Family-Supportive Practices in the Sacred Sector

Research Summary

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Executive Summary

Americans work hard to provide for their families. For many, keeping a job and securing steady income can mean going to work rather than caring for a child or loved one, creating persistent tensions between work and family life. The majority of American workers say they have too little time for family care at key moments such as the birth of a child or caring for an ill or elderly loved one. Many believe employers have a role in supporting the workers' important family responsibilities, be it through flexible scheduling or benefits like paid family leave.

A fair amount of research exists regarding family-supportive practices across employers and the American workforce as a whole. According to the Department of Labor, only one in six U.S. civilian workers have access to paid family leave as an employee benefit to care for a new child or seriously ill family member. Two-thirds of employees have access to paid sick days and a little over one-third have access to short-term disability benefits. While these statistics reflect what employers are providing overall, they may not accurately reflect the practices of faith-based employers. To date, little research has probed the values, attitudes, processes, and benefits related to family support within faith-based organizations.

To address this gap in understanding, we sought to learn more about the values, attitudes, processes, and benefits of employers in the sacred sector regarding family support. The sacred sector refers to the wide range of business and nonprofit organizations whose work is grounded in diverse religious and spiritual traditions. For this study, we conducted in-depth interviews with individuals in leadership in twenty-six sacred sector nonprofit organizations such as a chief executive, chief operating officer, or other persons with human resources responsibility. The sample consisted of congregations, charities, educational institutions, and health-care providers connected to various, mostly Protestant and non-denominational, Christian traditions. Given the small sample size, the results are descriptive only. Further, we gathered information from only one side of the workplace relationship—from employers, not employees.

We found a high level of support for family-supportive practices among the sacred sector organizations in this study. Interviewees readily connected their mission and values to providing a family-supportive workplace to employees. Many respondents deemed their workplaces "family friendly" and were very motivated to meet the needs of individual employees. Organizations sought to be as responsive as possible, but many had not formalized their approach to their workers' family obligations or benefits such as flexible work arrangements. Flexibility emerged as a common theme for many employers. Many articulated a case-by-case approach to supporting workers' family needs.

When workers required paid time off for family care, employers assembled a variety of resources and benefits. Paid sick days, employer-funded paid family leave benefits, and publicly funded paid family leave programs are among the many potential sources of paid time off for family care. We tracked each source of paid leave. We also determined the total number of paid days off for family care (specifically, after childbirth) that an employee could secure from *all* available sources. This outcomes-based calculation enabled us to compare paid time off across organizations. It also aids review of the paid time off available for family care in comparison with medical and developmental benchmarks around family events like childbirth.

Our findings reveal several avenues for discussion and further investigation around family-supportive practices in the sacred sector. The sacred sector organizations with whom we spoke wanted help and guidance in how they can best serve their employees. Respondents described workplaces with strong family-friendly cultures and a high level of social trust. As an increasing number of Americans express a need for family-supportive workplaces, sacred sector organizations have an opportunity to build on their unique strengths and align policies and practices with family-supportive values.

Summary of Findings

▶ Sacred sector organizations value family-supportive practices and readily connect family-supportive practices with their identities and missions.

▶ The majority of sacred sector organizations offered their full-time employees some paid time off for family care. On average, men and women could receive <u>four to six weeks paid time off after the birth of a child</u> but to do so would require an employee to exhaust all sick, vacation, and disability insurance as well as any formal paid family leave.

▶ Many sacred sector organizations described their approach to employees' personal and family responsibilities as <u>flexible</u>, <u>case-by-case</u>, and <u>informal</u>.

▶ The legal environment had a measurable impact on employers' family-supportive practices. Employee retention was identified as an important motivator and cost identified as the most significant barrier to family-supportive practices.

Discussion

▶ Family-supportive workplace policy and practices are consistent with the culture and values of many sacred sector organizations. Sacred sector leaders described their workplaces as having a family-friendly culture as well as high levels of trust and responsiveness. More research on the connection between culture, values, and workplace practice, including from the employee point of view, may yield valuable learnings for all organizations seeking to cultivate family-supportive workplaces.

▶ Sacred sector organizations have room to grow with respect to providing paid time off after childbirth. On average, new mothers' paid time off covers the bare minimum time needed for medical recovery after childbirth, and they must exhaust all of their vacation and sick time to meet this minimum. Employees based in states with higher legal requirements and/or publicly funded paid leave programs received more time off for family care, measured in this study as paid time off after childbirth.

▶ Developing formalized family-supportive practices could help sacred sector employers balance responsiveness with fairness. Case-by-case decision-making and informality can enable employers to meet individual employee needs but risk unfairness and a lack of clarity for employees.

1. Introduction

Raising a family is hard. In an era of stagnant wages and rising cost of living, parents have to work hard to provide for their families. Sometimes this requires two incomes and parents working multiple jobs and juggling shifts to put food on the table, a roof over their heads, clothes on their bodies, or to pay for medical treatments and school supplies.

Keeping a job and securing enough income, for the sake of one's family, can also mean going to work rather than spending time providing care for a sick family member, a new child, or a disabled or aging family member. Some working parents report sending sick children to school because a parent is unable to take a day off from work.[1] A Pew Research Survey of parents who had recently taken parental leave found that just over half (56%) of leave-takers took less time off from work following the birth or adoption of their child than they needed or wanted. Forty percent (40%) of those who had taken time off to care for a family member with a serious health condition indicated they took less time than they needed or wanted.[2]

Recent surveys indicate that Americans overwhelmingly want family-supportive benefits from their employers such as paid family and medical leave.[3] Research also points to the importance of employee benefits and the flexibility to balance work and family life in boosting employee engagement and job satisfaction, along with respectful work environments and compensation.[4] But, as of 2018, only one in six U.S. civilian workers (17%) had access to paid family leave as an employee benefit.[5]

Meanwhile, the laws affecting work and family time are changing. In 1993, Congress passed the Family and Medical Leave Act (FMLA), which requires employers with over fifty employees

Definitions

Sacred sector:

> The sacred sector refers to the wide range of businesses and nonprofit organizations whose work is grounded in diverse religious and spiritual traditions.

Family-supportive practices (FSPs):

> Any organizational policies, practices, and processes that enable workers to attend to family responsibilities while continuing their employment. In this report, family-supportive practices refer to both formalized policies and informal customs that have developed within an organization.

> A wide array of activities are family-supportive practices, including paid time off for family care, special events or services for families, and access to childcare. Family-supportive practices can also include flexible work arrangements, which refers to workers' ability to adjust hours, location, and amount of work.

to provide up to twelve weeks of job-protected, unpaid leave after the birth or adoption of a new child. FMLA covers approximately 60% of the workforce.[6] Since then, an increasing number of state and local governments have enacted policies governing paid sick days and paid family leave. As of 2018, 74% of the civilian workforce has access to paid sick days. Six states as well as more than fifty cities had enacted regulations providing paid family leave for their residents or municipal employees.

This study examines family-supportive practices within one segment of the economy: the sacred sector. The sacred sector refers to the wide range of faith-based organizations that conduct community activities or provide goods and services, and are places of work for employees, contract workers, and volunteers. Sacred sector organizations express their religious character in one or more of the following ways: 1) the organization's stated mission, 2) the organization's founding, 3) affiliation with a denominational entity, 4) religious criteria for the selection of controlling board, senior management, or staff, 5) financial support or resources drawn from religious institutions, and 6) incorporation of religious practices into organizational life. Different faith-based organizations may exhibit these characteristics in a variety of combinations.[7] Organizations' faith affiliation may occur in varying degrees, ranging from faith-permeated to faith-affiliated to possessing a faith-based history with no current tie.[8]

Altogether, the sacred sector comprises a significant portion of the American economy. By one measure, faith-based organizations are responsible for $1.2 trillion in economic activity, measured in annual revenues.[9]

To date, only one investigation of family-supportive practices has focused on religiously connected workplaces, specifically on Jewish organizations.[10] The vast majority of research on family-supportive workplace practices have reported on employer trends without reference to employers' faith or religious affiliation.[11]

Although market-wide employer research may include faith-based organizations in their sample, it may not pick up on trends and values that are either distinct to or more pronounced in the sacred sector. Many employer surveys do not ask questions about values, the answers to which may shed new perspective on employer attitudes, decision-making processes, and practices available to employees.

This study aims to narrow the gap in research around employment in the sacred sector. For sacred sector employers, the attitudes, processes, and practices described in this study may provide a mirror, helping employers and sector leaders to assess current practices, identify challenges, and craft processes and practices consistent with their mission and values. This study also informs public policy decision-making, shedding light on the current and potential impact of policy choices on sacred sector organizations and their employees.

2. Methodology

The focus of this research was to describe family-supportive practices of sacred sector organizations, as well as the factors that influenced these practices. Survey questions were developed to assess the role and salience of different factors in shaping family-supportive practices. Potential factors (or "drivers") considered in the survey fell into several different categories: 1) the legal environment—laws, regulations, and other legal standards, 2) competitive industry realities and surrounding labor market, and 3) an organization's aspirations, values, and culture.[12]

We conducted in-depth interviews with twenty-six organizations from four domains or "industries" within the sacred sector: charities, congregations, education, and health care. These domains represent organizations that serve very different clients and communities, undertake different activities, and require different types of leadership and staff. They are the four largest domains within the sacred sector and together make up the overwhelming majority of the sector (see table 1).[13]

Prospective interviewees were recruited from several networks including the Center for Public Justice's Sacred Sector initiative and the Best Christian Workplaces Institute, an equipping and certifying organization for faith-based nonprofits. Interviewees were those who responded to an email and then phone call request. Because many interviewees were recruited from organizations interested in workplace excellence and were among those who responded affirmatively to a survey request about family-supportive practices, they may be more attentive to family-supportive workplace practices than sacred sector organizations overall.

The surveys yielded a diverse sample in terms of organizational size, geographic location, ethnic diversity, and socioeconomic status of the communities served by the organizations. Eight of the organizations (30%) had fewer than fifty employees and, therefore, were not subject to the requirements of the Family Medical Leave Act (FMLA). All of the organizations identified

Table 1.

Research sample[15]

By organization type		By organization size	
Type	**# / Percent**	**Size**	**# / Percent**
Charities	8 / 30.8%	Small (fewer than 50 employees)	8 / 30.8%
Congregations	7 / 26.9%	Medium (50-200 employees)	7 / 26.9%
Education	6 / 23.1%	Large (201-1000 employees)	8 / 30.8%
Health	5 / 19.2%	Extra Large (more than 1000)	3 / 11.5%
TOTAL	26 / 100%	TOTAL	26 / 100%

as Christian. The majority were associated with Protestant traditions or were non-denominational. All of the organizations exhibited an active connection to their faith tradition that would be deemed faith permeated, faith centered, or faith affiliated rather than merely having a faith background.[14]

Data was collected via scripted in-depth interviews, collecting both qualitative and quantitative responses concerning family-supportive practices. The interviews were transcribed, with qualitative data coded by researchers and quantitative data tracked.

Measuring and comparing paid leave policies across organizations

Organizations provide support for families in a variety of ways. Employees can also draw from different benefit offerings in a number of ways in order to have time off to heal, care for loved ones, or bond with a new child. Some organizations provide separate paid sick, vacation, maternity, or disability leaves. Some employers allow these benefits to accrue over time and some do not. Some employers arrange for the amount of leave provided to grow with work tenure. Some organizations lump all types of paid leave into a single category of discretionary paid time off (PTO).

In order to develop a thorough account of the amount of paid time off available to sacred sector employees, we collected information in several ways. We inquired about general paid time off benefits (paid sick days, paid vacation days, and discretionary paid time off). We also collected information about maternity and paternity leave, short-term disability insurance, and any other paid time off available to both male and female employees whose family welcomes a new child.

We included paid time off after childbirth that was paid for by private sources (employer-provided benefits) or public sources (for example, a state-based paid family and medical leave program). Finally, we asked interviewees to describe the benefits available to an employee, given a hypothetical scenario in which the family is experiencing a medically complex pregnancy and childbirth. In this "medically complex" scenario, we asked interviewees to assume that the employee had exhausted her regular paid sick, paid vacation, and PTO time on medical needs prior to the childbirth and that the mother needed twelve weeks recovery time after childbirth.

Based on the answers to these questions, we developed an account of ten measurable family-supportive practices, described in Appendix B. We conducted an analysis to identify statistically significant differences in these measurable family-supportive practices across domain (charities, congregations, education, health), organization size, legal environment, and region. Finally, correlation analyses were also conducted on the scale scores and the interval-level characteristic levels. It is important to note that the correlation findings should be interpreted as exploratory in nature and indicative of areas of potential future research. The size of the sample was too small and variables too many to provide evidence of any causal relationship between the variables.

Our measurable family-supportive practices also enabled us to compare paid time off practices across organizations, regardless of the label or source of benefit. Specifically, in the findings of this report, we highlight the outcomes-based measurement: *paid time off after childbirth, all sources*. Because we utilized specific, scenario-based questions to draw out all applicable

sources of leave, this measurement is necessarily limited to the situation of childbirth rather than adoption, elder care, or a host of other family care situations.

Limitations

Given the small sample size, the results are descriptive only with the intent to identify broad themes and avenues for future research with larger sample sizes on longitudinal study. This survey also only gathered data from the employer side of the employer-employee relationship. Further inquiry into the experiences, perceptions, and attitudes of sacred sector employees would complement this employer-side research.

Paid time off after childbirth, all sources

Any pay or wage replacement that a full-time employee can access for family care after the birth of a child from any combination of the following benefit types:

- Paid sick days
- Paid vacation days
- Discretionary paid time off plans (PTO)
- Paid parental leave (maternity or paternity) or paid family leave
- Short-term disability insurance

Paid time off after childbirth, all sources, includes employer-funded benefits as well as publicly funded benefits (such as benefits resulting from a state-based paid family and medical leave program). Short-term disability insurance benefits were included as well, regardless of who paid the insurance premiums (employers, employees, or both).

3. Findings

3.1 Employer attitudes about family-supportive practices
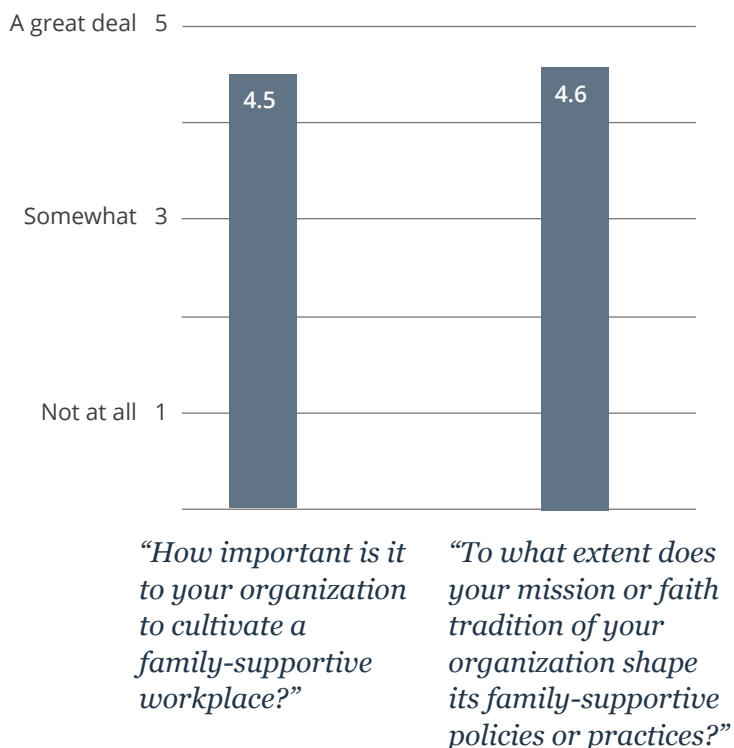
3.1.1 Importance and faith connection

The vast majority of sacred sector organizations interviewed held positive views about the value of family-supportive practices. They deemed cultivating family-supportive workplaces as very important (see figure 1). Many felt that their family-supportive practices were strongly shaped by their mission or faith tradition.

Figure 1.

Family-supportive practices: importance and faith connection

"How important is it to your organization to cultivate a family-supportive workplace?" — 4.5

"To what extent does your mission or faith tradition of your organization shape its family-supportive policies or practices?" — 4.6

Many of the sacred sector organizations interviewed believed that their workplace practices were or should be a reflection of their religious beliefs and their mission to the wider community.

Indeed, many of the surveyed organizations feel their mission makes them different than other service or nonprofit organizations. This uniqueness is also reflected in how they structure their workplace (see "In Their Own Words" on next page).

3.1.2 Motivating values

When asked about the extent to which their family-supportive practices are motivated by values, respondents indicated that values were a strong source of motivation. Respondents rated a range of values as having a great deal of impact on their family-supportive practices, with only slight variation among them (see figure 2). Notably, respondents weighted motivating values more strongly than any of the barriers such as cost.

3.1.3 Family-friendly culture

Embrace of a family-friendly culture emerged as a common theme across interviews. Many organizations understood family-supportive practices as an expression of this family-friendly culture (see "In their own words").

3.1.4 Experience with family-supportive practices

By and large, organizations felt that their employees were satisfied with their family-supportive practices and that these practices positively impacted employee morale (see figure 3). There was a positive correlation between perceived employee satisfaction and amount of paid time off available to them. There was little concern that the organizations' family-supportive

Figure 2.

Motivating values for family-supportive practices

"To what extent are your family-supportive practices motivated by the following values?"
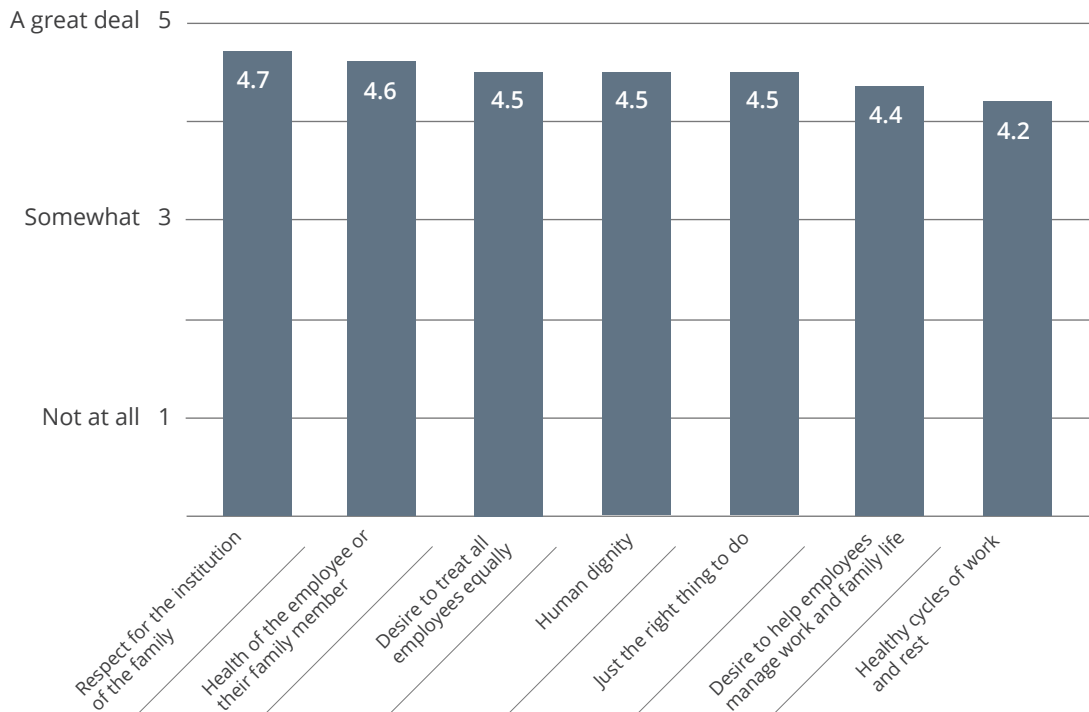
practices negatively impacted morale. Sacred sector organizations expressed relatively little concern about abuse of family supportive policies by employees.

Overall, employers assigned themselves modestly positive reviews with regard to their family-supportive practices. On average, they rated themselves slightly better (3.8 on a scale of 5) than other employers. There was one notable factor that emerged in relationship to organizational self-perception. The percentage of female employees in the workforce was associated with the way an organization ranked itself in comparison to other organizations. Organizations with a greater proportion of female employees rated themselves lower compared to other organizations. These

organizations were also more likely to say that they wished their organization could do things differently.

3.2 Family-supportive practices

What are the family-supportive practices that are available to sacred sector employees? The survey and analysis produced a summary of practices in two categories: paid time off and flexible work arrangements. The practices discussed apply only to full-time employees, unless otherwise noted. Finally, several notable practices are listed here. These practices were not common within the survey but suggest novel responses to employees' family responsibilities that could be adopted more widely.

Figure 3.
Employer experience with family-supportive practices (FSPs)
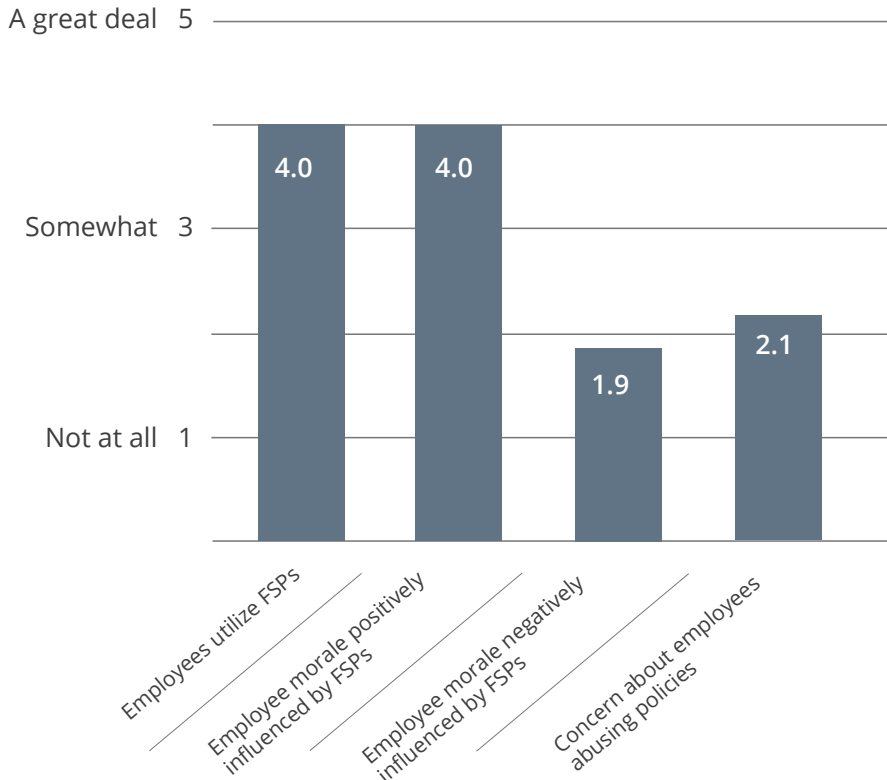
3.2.1 Paid time off

All of the employers surveyed provided full-time employees with some paid time off for family care, deploying a variety of benefits in different configurations to provide wage replacement. This section first describes some of the specific types of paid time off offered to sacred sector employees. Then, it summarizes paid time off for family care using the measurement we developed: *paid time off after childbirth, all sources*. This outcomes-based measurement helps us compare employees' experience, regardless of the type or source of benefit.

Sick and vacation days and paid time off (PTO) benefits

Many employers utilized either sick/vacation or paid time off benefits packages to provide paid time away from work with regularity.

▶ Sixty-five percent (65%) and sixty-nine percent (69%) of employers provided paid sick and vacation days, respectively.

▶ Forty-two percent of employers (42%) provided discretionary paid time off benefits, allowing employees to draw from an undesignated reserve of paid time off rather than providing separate types of leave for sick and vacation time.

In their own words

EMPLOYER ATTITUDES ABOUT FAMILY-SUPPORTIVE PRACTICES

"[O]ur mission is to help people experience our work in Christ, and that mission goes ... It permeates everything. It's not just how we relate to our clients. It's how we relate to each other. It's how we help our staff care for their families, or care for themselves. It's how we work with our vendors. It's how we work with our county agencies, and state agencies, and governing bodies. I think that it's woven into the fabric of what we do and why we do it."

"Part of our mission statement says that we want to create healthier communities, so I think providing that extended time, and having that flexibility we talked about, working with people, providing them assistance when they're struggling is important to the health of the community. I think that does shape what we do."

"We want to be a Bible-based organization and model Jesus as an example of Christian living, and we feel that plays out in how we treat our employees, and how we care for them and their families."

"Our goal is to develop people so they have lives of service. We say life in service to God is humanity... We invest in people's lives. Students, primarily...(but) it's not just investment in students' lives or development of students. We also invest in employees' lives and developing employees."

"It's mostly the individual mission of our congregation. Our articulated mission is to wrap our arms around Chicago and to love the city to life in

Christ. And so it's kind of on that same rhythm. Our focus is wrap our arms around the city, and love the people. That charity has to start at home. So we try to make it that way inside of the organization."

"We're helping women in crisis have a better, stronger family situation, so I want to make sure I'm doing that for my own people, too."

"We're very family friendly, and just try to help wherever we can with the family and be a great employer."

"I've never heard of somebody saying they had to miss out on family obligations for work. From the top down this organization is very aware of how important family is."

"[O]ur work is about helping people reconnect with healthy relationships with God and each other. So, as part of that, families [are] a big piece of healthy relationships so we have to support that in our staff if we're going to invite others into that kind of transformational living."

"There's maybe a higher expectation that you're going to care about people than maybe you would find in a secular environment."

▶ Considering all forms of paid time off—paid sick days, paid vacation days, and PTO—employers provided an average of twenty-one paid days off for full-time employees after one year of service (see table 2).

▶ For full-time employees with ten years of service, employers provided an average of forty paid days off from a combination of paid sick days, paid vacation days, and PTO (see table 2).

▶ Employers varied widely from each other with respect to their paid time off.

Paid parental leave

Just under half of the organizations surveyed (46%) provided a paid leave benefit designated to assist a family's welcome of a new child. As is the case with other benefits, maternity and paternity leave policies vary widely in source, length, and type. In this sample, maternity and paternity leave includes employees who receive leave from employer-provided programs, public programs, or both.

Paid paternity leave was less common than paid maternity leave. Over half of the organizations that offered specific paid parental leave provided equal paid time to both parents.

Types of paid time off

Employers typically offer one or more of the following paid time off benefits:

Paid sick leave
Paid time off to enable worker recovery from an illness and may be available for care of a sick family member.

Paid vacation leave
Paid time off to allow rest and family time away from work.

Paid time off benefit plans (PTO)
Benefits plans that provide a lump sum of leave to be used for sick days, family care, or vacation.

Paid parental leave
Paid time off provided for welcoming a new child by birth or adoption to a mother (maternity leave) or father (paternity leave).

Short-term disability insurance
Insurance providing wage replacement during a six to twelve-week period of non-work due to medical disability, including recovery from pregnancy complications or from childbirth.

Paid family leave
Paid time off provided for a variety of caregiving needs including welcome of a new child (parental leave), elder care, or care of an ailing family member.

One provided paid leave only for medical recovery—a designation that would only cover female employees who have undergone childbirth, excluding fathers and adoptive parents. Others provided paid leave only for parental care (i.e. bonding with a new child). Others offered paid leave for a combination of medical care and parental leave. The number of days provided for maternity and paternity leave varied widely. Employees were provided an average of eight days of maternity leave and five days of paternity leave (see table 3).

Few interviewees mentioned a designated paid family leave benefit for any purpose other than welcome of a new child.

Paid maternity and paternity leave was one of the few areas where some organizations failed to meet legal thresholds. A minority of organizations provided paid leave to fathers for a shorter time than to mothers. This is at odds with the current interpretation of Title VII of the 1964 Civil Rights Act, which makes it illegal to treat recipients of a general parental leave policy differently due to sex, without reference to the purpose of the leave—medical recovery versus parental bonding. (Organizations may, however, provide women additional or separate leave for medical recovery.)

Paid time off after childbirth, all sources
As noted previously, in order to better compare leave policies across organizations, we collected

and combined information about multiple types of benefits. We also asked interviewees to describe how employees fare in various circumstances. The resulting measure, *paid time off after childbirth, all sources*, applied to all organizations in the sample, regardless of the label or source of paid leave benefits.

The *paid time off after childbirth, all sources* measurements sought to include the widest possible range of paid benefits. It includes any amount or source of wage replacement during a family leave covered by the employer, by a public program, or by a short-term disability insurance policy (for which employees may have paid or shared premium costs).

Using this measure, we determined that an average, full-time female employee with a one-year tenure could receive nearly thirty-one days—or six weeks of paid time off—after an uncomplicated childbirth. A male employee could receive nearly twenty-two days—or four weeks of paid time off—after welcoming a new child[17] (see table 2).

In addition to measuring paid time off after childbirth for an uncomplicated birth, interviewers posed the following scenario: A family has experienced a difficult pregnancy and gave birth to a child with serious medical complications. Interviewees were asked to assume that the employee had exhausted all regular paid sick,

Paid time off after childbirth

Taking into consideration *all* sources of pay (paid sick days, vacation, etc), on average:

Women could receive	Men could receive
6 weeks	**4 weeks**
of paid time after the birth of a child.	of paid time off after the birth of a child.

vacation, and PTO time on medical care prior to the childbirth. We asked interviewees to consider this scenario for employees with at least ten years of service and assumed that employees had accrued and could utilize one year of benefits (where the workplace had an accrual policy).

The results for all years of employee service demonstrate the wide variation in paid time off after childbirth across the sacred sector organizations interviewed. We found no correlation between an organization's size (number of employees) and these measures of paid days off after childbirth nor between an organization's budget and paid days off after childbirth.

Part-time versus full-time employees

All of the above-listed benefits measurements apply to full-time employees only.For many organizations we interviewed, part-time employees enjoyed fewer benefits.

Across all categories and forms of leave, we found the following percentages:

▸ Fifteen percent (15%) of the organizations provided no benefits to part-time employees.

▸ Forty-two percent (42%) provided pro-rated benefits to *some* part-time employees (and typically for those working more than thirty hours per week).

▸ Thirty-five percent (35%) provided *all* part-time employees with pro-rated benefits.

3.2.2 Flexible work arrangements

Throughout our interviews, employers frequently used the term "flexibility" to describe their family-

Table 2.

Paid time off after childbirth, all sources

		Min	Max	Mean
Employees with 1 year service	Paid days off (all sources), female employee with a typical birth, 1 year of service	8	60	31
	Paid days off (all sources), male employee with a typical birth, 1 year of service	5	45	22
Employees with 10 years service	Paid days off (all sources), female employee with a typical birth, 10 years of service	20	61	43.2
	Paid days off (all sources), male employee with a typical birth by spouse, 10 years of service	5	61	34.6
	Paid days off (all sources), female employee with a complex birth, 10 years of service	20	125	64.9
	Paid days off (all sources), male employee with a complex birth by spouse, 10 years of service	0	120	38.3

supportive practices. "Flexibility" described the way many organizations handle employees' family needs: in a case-by-case, informal, or individualized manner. "Flexibility" also refers to employees' ability to adjust hours, location, and amount of work to accommodate family needs. For the purpose of clarity, we describe the latter as "flexible work arrangements." Flexible work arrangements enable an employee to adjust his or her hours, location, and amount of work in order to accommodate family responsibilities. This may include setting start and stop times, taking time off during the work day for family needs, telecommuting or working from home, or reduced work schedules.

Flexible work arrangements offered

All of the surveyed organizations offered some flexibility to handle family obligations. Forty-six percent (46%) indicated that they provided workers with some flexibility. Fifty-four percent (54%) said that they provided workers with significant flexibility. Although all organizations offered at least some flexibility, flexible work arrangements were not universally available. Interviewees noted limits on flexible work arrangements, such as the nature of the job or an employee's tenure. Many of the sacred sector organizations interviewed felt that the flexibility that they provided employees set them apart from other employers (see "In their own words pt. 2").

In their own words (pt. 2)

EMPLOYER ATTITUDES ABOUT FAMILY-SUPPORTIVE PRACTICES

"I think that [we offer] flexibility and care for our staff as much as possible, again depending on the type of position they have, to be able to care for the little things, to make sure they're at their kids' soccer games, and dance recitals, and not just the big family medical stuff. [We] care about all the little stuff too."

"[Regarding flexible work options]… I would say the most common one is our reduced work schedule and location."

"We've been very flexible with a number of staff who've wanted to go from full-time to part-time."

[Do you provide flexible work options?] "To the extent that we're able. Depending on the kind of work they do, and the floor, and the kind of care they provide. Sometimes we allow an employee to reduce their FTE. Sometimes temporarily, sometimes permanently… we certainly try to. It's not always possible."
"[It] all depends upon their responsibilities and the position… if you're a receptionist, you cannot have flexible work hours. You have to be in the office between 9 and 5:30."

"Because we're a direct ministry site [you] can't always work from home."

"We've got five folks who work remotely, we've got another two in the office who have the alternative schedule. They leave a little early for childcare. Then we've got a few part time folk… At least a couple are due to family needs."

"So we really would do whatever we could to. Kind of help make …policies stretch or work schedules be flexible."

"Depending on what the job is, we kind of allow people to make the hours that they need to … fit around what's going on in their life."

"We have a robust, flexible work arrangement policy, and so some of the [employees] might be working 32 hours a week, 30 hours a week, or 20 hours a week…"

Notable family-supportive practices

CONGREGATIONS

▸ Childcare for church workers during worship services and special events

▸ Discount for on-site preschool

▸ Access to summer camps for employee children

▸ Gifted sick leave pool

▸ Coverage of employee commuting cost to work

CHARITIES

▸ Fellowship fund, funded by employee paycheck deduction, to cover emergency situations for worker and family

▸ Up to $500 to cover the costs for a family member to accompany their employee on work-related travel

▸ Reduced cost on-site childcare

EDUCATION

▸ Tuition benefits for employees and/or their dependents

▸ Student loan reimbursement

▸ Financial support for the adoption of a child

HEALTH CARE

▸ On-site childcare

▸ Access to on-site medical clinic for employees' families

▸ Emergency or benevolence fund for employees

▸ Gifted sick leave pool

▸ Financial support for the adoption of a child

Flexible work arrangements rarely formalized

Sacred sector employers predominantly offered flexible work arrangements on an informal rather than a formal basis. For 85% of employers, flexible work arrangements were offered without a formalized program or process. Although 15% indicated that they do have formalized programs for flexible work arrangements (see "In their own words pt. 2").

3.2.3 Other notable family-supportive practices

The sacred sector organizations interviewed for this study developed several unusual and creative benefits to address employee work-family concerns. Organizations provided a variety of paid time away from work in order to provide family support: bereavement leave, sabbaticals, mission-trip leave, and time-limited work weeks. Some of these benefits built upon organizations' strengths, competencies, and facilities by including employee families in existing programs and services.

3.3 Employer approaches to family support

Sacred sector employers commonly described their family-supportive practices in terms of flexibility. Employers used language like "we just work it out," "we do everything we can," and "I'm as flexible as humanly possible." Flexibility as an organizational approach (as opposed to flexible work arrangements offered as an employee benefit) often consisted of two, inter-related qualities: making decisions about employee work arrangements on a case-by-case basis and providing family-supportive options informally. Many of these case-by-case decisions occurred at the managerial level rather than the organizational level. Informal practices stood in contrast with formal policies that would be outlined in an employee handbook (also called a policy manual).

Childcare and sacred sector employers

Several respondents mentioned childcare as an employee need. At the same time, several organizations hosted childcare or preschool programs onsite. Some of these programs serve employees as well as the wider community.

"There's not a lot of childcare options available to moms [who work at the organization]."

"I would love to see childcare provided for our employees. I think that's a huge need for many of our people."

"We do have childcare. We have our own community center. [W]e do not pay for [employees'] childcare, or we don't give any discounts for the childcare currently, although we're talking about that as well because we've received feedback from our employees."

"We've had a childcare center for 35 years, I think. We've had childcare longer... than any other hospital in this area. I think we're hitting our biggest enrollment this September with around 150 kids."

Several interviewees contextualized their approach to family-supportive practices within a religious ethic of caring for the individual or "extending grace." In several instances, organizations had gone above and beyond in their care for an individual or family in need. A congregation provided an ailing pastor with benefits for the duration of his retirement. One hospital, upon learning that a foreign-born employee had not seen his family in over twenty-five years, arranged a flight for him to visit family in Vietnam. Many employers understood their

organizations as "[coming] around" individuals experiencing a health or family crisis in order to care for them. And caring for individual employees often involved not only the organization's leadership and management but teamwork among staff. Co-workers might cover shifts, take on new tasks, or organize meals and childcare in order to help an colleague facing a family emergency.

"There [are] a lot of crises where we've clearly come in and worked with the family to provide meals and other type of services when there [have] been hospitalizations or day care needed for the family members. I think that's where we go above and beyond what is required as an employer."

"If there's a reason why they need to have more time, then we just take it on a case-by-case basis. We have someone right now [who] had a very complicated pregnancy, and a complicated delivery, and she's taking a year off. We said, 'okay.'"

"I think it's easier because we all have families. We have a lot of autonomy. We can make changes if we want to. There's not a lot of process to go through to get that accomplished."

"Because...we're in a Christian-based or faith-based environment, we really do work with the individual to make sure we're supporting them, not only with policy and law, but also if there's anything we can do as a community to be supportive with family."

This emphasis on individual need may have a connection to the data about employer motivation. When asked about a range of drivers of and barriers to family-supportive practices, fairness was ranked among the least important barriers to family-supportive policies as compared to cost and job-specific restrictions. This response may indicate a preference among the organizations for addressing individual needs over values such as universal fairness or equity.

In addition to case-by-case responsiveness, many interviewees described their approach to family-supportive practices as informal. Although many respondents had little or no formal policy regarding family-supportive practices, they could readily describe examples of how their organization had, in the past, handled specific cases. Informality was especially common with regard to flexible work arrangements and helping employees with exceptional needs.

"We don't have a formal policy [on flexible work arrangements] because we can't offer it to everyone *because not every position works for that. However, we do have folks ask and … if we can, we will try to find a way to accommodate."*

3.4 Motivations and barriers to family-supportive practices

Several factors that one might expect would shape family-supportive practices failed to correlate in any significant way with family-supportive practices among sample organizations. For most of the paid leave categories, larger organizations did not necessarily provide more leave. There

Figure 4.

Impact of legal requirements on paid time off after childbirth

Employee paid time off for family care from all sources

31 days **36** days

Female Employee, typical birth, after 1 year of employment

21 days **32** days

Male Employee, typical birth by spouse, after 1 year of employment

43 days **46** days

Female Employee, typical birth, after 10 years of employment

35 days **47** days

Male Employee, typical birth by spouse, after 10 years of employment

● Average paid time off for childbirth, all sources (days)

● Average paid time off for childbirth, all sources in locations with higher legal requirements (days)

was no significant correlation between any of the paid time off variables and annual revenue or operating budget. The legal environment, however, was one factor with a measurable impact on employers' family-supportive practices. Additionally, respondents ranked employee retention as a motivation for family-supportive practices. They indicated that cost was the most significant barrier.

3.4.1 Motivations

Sacred sector organizations are subject to a variety of local, state, and federal legal requirements relating to family-supportive workplaces, including the FMLA which requires employers with more than 50 eligible employees to provide unpaid family or medical leave. Many organizations referenced the law as a baseline for their family leave practices.

"We really follow the FMLA guidelines for leave."

"[W]e do what's required by law. That's kind of our baseline."

"I think the biggest thing for us is just trying to stay compliant because we have employees all over the country. [We are] trying to keep up with the different federal, state, and city laws in place regarding family leave."

Beyond the federal requirements for unpaid medical and family leave, several states and municipalities have instituted various programs and requirements to enable workers' paid time off. Some states and local governments require organizations to provide a certain number of paid sick days. And several states operate a family and medical leave program to cover workers' wages during a paid family leave.[18] These programs rely on public funding to provide paid leave, not an employer mandate. We deemed places with either mandatory sick days[19] or paid family and medical leave programs[20] as locations with "higher legal requirements."

We observed an increase in paid time off for family care for employees in states with "higher legal requirements." The correlation between legal requirements and average days paid time off from all sources was statistically significant for male employees. The correlation held for fathers with one year of employment and ten years of employment. In addition, the data show a consistent (although not statistically significant) pattern of an increase in the number of paid days off from all sources in locations with higher legal requirements (see figure 4).

An interest in employee retention may also play a role in shaping family-supportive practices. When asked to assess potential motivators for family-supportive practices, respondents ranked employee retention most highly (see figure 5). On average, "retention" received strong affirmation as a motivator (4.3 on a scale of 1 to 5) and was ranked more highly than other potential reasons for implementing family-supportive practices. Notably, the organizations interviewed had a relatively low reported turnover rate of 15%. By comparison, the average separation rate across the U.S. labor market was 43% overall and 32% for health, education, and social assistance (the industry segment that most closely matches our sample).[21]

"Our president implemented a sabbatical program, the spirit of which [was], 'As Christians we believe in a healthy life, healthy balance, healthy nurturing of self, but also strategically, it's a great way to help engender longevity with our staff, particularly in an industry that has high turnover generally."

"It used to be we could say, 'here is the schedule that you hired into. You're going to work this schedule because this is what we need.' Well, because [of] the industry that we're working in, we're trying to find creative ways to retain and attract employees. Part of that is being able to provide a flexible schedule."

Figure 5.

Reported motivators of family-supportive practices (FSPs)

"To what extent do the following goals motivate your family supportive practices?"
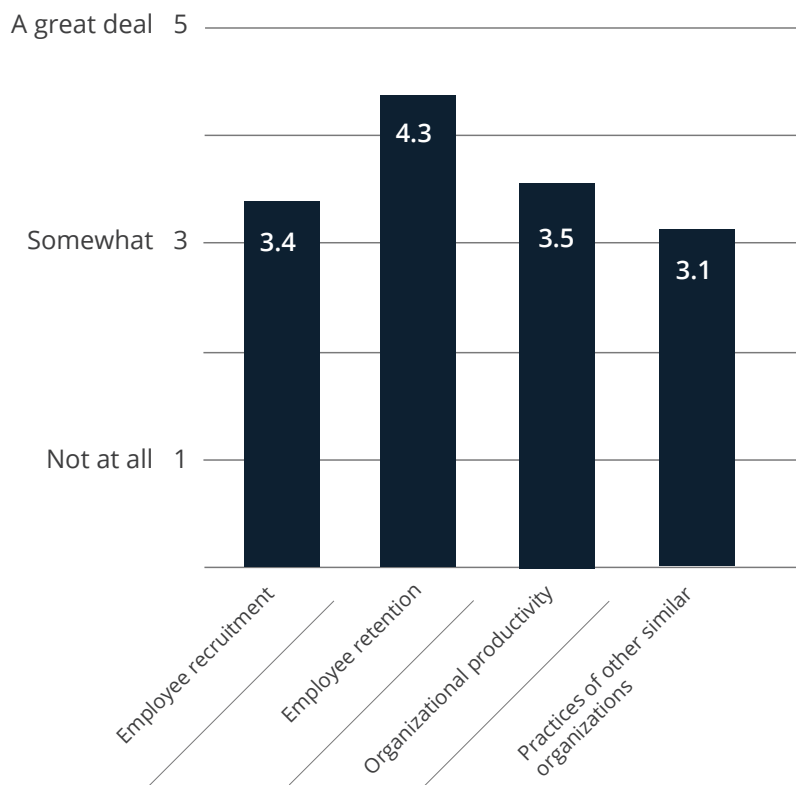
3.4.2 Barriers

Sacred sector organizations in our sample identified cost as the most important barrier to family-supportive practices (see figure 7). An employer's affirmation of cost as a significant barrier was negatively correlated with provision of paid maternity and paternity leave. For some organizations, concerns about cost went hand in hand with other organizational concerns. In the words of one church leader, "every week it seems there's two or three funerals, and we're not getting the generational replacement. We're not getting evangelism replacement… The people who actually pay are dying."

The nature or type of jobs followed cost as a perceived barrier. Respondents indicated that the nature of certain jobs was somewhat a barrier. In

response to open-ended questions, respondents noted that the nature of the job would largely impact flexibility and the ability to work from home.

Of less concern were a cluster of managerial and administrative barriers: productivity,

size of the organization, managing flexibility, administering family-supportive programs, and implementing programs equitably across employees. Respondents did not deem abuse of family-supportive policies an important barrier to implementation.

Figure 6.

Barriers to family-supportive practices (FSPs)

Considering factors that could inhibit family-supportive practices, "to what extent is each one a barrier in your organization?"

A great deal 5	
Somewhat 3	
Not at all 1	

Cost — 3.9 Nature or type of jobs
3.3 Organizational productivity
2.9 Organizational size
2.8 Ability to manage workplace flexibility
2.7 Desire to help employees manage work and family life
2.7
2.7 Concerns about fairness
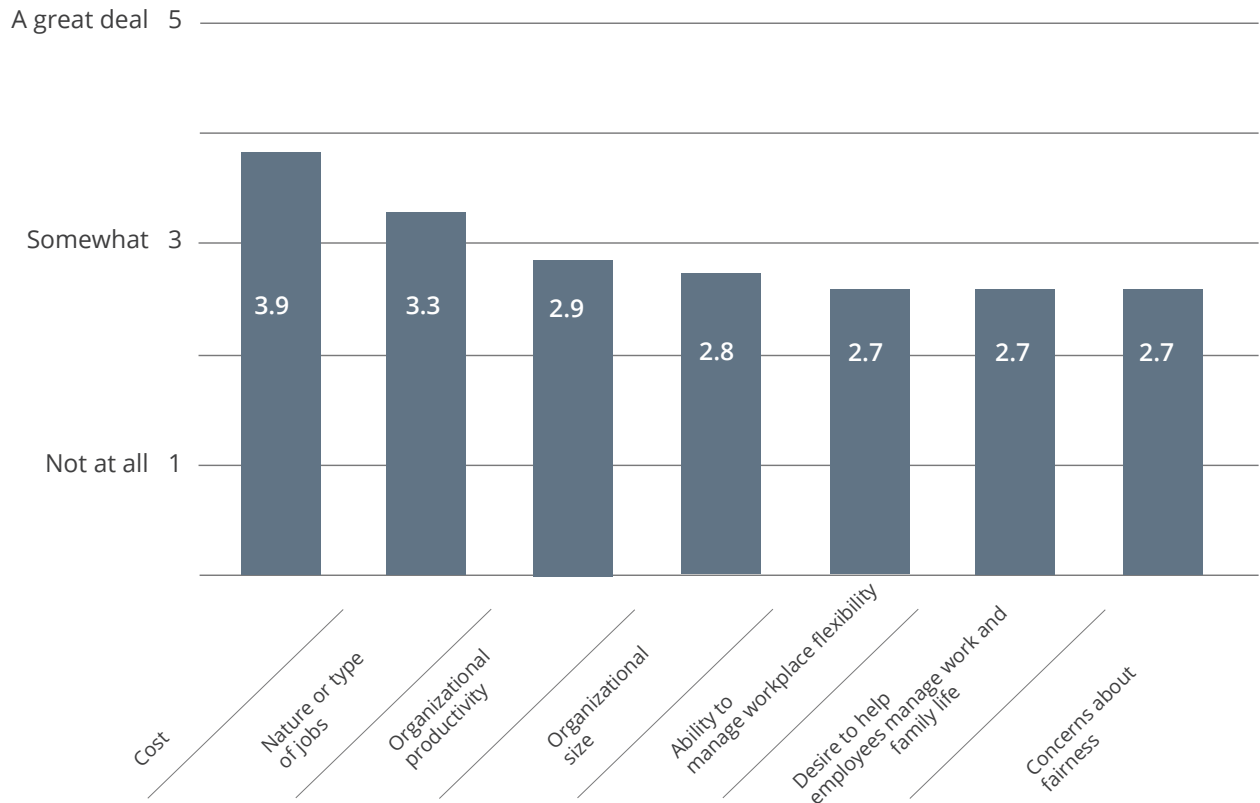
4. Discussion

4.1 Sacred sector organizations have room to grow with respect to paid time off for family care

We used an outcomes-based measure in order to benchmark the paid time off available to employees, specifically looking at how each organization's policy would handle employees' need for time off after childbirth in several scenarios.

Although the sacred sector organizations interviewed overwhelmingly provide some paid time off post-childbirth, the length of paid time off is relatively modest —approximately six weeks for women and four weeks for men for full-time employees with fewer or no benefits for part-time employees.

The paid leave available was less than the amount of unpaid, job-protected time required by the FMLA (twelve weeks). Comparing the average leave in this sample with established child and family development benchmarks indicates that four and six weeks are the bare minimum time for care of a new child (see figure 7). Childbirth is physically taxing for women, requiring at least six to ten weeks for physical recovery. Key emotional and developmental milestones occur between eight and sixteen weeks of a child's life. Infants begin to recognize voices, faces, express emotion, and babble. The American Academy of Pediatrics recommends exclusive breastfeeding during a child's first six months (twenty-four weeks).[24] All of these activities contribute to stable relationships and responsive interactions that are important for healthy development. [25]
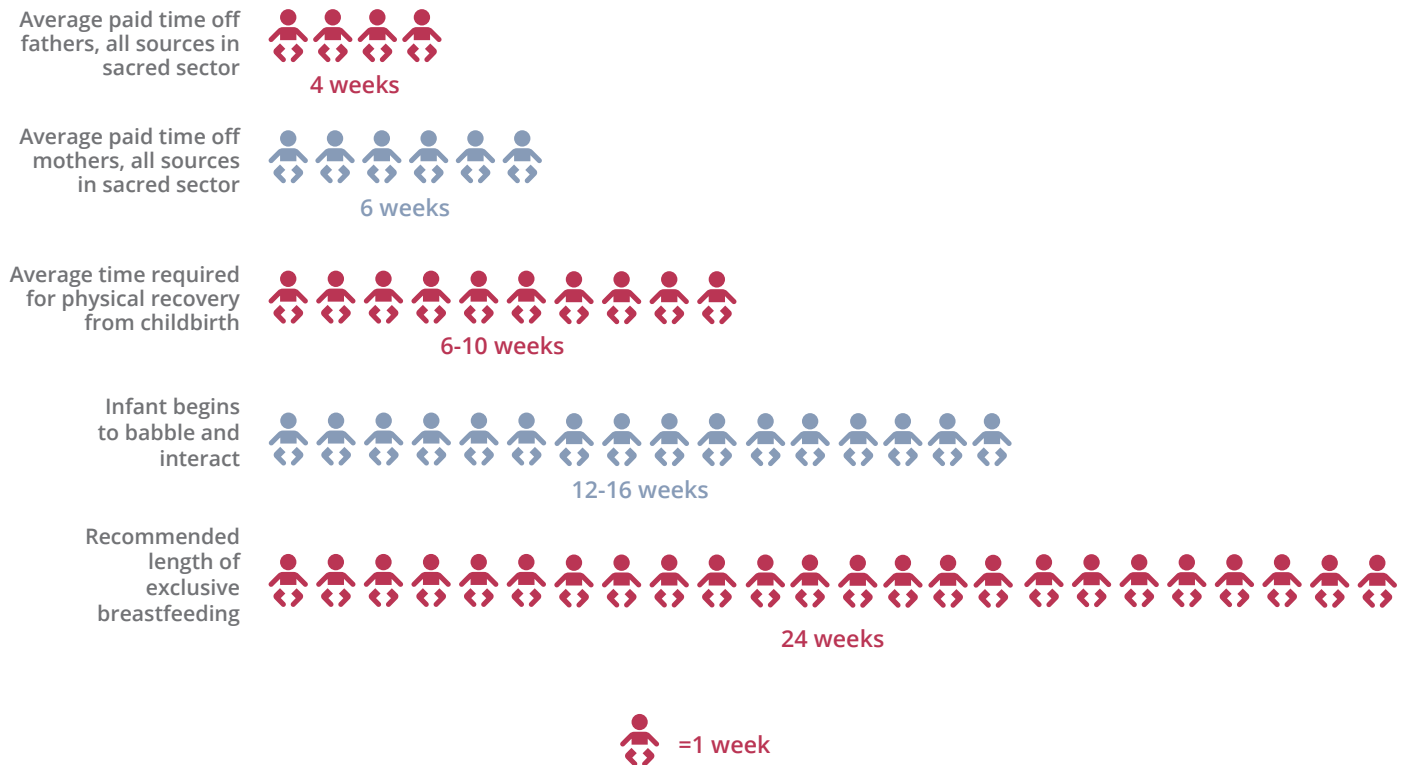
The outcomes-based examination of time off for family care also revealed another concern. In order for the typical employee in our sample to secure four or six weeks paid leave, he or she would have to exhaust all of their sick time, vacation time, short-term disability, and any maternity or paternity leave. Yet many parents may have used at least some of their sick, vacation, or PTO time for doctor's appointments and other needs prior to delivery. And most new parents will need to reserve some of this paid time off for the many sick and well-child visits a new child requires,[26] to take care of their own health, and simply to rest and rejuvenate.

The organizations surveyed also had room to grow with respect to part-time employees. Sometimes part-time employees received prorated benefits; some received no benefits. Part-time employees were often ineligible for any kind of disability insurance or paid family leave. Given that almost two-thirds of part-time workers are women, across the labor market, an organization's family-supportive practices should take into account the situation of part-time employees.

Public paid family and medical leave programs, where available, can help expand the paid time off for family care available to workers without imposing significant new costs on employers. None of the states that currently offer paid family and medical leave do so by requiring employers to shoulder the cost of paid time off for employees. Instead, they are typically funded through payroll taxes applied to employees or shared by employees and employers.

Figure 7.

Paid time off after childbirth, all sources, compared to health and development benchmarks

Average paid time off fathers, all sources in sacred sector — 4 weeks

Average paid time off mothers, all sources in sacred sector — 6 weeks

Average time required for physical recovery from childbirth — 6-10 weeks

Infant begins to babble and interact — 12-16 weeks

Recommended length of exclusive breastfeeding — 24 weeks

= 1 week

Notable practice: Combining private and public benefits to provide time off for family care

A large church interviewed for this study made a commitment to providing full-time employees with multiple weeks of paid parental leave. To do so, the church combines multiple benefits sources: private short-term disability insurance, a public paid leave program in their state, and employer-paid benefits.

Sample maternity leave for church employee, typical childbirth
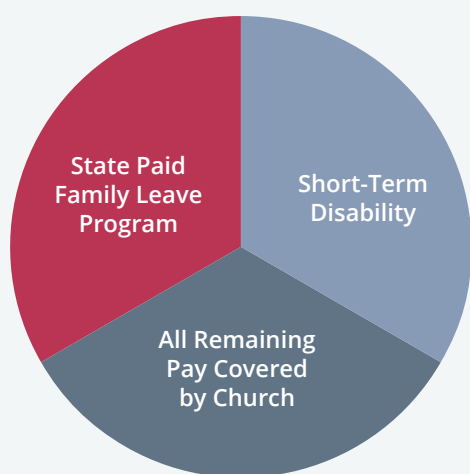
Notes:
The proportion of paid family leave provided from each source varies from employee to employee. As of 2019, the state paid family leave program covers 55% of worker pay up to a cap of 55% of the statewide average weekly wage. Weeks of coverage provided by short-term disability varies according to medical situation. Short term disability insurance has a 5 day waiting period. The church covers gaps in pay not covered by state paid family leave or short-term disability insurance up to 12 weeks.

100% pay for 12-weeks leave

4.2 Developing formalized family-supportive practices could help sacred sector employers balance responsiveness with fairness

The sacred sector organizations we interviewed expressed strong commitment to meeting individual employee needs. For some organizations, case-by-case decision-making about family-supportive practices may be highly efficient. Each employee's family and childcare situation is unique. One employee may want weekend shifts in order to stagger childcare with a spouse who is home on weekends. Another may want to limit nonstandard hours. A case-by-case approach can target resources to support employees effectively and efficiently. Other organizations expressed a belief that their case-by-case approach led them to go above and beyond in responding to exceptional circumstances. Further, the informality described by many respondents may reflect high levels of social trust between employers and employees and among employees—a workplace feature with many potential benefits. Exploring this theme would be worth further research and investigation.

Although some respondents described flexible, case-by-case decision-making and informality in positive terms, other organizations expressed concern that it could create a new set of problems. How should employers balance flexibility with fairness across the organization? As one respondent noted, "I get nervous we may be making exceptions that are not deemed fair."

The risks and pitfalls of informality are worth considering. Informal family support may not be offered uniformly across the organization. It may give rise to impressions of favoritism or unfairness among employees. Informality may also leave administrators and managers without the tools they need to grapple with gray areas. One respondent noted a desire for clearer decision-making procedures:

"... sometimes I think we need to have more procedure in place. More documentation and policy ... not that we're out of compliance but are we making exceptions that may or may not be deemed fair in the next situation where someone maybe feels they were treated differently."

Finally, informality may frustrate employees' ability to plan for family care events. Even if they trust that they will be cared for by their employer and co-workers, an employee who is expecting a new child or anticipating increased elder care might value having a roadmap about what to expect and ask, and *how* to go about making that request.

Developing formalized policies and processes for family-supportive practices could help employers balance responsiveness with fairness. There were a few organizations in the sample that had developed practices to insulate themselves from concerns about unfairness. One organization had a practice whereby exceptions became the official policy. That is, whenever an employee was given a flexible work arrangement (working irregular hours, working from home), the organization

incorporated that practice into their employee policy manual so that all employees would be able to take advantage of it.

Two other organizations had systems in place to evaluate what accommodations should be made in particular situations. One of these organizations was a church that had a personnel committee responsible for making decisions on accommodations beyond stated benefits. The other was a health-care organization that had an executive whose role included leading an "ethical discernment process" to determine any exceptional family support provided beyond those outlined in the employee handbook. These organizations demonstrated creative approaches to providing flexibility that also attended to fairness concerns and offer models that other organizations might want to consider implementing.

Finally, some organizations in our group exhibited a formalized approach by anticipating employee leaves and flexible work needs. One of the organizations estimated the number of employees on leave at any given time, based on past experience and staffing flows, and developed staffing and contingency plans accordingly. Although this was one of the larger employers in the sample, it would be worth exploring ways to adapt this approach to other settings.

"We're like a little town, a little city, and so people have leaves. We have 25% to 30% people out on leaves at any given time depending upon what they are. .. We have contingency plans. For a big unit, big hospitals, we have what's called 'Float Pools.' The float pool, like nurses, will come and float when somebody's out on leave. Our managers, they'll staff with the idea that they know there are going to be people out on leaves of absences periodically."

5. Conclusion

Religious teachings affirm the connection between family life and work, linking both activities to human dignity. For many sacred sector organizations, an affirmation of human dignity and a culture of family is knit into who they are. For many, these commitments manifested in responsiveness to employees in need and a family-friendly culture.

As an increasing number of Americans express a need for family-supportive workplaces, sacred sector organizations have an opportunity to continue to grow with respect to family-supportive practices, from enabling employees to have paid time off for family care to balancing responsiveness with fairness in their approach. By affirming and extending their family-supportive practices, sacred sector organizations can align their faith-motivated values with their policies, practices, and culture.

Appendix A: Summary of Organizations Sampled

Table A.1. Sample organizations by domain

	Frequency	Percent
Churches	8	30.8
Education	7	26.9
Charity	6	23.1
Health	5	19.2
Total	26	100.0

Table A.2. Sample organizations by size

	Frequency	Percent
Small (fewer than 50 employees)	8	30.8
Medium (50-200 employees)	7	26.9
Large (201-1000 employees)	8	30.8
Extra Large (more than 1000)	3	11.5
Total	26	100.0

Table A.3. Sample organizations by location/region

	Frequency	Percent
MW	6	23.1
NE	3	11.5
NW	5	19.2
SE	5	19.2
SW	5	19.2
W	2	7.7
Total	26	100.0

Table A.4. Regulatory requirements for sample organizations

	Frequency	Percent	Valid Percent	Cumulative Percent
Valid No Legal Requirements	8	30.8	30.8	30.8
FMLA Requirements	13	50.0	50.0	80.8
Higher State Requirements	5	19.2	19.2	100.0
Total	26	100.0	100.0	

Table A.5. Characteristics of sample organizations

	N	Range	Minimum	Maximum	Mean	Std. Deviation
Age of Organization	24	153	12	165	53.88	34.625
#Full Time Employees	26	3499	1	3500	428.69	894.231
#Part-time Employees	25	1497	3	1500	158.76	312.585
%Female Employees	26	80	20	100	58.96	17.098
Average Age of Employees	26	25	30	55	39.54	6.617
% Minority Employees	23	99.00	1.00	100.00	30.1522	29.56712
% Employees Without College Degrees	23	69.00	1.00	70.00	24.0870	19.20207
Turnover Rate	25	100.00	.00	100.00	15.6032	19.75212
Annual Operating Budget/Revenue	20	$1,999,628,000	$372,000	$2,000,000,000	$148,808,100	$458,604,132

Table A.6. Organizations by faith tradition

	Frequency	Percent	Valid Percent	Cumulative Percent
Assembly of God	2	7.7	7.7	7.7
Baptist	1	3.8	3.8	11.5
Catholic	2	7.7	7.7	19.2
Church of Christ	1	3.8	3.8	23.1
Evangelical	1	3.8	3.8	26.9
Hispanic Baptist Convention	1	3.8	3.8	30.8
Hispanic Non-denominational	1	3.8	3.8	34.6
Lutheran	1	3.8	3.8	38.5
Nazarene	1	3.8	3.8	42.3
Non-denominational	11	42.3	42.3	84.6
Presbyterian	3	11.5	11.5	96.2
Primitive Baptist	1	3.8	3.8	100.0
Total	26	100.0	100.0	

Appendix B: Measurable Practices

For the purposes of comparison across organizations and the correlation analysis, the following measurable practices were identified with "paid days off" determined from interview content and analysis of employee handbooks (where available). Practices were measured for full-time employees with either one year of employment at the organization or ten years of employment at the organization.

TABLE B.1. PAID TIME OFF, ALL TYPES

Practice	Description	Min (days)	Max (days)	Mean (days)
Paid time off				
Summary total paid time off—1 year of service	Total paid time off from any of the following sources available to employees with at least 1 year of service: paid sick days, paid vacation days, discretionary paid time off (PTO).	8	50	20.6
Summary total paid time off—10 years of service	Total paid time off from any of the following sources available to employees with at least 10 years of service: paid sick days, paid vacation days, discretionary paid time off (PTO). For organizations that allow accrual and rollover of benefits, assumed an accrual of 1 year's paid days off.	10	115	40.4
Paid parental leave				
Days paid maternity leave	Total paid time off after the birth or welcome of a child for female employees from the following sources: employer-provided paid maternity leave benefit, employer-provided primary caregiver benefit, publicly provided paid family leave benefit (in states where available).	0	30	8
Days paid paternity leave	Total paid time off after the birth or welcome of a child for male employees from the following sources: employer-provided paid paternity leave benefit, employer-provided secondary caregiver benefit, publicly provided paid family leave benefit (in states where available).	0	30	5.2

Paid time off after childbirth, all sources				
Paid days off, all sources, female employee with a typical birth, 1 year of service	Total paid time off available for a female employee with one year of service after a typical birth from the following sources: paid sick days, paid vacation days, PTO, short-term disability insurance benefits, paid maternity leave or family leave from public or private sources.	8	60	31
Paid days off, all sources, male employee with a typical birth by spouse, 1 year of service	Total paid time off available for a male employee with one year of service after a typical birth from the following sources: paid sick days, paid vacation days, PTO, paid paternity leave or family leave from public or private sources.	5	45	22
Paid days off, all sources, female employee with a typical birth, 10 years of service	Total paid time off available for a female employee with 10 years of service after a typical birth from the following sources: paid sick days, paid vacation days, PTO, short-term disability insurance benefits, paid maternity leave or family leave from public or private sources. For organizations that allow accrual and rollover of benefits, assumed an accrual of 1 year's paid days off.	20	61	43.2
Paid days off, all sources, male employee with a typical birth by spouse, 10 years of service	Total paid time off available for a male employee with 10 years of service after a typical birth from the following sources: paid sick days, paid vacation days, PTO, paid paternity leave or family leave from public or private sources. For organizations that allow accrual and rollover of benefits, assumed an accrual of 1 year's paid days off.	5	62	34.6
Paid days off, all sources, female	*Assume that all regular paid sick days, paid vacation days, and PTO were exhausted prior to the child's birth*. Total *remaining* paid time off	20	125	64.9

employee with a complex birth, 10 years of service	available for a female employee with 10 years of service after a complex birth from the following sources: accrued paid sick days, accrued paid vacation days, accrued PTO, short-term disability insurance benefits, paid maternity leave or family leave from public or private sources.			
Paid days off, all sources, male employee with a complex birth by spouse, 10 years of service	*Assume that all regular paid sick days, paid vacation days, and PTO were exhausted prior to the child's birth.* Total *remaining* paid time off available for a male employee with 10 years of service after a complex birth from the following sources: accrued paid sick days, accrued paid vacation days, accrued PTO, short-term disability insurance benefits, paid paternity leave or family leave from public or private sources.	0	120	38.3

Notes

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8. Ibid.

9. Brian J. Grim and Melissa Grim, "The Socio-Economic Contribution of Religion to American Society: An Empirical Analysis," The Interdisciplinary Journal of Research on Religion, 12 (2016).

10. Didi Goldenhar, Shifra Bronznick, and Rachel Ellison, "Better Work, Better Life: Practices and Policies in Jewish Organizations," Advancing Women Professionals and the Jewish Community, (May 2010): http://advancingwomen.org/wp-content/uploads/2013/09/Better-Work-Better-Life-Practices-and-Policies-in-Jewish-Organizations-Report1.pdf

11. See e.g. Kenneth Matos, Ellen Galinsky, and James T. Bond, "2016 National Study of Employers," Society for Human Resource Management and Families and Work Institute, (2016); Jacob Alex Klerman, Kelly Daley, and Alyssa Pozniak, "Family and Medical Leave in 2012: Technical Report," Abt Associates, (2012).

12. P. DiMaggio and W. Powell, "The Iron Cage Revisited: Institutional Isomorphism and Collective Rationality in Organizational Fields," American Sociological Review, 48, no. 2 (1983): 147-160. These three categories correspond with Institutional Theory's coercive, mimetic, and normative forms of organizational isomorphism.

13. Brian J. Grim and Melissa Grim, "The Socio-Economic Contribution of Religion to American Society: An Empirical Analysis," The Interdisciplinary Journal of Research on Religion, 12, (2016): Table 9, p. 13.

14. Sider and Unruh, "Typology of Religious Characteristics of Social Service and Educational Organizations and Programs," Table 1.

15. See Appendix A for detailed summary of research sample characteristics.

16. Analysis of Variance (ANOVA) method was applied to identify statistically significant differences in family-supportive practices across several independent variables. See Appendix B for a detailed description of each measurable family-supportive practice.

17. For women, paid days off for family care after childbirth might include both recovery and bonding leave for care of a new child. For men, paid days off for family care would include bonding leave only. Thus, the disparity between male and female leaves may not be the product of sex discrimination but rather their offering different types of leave.

18. In one state, New York, the program requires employers to purchase a state-regulated paid leave insurance product using funds collected from an employee payroll tax. See https://paidfamilyleave.ny.gov/paid-family-leave-information-employers

19. At the time the survey was administered, ten states and the District of Columbia had operating paid sick day laws: Connecticut, California, Massachusetts, Oregon, Vermont, Arizona, Washington, Rhode Island, Maryland, and New Jersey. "Paid Sick Days - State and District Statutes," National Partnership for Women and Families, (October 2018): http://www.nationalpartnership.org/research-library/work-family/psd/paid-sick-days-statutes.pdf

20. At the time the survey was administered, four states had operating paid family and medical leave programs, including California, New Jersey, New York, and Rhode Island. "State Paid Family and Medical Leave Insurance Laws," National Partnership for Women & Families, (July 2018): http://www.nationalpartnership.org/research-library/work-family/paid-leave/state-paid-family-leave-laws.pdf

21. Bureau of Labor Statistics, "Annual Separations Rates by industry and region, not seasonally adjusted," Table 16. https://www.bls.gov/news.release/jolts.t16.htm

22. See Sider and Unruh, Table 1.

23. MedlinePlus, U.S. National Library of Medicine, "Postpartum Care," https://medlineplus.gov/postpartumcare.html#summary

24. American Academy of Pediatricians, Caring for Your Baby and Young Child: Birth to Age 5 (6th Edition): http://www.healthychildren.org

25. Center on the Developing Child, Harvard University, "Lifelong Health," https://developingchild.harvard.edu/science/deep-dives/lifelong-health

26. The American Academy of Pediatrics recommends at least four well-child visits for babies between six months and one year old.