

Faith-Based Organisations

The role of Christian Organizations to Social Cohesion
in EU Member States

EUROPEAN CHRISTIAN POLITICAL MOVEMENT

prepared by

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Preface

Faith-based organisations (FBOs), particularly Christian organizations, are growing in importance in the provision of social services in the European welfare states through the voluntary sector. Their changing roles of voluntary organizations in the European welfare states have been a focus of interest in recent decades. They meet a wide range of needs in the community by filling in the gap between supply of and demand for welfare provisions. Additionally, they exert an increasing political and social impact.

This study undertakes the initiative to evaluate the impact of some key Faith Based Organisations (FBOs) across EU Member States. The objective is to assess the evidence of the social benefits and contribution to social cohesion of FBOs in EU Member States. It focuses in particular on the size, nature and quality of the local community activities of FBOs across EU Member States with particular focus on organisations based in Brussels, Belgium.

The findings show that in times when FBOs are replacing the governments by taking over tasks from the public sector, their social relevance must be stressed and their access to public funds must be facilitated.

Keywords: Faith-based organisations, Christian organizations, European welfare states, local community activities

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List of Abbreviations

EU 28 Member States	Country	ISO Code
	Austria	AT
	Belgium	BE
	Bulgaria	BG
	Croatia	HR
	Cyprus	CY
	Czech Republic	CZ
	Denmark	DK
	Estonia	EE
	Finland	FI
	France	FR
	Germany	DE
	Greece	EL
	Hungary	HU
	Ireland	IE
	Italy	IT
	Latvia	LV
	Lithuania	LT
	Luxembourg	LU
	Malta	MT
	Netherlands	NL
	Poland	PL
	Portugal	PT
	Romania	RO
	Slovenia	SI
	Slovakia	SK
	Spain	ES
	Sweden	SE
	United Kingdom	UK

Introduction

The roles of voluntary organizations in the European welfare states have been a new area of interest to scholars of social policy, the voluntary sector, and urban studies such as social work, social capital, and social cohesion.¹ The discussion about the social benefits of religious organizations is a topical one.² Politicians and scientists rediscovered the value of FBOs for social cohesion and their wider social significance which is not simply reduced to beliefs.³ Their role in combating poverty and various expressions of exclusion and social distress in cities across Europe are assessed.⁴ Business groups and volunteers from FBOs (churches, mosques, temples, etc.) have increasingly acquired the attention, support and appreciation of municipal governments.⁵

¹ Campbell, D., Glunt, E. 2006. Assessing the effectiveness of faith-based programs: A local network perspective. In Boddie, S. C. Cnaan, R. A. (Eds.), *Faith-based social services: Measures, assessments and effectiveness* (pp. 241-259). Binghamton, NY: Haworth Pastoral Press; Chapman, R., Lowndes, V. 2008. Faith in governance? The potential and pitfalls of involving faith groups in urban governance. *Planning, Practice and Research*, 23(1): 57-75; Cnaan, R. A., Boddie, S. C., Handy, F., Yancey, G., Scheinder, R. 2002. *The invisible hand: American congregations and the provision of welfare*. New York: New York University Press; Dinham, A. 2009. *Faiths public policy and civil society problems policies controversies*. London, UK: Palgrave Macmillan; Dinham, A., Furbey, R., Lowndes, V. (Eds.). 2009. *Faith in the public realm: Controversies, policies and practices*. London, UK: The Policy Press; Fridolfsson, C., Elander, I., Granberg, M., Amma, E. 2009. FBOs and social exclusion in Sweden. In D. Dierckx, J. Vranken, W. Kerstens (Eds.), *Faith-based organisations and social exclusion in European cities: National context reports* (pp. 161-195). Leuven, Belgium: Acco; Harris, M., Halfpenny, P., Rochester, C. 2003. A social policy role for faith based organisations? Lessons from the UK Jewish voluntary sector. *Journal of Social Policy*, 32(1): 93-112; Harris, M., Hutchison, R., Cairns, B. 2005. Community-wide planning for faith-based service provision: Practical, policy and conceptual challenges. *Nonprofit and Voluntary Sector Quarterly*, 34(1): 88-109; Friedrichs, J., Klöckner, J. 2009. FBOs and social action in Germany. In D. Dierckx, J. Vranken, W. Kerstens (Eds.), *Faith-based organisations and social exclusion in European cities: National context reports*, 69-135. Leuven, Belgium: Acco; Monsma, S. V. 2000. *When sacred and secular mix: Religious non-profit organizations and public money*. Lanham, MD: Rowman and Littlefield; Montagne-Villette, S., Hardill, I., Lebeau, B. 2011. Faith-based voluntary action: A case study of a French charity. *Social Policy & Society*, 10: 405-415; Rochester, C., Bissett, T., Singh, H. 2007. *Faith-based organizations as service providers*. London, United Kingdom: NCVO; Unruh, H. R., Sider, R. J. 2005. *Saving souls, serving society: Understanding the faith factor in Church-based ministry*. New York, NY: Oxford University Press; Smith, G. 2004. Faith in community and the communities of faith? Government rhetoric and religious identity in urban Britain. *Journal of Contemporary Religion*, 19(2): 185-204

² Davie, G. 2007. *The sociology of religion*. Los Angeles: Sage Publishers.

³ Van der Sar J., Visser R. 2006. *Gratis en waardevol: Rol, positie en maatschappelijk rendement van migrantenkerken in Den Haag*. Den Haag: Stichting Oikos.

⁴ Beaumont J., Cloke P. 2012. *Faith-based organizations and exclusion in European cities*. Bristol: Policy Press.

⁵ FACIT (Faith-Based Organizations and Exclusion in European Cities). Available at: http://cordis.europa.eu/result/rcn/55806_en.html

Religious communities are known for their wide range of volunteers working in very different qualities with various tasks to fulfil.⁶

Despite their obvious contribution, little is known about the economic and social role they play.⁷ The ‘mapping’ of what development activity is carried out by FBOs on a country-by-country basis has hardly begun.⁸ Institutions such as churches have not been widely explored as a potential tool yet.⁹ Therefore, there is a great need for better empirical and comparative data on the contribution of FBOs in the reduction of the problems. Additionally, studies should focus on the contribution of FBOs in the reduction of the problems in matters of poverty and exclusion policies in the European cities. The studies show that the linkages from faith-based ethical principles to practical approaches to poverty reduction and justice enhancement need to be examined, applied where appropriate and carefully assessed in the identification of best practice.¹⁰

The aim of this study is to fill this gap in the literature by highlighting the significant role of FBOs, combating social exclusion and promoting social cohesion. Additionally, it assesses the poor institutional and political conditions under which FBOs are operating. The central hypothesis of this study is that the role of FBOs of filling the gap left by the welfare state in several domains of public life, is neither recognized nor facilitated.

The focus is on FBOs that provide a broad range of social welfare services and use their influence in policy making for the socially excluded groups.¹¹ For the purpose of this study, the definition ‘FBO’ and ‘social exclusion’ are referred to the FACIT report. Therefore, a ‘FBO’ is any non-governmental organisation (NGO) that refers directly or indirectly to religion or religious values and functions as a welfare provider or as a

⁶ Boender W. 2015. Volunteering in Religious Communities. 329-343. In Hustinx, L., Von Essen, J., Haers, J., Mels, S. (Eds.), *Religion and Volunteering Complex, contested and ambiguous relationships*, Springer International Publishing, p. 330.

⁷ FACIT. *op.cit.*,

⁸ Belshaw, D. 2005. Enhancing The Development Capabilities Of Civil Society Organisations, With Particular Reference To Christian Faith- Based Organisations (CFBOS). Paper presented at the GPRG sponsored conference on Reclaiming Development: Assessing the Contributions of Non-Governmental Organisations to Development Alternative, Institute for Development Policy and Management, University of Manchester.

⁹ Slavkova, M. 2007. Evangelical Gypsies in Bulgaria: Way of life and performance of identity. *Romani Studies*, 17(2): 205-246.

¹⁰ Belshaw, D. 1997. Socio-economic Theology and Ethical Choice in Contemporary Development Policy: an outline of biblical approaches to social justice and poverty alleviation, *Transformation*, 14(1): 5-9.

¹¹ Göçmen, I. 2013. The Role of Faith-Based Organizations in Social Welfare Systems: A comparison of France, Germany, Sweden, and the United Kingdom. *Nonprofit and Voluntary Sector Quarterly* 42(3): 495–516, p. 495.

political actor.¹² In this study, particular focus is applied to Christian organizations. Secondly, ‘social exclusion’ as a generic concept refers to situations such as discrimination, poverty and inaccessibility implying a hierarchical relationship between individuals.¹³

1. FBOs as recipients and implementers of development assistance

There are several studies of specific types of development activity carried out by FBOs which show a positive and ongoing relationship between voluntary work in religious organizations and its impact on society.¹⁴ They are growing in importance in the provision of social services in the European welfare states. These latter are going through a period of transformation in which the voluntary sector has become an important provider in social welfare since the 1980s.¹⁵ In fact, the policy interest in FBOs started firstly in the United States in 1980s with the Reagan administration, the welfare reform in 1996 and the compassionate conservatism of the Bush government after 2001. As Putnam reports, “faith communities... are arguably the single most important repository of social capital in America”.¹⁶ During the same period, the position of FBOs changed in various European countries.¹⁷ In fact, the welfare reforms initiated in the 1990s prompted increased discussion of the use of faith-based organizations for the provision of social services.¹⁸ Their significance in social policy increased in United Kingdom

¹² FACIT, *op.cit.*,

¹³ FACIT, *op.cit.*,

¹⁴ Belshaw, D. et al. (eds.) 2001. *Faith in Development: partnership between the World Bank and the Churches of Africa*. Washington D.C.: World Bank/Oxford: Regnum Books International; Marshall, K., Keough, L. 2004. *Mind, Heart and Soul in the Fight against Poverty*. Washington D.C.: World Bank; Dierckx, D., Vranken, J., Kerstens, W. (Eds.). 2009. Faith-based organizations and social exclusion in European cities: National context reports (FACIT). Leuven: Acco; Van Tienen, M., Scheepers, P., Reitsma, J., Schilderman, H. 2011. The role of religiosity for formal and informal volunteering in the Netherlands. *International Journal of Voluntary and Nonprofit Organizations*, 22(3): 365–389.

¹⁵ Baines, S., Hardill, I., Wilson, R. 2011. Introduction: Remixing the economy of welfare? Changing roles and relationships between the state and the voluntary and community sector. *Social Policy and Society*, 10(3): 337-339; Hogg, E., Baines, S. 2011. Changing responsibilities and roles of the voluntary and community sector in the welfare mix: A review. *Social Policy & Society*, 10(3): 341-352; Bode, I. 2006. Disorganized welfare mixes: Voluntary agencies and new governance regimes in Western Europe. *Journal of European Social Policy*, 16(4): 346-359.

¹⁶ Putnam, R. 2000. *Bowling Alone*. New York: Simon Schuster, p. 66

¹⁷ Dierckx, *et al.*, 2009. *op.cit.*,

¹⁸ Bielefeld, W., Suhs, W., 2013. Faith-Based Organizations as Service Providers and Their Relationship to Government. *Nonprofit and Voluntary Sector Quarterly*. 42(3): 468 –494

over the last two to three decades¹⁹ with the Thatcher's ideals of "active citizens".²⁰

1.1. Services provided by FBOs

Faith-based organizations operate through several services and activities and assist the socially excluded people. Their activities cover vulnerable groups, particularly those which cannot access any form of assistance or facility. They build social networks among people of different ages and cultures, offer therapy, language courses, meals, urgent financial assistance and help the homeless and prostitutes by guaranteeing absolute anonymity.²¹ They provide social services to undocumented people, helping people to navigate through complex administrative systems, providing shelter for women and children who are under threat of violence or appealing government decisions. Research shows that when directly comparing FBOs with comparable secular organizations, the services provided by FBOs are equivalent or superior.²²

Some FBOs are consulted within the framework of local social policy, while others are established in advice councils at the federal level.²³ There are direct and indirect activities used by FBOs:

- *the direct methods* are a support to the homeless, older people, young people at risk and people with mental illness or addiction. Other examples are such as: rehabilitation and treatment, advice and support centers, legal aid receptions, debt remedy solutions to ex-convicts and job training programme.
- *the indirect measures* consist in targeting poverty and social exclusion through family counselling sessions to abstinence from alcohol, tobacco, or illegal drugs.

The comparative analysis shows that neither the extent of change in the position of faith-based organizations in social welfare, nor the main mechanisms triggering change, is the same for the different welfare states. There are significant country by country differences in the way FBOs are structured and in the manner they operate.²⁴ As a result, the

¹⁹ Nagel, A.-K. 2006. Charitable choice: The religious component of the U.S. welfare reform. *Numen*, 53(1): 78-111.

²⁰ Billis, D., Harris M. 1992. Taking the strain of change: UK local and voluntary organisations enter the post-Thatcher period. *Non-profit and Voluntary Sector Quarterly*, 21(3): 211-226.

²¹ Cinnamon Network. 2015. *Cinnamon Faith Action Audit National Report*. Available at: <http://www.cinnamonnetwork.co.uk/wp-content/uploads/2015/05/Final-National-Report.pdf>

²² Bielefeld, W., Suhs W., 2013. *op.cit.*,

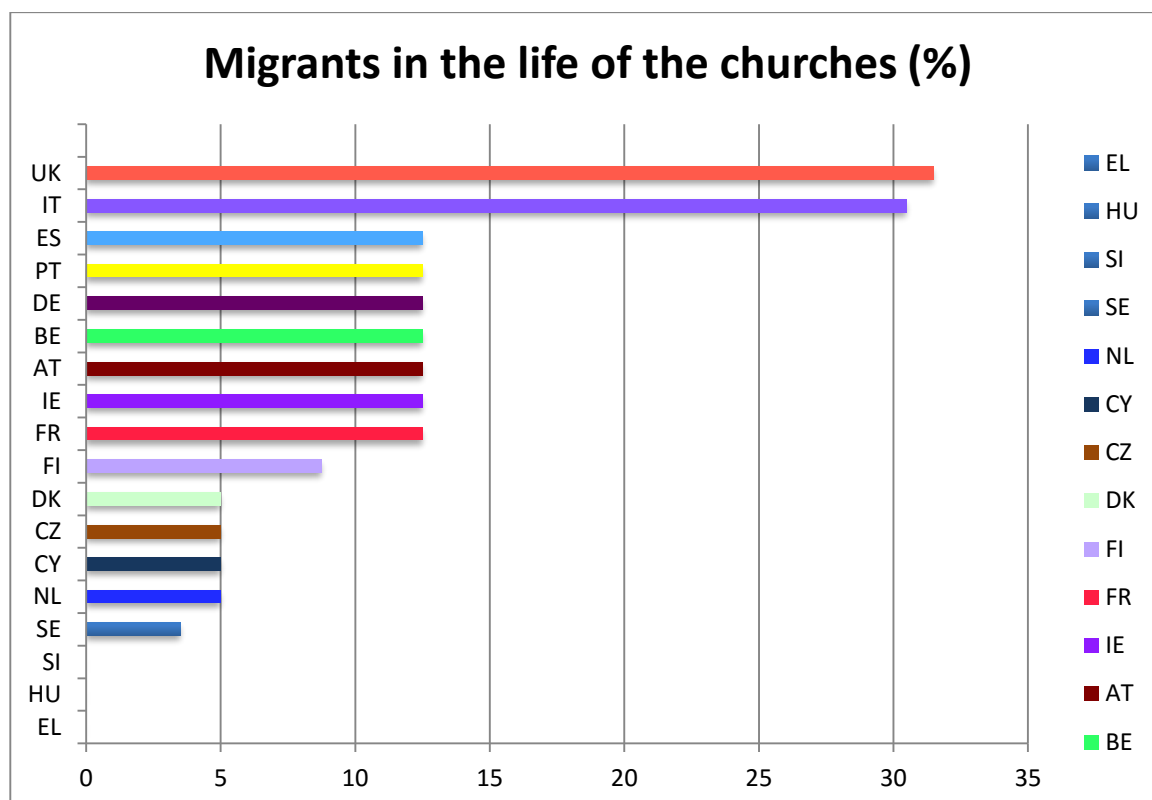
²³ FACIT, *op.cit.*,

²⁴ FACIT, *op.cit.*,

changing positions of FBOs in the social welfare realms differ from one case to another.²⁵

One of the areas where FBOs help is the assistance to migrants which have been done through the churches. The percentage of the migrants in the life of a church varies significantly throughout the Member States (see figure below).²⁶

Figure 1. Migrants in the life of the church (%).²⁷



We observe that countries are divided into three main groups. In the first one, there are countries such as United Kingdom and Italy which have respectively 31.5% and 30.5% migrants in their churches. In the second group, countries such as Belgium, Austria, Ireland, France, Germany, Spain, Portugal, the percentage of migrants within the

²⁵ Göçmen, I. 2013. *op.cit.*, p. 499.

²⁶ This study does not include all churches at the national level for each Member State. It refers to specific churches in the EU Member States.

²⁷ Jackson, D., Passarelli, A. 2008. *Mapping Migration, Mapping Churches' Responses: Europe Study*, CCME/WCC: Brussels. Available at: http://www.ccme.be/fileadmin/filer/ccme/70_DOWNLOADS/20_Publications/2016-01-08-Mapping_Migration_2015_Online_lo-res_2_.pdf

churches is between 5 to 20%. Additionally, the leadership positions are held by migrants between 5 and 20%. This shows a full integration of migrants into the churches. In countries such as Denmark, Czech Republic, Cyprus, Netherlands and Sweden the percentage of leadership positions held by migrants is below 5%.

The data refers to significant churches which are significantly active at the respective countries. Some of the examples are illustrated below.²⁸ Thus, in Austria, the Federation of churches is in charge of intercultural issues at national level. In Belgium, the estimated percentage of young people with migrant background is relatively high at between 41 and 60%.²⁹ In Finland, the ELCF Council deals with multicultural issues with the support of a national committee. The committee makes recommendations to congregations, and has a lead in making strategic efforts towards churches to be more responsive to migrants and to be more welcoming.³⁰ In France, the French Protestant Federation plays an important role in advocacy for ethnic churches.³¹ Since the 1990s, in Greece, the Ecumenical Refugee Program has provided legal assistance and representation to asylum seekers and refugees as well as social support. ERP works very closely with other Greek, European and international entities, bodies and NGOs which defend the human rights of particular migrants and refugees.³² In Italy, an intercultural training program for indigenous and migrant leaders is available.³³ In Spain, the regional communities are important for the interactions between indigenous and migrant-led congregations as a step towards integration.³⁴ In the United Kingdom, the United Reformed Church monitors the representation and participation of different members and provides mentoring and training for church members in developing intercultural competencies.³⁵ In Northern Ireland, the *Race and Relations Panel* deals with advocacy issues for immigrants and minority ethnic groups at local level.³⁶

²⁸ For the name of the organizations in each Member States, see Appendix 1.

²⁹ Jackson, D., Passarelli, A. 2008. *op.cit.*, p. 103.

³⁰ Jackson, D., Passarelli, A. 2008, *op.cit.*, p. 104.

³¹ Jackson, D., Passarelli, A. 2008. *op.cit.*, p. 105.

³² Jackson, D., Passarelli, A. 2008. *op.cit.*, p. 106.

³³ Jackson, D., Passarelli, A. 2008. *op.cit.*, p. 109.

³⁴ Jackson, D., Passarelli, A. 2008. *op.cit.*, p. 111

³⁵ Jackson, D., Passarelli, A. 2008. *op.cit.*, pp. 112-113

³⁶ Jackson, D., Passarelli, A. 2008. *Mapping Migration, Mapping Churches' Responses: Europe Study*, CCME/WCC: Brussels. Available at:

http://www.ccme.be/fileadmin/filer/ccme/70_DOWNLOADS/20_Publications/2016-01-08-Mapping_Migration_2015_Online_lo-res_2_.pdf, pp. 103-113

Therefore, the financial impact of the services they provide is evident. According to some research, there is estimation in monetary terms on the money saved from the state's budget. Two examples given by the United Kingdom and the Netherlands are as follows:

- the outcome of a research in Rotterdam (Netherlands) showed that, because of the social activities of churches, the average social return of investment per annum of an autochthonous church is 456.000 Euros (per church). In Rotterdam, there are 272 churches which have 200.000 members, that is more than one third (35%) of the total Rotterdam population. More than 10% (24.000) of the church members do voluntary work; 20% of them do voluntary work between 16 and 32 hours per month, and 31% do this between 8 and 16 hours per month. Most activities of volunteers are in the fields of psychosocial care, social welfare and community development.³⁷ Two examples where detailed study has been done, come from the United Kingdom and the Netherlands.
- in United Kingdom, there are around 60.761 faith groups mobilizing around 139.600 volunteers and 91.77 paid staff, reaching out to 3.494.634 beneficiaries each year.³⁸ Nationally, their time alone in carrying out these projects is worth over £3 billion a year and between them, local churches and faith groups supports over 47 million beneficiaries. They offer many different types of services like: debt advice, coaching people back to work, offering emergency food parcels etc.³⁹

2. Christian-FBOs: Organizations representing churches and religious communities in international contexts

Organizations representing churches and religious communities operating in international contexts are involved in massive areas. Their fields of interests include Agriculture and Rural Development, Home Affairs, Humanitarian Aid, Audiovisual and Media, Culture, Economic and Financial Affairs, Trade, Taxation, External Relations, Climate Action, Employment and Social Affairs, Regional Policy, Trans-European Networks, Sport, Communication, Energy, Environment, Enlargement, Consumer Affairs, Foreign and Security Policy and Defense, General and Institutional Affairs, Budget, Competition, Enterprise, Justice and Fundamental Rights, Internal Market,

³⁷ Guerra, J. C., Glashouwer, M., Kregting, J. 2008. *Tel je zegeningen. Het maatschappelijk ren-dement van christelijke kerken in Rotterdam en hun bijdrage aan sociale cohesie* [Count your blessings. The social yield of Christian churches in Rotterdam and their contribution to social cohesion]. Nijmegen: Nijmegen Institute for Mission Studies.

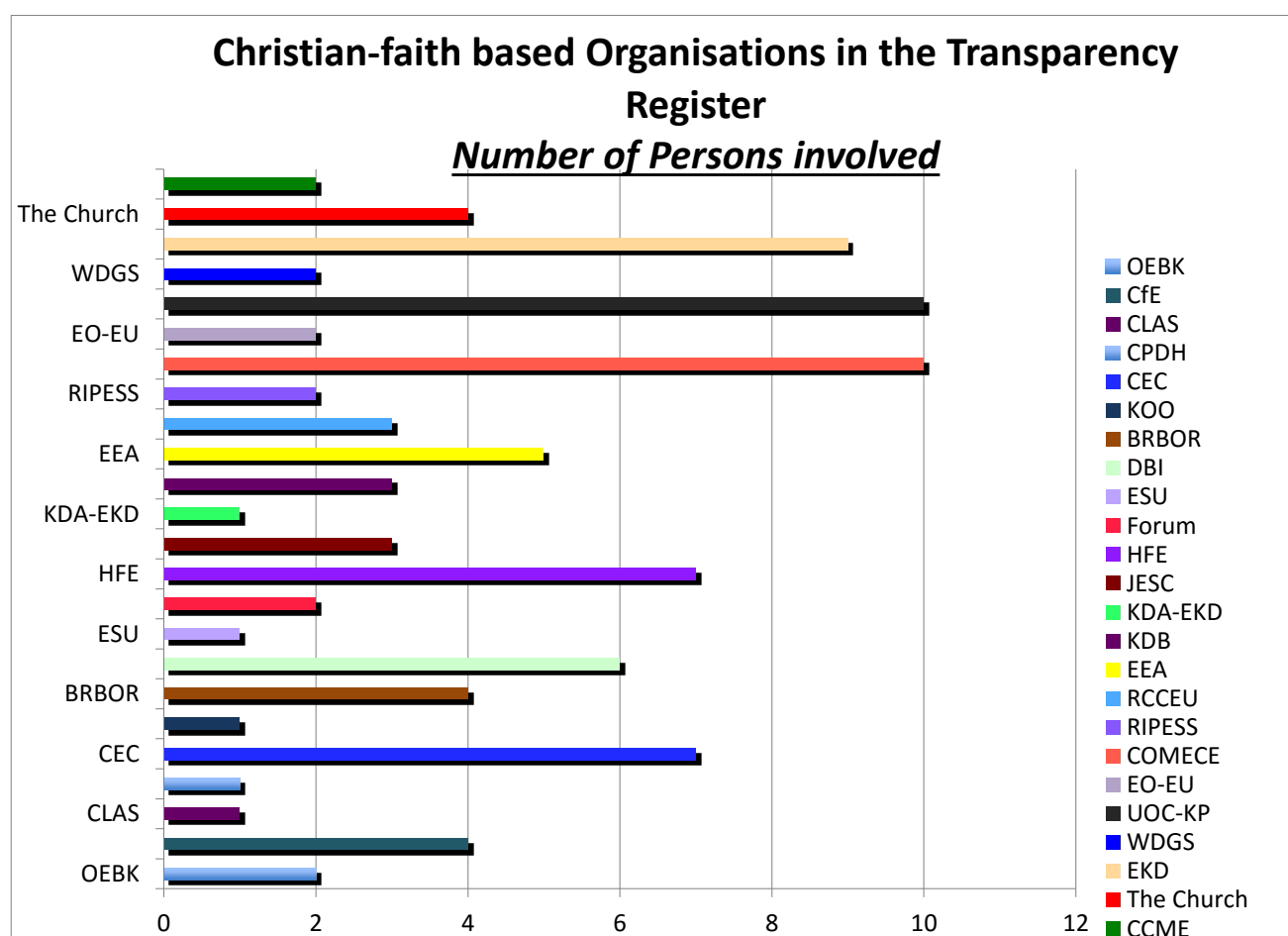
³⁸ Paid staff hours, plus volunteer hours calculated using the living wage of £7.85, plus management. These figures only count the time that staff and volunteers directly give in the preparation and delivery of social action projects. If the knock-on benefits of all the combined social action projects were added in this financial contribution would be considerably larger.

³⁹ Cinnamon Network. 2015. *op.cit.*,

Research and Technology, Public Health, Information Society, Education, Youth.⁴⁰ Some of their head offices are based in United Kingdom, France, Austria, Germany, Belgium, Netherlands, Luxembourg, Sweden, Ukraine and Austria.

Despite their huge contribution in the public sphere, their staff members are often insufficient because of the lack of funds. In fact some of the main Christian organizations based in Brussels and other main European capitals have a restricted staff (see Figure 2).

Figure 2. Christian-faith based Organizations. Number of Persons involved.⁴¹

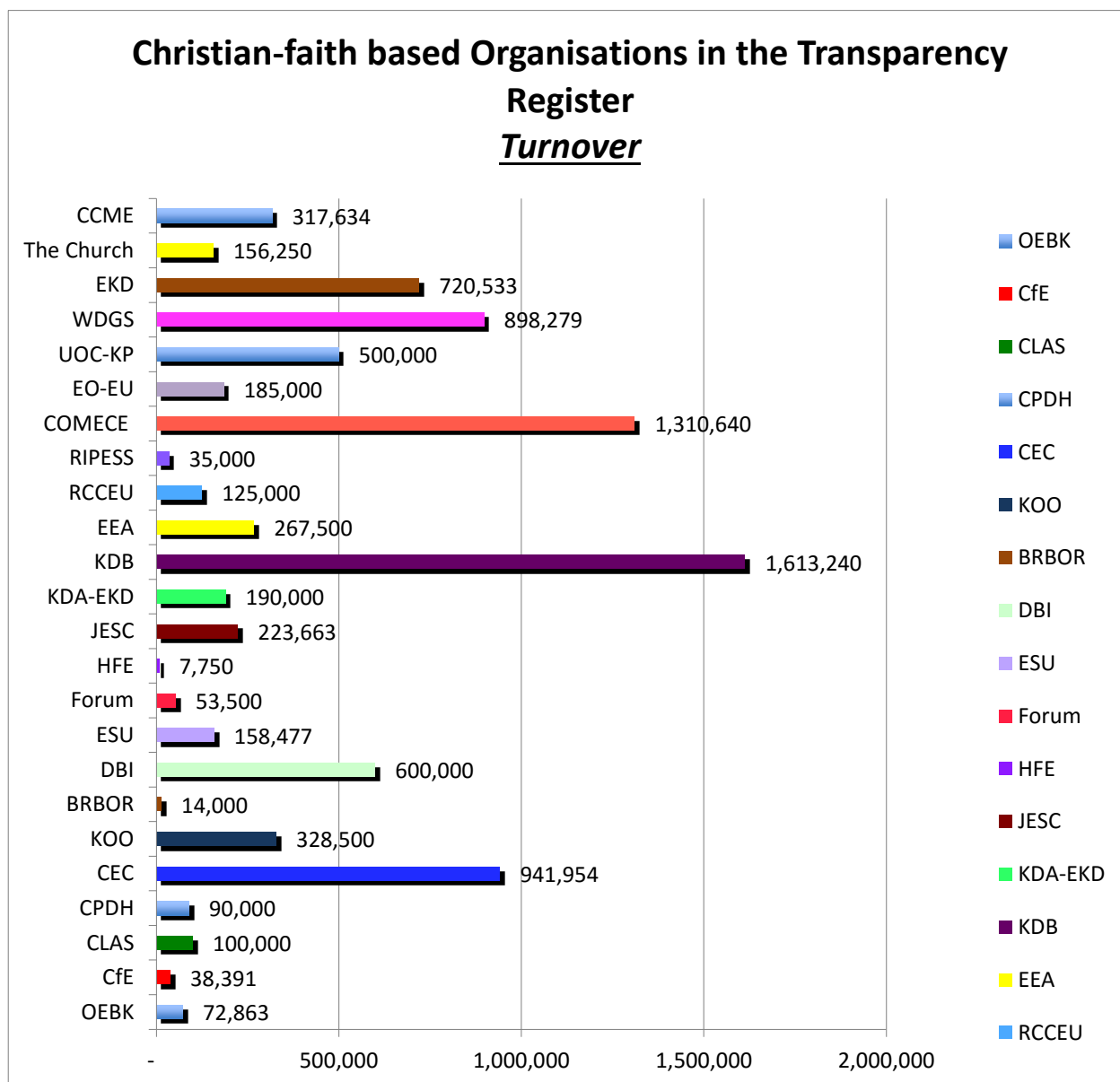


Secondly, the turnover (absolute amount) for one complete financial year for each Christian organization is very modest (see Figure 3).

⁴⁰ The information from the Transparency Register shows only the number of FBOs between 2011 and 2015. Additionally, one must note that there are many faith based organisations that are registered as NGOs.

⁴¹ Data collected in the Transparency Register. Available at: <http://ec.europa.eu/transparencyregister/public/consultation/search.do?locale=en&reset=>

Figure 3. Christian-faith based organizations: Turnover (absolute amount).⁴²



As shown, the maximal turnover (absolute amount) for the financial year 2014-2015 did not surpass 1.613.240 € and the minimal equals to 7.750 € to be distributed among staff, events etc.

⁴² Data collected in the Transparency Register. Available at: <http://ec.europa.eu/transparencyregister/public/consultation/search.do?locale=en&reset=>

2.1. Advocacy and assistance of Christian NGOs to migrants

The very few studies that question the reasons behind the increasing interest in FBOs argue that welfare state retrenchments or restructuring are the main reasons for this rise.⁴³ They point at macro mechanisms such as globalization, neo-liberalization, and socioeconomic changes for the transformations in the configurations of European welfare states.⁴⁴ In fact, the socio-economic changes with the huge migration phenomenon across Europe have indeed mobilized the Christian organizations to provide the service within their structures. In fact, one of the areas where the FBOs have been continuously active is the assistance towards migrants.

However, churches have a long-standing tradition in providing assistance and advocating for the rights of migrants. This is one of the characteristics of the activities of Christian NGOs and churches in Europe. Within the church institutions there is at least an office and/or department in charge of the issues related to the migrants. Almost half of the churches (48.6%) have an individual or team with specific responsibility for advocacy and just over two thirds (65.7%) of churches engage in advocacy work in partnership with other churches or their related agencies.⁴⁵ In their research they claim that as a step beyond advocacy on behalf of and with migrants, the provision of practical and material assistance to migrants, refugees and asylum seekers is engaged in by approximately two out of every five churches at national level.⁴⁶ Across Europe many churches are involved in assisting the migrants with advocacy. In almost all the countries, there is at least one department which is loosely cooperating with other international Christian NGOs or international organization in defending the human rights. Some of them may be found in the following table:

⁴³ Göçmen, I. 2013. *op.cit.*, p. 497.

⁴⁴ Dierckx, J. Vranken, W. Kerstens (Eds.) 2009. *Faith-based organizations and social exclusion in European cities: National context reports* (pp. 161-195). Leuven, Belgium: Acco

⁴⁵ Jackson D., Passarelli A. 2008. *Mapping Migration, Mapping Churches' Responses: Europe Study*, CCME/WCC: Brussels, pp. 101-102. Available at: http://www.ccme.be/fileadmin/filer/ccme/70_DOWNLOADS/20_Publications/2016-01-08-Mapping_Migration_2015_Online_lo-res_2.pdf

⁴⁶ This may reflect the professional and legal expertise that is often required to undertake effective advocacy work. Several churches at national level pointed out that although there was no national provision of such assistance through a designated office or department this was due to the fact that it is felt that this is most effective when carried out at the parish or local level.

Table 1. Institutions in charge of Advocacy and Assistance to migrants.⁴⁷

Countries	Institutions in charge of Advocacy and assistance	Advocacy and assistance
Austria	Diakonie Austria	Providing assistance to migrant refugees and asylum seekers. ⁴⁸
Belgium	Federation of Protestant Churches	Advocacy and assistance for migrants, refugees and ethnic minorities. ⁴⁹
Czech Republic	Czechoslovak Hussite Church	Advocacy. ⁵⁰
Denmark	The Evangelical Lutheran Church of Denmark	Responsible for intercultural issues at national level. ⁵¹
Finland	Evangelical Lutheran Church of Finland	Providing assistance to migrants, refugees and asylum seekers. ⁵²
France	CIMADE, CEPPLE and CEVAA	Assistance to migrants is provided at the local level often in cooperation with other organisations such as <i>Caritas</i> or CIMADE for instance.
Germany	Diakonia Germany	Responsible for advocacy work as well as for providing assistance to migrants, refugees, asylum seekers and minority groups.
Greece	Integration Centre for Returning Migrants	Defend the human rights of particular migrants and refugees. ⁵³
Hungary	-	-
Ireland	Diocesan Chaplin for the International Community	Advocacy work in cooperation with other churches and organisations.

⁴⁷ Jackson D., Passarelli A. 2008. *op.cit.*, pp. 103-114. Available at: http://www.cme.be/fileadmin/filer/cme/70_DOWNLOADS/20_Publications/2016-01-08-Mapping_Migration_2015_Online_lo-res_2_.pdf

⁴⁸ Churches also carry out this work in cooperation with other churches and organizations.

⁴⁹ Advocacy work is also carried out in partnership with other churches (for example, the ecumenical working group, AMOS).

⁵⁰ The Church does advocacy work in cooperation with the Lutheran World Federation and the Conference of Protestant Churches in Europe (GEKE/CPCE).

⁵¹ ELKD advocacy and assistance work is carried out in cooperation with other organisations.

⁵² The advocacy work is done mostly in cooperation with the *Ecumenical Council*. There is a Unit for Diaconia and Counselling in the Church Council Local ecumenical cooperation exists as well as cooperation with the *Helsinki Diakonia Institute*.

⁵³ The KSPM (*Integration Centre for Returning Migrants*) was founded in 1978 within the Holy Synod of the Church of Greece, to assist Greek migrants returning from Western Europe.

Italy	Refugees and Migrant Service	Advocacy and assistance for migrants, refugees and minorities. The main areas of advocacy include migration and asylum issues; racism and discrimination; citizenship rights; detention centres; Roma minorities; and human trafficking for labour exploitation. ⁵⁴
Netherlands	Kerk in Actie	The main areas of advocacy include working with undocumented migrants without housing, the rights of asylum children, migrants in detention centres, and statelessness. ⁵⁵
Spain	Spanish commission helping refugees, Caritas and the Jesuit Service for Migrants	Assist with refugees and the integration of migrants.
Sweden	Department for Church and Society	Advice on refugees, migrants and integration issues and partly doing advocacy. ⁵⁶
United Kingdom	Secretary for Racial Justice and Intercultural Ministry	Equality and diversity

In many cases, this work is only carried out at local level by individual parishes, relying on the personal involvement of ministers supported by networks of parish volunteers.⁵⁷

Conclusion and Recommendations

This study focused on the contribution of the FBOs and their growing importance in the welfare provision across EU Member States. It showed that, through their social welfare role in the voluntary sector, the FBOs fill the gap left after the supposed withdrawal of the welfare state. It is indeed very evident the consolidated work carried on by a large number of churches and Christian organizations at national, regional and local level when it comes to advocacy and assistance to those in need.

Despite a variety of contributions, the faith based organizations lack both recognition of their role by the state institutions and lack of funds by these latter. Therefore, there is a

⁵⁴ At the national level, SRM-FCEI closely works with *Caritas-Roma*, *ACSE* and *JSR*. At international level SRM-FCEI works in partnership with *CCME*, *CEC* and *WCC*.

⁵⁵ Advocacy is also carried out in partnership with other churches and organizations including the Council of Churches in the Netherlands; Defence for children, UNHCR, Amnesty International. Assistance to migrants, refugees, and minority groups is provided at local level.

⁵⁶ In cooperation with the Christian Council of Sweden but also, to a lesser extent, with Save the Children, Amnesty International, Red Cross, and Caritas. At a European level, the Church partners mainly with *CCME* and *Eurodiakonia* and the Church and Society Commission of *CEC*.

⁵⁷ Jackson D., Passarelli A. 2008. *op.cit.*,

need to raise awareness about the transnational dimension and the approaches to multi-faith activities of FBOs. More concretely some of the measures must include the following:

- Assess and assist FBOs in their role to the sustainable development.
- Strengthen partnerships between governments and FBOs as part of a development strategy through government funding and contracting.
- Facilitate the cooperation between FBOs and the political and institutional institutions.
- Increase visibility for FBOs and their activities through reports and studies.

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Appendix 1. Churches and their Advocacy and Assistance programs

Countries	Name of churches
Austria	Federation of Churches
Belgium	United Protestant Church in Belgium (VPKB/EPUB)
Cyprus	Church of Cyprus (Orthodox)
Czech Republic	Czechoslovak Hussite Church
Denmark	The Evangelical Lutheran Church of Denmark (ELKD)
Finland	Evangelical Lutheran Church of Finland (ELCF) The Orthodox Church of Finland
France	Eglise protestante unie de France (EPUdF)
Germany	Evangelical Church in Germany (EKD) Methodist Church
Greece	Church of Greece (Orthodox)
Ireland	Church of Ireland (CoI) The Lutheran Church The Methodist Church (Republic of Ireland) The Methodist Church (Northern Ireland, UK) The Presbyterian Church in Ireland, Republic of Ireland (PCI-ROI) The Presbyterian Church in Ireland, Northern Ireland (PCI-NI) The Moravian Church (Northern Ireland) The Salvation Army (Northern Ireland) The Roman Catholic Church (Republic of Ireland and Northern Ireland) Romanian Orthodox Church Religious Society of Friends ('Quakers')
Italy	Federation of Protestant Churches (FCEI)
Netherlands	Protestant Church of the Netherlands (PKN)
Portugal	Methodist Church
Spain	Spanish Evangelical Church (IEE)
Sweden	Church of Sweden (Lutheran)
United Kingdom	Pentecostal Church – Musama Disco Christo Church (MDCC) Methodist Church United Reformed Church

Appendix 2. Organizations representing churches and religious communities Organisations

Acronym

Brahma Kumaris World Spiritual University	BKWSU
Bureau de représentation du Patriarcat Orthodoxe d'Europe auprès des Institutions de l'Union Européenne	BOE
Büro Brüssel des Generalsekretariats der Österreichischen Bischofskonferenz	OEBK
Chapel for Europe	CfE
Churches' Legislation Advisory Service	CLAS
Comité Protestant évangélique pour la Dignité Humaine	CPDH
Conference of European Churches	CEC
Coordination Office of the Austrian Bishop's Conference	KOO
Représentation de l'Eglise Orthodoxe Roumaine auprès des Institutions européennes	EOR
Don Bosco International	DBI
European Jewish Association	EJA
European Muslims League	EML
European Syriac Union	ESU
FORUM Brussels International	Forum
Hindu Forum of Europe	HFE
Hospitality Europe	HE
Jesuit European Social Centre	JESC
Kirchlicher Dienst in der Arbeitswelt der Evangelischen Kirche in Deutschland	KDA-EKD
Kommissariat der deutschen Bischöfe	KDB
European Evangelical Alliance	EEA
Souveräne Templer-Komturei in Mönchengladbach	OSMTH
Quakers and Kindred Animals	QUAKA
Representation of the Church of Cyprus to the European Institutions	RCCEU
RIPSS Europe	RIPSS
Commission of the Episcopates of the European Community	COMECE
The Ecumenical EU Office	EO-EU
Ukrainian Orthodox Church Kyiv Patriarchate	UOC-KP
Welthaus Diözese Graz-Seckau	WDGS

Evangelische Kirche in Deutschland	EKD
European Union Office of The Church of Jesus Christ of Latter-day Saints	the Church
Churches' Commission for Migrants in Europe	CCME
Aid to the Church in Need	ACN