outcome many expect out of years of education. The researcher has been asked many times when she will begin preaching or take a pastor job or begin working in a church. She has found over the years the joy which comes with working with churches and watching transformation happen in the lives of some of our country's oppressed people. Her overall goal is to educate others on how to provide dignity while serving those in poverty.

The analysis of the data brought the dignity principle to light once again. The client's voice was treated as just as important as the other data. While the responses were kept anonymous, these were not faceless people. These were the people who the researcher has talked to over the last five years. These are people living right in the researcher's community. These are the people who can make a difference where they live and work in the community where they are being served in. Their spiritual needs matter as much as everyone else's if not more.

Community

One of the themes over this project that stood out to the researcher was community. The pandemic changed all of our communities. Churches shut their doors for the first time in decades, if not hundreds of years. Items became scarce. People became physically isolated. As volunteers returned to Love INC there was a sense of joy as clients were able to connect with us once again. Churches were able to open their doors (safely) to provide physical goods. The researcher witnessed firsthand on how intricate her own community was. People had to depend on one another like never before to have their needs met. And our communities are still grieving over the mass amount of loss we all experienced and continue to experience.

Spiritual needs were seen as never before. While people always have a spiritual need, the visibility of these is sometimes not so apparent. Prayers for loss over loved ones due to covid, loss of jobs due to the pandemic, a change in family situations due to the pandemic, and loss of work without sick pay were just some of the laments many in the Cedar Falls and Waterloo, Iowa community held. When connection to a church wasn’t possible, prayer was.

This increase in spiritual needs caused the researcher to realize how important and timely a project on spiritual needs outcomes was. Community is needed in order to have spiritual needs met. God created us to be in community with one another. Praying with one another, encouraging one another, and pointing people back to Jesus are just some of the ways we all help fill spiritual needs. These happen within a community, not on their own.

Academic Growth

Completing a thesis requires academic growth in the researcher. As a trained librarian, the researcher took the opportunity to sharpen her skills with databases. While she heads selection and implementation for databases in her public library, she found herself needing a refresher with academic databases. Every successful researcher should possess the skills necessary to efficiently find information that has been published. The databases containing theses and dissertations have changed greatly since her training with them and she enjoyed learning about the resources Bethel has for these.

The researcher also learned how to analyze qualitative data. As the lead statistics person in her public library, she frequently works with numbers and what they mean. She found qualitative data required more analyzation. However, determining what this information says was a bit of the same internal process she uses with numbers. She also discovered combining qualitative and quantitative data provides a better overall picture of how the organization is performing.

The researcher discovered ideas for gathering information. Many times an organization will seek to gather any qualitative data without determining how to put this data together and analyze. Data should not be gathered with each individual determining what they are gathering. Churches especially are in a position to communicate what qualitative data they are seeking, how this should be gathered, and how this should be input into a central system. A member database would make an effective tool for this by staff using predetermined keywords and putting these into the database system. By using keywords the staff has already analyzed the data they have collected, thus saving considerable time and effort. The researcher will meet with her church and discuss if this is a possibility and what this may look like for the future.

The researcher struggled with the academic writing of the thesis. Though she had completed projects for her coursework, it was difficult to write academically. Part of this could be attributed to viewing data which was written in very informal ways. Some of the data was not written out in complete sentences. To switch back and forth between the formal and informal proved to be a challenge.

Ministry

Ministry involves a delicate balance no matter the area. Ministering to those in poverty requires even more balance between helping, empowering, and taking care of your own needs. The researcher experienced this herself during the data gathering and analysis portion of this project. The researcher took part in an eight week long study group focused on the work of Latasha Morrison in *Being the Bridge*. Through these meetings she met a Love INC client. The client ended up attending the researcher's church and the researcher did her best to help her get connected to the right people. The client dove in and joined a group for people new to the church. The only problem was the client did not have steady transportation to and from the church and lived quite a distance away from the church. The researcher was able to provide one ride, but knew the client needed to find a better solution for getting back and forth.

The researcher struggled with this. It was something she was able to provide, though at a slight inconvenience. However much she wanted to be able to assist with this, she knew she would not be an entirely reliable resource. The client would need to wait some weekends the researcher was assisting at church. The client would also not have a ride the weekends the researcher had to work as there wasn't enough time to bring the client to their home and get to work on time. The researcher instead worked with a team at church and spoke with the client to determine the best course of empowerment. The researcher took prayer requests from the client and prayed for them for a variety of needs. In this case the spiritual needs were able to be met instead of the tangible needs.

Because of the relationship which was built the client was not upset the researcher could not provide steady transportation. This is the heart of ministering to those in need. There are times immediate needs can be met, and there are times they cannot. Every action of assistance needs to be scrutinized to determine if it provides dignity, empowerment, and if it will end up hurting the client in the long run. It is great to have a heart for serving and helping others. However, the person being helped comes first. This was reiterated throughout the project as the researcher went through the intake data.

Spiritual needs are difficult to measure and it is easy to get caught up in the numbers with serving those in need. This project and this experience during the project showed the researcher the importance of putting the person first. Spiritual needs are very real, even if they are not tangible. When ministering to a population who is frequently overlooked by society, these become increasingly important to try to meet. However, it is equally important for those doing the ministering to attend to their own spiritual needs as well.

Spiritual Needs of Researcher

Examining the spiritual needs outcomes of organizations causes one to reflect upon their own spiritual needs. The researcher asked herself many times during the analysis if she was meeting her own spiritual need outcomes. It is impossible to complete any seminary education without prayer. The demands of deadlines combined with the demands of life make it necessary to pray frequently. The researcher struggled to carve out time to spend with God, there was always more work to be done. Her small group Bible study was one solution to the issue of meeting her own spiritual needs. Established during the fall of 2020, a group of her friends came together to study. Different denominations, perceptions, and backgrounds contributed to the richness of the group.

The group picked a book of the Bible, read through a portion of it together each week, and then discussed. Questions arose on what the passage meant and how all could apply it to their own lives. This group allowed the researcher to carve out the time necessary to dig into God's word and surround herself with people who were trying to do the same. They prayed for one another and the researcher found this helped to fill the need to carve out time for God and for community.

Studying the biblical passages for this project also contributed to the researcher's spiritual growth. The researcher sat with the idea that poverty is created by man and born out of sin. To truly see someone in poverty is to see how someone else's sin has touched their life. Pointing people to God is the true answer to poverty. To lead others is also to lead oneself. The researcher discovered just how important it is to lead people to God as there may be direct implications here on earth. However, not all of the results will be seen here on earth.

The Beatitudes demonstrated outward appearance is not to be judged. Being excluded from society today does not mean that those will be excluded from heaven. In order to truly minister to the poor one must grow in their understanding of God's value of people. The second half of these provide some basic guidelines for caring for people. The researcher examined herself to ensure she was striving for what is presented in Matthew 5:1-12.

By studying the deeds in Acts the researcher learned the importance of letting Jesus drive actions. It is far too easy in our society today to do a good deed and receive recognition for it. Social media is flooded with pictures of people who help others. They forget dignity is a piece of the puzzle and so they are left with recognition while those receiving assistance are left with feeling used. The researcher mentions her volunteer work when trying to recruit volunteers or promote the organization she volunteers for. She is cautious to not mention how frequently she volunteers or all of her experiences. This would only result in vain recognition and not be driven by a love for Jesus.

Conclusion

The researcher learned some valuable principles over the course of this project. Data for spiritual needs should be anonymous, but it should not have the human aspect removed. People in need will be directly impacted by decisions providing for their spiritual needs. People are also not meeting their spiritual needs in a bubble. Many organizations and churches may touch their lives over the course of a year. Due to this and the work of the Holy Spirit it is impossible to completely measure how someone's spiritual needs are being met. However, there are measurements that organizations can put in place to determine if they are providing the best that they are able to.

Collecting data is the starting point in determining any outcome of an organization. This data should include client feedback as well as staff and volunteer input. Brief surveys, information recorded in databases, and staff tracking their interactions will all contribute to determining how spiritual needs are being met. The outcome should be defined clearly so that measurement tools can be developed to determine how the outcome is performing and what needs to be improved. While there is no set method for doing so, the research exists so that an organization can set up their own measurement system. Though costly, consultants may also assist with qualitative outcome measurement.

It is up to those who minister to those in need to do our best to pray based upon listening. Pointing towards Jesus may involve a church referral, but it may just involve someone having a conversation about Jesus. Those who have their own sin to blame for their situation should not be judged, they should be encouraged they too have a plan for their life from God. Transformation is not quick. The impact on someone's life may not always be clear. It is up to the organization and its members to do their best in each interaction so that these can happen. Determining if the organization is doing the best possible job is measurable and determinable if procedures are put in place and everyone strives to perform their best.

APPENDIX A: INTERVIEW QUESTIONS FOR LOVE INC STAFF

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1) On average how many clients do you speak with/interact with each week?

2) On average how many clients do you pray with each week?

3) How frequently do clients express to you how much prayer impacts them?

4) How frequently, based on client feedback, do you encourage a client through prayer? What are some examples of how you've been able to do this?

5) Through client comments, which spiritual needs have they expressed that the organization meet? Do you feel that by client comments Love INC is meeting spiritual needs and which spiritual needs do you feel they are meeting?

6) Through church feedback, what do you feel is our impact on connecting people with churches?

7) When training volunteers, what do you feel is the most important component of the training program and information provided?

8) When selecting or placing intake volunteers, what helps you in determining if they have the faith and abilities in interacting with clients?

9) If Love INC could assist more in meeting spiritual needs what area do you think should be added and/or improved?

10) Which reports are you responsible for assembling?

11) Does the information in the reports you prepare include qualitative data regarding spiritual needs?

12) Do you feel there are any major barriers to you interacting with qualitative data, especially when it comes to the spiritual needs of clients?

APPENDIX B: INTERVIEW QUESTIONS FOR HABITAT

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1) Describe the outcomes that your organization feels are important. Which of these outcomes seem to be the most emphasized and why?

2) Explain how your organization collects information to measure and assess the various outcomes. What measurement and/or assessment tools are used?

3) What areas do you feel are the strongest and which areas do you feel you need to improve in order to most effectively measure outcomes?

4) Who are the targeted audiences for your organization when it comes to sharing outcomes?

5) Which spiritual needs are considered important for your organization, and how are they identified, recorded, tracked and incorporated in reports within the organization?

6) What recommendations do you have for faith based nonprofits in collecting and reporting spiritual needs and why?

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