



# FAITH-BASED & COMMUNITY ENGAGEMENT LITERACY PRIMER 2022

# MESSAGE FROM THE PRESIDENT

August 4, 2022



It gives me great pleasure to present the National Association of Real Estate Brokers (NAREB), Faith-Based and Community Engagement Primer – Part II. In 2021, as part of NAREB's Five Pillar Program, NAREB identified our Faith-Based and Community Engagement organizations as key partners in our communities in our fight to increase Black home ownership. Our association has been blessed to form key relationships with several historic and significant Black organizations. Through the work of our Faith-Based and Community Engagement committee, NAREB has been able to secure MOU partnerships with several organizations including the African American Mayors Association (AAMA), Alpha Phi Alpha Fraternity, Inc., and Full Gospel Fellowship.

NAREB's Faith-Based and Community Engagement pillar is focused on the development of key relationships for the organization and sharing effective educational tools with Black consumers through these key partnerships. Our goals are to increase access to financial information and capital for Black consumers, increase home ownership and real estate investment for Black Americans as well as develop affordable housing for and by our community. By accomplishing these goals through the Faith-Based and Community Engagement pillar, we are confident that our efforts will help to increase the overall Black homeownership rate.

Our Faith-Based and Community Engagement Primer – Part II continues the impactful work of this pillar and provides our members with the education and tools they need to go into our communities and connect with key organizations to effectively educate and help to move our community toward home ownership. The primer is designed to teach Realtists to engage with their local clergy and community leaders, host roundtables, community days, and key discussions in their cities, and serve on boards and commissions that will impact democracy in housing for their areas.

As the oldest minority real estate trade association in America and with the motto and mission of "Democracy In Housing" NAREB has been the voice of Black real estate and Black homeownership since 1947. As the leading minority real estate trade association, NAREB ensures that the dream of homeownership remains alive for all who desire it regardless of economic conditions. It is with tremendous gratitude that I thank the authors of the Faith-Based and Community Engagement Primer – Part II and our very own First Vice President of NAREB, Courtney Johnson Rose, our Director of Faith-Based and Community Engagement, Bishop Craig Worsham, and Committee Chairs LaDonna Parker and Debora Canady for their efforts in ensuring the creation of this primer.

Sincerely,

A handwritten signature in cursive script that reads "Lydia Pope". The signature is written in black ink and is positioned below the word "Sincerely,".

President  
National Association of Real Estate Brokers



## ABOUT THE NATIONAL ASSOCIATION OF REAL ESTATE BROKERS

NAREB was founded in Tampa, Florida, in 1947 as an equal opportunity and civil rights advocacy organization for African American real estate professionals, consumers, and communities in the United States. Our purpose remains the same today, but we are more focused on economic opportunity than civil rights. Although composed principally of African Americans, the REALTIST® organization embraces all qualified real estate practitioners who are committed to achieving our vision, which is “Democracy in Housing.”

## DISCLAIMERS

All statements in this white paper are the views of the authors and do not represent the views or opinions of any organizations with which they are associated. Neither the Board of the National Association of Real Estate Brokers, nor its executives or staff, are responsible for the content of this report. Any errors are the sole responsibility of the authors.

# COMMITTEE LEADERSHIP



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Johnson-Rose**

NAREB 1st  
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**Bishop Craig  
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NAREB Director of  
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# ABOUT THE WRITER



## Dr. Najuma Smith-Pollard

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As Assistant Director of Community and Public Engagement with the USC Center for Religion and Civic Culture, the Rev. Dr. Najuma Smith-Pollard combines her experience as a pastor and expertise as a community leader to help faith leaders become full partners in the work of social change. She leads programming for the Cecil Murray Center for Community Engagement, which is housed at CRCC. Smith-Pollard also is a pastor, motivational speaker, author, life coach, radio personality and community activist.

She accepted her call to ministry in 1996, while serving under the phenomenal tutelage of the Rev. Dr. Cecil L. "Chip" Murray, her father in ministry. Smith-Pollard was ordained as a Deacon in 1996 and as an Itinerant Elder in 2000. Since that time, she has served as Assistant Pastor and Pastor of Family Ministries at Christ Our Redeemer AME Church in Irvine, California; Pastor of A.K. Quinn AME Church in Moreno Valley, California; and Pastor of St. James AME Church in Los Angeles, California. In 2014, Smith-Pollard launched Word of Encouragement Community Church (WOECC.ORG) in Los Angeles. She is a frequent speaker at churches and church conferences.

Pursuing her passion to serve others beyond the walls of the church, Smith-Pollard founded the company Living on Assignment, LLC, a personal development coaching and consulting firm that helps people live rich and meaningful lives. She is also the executive director for the Southern California School of Ministry.

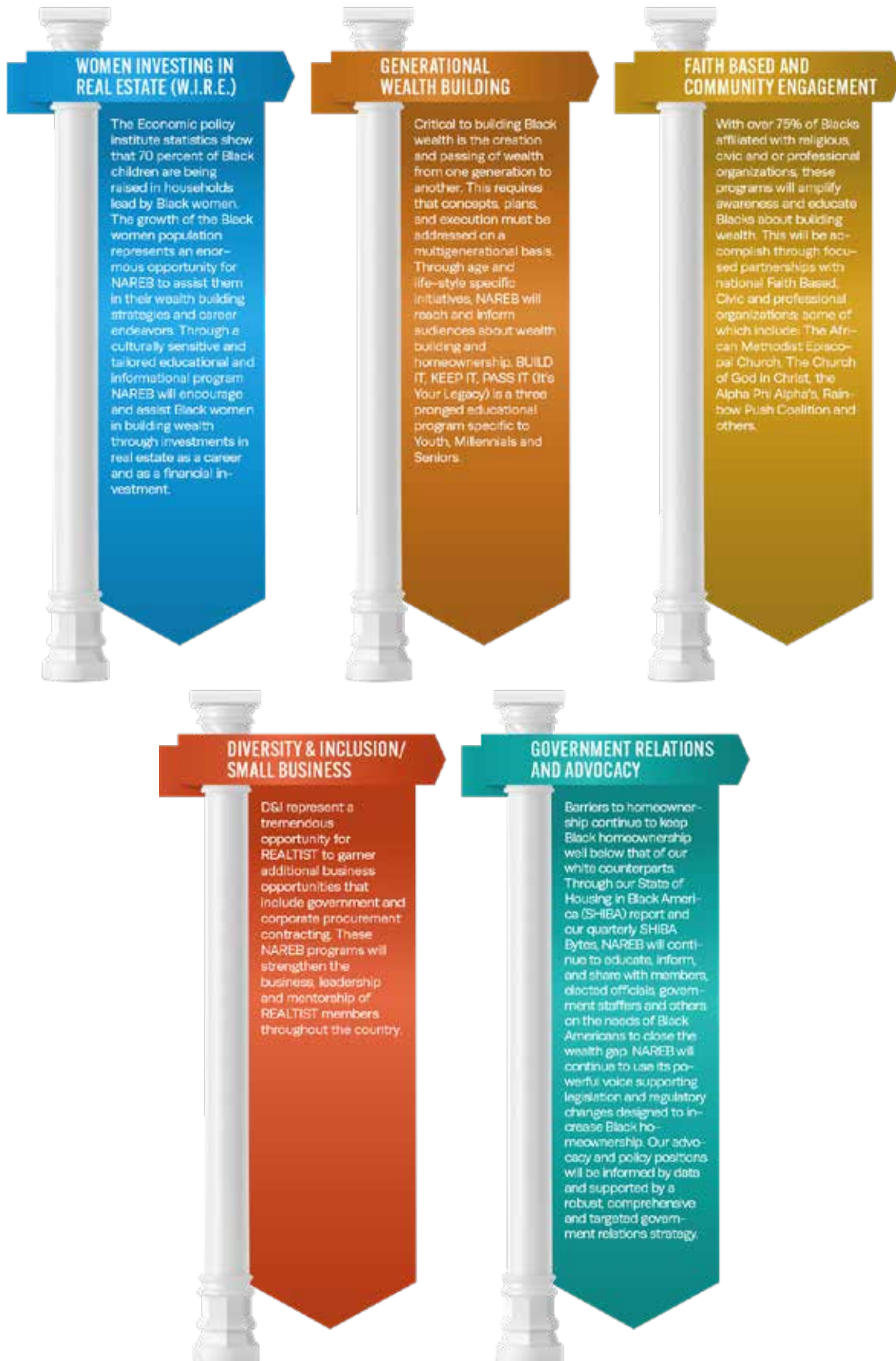
She founded a sexual violence awareness and training campaign called "It's Not Okay" ([www.itsnotokay.org](http://www.itsnotokay.org)). Combining her passion for social justice and entrepreneurship, Smith-Pollard established Chocolate Tee's, an urban apparel company that uses a portion of its profits to support selected non-profit efforts and the "It's Not Okay" campaign. She also leads the "...And She Can Preach!" mastermind group, committed to supporting emerging women preachers.

Smith-Pollard holds a B.S. in management from Pepperdine University, a Bachelor of Theology degree from the Southern California School of Ministry, an M.B.A. from Woodbury University and a Doctorate in Ministry from United Theological Seminary. She is an alumna of the "Passing The Mantle" Civic Engagement and Community Development Institute at USC, the precursor to the USC Cecil Murray Center's Faith Leaders Institute.

## Areas of Expertise

- Preaching
- Women clergy
- Sexual Violence
- Faith Leadership
- Black Church
- Civic Engagement

# 5 PILLARS FOR BUILDING BLACK WEALTH



# FAITH-BASED & COMMUNITY ENGAGEMENT

MULTI-GENERATIONAL WEALTH

WOMEN INVESTING IN REAL ESTATE (W.I.R.E.)

GOVERNMENT & POLICY

DIVERSITY, EQUITY & INCLUSION AND SMALL BUSINESS

NATIONAL NEWSPAPER ASSOCIATION  
AFRICAN AMERICAN MAYORS ASSOCIATION

Alpha Phi Alpha Fraternity, INC.	African Methodist Episcopal (AME) Church
NAACP	Full Gospel Church Fellowship
Urban League	Greater Church of Deliverance Inc.
UNCF	Hampton Ministerial Conference
Catholic Charities	
National Association For Equal Opportunity In Higher Education	
Virginia Union University	
Texas Southern University	
Prairie View A&M University	

African Methodist Episcopal (AME) Church

Full Gospel Church Fellowship

Greater Church of Deliverance Inc.

NAACP

Urban League

Southern Christian Leadership Council

Rainbow P.U.S.H.

NAACP

Urban League

Rainbow P.U.S.H.

● Civic Engagement ● Faith Based ● HBCUS

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# INTRODUCTION

This manual has been created to assist NAREB Realtist with engaging in effective Community Faith Based Engagement with churches and other faith-based organizations, as we simultaneously navigate the impacts of a global pandemic. The goal of this manual is to serve as a guide as NAREB Realtist focus on faith-based community events now that the nation is reopening for business, with the understanding our communities have undergone significant change and trauma as a result of a global pandemic. This guide does not use a post-pandemic lens, understanding some communities require additional considerations.

**This manual covers four key themes of immediate and effective faith-based community engagement. Those four key themes are:**

- Community Faith-Based Organizations are embedded assets
- Community Faith-Based Organizations are important resilient partners to engage post Covid-19
- Community Faith-Based Engagement strategies should be layered to leveraging opportunities and overcoming some of the noted barriers
- Community Faith-Based Engagement is relational business, not simply transactional



## SECTION 1 COMMUNITY FAITH BASED ENGAGEMENT (CFBE) 101

What is Community Faith-Based Engagement (CFBE)? Globally, religious leaders and faith communities significantly contribute (out of good will) to the development, provision, and protection of the people within their local community. Although religion is known to create conflict, the power of faith can also contribute to stabilizing communities, especially during and after a major disaster. Over the years the United States government has benefited and even leveraged this “free” resource and has created departments, initiatives, and programs directly tying in the faith-based community as a trusted partner in helping to solve large social ills. This model of engagement continues to be replicated on every level of society.

In Community Faith-Based Engagement, people bring their voice and values together, in order to be put into action for the greater good of the communities and the larger society. The work of CFBE strengthens communities and provides pathways for faith leaders and partners to get involved. CFBE also includes reaching out and connecting corporate, private and government partners with faith-based non-profit organizations to help people in need.

# SECTION 1 WHY COMMUNITY FAITH-BASED ORGANIZATIONS?

## Why Should Realist Care About Partnerships With Community Faith-Based Organizations?

As shared in the introduction, it has been widely recognized that religious leaders and faith-based communities significantly contribute to the wellbeing of their local community and provide a unique understanding to addressing societal challenges. Additionally, Community Faith-Based Engagement is a means to help residents and manage their own destiny.

### Government Agencies Have Noted The Value Of Working Closely With Community Faith-Based Organizations:

“Their deep commitment to their communities—made manifest through direct services, volunteer training, resource mobilization, advocacy, and interreligious dialogue—provides a basis for the social cohesion necessary for sustainable development impact.” [1]

“Making CFBO partnerships a standard part of response efforts could help ensure that engagement occurs early and permit training for CDC staff to work with diverse communities and religious groups.” [2]

The faith-based organization is inspired by religion or religious beliefs and values that drive its social mission and work in grassroots/local communities. FBOs have been providing succor and social protection to vulnerable and marginalized population.

The big idea is to recognize that community faith-based organizations are embedded assets and can be part of the efficacy for Realist reaching into a community around the issues of economic development and generational wealth building through homeownership and real estate investment.

### Community Faith-Based Organizations Play An Important Role In Encouraging Connection & Community Resilience Because They Offer The Following:

**Compassion:** CFBOs help people cope and recover by providing human/social services.

**Connection:** CFBOs are gathering spaces of like-minded people that often have longevity in the community and develop a sense of belonging through worship and service.

**Capacity:** CFBOs share hope, inspiration and empowerment to vulnerable people and groups, they also provide space, logistics, communications, and expanded reach to national affiliations (i.e. large denominational groups).

**Community Knowledge:** CFBOs understand how to manage and leverage access to the community. They know the language, offering unique cultural competency and an intimate knowledge of the people.

**Communication Agents:** CFBOs are trusted voices, they can aid in message amplification with moral authority and legitimacy.

**Collective Force Multiplication:** CFBOs have reach beyond their own congregations into larger geographical areas (houses of worship may serve congregants from other neighborhoods). They can access hard-to-reach residents & networks, and they often have an available volunteer base.

During the height of the pandemic, community faith-based organizations led in necessary efforts like ensuring food and medication were delivered to the vulnerable, hosted COVID-19 and vaccination sites to ensure correct information dissemination and access, and became mental health first-responders as people confronted the trauma of never before experienced mass isolation.

The United States believes that effective global efforts must include the broadest range of civil society, with equitable and meaningful inclusion of faith actors and religious leaders and institutions, many of whom are on the frontlines of responding to health and humanitarian crises. Many faith actors around the world have served in three essential roles throughout the COVID-19 pandemic: [3]

**1. Faith actors’ role in overcoming vaccine hesitancy and building vaccine confidence** – Some religious leaders and institutions are on the frontlines in their local communities

responding to the COVID-19 health crisis and building awareness and public trust in the safety and efficacy of COVID-19 vaccines. These efforts help to build vaccine confidence. As they have in responding to previous health threats like HIV/AIDS and Ebola, faith-based outreach that supports science-based approaches can encourage vaccine acceptance and reassure communities of the trustworthiness of subject matter experts.

**2. Religious Sites Have Played Key Roles In The Medical Response** – Some faith actors have provided their places of worship and other infrastructures to create safe venues for administration of COVID-19 testing and to efficiently deliver the vaccines. Churches, mosques, temples, and other religious sites have become visible symbols of the community's struggle to overcome the virus, and act as hubs for the COVID-19 response, with health workers, community leaders, and faith practitioners working collectively to administer both tests and vaccines.

**3. Faith Actors Continue To Uphold Human Rights And Religious Freedom For All** – Many faith actors have remained steadfast in their advocacy for an individual's right to exercise their freedom of religion or belief and counter hate speech and incitement to violence during the COVID-19 pandemic. Many faith actors routinely use their platforms, networks, and other means to confront those using the pandemic to advance an agenda of racism, religious intolerance, and xenophobia.

## Identifying Barriers in Community Faith-Based Engagement

While we want to work with faith communities to identify opportunities for partnership, there are some barriers to consider and approach with sensitivities. Effective partnership includes developing a responsive engagement process that overcomes barriers in the community.

### Common Barriers to Engagement are:

**Cultural Response** – How varying communities look at, understand and interpret an issue through a cultural lens may overshadow the opportunity to partner.

**Denial** – Families and communities often retreat to denial, silence, and over spiritualization when faced with a crisis.

**Lack of Trust** – Faith communities have experienced a long history of manipulation, unfulfilled promises, scamming, and community devastation from outside entities and are slow to trust new partnerships.

**Lack of Competency** – Faith communities may not possess the knowledge or skill set to efficiently respond to an issue and it may lead to hesitancy to partner.

**Lack of Capacity** – Faith communities may not possess the resources or access to resources to respond to an issue and it may lead to hesitancy to partner or reliance on larger organizations to take the lead.

**Leadership Stressors** – Internal leadership discord or disagreement on community priorities could lead to delay and hesitancy to partner.

**Fear** – Fear of the unknown, of disruption, and of failure and loss is a leading barrier of engagement.

### List additional barriers you've encountered below:

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There may be good reasons for CFBOs to resist our ideas and partnership! However, resistance and hesitation are not all bad. The resistance and hesitation can force us to think more deeply and communicate more clearly to determine if the engagement path we are on can be improved, and then help people see the benefits of developing community partnership with NAREB Associates.

## Crafting a Sustainable Faith Response

The responsive engagement process should include: getting to know the community and its culture, becoming aware of one's own biases, transforming materials and curriculum to be inclusive of the community as it is truly reflected, respecting and reinforcing the community, tapping into the community capital, keeping the community involved in every step of the process of planning and engagement.

Taking into account opportunities and barriers, doing the work of CFBE to address social and systemic issues related to economic development, real property ownership, investment, expanding inter-generational wealth creation for black households that CFBO's can align with should be:

- Holistic in Approach
- Focused on Community In-Reach
- Offer Real Time Agenda toward Economic Healing

<sup>1</sup>Report: Church ReLaunch Amid COVID-19, Najuma Smith-Pollard, 2021

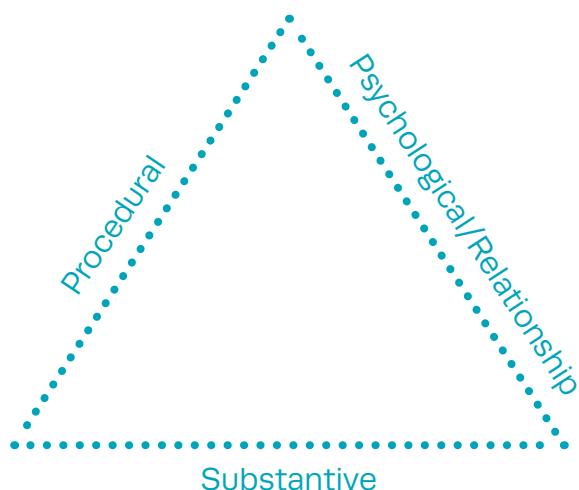
<sup>2</sup>NAREB Mission Statement, <https://www.nareb.com/mission-statement/>

# SECTION 2 THE SUCCESSFUL COMMUNITY PARTNERSHIP IS RELATIONAL BUSINESS

**Working With Faith Communities Is A Relational Business. Relational Business Focuses On Building Relationships With People In Communities Over Time.**

The relational business methods can help to boost your agenda to create long term partnerships around programming that leads to benefits for all, ranging from the staff and church members to local agencies and the whole community. The following models frame the necessary elements that help to move communities forward, the first is the Triangle of Satisfaction and the second is Foundations of Successful Community Partnership.

Triangle of Satisfaction



The Foundations of Successful Community Partnership



Triangle of Satisfaction reminds us that there are three important elements we all need any time we are seeking agreement, movement or improvement on complex issues, plans or decisions, they are procedural (“we were listened to”) emotional (“my sense of belonging) substantive (“the outcome was in the range of desired results”). When each of the three sides of the triangle are addressed in some way a successful partnership can be accomplished and the CFBE works effectively.

<sup>3</sup> Online: <https://law.utah.edu/rock-and-roll-use-the-triangle-of-satisfaction-to-design-and-facilitate-effective-collaboration/>

The Foundations of Successful Community Partnership chart provides a clear path to community partnership. The base of the triangle is Self Knowledge (an awareness of self) and Self Articulation (support and express oneself). These two base sections (Self Knowledge and Self Articulation) are the key to understanding why this work is not merely transactional, but relational; the first relationship prioritized is a relationship with self. Then, as shown in the diagram, the partners align in mutual work until a build up toward shared praise. The praise is not simply public accolades, but an outwardly expressed appreciation for both the agency and CFBOs.

Since you are in the business of relationship building, one must take into account several factors, such as one's approach with the faith-based organization and the community. In this part of the section, we offer a few simple considerations: Approaches that Activate vs. Alienate, Asking the Right Questions, Communication Awareness, and Ten Field Skills for Successful Engagement. These are all proven strategies used commonly in community engagement.

### Approaches That Activate:

- What issues do you care about?
- What difference can you make?
- What assets do you bring to this work?
- How will you continue to serve your community?
- What kind of community do you want to live in?
- What roles do you want to play when people are in need?
- What might we do together?

### Approaches That Alienate

- Command and control
- Mandates (What you need to do is...)
- Enforcement
- Un/under-resourced
- Lack of respect for communities' roles, histories, customs, and theologies
- Previous bad experiences

### Asking The Rights Questions

- Open-ended questions
- Closed questions
- Leading questions
- Why?

### Communication Awareness:

Mehrabian Scale

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% Words

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% Body Language

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% Tone of Voice

## Ten Field Skills For Successful Engagement

### Identify Religious Symbols In Faith Institutions And Worship Spaces

- Appropriate Clothing (including footwear and head coverings)
- First Meeting Customs and Etiquette
- Door-to-Door Outreach
- Greeting Religious Leaders
- Physical Interaction
- Scheduling Meetings
- Provision of Food
- Outreach in the Context of Worship Services

You can download the free Religious Primer, created in 2019 to review details based on Religious Group: <https://crcc.usc.edu/report/national-association-of-real-estate-brokers-nareb-religious-literacy-primer-2019/>



# SECTION 3 WHERE ARE WE NOW: THE CURRENT LANDSCAPE

## Globally, We Are At An Extended Inflection Point, A Time Of Significant Change, A Massive Turning Point. Nothing Is What It Was Pre COVID-19.

Even if things, life, and people look the same, the internal make-up, infrastructure, beliefs, and mindsets have been impacted in some way by the pandemic. More and more people are recognizing the internal shift that has happened to them over the last two and a half years.

The goal of this segment is to help Realist understand the people in the faith-based communities now, so we don't make the mistake of trying to fill old wine skins with new wine and behave shocked when the wineskins burst. (Ref. Mark 2:22)

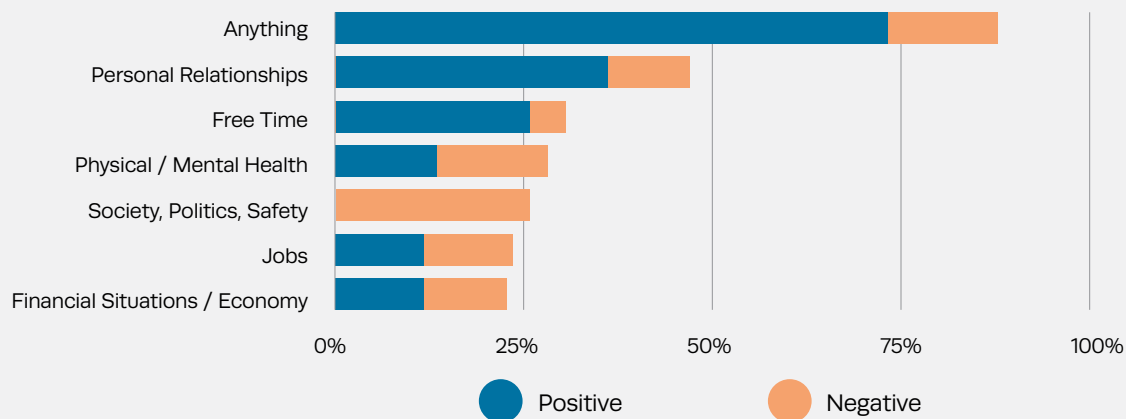
### Let's Look At The Research:

The vast majority of Americans (89%) mentioned at least one negative change in their own lives, while a smaller share (though still a 73% majority) mentioned at least one unexpected upside. Most have experienced these negative impacts and silver linings simultaneously: Two-thirds (67%) of Americans mentioned at least one negative and at least one positive change since the pandemic began.<sup>4</sup>

<sup>4</sup> Pew Research, Report: In Their Own Words <https://www.pewresearch.org/2021/03/05/in-their-own-words-americans-describe-the-struggles-and-silver-linings-of-the-covid-19-pandemic/>

### In open-ended responses about how the COVID-19 pandemic has affected their lives, Americans describe wide-ranging difficulties and unexpected silver linings

% of U.S. adults who say the COVID-19 pandemic has had a positive/negative impact on ...



PEW RESEARCH CENTER

The responses reveal a pandemic that has affected Americans' lives in a variety of ways, of which there is no "typical" experience. Indeed, not all groups seem to have experienced the pandemic equally.

## Survey Overview

33% of Americans responded to a direct question about their financial situation during the pandemic by saying they used money from savings to pay for day-to-day living expenses, while 25% said they had trouble paying bills. Many of these responses described unemployment or job loss (also included in the “work situation”), while others expressed frustration with rising prices, failing businesses, or cost-of-living increases.

Considerable amount of unmet need remained near the end of 2021. 20 million households reported having too little to eat in the past seven days and 10 million households reported being behind on rent.

In early 2022, some 3 million fewer people were employed than before the pandemic, though steady progress has been made, including in recent months.

Hardship in 2020 and 2021 would have been far worse without extraordinary steps taken by the federal, states, and local governments to respond to the pandemic and its economic fallout. Key hardship indicators showed strong improvement during early 2021, aided by job growth and government benefits. Hardship rates fell especially fast after the enactment of the American Rescue Plan Act. Food hardship among adults with children also fell after the federal government began issuing monthly payments of the expanded Child Tax Credit on July 15, 2021, along with improvements in food assistance.

Still, according to the Pulse survey, in October 2021, nearly 20 million adults lived in households that did not get enough to eat, 12 million adult renters were behind on rent, and some of the progress from late March appeared to have stalled as other troubles continued to affect the economy, including expiring unemployment benefits and supply chain problems that contributed to rising prices for many goods.<sup>5</sup>

The impacts of the pandemic and the economic fallout have been widespread, and remain particularly prevalent for African-Americans, Latinos, and people of color. The disproportionate impacts reflect the harsh inequities in our society, often stemming from systemic racism in education, employment, housing, and health care that the pandemic magnified. Households with children also face high rates of prolonged hardship.

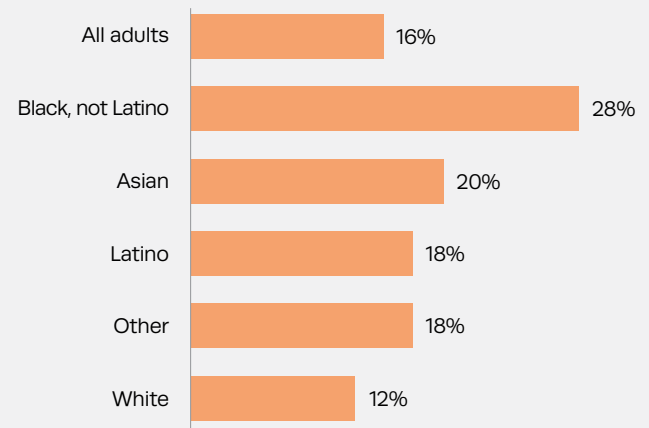
<sup>5</sup> CBPP Website: <https://www.cbpp.org/research/poverty-and-inequality/tracking-the-covid-19-economys-effects-on-food-housing-and#:~:text=The%20COVID%2D19%20pandemic,remained%20high%20throughout%202020.>

The research suggests our efforts toward economic development must include efforts toward reducing economic hardship in order to yield significant benefits and meet the goals of the organization to expand homeownership, real estate investing and establish intergenerational wealth streams.

Not only does the impact on individuals and families need to be understood, but the impact on the faith-based organizations and institutions identified as expected partners should be considered as well. While change is normal and inevitable, the pandemic devastated many faith-based organizations and nearly decimated others.

### 1 In 6 Renters Not Caught Up On Rent During Pandemic, With Renters Of Color Facing Greatest Hardship

Share of adult renters saying their household is not caught up on rent, October 2021



CBPP.ORG

### Here Are Several Common Themes That Came Up For Churches And Other Faith-Based Organizations In Surveys Conducted In 2020-2021:

- Traditional forms of authority have shifted, decentralizing power
- Demographic shifts are more pronounced while individuals still tend to gravitate toward sameness
- Communities are less institutional and more networked

- Hybrid worship and service delivery: in-person to fully virtual and back to in-person
- Lack of technological skills and resources
- Adopting new methods to raise and manage finances
- A decline in religious importance
- \*\*Leadership fall-off, resignation, and retirement.
  - Leaders share about a heavier weight of leadership, the pressure of constant change, the drain of the unknown and the fear of not rebounding well. Many experience increased leadership conflict, spiritual warfare and decreased personal patience and endurance. Add to that lack of understanding of how to deal with the political polarity, social unrest and the ever growing cancel culture; it is all the perfect recipe leadership burn-out

**“In the midst of every crisis, lies great opportunity.” – Albert Einstein**

NAREB Realists have an open door to help faith communities see opportunity in this shifting economy. Foundationally, what is being proposed is the collective relational effort to imagine and strategize about what the CFBE could look like in the future. It is a gain if we can transform; a threat if we don't transform.

Paul Hontz, a software engineer, who does consulting for churches and nonprofits says, “Most organizations are roughly ten years behind the rest of the world when it comes to innovation and trends.” He identified three common mistakes in innovation that congregations have made that is adversely impacting their ability to thrive in the midst of a pandemic:

**Mistake #1** – Unable to meet the congregations where they are versus where we want them to be. This became even more pronounced in the pandemic when many faith-based organizations experienced a disconnect between the desired audience for their programs and the reality of who was in attendance (in-person and virtually).

**Mistake #2** – Failing to encourage the members/partners to embrace the ownership mindset versus employee mindset. Ownership gives the people a sense of agency. \*\* Leveraging this point is a real opportunity for NAREB associates.

**Mistake #3** – Failing to be data-driven. Magical thinking is magical, but it does not tell what matters versus what we think matters. Asking the right questions, gets at what matters most to the faith-based community.

### Innovation Is The Faith-Based Organization's Best Option And Nareb Is Positioned To Assist.

Organizations and institutions that manage this changing period and adapt to it, rather than resist it, will be the institutions that are able to make an impact in the long term. Innovation is fundamentally about effective change management for a better future.

Research your city/county/state to understand the evolving community and religious landscape. Use this space to share noticeable trends.

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<sup>6</sup> Albert Einstein (<https://www.goodreads.com/quotes/10196552-in-the-midst-of-every-crisis-lies-great-opportunity>)



# SECTION 4 BEYOND THE CONGREGATION

Often when the faith community is being engaged, it is common for institutions and agencies to direct their efforts primarily at the church or religious spaces, however, the faith community extends well beyond the church or religious space. In this section, we take a look at how to effectively engage these outlining faith-based institutions.

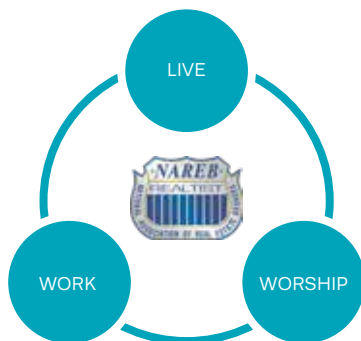
A faith community is not only a community of people sharing the same religious faith, but it includes institutions that may or may not include church-going types who live with others into the future with hope and vision,<sup>7</sup> regardless of one's affiliation with an established faith tradition. Dr. King would say, the beloved community, is 'a community in which everyone is cared for, absent of poverty, hunger, and hate.'

## Who Are These Faith-Based Institutions Beyond The Congregation:

- Denominations, judicatories (hierarchical)
- Federations, networks, conferences, associations (lateral)
- Schools, colleges, theological institutions
- Hospitals, clinics
- Social service organizations
- Burial societies, cemeteries
- Disaster human services organizations
- Clubs, youth groups
- Worship or study groups
- Cultural institutions
- Religious media

## Live/Work/Worship Lens

Often people of faith may live, work, and worship in three different geographic areas. Any of these three areas create opportunities where you might interact with the community and deliver services.



<sup>7</sup> "What it means to belong to a community of faith", Jim Deming, Philadelphia Tribune, August 2011

## Does Strategy Fbce Include All Three Spaces?

### Multi-Dimensional Faith Based Community Strategy

This level of engagement with institutions beyond the congregation requires a slightly different approach. With congregational spaces, you will refer to your religious primer and approaches that act as your guidance for effective engagement, but for public engagement to be successful your strategy should:

- Engage according to established leadership & protocol
- Include a diverse range of stakeholders with different interests
- Offer a broad range of visual and textual sources available to stakeholders that both open discussions around capacity, but also demonstrate restrictions
- Offer a two-way exchange to aid those who either have questions or lack specialist information to fully understand certain decision making
- Have a sense of transparency
- Include opportunities for follow up work with stakeholders
- Be organized with an audit trail for later documentation

When doing public engagement with these outlining faith-based institutions, it has been noted that in-person public events (Covid-19 protocols notwithstanding), social media, websites, and emails are still the dominant methods for engagement. In other words, what worked for congregational engagement, is likely not going to be as effective with the broader landscape when doing CFBE.

Of 115 organization surveyed by Place Changes, a community project management organization, about the preferred method for community engagement, this is what they said:

Method	% of respondents (120 respondents)
In person/public event & exhibition	18%
Social media	19%
Online via website	18%
A third party platform	10%
Telephone calls	10%
Emails	17%
Questionnaires/Surveys	7%

Which methods have you explored?

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What was your success rate?

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Which methods did not work for you, and why?

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(was a feedback survey used) Y / N

What do you need to improve?

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## ENGAGEMENT STEPS

### HBCU's and other like Universities

1. Determine best fit University or College, based on goals
2. Identify the College/Program/Center/College-Based Scholar (or the like) within the University you prefer to work with
3. Establish relationship and shared interest
4. External entity (NAREB) and University 'sponsor' (step 2) draft MOU
5. MOU is sent to Provost and College Attorney(s) for approval to execute

### Fraternities

1. Determine region/city for engagement
2. Find the local chapter based upon region/city
3. Establish relationship with Chapter President
4. Introduce interest to the Chapter (opportunity arranged by President)
5. Chapter Vote to move forward or reject proposed engagement
6. External entity (NAREB) and Chapter draft MOU
7. MOU is sent to Dean

### Sororities

1. Determine city for engagement
2. Find the local chapter based upon city
3. Establish relationship with Chapter President
4. Introduce interest to the Chapter (opportunity arranged by President)
5. Chapter Vote to move forward or reject proposed engagement
6. External entity (NAREB) and Chapter draft MOU
7. MOU is sent to Dean

### Other Faith Based Entities (sample engagement process)

1. Determine Entity of Interest, based on goals
2. Identify the connector within the organization/office
3. Establish relationship and shared interest
4. Conduct interest meeting(s)/conversation(s)
5. Establish clear goals, needs, deliverables and expected outcomes
6. External entity (NAREB) and Organization draft MOU
7. MOU is approved by lead personnel



# SECTION 5 CASE STUDY REVIEW

## Case Study:

<https://link.springer.com/article/10.1007/s10943-021-01434-z>

### Negotiating Safety and Wellbeing: The Collaboration Between Faith-Based Communities and Public Health During the COVID-19 Pandemic

The above case study aim to explore how these collaborative negotiations were established among the Montreal Regional Public Health Unit (PHU), a transcultural psychiatry team (TP), the police, and two different religious communities and to identify the outcomes, obstacles and facilitators.

<https://doi.org/10.1080/13607863.2017.1364343>

Community engagement with African American clergy: faith-based model for culturally competent practice

Kim L. Stansbury  
Gillian L. Marshall  
Jodi Hall  
Gaynell M. Simpson  
Karen Bullock







Lined writing area consisting of 25 horizontal purple lines.





A page with horizontal ruling lines. The top of the page features a decorative header with a dark blue background on the left and a row of colored squares (teal, orange, yellow, and red) on the right. The main body of the page is white with approximately 25 horizontal purple lines spaced evenly down the page. The page number '23' is located in the bottom right corner.

