HISTORICAL AND CONTEMPORARY PERSPECTIVES OF MINISTERIAL AND NONMINISTERIAL ROLES AT FAITH-BASED CHRISTIAN SOCIAL SERVICE AGENCIES: AN EXPLORATION OF TAXONOMIC, TYPOLOGICAL AND THEORETICAL FRAMEWORKS AND IMPLICATIONS FOR LEADERSHIP

By
STEVEN J. LAPOINTE

A DISSERTATION IN PRACTICE

Submitted to the faculty of the Graduate School of Creighton University in Partial Fulfillment of the Requirements for the degree of Doctor of Education in Interdisciplinary Leadership

Omaha, NE
June 11, 2015
Copyright 2015, Steven J. LaPointe

This document is copyrighted material. Under copyright law, no part of this document may be reproduced without the expressed permission of the author.
Abstract

Current theoretical frameworks are insufficient for understanding the complex continuum of ministerial and non-ministerial roles that currently exist at faith-based social services agencies beyond the dichotomous legal distinction that is based on the ministerial exception. Historical, contemporary and legal perspectives of roles were explored through case studies of The Salvation Army USA and Catholic Charities USA (which is used herein to represent a network of local agencies). A grounded theory approach was used to collect relevant data from position descriptions to construct a typology (with the superordinate category identified as ordained minister). Positions were explored to identify radial attributes until the point of theoretical saturation was achieved. Controlling for regional variations, as well as semantic and organizational differences, this research revealed nineteen inductively revealed radial attributes for thirty Catholic Charities positions in twenty-two different states; and nineteen inductively identified radial attributes for thirty positions within The Salvation Army in eighteen different states (including the superordinate category and none identified for both organizations). Radial attributes identified indicated that both organizations had positions requiring ordination (fully ministerial); positions requiring adherence to their respective denominations (moderately ministerial); positions requiring commitment to the mission or philosophy of their religious organizations (neutrally ministerial); and positions with no identified ministerial attributes (non-ministerial). The result is a complex typology. Emphasizing those radial attributes that are consistently represented within and across organizations may assist leaders with unifying employees of varying beliefs and roles to further the mission of these organizations within the context of their denominational affiliations.
Dedication

To my wife Lucinda for her support and encouragement; to my parents, Ron and Julie, for instilling a love for learning; to my Lord and Savior Jesus for his strength; to all my friends and family; and to Lula, who was there with me through the entire journey.
Acknowledgements

This work would not have been possible without the generous support of Dr. Robert McCann, whose work with Mother Teresa and selfless dedication to serving others in the spirit of the Gospel inspired further study in the area of leadership at faith-based social services agencies. Dr. John Hudson provided invaluable encouragement and interest in this project, and this work would not have been possible without his support and belief in my vision. Dr. James Martin provided challenges that helped me to become a better researcher and a better writer. I owe a debt of gratitude to the Grounded Theory Research Institute. The work of Gerring (2012) was instrumental in forming my vision for a typology based on the data and trends that were revealed through my research. Additionally, many insights were provided by my work at two primary faith-based social services agencies described in case studies herein. I am grateful for the opportunity to have been a leader at agencies that put faith into action.
<table>
<thead>
<tr>
<th>Table of Contents</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abstract</td>
<td>iii</td>
</tr>
<tr>
<td>Dedication</td>
<td>iv</td>
</tr>
<tr>
<td>Acknowledgments</td>
<td>v</td>
</tr>
<tr>
<td>Table of Contents</td>
<td>vi</td>
</tr>
<tr>
<td>List of Tables</td>
<td>xi</td>
</tr>
<tr>
<td>CHAPTER 1: INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Introduction and Purpose Statement</td>
<td>1</td>
</tr>
<tr>
<td>Review and Limitations of Theoretical Constructs</td>
<td>2</td>
</tr>
<tr>
<td>Historical Context for Ministerial Roles</td>
<td>4</td>
</tr>
<tr>
<td>Christian Antiquity</td>
<td>4</td>
</tr>
<tr>
<td>Didascalia Apostolorum and Charitable Ministry</td>
<td>4</td>
</tr>
<tr>
<td>Classes of Inferior Clergy</td>
<td>5</td>
</tr>
<tr>
<td>Historical Context: Codex Theodosianus</td>
<td>7</td>
</tr>
<tr>
<td>Eastern and Western Divisions: Justinian Code &amp; Merovingian Councils</td>
<td>7</td>
</tr>
<tr>
<td>Renaissance, Reformation, and Restoration of Laity</td>
<td>8</td>
</tr>
<tr>
<td>Tridentinism and the Authority of Clergy</td>
<td>9</td>
</tr>
<tr>
<td>Enlightenment, Romanticism, Evangelical Laity and Social Reform</td>
<td>10</td>
</tr>
<tr>
<td>American Revival, Awakening and the Social Gospel</td>
<td>10</td>
</tr>
<tr>
<td>The Industrial Age: <em>In Darkest England</em> and <em>Rerum Novarum</em></td>
<td>11</td>
</tr>
<tr>
<td>Late 20th and Early 21st Centuries: Charitable Choice</td>
<td>13</td>
</tr>
<tr>
<td>Contemporary Context for Ministerial Roles</td>
<td>14</td>
</tr>
<tr>
<td>Common and Ordained Priesthoods</td>
<td>14</td>
</tr>
</tbody>
</table>
Shortage of Clergy
Ministerial Juridic Person and Lay Leadership
Minister in Secular Employment

CHAPTER 2: REVIEW OF LITERATURE & THEORETICAL FRAMEWORKS
Review and Limitations of Theoretical Frameworks and Typologies
Existing Legal Precedent for Ministerial and Non-Ministerial Roles
The Doctrine of Ministerial Exception
McClure v. Salvation Army
Adams vs. Indiana Wesleyan University
Rayburn v. Seventh-Day Adventists

CHAPTER 3: RESEARCH METHODS
Ministerial and Non-Ministerial as a Continuum and Role Ambiguity
Configurational Typology
Using Grounded Theory to Construct Configurational Typology
Grounded Theory, Conditional Matrices, and Embedded Relationships
Grounded Theory Data Collection
Research Methodology
Conditional Matrix and Configurational Typology

CHAPTER 4: CASE STUDIES
Introduction to Case Studies
Catholic Charities USA
Historical Precedent for Ministerial Roles and Titles
Contemporary Leadership Structure
<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Canon Law &amp; Church Structure</td>
<td>53</td>
</tr>
<tr>
<td>Bishops: Faith, Morals, and Reputation</td>
<td>54</td>
</tr>
<tr>
<td>Positions without Radial Attributes</td>
<td>55</td>
</tr>
<tr>
<td>Salvation Army USA Radial Attributes</td>
<td>56</td>
</tr>
<tr>
<td>Non-Undermining</td>
<td>56</td>
</tr>
<tr>
<td>Support and Commitment to Mission</td>
<td>57</td>
</tr>
<tr>
<td>Knowledge of Theology and Practices</td>
<td>58</td>
</tr>
<tr>
<td>Ministry Team</td>
<td>58</td>
</tr>
<tr>
<td>Active/Uniformed Salvationian</td>
<td>59</td>
</tr>
<tr>
<td>Preparing for Officer’s Training</td>
<td>60</td>
</tr>
<tr>
<td>Officer, Calling, Holiness, Christlike Life and Health</td>
<td>61</td>
</tr>
<tr>
<td>Positions without Radial Attributes</td>
<td>61</td>
</tr>
<tr>
<td>Discussion of Radial Attributes and Theoretical Saturation</td>
<td>62</td>
</tr>
<tr>
<td>Analysis of Radial Attributes and Construction of Typologies</td>
<td>64</td>
</tr>
<tr>
<td>Dichotomous Ministerial and Non-Ministerial Classifications and Continuum</td>
<td>71</td>
</tr>
<tr>
<td>Continuum of Roles</td>
<td>72</td>
</tr>
<tr>
<td>Fully Ministerial</td>
<td>72</td>
</tr>
<tr>
<td>Moderately Ministerial</td>
<td>73</td>
</tr>
<tr>
<td>Neutrally Ministerial</td>
<td>74</td>
</tr>
<tr>
<td>Non-Ministerial</td>
<td>75</td>
</tr>
<tr>
<td>Discussion of Typology and Findings</td>
<td>75</td>
</tr>
<tr>
<td>Ministerial Leadership: Ministerial Effectiveness Inventory (MEI)</td>
<td>76</td>
</tr>
<tr>
<td>Implications for Leadership at Faith-Based Social Services Agencies</td>
<td>78</td>
</tr>
<tr>
<td>References</td>
<td>81</td>
</tr>
</tbody>
</table>
Appendices..................................................................................................................99
List of Tables

Table 1: Catholic Charities Typology Positions and Identified Radial Attributes........64
Table 2: Salvation Army Typology Positions and Identified Radial Attributes........65
Table 3: Catholic Charities Graphed Positions and Identified Radial Attributes.........66
Table 4: Salvation Army Graphed Positions and Identified Radial Attributes..........67
Table 5: Catholic Charities Positions and Ministerial Continuum..........................68
Table 6: Salvation Army Positions and Ministerial Continuum..............................69
CHAPTER 1 - INTRODUCTION

Introduction

The modern distinction between ministerial and non-ministerial employees at faith-based Christian social services agencies is often determined by the legal precedent of the ministerial exception; however, the discussion of taxonomic and typological models representing the continuum of ministerial roles in charitable service can be traced back to Christian antiquity. Modern faith-based social services agencies have expanded ministerial roles from primarily ecclesiastical matters – such as prayer and worship – to a variety of public service ministries; thus, the nature and roles of ministry have changed. The role of laity in ministry has significantly expanded, forming distinctions such as ordained priesthood and common priesthood; consequently, effective leadership at modern faith-based social services agencies requires a taxonomic or typological model to distinguish the continuum of ministerial and non-ministerial roles that exist (Chopko & Parker, 2012; Coffey, 1997; Morrisey, 1997; Paul VI, 1964).

Purpose Statement

The purpose of this study is to research historical and contemporary taxonomic and typological frameworks to construct a configurational typology of ministerial and non-ministerial roles apart from the current legal tests and precedents that exist – such as the doctrine of ministerial exception; categorical rule of discretion; and primary duties that are sufficiently spiritual to be of ecclesiastical concern (Chopko & Parker, 2012; Eikenberry, 1998; Fulton, 2007; Gerring, 2012; Laycock, 2013; Netting et al, 2005; U.S. Court of Appeals, 1972; U.S. Court of Appeals, 1985; Sider & Unruh, 2004).
Review and Limitations of Current Theoretical Constructs

Current theoretical frameworks are limited in their ability facilitate the construction of exhaustive typologies or comprehensive taxonomies for the complex continuum of ministerial and non-ministerial roles that exist in modern faith-based Christian social services agencies. For example, there are those who are designated as ministers, and a variety of employees and volunteers. Additionally, those who are considered laity are vital stakeholders in many organizations. For example, Espín (1997) pointed out that the laity- rather than ordained clergy- are true leaders in popular Catholicism (especially in Latino culture) while ordained ministers are limited to ritual and sacramental activities. Increasingly, the recipients of services at faith-based agencies are also considered to be vital stakeholders themselves, as well as agents of change. The mixing and phasing of diverse stakeholder groups can create role ambiguity and even conflict. For example, one grounded theory research study of fifteen faith-based agencies noted that the terminology and boundaries of roles were ambiguous and fluid, requiring phasing and transition – despite the psychological importance of understanding roles (Netting et al, 2005).

Most existing typological and taxonomic research focuses on faith-based agencies themselves – such as a study proposing an inductively derived typology for faith-based organizations with the following continuum: faith-permeated; faith-centered; faith-affiliated; faith-background; faith-secular partnership; and secular (Sider & Unruh, 2004). Another typology measured the frequency and intensity with which organizations incorporate their faith into social ministry based five integration strategies: implicit, invitational, relational, integrated-optional, and mandatory (Unruh & Sider, 2005).
Several taxonomic models have also been developed, such as the Religious Practices Scale (Monsma, 1996), which differentiated between faith-based and faith-integrated programs; a spectrum of least religious to most religious based on seven dimensions (Jarvons, 1997); and a three-dimensional model of resource dependency, authority and organizational culture to build a continuum indicating the dependence, authority, and cultural influence of a religious affiliation (Smith and Sosin, 2001).

Such typologies acknowledge the complexity of faith-based organizational orientations beyond the two-dimensions of evangelistic and activist orientations (Unruh & Sider, 2005). The resulting typologies move toward the true complexity of such organizations, and the theoretical models were designed to provide clarity and understanding, and increasing the self-awareness of agencies regarding their own missions. Ultimately, however, the typologies constructed were unable to exhaustively classify and categorize faith-based social services agencies due to the variety and complexity of the various organizations studied. Thus, this research recognized of the lack of existing typological frameworks, and revealed a need to build a typology to better understand the true complexity of faith-based organizations (Sider & Unruh, 2004).

Historical Context in Christian Antiquity:

Didascalia Apostolorum and Charitable Ministry

A taxonomic model of ministerial and non-ministerial roles in Christian social services is clearly evident by the Third Century, as the clergy began replacing wealthy patrons in caring for the poor. The Didascalia Apostolorum (Apostolic Constitutions) was translated by M.D. Gibson in 1903 from Syriac – which Cameron (1993) noted was the Aramaic dialect of the Edessa region – in a Third Century church manual (as the original
Greek version was lost). The Didascalia Apostolorum described at least three ministerial roles: Charitable Ministry: “Andrew said, Let Deacons, doers of good works, go round to every place by night and by day, that they may not neglect the poor” (Disc. 1.7); clergy: “…for eparchies [Fortescue (1909) noted that eparchies were early ecclesiastical division based on Roman divisions originally established by Diocletian (A.D. 284 – 305) and Maximian, and divided in order of size: Prefectures, Dioceses, and Eparchies. The First Council of Nicaea (A.D. 325) adopted the term, which is equivalent to a modern Diocese, although the term is no longer commonly used], ye shall count the places of the numbers, the authorities of the Bishops, the seats of the Elders, the continual offerings of the Deacons” (Disc. 12); and laity: “Philip said, The laymen shall obey the commands for laymen, being submissive to those who serve continually at the altar” (Disc. 1.7). The qualifications and ministry of clergy – as well as the focus on charity – were detailed in the, Didascalia which elevated bishops to the position of high priests (Rhee, 2012; Gibson, 1903).

Classes of Inferior Clergy

German theologian Johann Christian Wilhelm Augusti (A.D. 1772–1841) authored Denkwürdigkeiten aus der christlichen Archäologie (A Manual of Christian Antiquities) in twelve volumes from A.D. 1817 -1831, which were translated by Rev. J.E. Riddle in an 1839 edition. Augusti examined a variety of ministerial roles and provision of social services in Christian antiquity, focusing primarily on clerical roles. This is evidenced by an epistle written ca. A.D. 251 by Cornelius (Bishop of Rome) to Fabius (Bishop of Antioch), noting that that the church supported clergy, widows and “paupers”
using funds from the wealthy, who paid both contributions and taxes. Further, the epistle described various orders of inferior clergy, organized into distinct classes (Riddle, 1839).

Sub-deacons assisted the deacons with their duties – such as conveying letters from bishops to foreign churches, and preparing sacred vessels of the altar. Acolyths were personal attendants and followers of the bishop, particularly for ceremonial occasions. Exorcists conducted ceremonial prayers under the authority of a bishop to cast out evil spirits – duties that were originally limited to bishops and presbyters. Joseph Bingham (A.D. 1668-1723) noted that exorcists became a “distinct order in the church in the latter part of the third century” with an appointment ritual described by the Fourth Council of Carthage (in Coleman, 1841, p. 57). Singers – or precentors – were not classed with the priesthood, but appointed as church officers, and had full control of the music of the church. Referred to by the as psalmista or cantor by the Latin Church, singers established schools throughout Europe by the Sixth Century. Patronized by Gregory the Great, they originated the Gregorian Chant (Coleman, 1841).

Doorkeepers (ostiarii) were a ceremonial order with duties that included separating the believers from the chatechumens, which Scannell (1908) noted was a designation formalized by the end of the Second Century, and very prevalent in the Third and Fourth Centuries, to denote one who was preparing to be initiated into the sacred mysteries. The duties of the ostiarii included caring for the ornaments of the altar; maintaining order in the church; and later to ornament and guard graves and sepulchers. This was a ceremonial order recognized in the Eastern Church at the time of the Sardinian Council (ca. A.D. 24) but discontinued around the Seventh or Eighth Century (Coleman, 1841; Riddle, 1839).
Non-ministerial roles were recognized as Officers of the Church who did not belong to the Priesthood, but “In the service of the church they often sustained much the same relations as did the archbishops, and other dignitaries, when acting as ministers of state” (Coleman, 1841), and the complexity and importance of these non-ministerial roles becomes evident:

Persons of this description are to be distinguished by their rank and influence respectively, as well as by the time and circumstances of their appointment. They were chosen at one time from the clergy, at another from the laity (p. 128).

**Codex Theodosianus**

In A.D. 429, Theodosius II summoned a commission to codify all Roman edicts beginning with Constantine, designed to be a continuation of the *Codex Gregorianus* and *Hermogenianus*. The *Codex Theodosianus* (Theodosian Code) was comprised of sixteen books, and completed by a second commission in A.D. 468 (Smith, 1875). The *Codex Theodosianus* (16.2.6) draws further attention to the dual role of church and state in serving the poor: *Opulentos enim saeculi subire necessitates oportet, pauperes ecclesiarum divitiis sustentari* (Koptev, 2014), or “the rich must assume secular obligations and the poor must be supported by the wealth of the churches”; further, a dichotomous distinction between clergy and laity was also established by codifying special privileges and immunity to clergy (Rhee, 2012).

**Eastern and Western Divisions: Justinian Code and Merovingian Councils**

The Eastern and Western divisions of the former Roman Empire developed systems of social assistance for the poor at different rates, due in large part to the urban
and rural characteristics (respectively) of the two halves of the Christian world. The Justinian Code and Merovingian Councils provided a foundation regarding treatment of the poor. In the East, the Justinian Code (*Corpus Juris Civilis*) was originally published by Byzantine emperor Justinian I in A.D. 529–530 (Watson, 1991). The Merovingian councils in the West consisted of two councils convened in the former Roman province of Gaul at the beginning of the Sixth Century: Orléans, which was summoned by Clovis in A.D. 511; and Épaône, which was summoned by Sigismund (Hen, 1995). Later, the Carolingian legislation of A.D. 827 contained explicit provisions using church property for charitable purposes.

The poor were densely concentrated in Eastern cities (such as Constantinople) around the Sixth Century, but widely dispersed throughout the more rural West. Indeed, St. John Chrysostom estimated as many as fifty-thousand indigent individuals in Constantinople around A.D. 400. While this figure might be overestimated, it is indicative of the more highly concentrated urban poverty in the East. Among those seeking to ameliorate poverty include the aforementioned St. John Chrysostem, who believed that ten percent of the income of the wealthy should be designated to the poor; St. Basil of Caesarea, who organized a soup kitchen; Gregory of Nyssa; and St. Ambrose of Milan, who believed that reviling the poor was equivalent to murder (Molliat, 1986).

**Renaissance, Reformation and the Restoration of Laity**

The Dutch Renaissance scholar and Humanist Desiderius Erasmus Roterodamus (A.D. 1469 – 1536) began calls for reform of the church and its ministry through reform of the theological method; reform of piety and return to Biblical inspiration; reform of ministry through by returning to more simple pastoral roles; and reform of education –
specifically incorporating the philosophy of the Humanists (O’Malley, 2013; Tracy, 2014).

One of the significant effects of the Protestant Reformation was increased representation of laity in ministerial roles. As Martin Luther proclaimed, “Every Christian man is a priest, and every Christian woman a priestess… All Christians are, properly speaking, members of the ecclesiastical order, and there is no difference between them except that they hold different offices” (McCintock & Strong, 1894, p. 298). The Reformation widely acknowledged Luther’s universal priesthood of Christians, with the restoration of the importance of laity in ecclesiastical roles, as well as an increasingly secularized ministry. John Calvin envisioned four ministerial roles: Pastor, deacon, elder and teacher; however, the distinction between clergy and laity remained, even as the role of pastor supplanted that of priest. It became increasingly difficult to distinguish the emerging roles of minister, which included the administrator of sacramental duties, and also included duties resembling the emerging profession of social worker (McCintock & Strong, 1894; O’Meara, 1999; Osborne, 1993).

**Tridentinism and the Authority of Clergy**

In contrast, the Catholic counter-reformation – also referred to as Tridentinism – continued to emphasize traditional clerical authority. Tridentinism developed after the Council of Trent (1545-63) as an all-encompassing system including theology, liturgy, organization and centralization in the Catholic Church (Yves Congar in Bulman & Parrella, 2006, p. 12). The Council of Trent attempted to answer and clarify doctrines challenged by the Protestant reformation, as well protecting the integrity of the Roman Catholic Church under the Reformation-era challenge of cuius regio illius religio,
translated “Religion goes with the land” by Herberman et al. (1911), by addressing the increasing challenge of laity who possessed enough political influence to influence ecclesiastical matters (Osborne, 1993).

**Enlightenment, Romanticism, Evangelical Laity and Calls for Social Reform**

The Enlightenment era (which was referred to as the “Enlightened Age” during the Eighteenth Century, and later referred to as “The Enlightenment” by historians of the Nineteenth Century) was characterized by its increased focus on scientific reason and individualism. This led to a period in which Roman Catholicism was essentially limited to nobility and the poor. During the same era, however, there was an increase in lay activism among evangelical churches, which may be attributed to the ideology of Enlightenment individualism that influenced evangelical laity. It is worthy of note that the Enlightenment – during which the natural sciences supplanted faith – was itself replaced in less than a century by Romanticism (which included a renewal of Roman Catholicism in the beginning of the Nineteenth Century). Romanticism included a renewed interest in the presence of God, and a newer and idealized ministry that focused on grace, and established new roles of ministry and service for a rapidly changing world. Social reform included such ministry roles as political activism – in “an age calling for universal freedom from ignorance and want” (Lovegrove, 2002; O’Meara, 1999, p. 125).

**American Revival, Awakening and the Social Gospel**

The First Great Awakening (approximately 1730 – 1760 A.D.) is also referred to as Evangelical Calvinism, which focused on the sovereignty of God. This First Great Awakening brought a spirit of social reform that differed from earlier Puritanical subjugation of individuals to a covenant society by focusing instead governmental social
reform in order to achieve the public good. Consequently, the doctrine of predestination began to wane in favor of free will. During the Second Great Awakening (approximately 1830 – 1830 A.D.) the doctrine of predestination was weakened further still in favor of human moral accountability. Economic and social influences facing Americans at the time included the existence of slavery, cultural differences between North and South, and Westward expansion – which required settling a vast frontier. American revivalism ultimately became a driving force in benevolent and social reform through this period.

The origin of the Third Great Awakening (approximately 1890 – 1920 A.D.) has been attributed to Revivalists such as Dwight L. Moody, which occurred during a time of technological innovation, population growth, immigration, demographic change, economic depression, and labor unrest. The resulting social change led to a rejection of competitive individualism – such as Adam Smith’s laissez-faire economics and competitive social Darwinism – in favor of addressing social problems through Christian ethics and charity. The movement even gave rise to Christian socialism, as evidenced by the founding of the Society of Christian Socialists in Boston in 1889. Written works such as If Christ Came to Chicago! (written by British novelist William T. Stead, in 1894) focused attention on the social problems in urban America. Charles Sheldon’s work In His Steps – which was published in 1897 – sold eight million copies. Such books challenged readers to address social problems and emulate Christ, and were collectively referred to as the Social Gospel (Ferré, 1988; McLoughlin, 1978).

**The Industrial Age: In Darkest England and Rerum Novarum**

As the last decade of the Nineteenth Century began, two landmark works were published that drew further attention to the plight of the poor and the Christian response,
which laid the foundation for modern faith-based social services agencies. In 1890, William Booth, who had founded The Salvation Army in 1865 (the convention of capitalizing the definite article The in The Salvation Army is used throughout this manuscript) published In Darkest England and the Way Out. Booth references the poor as the submerged tenth, asking his readers “what is the existing machinery by which Society, whether through the organi[s]ation of the State, or by individual endeavo[u]r, attempts to deal with the submerged residuum?” To this end, Booth called upon his Christian army to serve to the “very utmost of their strength for the salvation of others without the hope of earthly reward” with “self-sacrificing devotion to God and the poor” (Gariepy, 2009).

The following year, Leo XIII’s landmark encyclical Rerum Novarum noted that the Church’s “desire is that the poor…should rise above poverty and wretchedness, and better their condition in life” (Leo XIII, 1891, #28). Leo XIII had noted as early as 1891 that faith-based organizations and government entities might collaborate on behalf of the poor: “The richer class have many ways of shielding themselves, and stand less in need of help from the State” (Rerum Novarum, 1891, # 37). Concern for the industrial working class in the late Nineteenth Century provided context for In Darkest England and Rerum Novarum; however, nearly three quarters of a century later, Paul VI addressed the continuing concern in Gaudium et Spes (#63), noting “the majority are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person” (Paul VI, 1965).
Late 20th and Early 21st Centuries: Charitable Choice

The Personal Responsibility and Work Opportunity Reconciliation Act of 1996 (P.L. 104-193) signed into law by President William Clinton on August 22, 1996 included a Charitable Choice provision (§104), which allows a faith-based nonprofit agency eligible for Internal Revenue Code §501(c) (3) that has contracted with government entities to keep its religious symbols and practices intact. According to the Office of Family Assistance (2007), “The TANF Charitable Choice provisions in Title I, Section 104 of PRWORA of 1996 (42 U.S.C. 604a) removed unnecessary barriers placed on faith-based programs by allowing States to contract with religious organizations”.

In 2002, President George W. Bush affirmed the need to “ensure equal protection of the laws for faith-based and community organizations… so that they may better meet social needs in America’s communities”. Executive Order 13279 was signed on December 12, 2002, and noted in § 2 (c) that “No organization should be discriminated against on the basis of religion or religious belief in the administration or distribution of Federal financial assistance under social service programs” (Federal Register, 2002). Since the implementation of Charitable Choice, faith-based organizations no longer need to establish separate §501(c) (3) nonprofit organizations in order to receive public funding. Restrictions were lifted on hiring practices, allowing faith-based charitable institutions to hire staff persons who reflect the religious beliefs of the organization (Cnaan & Boddie, 2002).

As more faith-based organizations assume roles as social services agencies – often by entering into contracts with government entities – the more traditional roles of ministry (such as leading prayer and worship) may also include nonprofit leadership and
program development. Additionally, the expanded role of the agency in providing social services often requires hiring employees who are not traditionally affiliated with the denomination or ministry of the organization. This has implications for human resources practices, including determining who is eligible for the ministerial exception, and can also alter a culture in a way that may cause tension between those who adhere to a denomination or faith and those who do not. Therefore, it is becoming increasingly necessary to distinguish legal and cultural differences between ministerial and non-ministerial employees (Chopko & Parker 2012).

**Contemporary Context for Ministerial Roles: Common and Ordained Priesthoods**

Pius XII’s encyclical *Mediator Dei* (1947) and the Second Vatican Council’s Constitution on the Sacred Liturgy *Sacrosanctum concilium* (1963) both supported the notion of a *common priesthood* comprised of laity in the Catholic church, and reaffirmed this doctrine in the Dogmatic Constitution on the Church from Vatican II titled *Lumen gentium*, or *Light of Nations* (1964): “…the Sacred Council gladly turns its attention to the state of those faithful called the laity. Everything that has been said above concerning the People of God is intended for the laity, religious and clergy alike” (30); further, “The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church” (*Lumen gentium*, 1964, 30, 31). The notion of a *common priesthood* affirmed that *ministerial priesthood* was no longer an entirely accurate term, as *lay ministers* began playing a larger role in liturgical matters; consequently, the terms *ordained priesthood* and *common priesthood* serve to differentiate ministerial roles in post-Vatican II Catholicism (Coffey, 1997).
Contemporary Context for Ministerial Roles: Shortage of Clergy

The role of laity and common priesthood may be partly a function of the decline in traditional clergy in the United States. While some denominations – such as the Episcopal Church – have been affected less by the overall shortage of ordained clergy, the Roman Catholic Church in particular has experienced a dramatic shortage of priests and nuns. Consequently, nonordained pastoral workers are increasingly assuming clerical roles, including performing some liturgical roles. This shortage of priests and nuns has undermined traditional clerical roles, and directly impacts the leadership and ministerial structure of faith-based social services organizations such as Catholic Charities. Duties previously performed by clergy have been delegated to pastoral workers and paid professionals (Countryman, 1999).

Ministerial Juridic Person and Lay Leadership

The growing role of laity in ecclesiastical matters at faith-based agencies is clearly evident in the increasing use of laity for leadership in Catholic health ministry (an intentional use of the juridic personality to utilize faithful laypeople as stewards of ministry). The Catholic Church designates three types of persons, including physical persons, defined as individuals; moral persons, which are collective entities – such as the church and the Apostolic See; and juridic (or juridical) persons, which are collective entities created by legislation – and similar to the secular concept of a corporation. Juridic person is defined by Canon law as “aggregates of persons or of things ordered for a purpose which is in keeping with the mission of the church and which transcends the purpose of the individuals”; further, “The purpose mentioned are understood as those which pertain to the works of piety, of the apostolate, or of charity” (c. 114).
The church recognizes both *private juridic persons* and *public juridic persons*, with the former being those groups who do not operate in the name of the Catholic church, and are governed by their own statutes, rather than canon law; and the latter operating directly in the name of the Catholic church, such as a parish, and fully governed by the Code of Canon Law. The 1983 Code of Canon Law distinguished a new form of *juridic person* that allows *laity* and *clergy* to work cooperatively to fulfill the responsibilities of *sponsorship* (defined by The Catholic Health Association as a formal relationship between a Catholic organization and another legally formed organization, such as a hospital or clinic), creating a new role commonly known as a *ministerial juridic person* (Catholic Health Association, 2014; Morrisey, 1997).

In the late 19th Century, the role of laity in the Established Church of England was still primarily reserved for royalty and Parliament. Laity played an important role in the Protestant Episcopal Church of the United States at that time, however, with each diocese holding an annual convention with the bishop, clergy, and a lay delegate from each church; further, the legislative body of the church including four clerical delegates and four lay delegates from each diocese (McClintock & Strong, 1894).

**Minister in Secular Employment**

The Church of England differentiates the roles of *Non Stipendary Minsters (NSM)* and *Self-Supporting Ministers (SSM)* from ministers who perform roles external to normal church activity. The Anglican ministry, therefore, has a ministerial distinction referred to as a *Minister in Secular Employment (MSE)*. This concept was described by
Ramsey (1972) in an edition of *The Christian Priest Today*: “I regard the contemporary development of a priesthood which combines a ministry of word and sacrament with employment in a secular profession not as a modern fad but as a recovery of something indubitably apostolic and primitive” (in Countryman, 1999, p. 166). The primary responsibility of an MSE is to perform ministry in a workplace (on a formal basis, but more often an informal recognition) and lends itself readily to the idea of service at a faith-based social services organization as ministry (Diocese of Gloucester, 2014).
CHAPTER 2 – REVIEW OF LITERATURE AND THEORETICAL FRAMEWORKS

Review and Limitations of Theoretical Frameworks and Typologies

Sider and Unruh (2004) noted the lack of theoretical frameworks or for faith-based organizations themselves, which can have a range of affiliations and definitions of faith; thus, the authors proposed an inductively derived typology of faith-based organizations with the following categories: faith-permeated; faith-center; faith-affiliated; faith-background; faith-secular partnership; and secular. This research and typology construction provided recognition of the lack of existing typological frameworks, and also the need to build a typology to better understand the nature and of faith-based organizations. While this work focuses on organizational identity, rather than personal affiliation, it nonetheless provides a starting point for the construction of a related typology.

Ferguson et al. (2006) noted that the role of faith has not been explored extensively in the context of faith-based social services agencies. Instead, the focus of studies has been on the success of program participants, rather than the discrete role that faith may have played in this success. Indeed, of 29 studies to predict the effectiveness of faith-based agencies by measuring the outcomes of program participants, only five of these studies attempted to measure the impact of faith itself. Ferguson et al. (2006) concluded that this was due to a “lack of apparent theoretical frameworks” by which faith can be measured (p. 10).

Monsma (1996, 2002) identified specific attributes and practices incorporated by faith-based organizations, and developed a Religious Practices Scale using a continuum of low, medium, or high scores to distinguish faith integrated from faith segmented.
agencies, depending upon how much or how little the agency incorporates faith into their social services. Jeavons (1998) provided the seven dimensions discussed previously:

1. organizational self-identity; 2. selection of organizational participants (staff, volunteers, funders and clients); 3. sources of funds and volunteers; 4. goals, products, and services (including “spiritual technologies”); 5. information processing and decision making (e.g., reliance on prayer and religious precepts for guidance); 6. the development and distribution of organizational power; and 7. organizational fields, including program partners (Sider & Unruh, 2005).

The work of Netting et al. (2005) was explored in regard to the mixing and phasing of paid staff, volunteers, key volunteers, and participants, and the resulting role ambiguity. As previously discussed, their grounded theory research – which involved fifteen faith-based agencies – found that despite the psychological importance of understanding roles, the terminology and boundaries of roles were ambiguous. Just as Sider and Unruh (2004) concluded that the theoretical frameworks to classify faith-based organizations were inadequate, the literature also review revealed a lack of existing theoretical frameworks or typologies that would accurately represent the complex continuum of ministerial and non-ministerial roles that exist at faith-based agencies.
Existing Legal Precedent for Ministerial and Non-Ministerial Roles

The designation of ministerial roles may be derived from the denomination affiliation at some faith-based agencies; however, there are a number of legal cases are relevant for understanding the legal distinction of ministerial roles at faith-based social services agencies, including: *Adams v. Indiana Wesleyan University*; *Catholic Charities of Sacramento, Inc. v. Superior Court*; *Catholic Charities v. Serio*; *Corporation of the Presiding Bishop of the Church of Jesus Christ of Latter-Day Saints v. Amos*; *Hosanna-Tabor Evangelical Lutheran Church & School v. EEOC*; *McClure v. Salvation Army*; and *Rayburn v. Seventh-Day Adventists*.

This body of legal precedent has been examined in the context of the First Amendment’s Free Exercise Clause, and Section 702 of Title VII of the Civil Rights Act of 1964. The resulting definition of ministerial is based on eligibility for the ministerial exception; or primary duties that are sufficiently spiritual to be of ecclesiastical concern, with a categorical rule of discretion. The courts have provided such legal tests to help determine which employees of faith-based organizations are considered ministerial and non-ministerial (U.S. Court of Appeals, 1972; U.S. Court of Appeals, 1985; Chopko & Parker 2012; Eikenberry, 1998).
The Doctrine of Ministerial Exception

The *ministerial exception* is based on the belief that churches have the fundamental right to select those who are *ministers* of their faith, and determine the scope of these positions. The courts have consistently determined (in cases cited later) they are not competent authorities to discern matters of ecclesiastical concern, leaving discretion in these matters to faith communities – such as reviewing or adjudicating employment terms of those who are called to be ministers – leading to the doctrine commonly known as the *ministerial exception*. Chopko & Parker (2012) offer the following description of the *ministerial exception*: “A doctrine, rooted in constitutional law, that those who occupy positions of ministry in faith communities may be employed, disciplined, and terminated according to the internal practices…and may not contest these employment decisions through the secular courts” (p. 234). This doctrine of ministerial exception has been upheld by *McClure vs. Salvation Army* and subsequent cases, which will be explored later; further, the doctrine of church autonomy asserts that arbitrating discrimination suits involving resolving clergy would constitute excessively entanglement of the government in the affairs of religious organizations; thus, the ministerial exception allows religious organizations discretion in employment practices (Chopko & Parker, 2012; Eikenberry, 1998). Several landmark cases will be discussed, which have been upheld as recently as 2002 in *Bryce v. Episcopal Church in the Diocese of Colorado*, in which the Tenth Circuit Court cited *McClure v. Salvation Army* (1972) and *Rayburn v. General Conference of Seventh-Day Adventists* (1985) writing in their discussion that “The right to choose ministers is an important part of internal church governance and can be essential to the well-being of a church” (Bryce, 2002).
Ministerial Exception: McClure v. Salvation Army

*McClure v. Salvation Army* was a landmark case in the application of the *ministerial exception* doctrine, and upheld that government cannot intrude itself into decisions regarding positions of ministry. This particular case involved a claim of gender discrimination by a female employee of The Salvation Army, Mrs. Billie B. McClure, who had held various ministerial positions within The Salvation Army in its Southern Territory beginning in 1967. At that time, the Southern Territory had approximately 3,000 employees and 1,330 officers, who were classified by The Salvation Army as non-employees (U.S. Court of Appeals, 1972).

In its decision, the United States Court of Appeals, Fifth Circuit, held that "The minister is the chief instrument by which the church seeks to fulfill its purpose. Matters touching this relationship must necessarily be recognized as of prime ecclesiastical concern” (U.S. Court of Appeals, 1972); thus, any employee who is viewed as primarily functioning to further the ministry – or engaged in matters of *ecclesiastical concern* – could be considered to be a ministerial employee. The court determined the following:

We find that the application of the provisions of Title VII to the employment relationship existing between The Salvation Army and Mrs. McClure, a church and its minister would result in an encroachment by the State into an area of religious freedom which it is forbidden to enter by the principles of the free exercise clause of the First Amendment (U.S. Court of Appeals, 1972).

The *First Amendment’s Free Exercise Clause and Section 702 of Title VII of the Civil Rights Act of 1964* are designed to prevent the government from placing undue...
burden on faith-based organizations, either by “interfering with an individual's religiously motivated conduct”; or by “interfering with the internal affairs of a church”. In *McClure vs. Salvation Army*, the Fifth Circuit determined that the plaintiff’s employment discrimination claim under *Title VII of the Civil Rights Act of 1964* posed a threat to the *First Amendment Free Exercise Clause*, and consequently would excessively entangle government in religious affairs (Eikenberry, 1998). In *McClure v. Salvation Army*, the court further noted that it has “It has long been the practice of The Salvation Army, as with many other religious denominations, to determine these matters which deal with the very terms of a minister's calling” (U.S. Court of Appeals, 1972).

**Ministerial Exception: Adams vs. Indiana Wesleyan University**

The doctrine of the ministerial exception was upheld in *Adams vs. Indiana Wesleyan University*, in which Janice B. Adams, who resigned as the Chair of the Social Work Department at the university, filed a lawsuit alleging discrimination. The university contended that “the spiritual significance of Adams’ position divests this Court of subject matter jurisdiction over her claims under the ‘ministerial exception’ to federal employment laws”. The *United States District Court* (Northern District of Indiana, South Bend Division) determined that the “ministerial exception serves a vitally important purpose by protecting a church’s ability to establish its own doctrinal foundation”, and that the “ministerial exception applies where teachers, like Adams, are required to integrate church doctrine into their teaching”; further, the Court noted that “The ministerial exception to federal court subject matter jurisdiction also has been extended to other, more seemingly peripheral employees of religious based institutions”, which has implications for constructing a typology of ministerial roles (U.S. District Court, 2009).
Ministerial Exception: Rayburn v. Seventh-Day Adventists

*Rayburn v. Seventh-Day Adventists* upheld the protection afforded to church organizations when a female was not hired for a clergy position based on the ministerial exception. The United States Court of Appeals, Fourth Circuit noted that the Seventh-day Adventist Church does not ordain women, and that “Any attempt by government to restrict a church's free choice of its leaders thus constitutes a burden on the church's free exercise rights” (U.S. Court of Appeals, 1985). To protect the discretion of faith-based organizations to hire employees consistent with their values, and avoid excessive government entanglement, the court determined that a ministerial employee (clergy in this case) would include one whose "primary duties consist of teaching, spreading the faith, church governance, supervision of a religious order, or supervision or participation in a ritual and worship" This helps to define ministerial and non-ministerial roles. The Court affirmed the following: “As a general rule, if the employee's primary duties consist of teaching, spreading the faith, church governance, supervision of a religious order, or supervision or participation in religious ritual and worship, he or she should be considered 'clergy'” (U.S. Court of Appeals, 1985). This doctrine was upheld in more recent cases, such as *EEOC v. Roman Catholic Diocese of Raleigh* (2000), 213 F.3d 795 (4th Cir.); *Gellington v. Christian Methodist Episcopal Church, Inc.* (2000), 203 F.3d 1299 (11th Cir.); and *Bryce v. Episcopal Church in the Diocese of Colorado* (2002), 289 F.3d 648 (10th Cir.).
CHAPTER 3 – RESEARCH METHODS

Ministerial and Non-Ministerial as a Continuum and Role Ambiguity

The designation of ministerial or non-ministerial can be abstract and require some level of interpretation. For example, some employees might have ambiguous roles within a faith-based agency – or have a self-defined sense of identity with the denomination that is not reflected in their actual employment positions. There are also examples of dual roles, as evidenced by Reverend Mansfield Kaseman of Rockville United Church in Rockville, Maryland, who assumed the dual role Pastor and Community Minister. (Kaseman & Austin 2005).

Role ambiguity can complicate the designations of ministerial and non-ministerial, as self-identification is complex, and some individuals will have dual roles within the organization. For example, Reverend Mansfield “Kasey” Kaseman both is the Executive Director of Community Ministries of Rockville, and Pastor of the Rockville United Church, Rockville, MD. He provided a case study of Community Ministries of Rockville, Maryland (CMR) that spans 25 years. The author describes the consequences of dual roles, such as combining the roles of Pastor with Executive Director. Negative consequences of this dual role include higher salary ranges for the expanded skill set, which may necessitate an increase in funding; and less time to spend with congregations, which may necessitate the hiring of support staff. Positive consequences include a higher level of connection with the community as well as the congregation; and the ability to act as an ambassador of one’s faith (Kaseman 2005).
Configurational Typology

To construct an accurate typology, one would need to examine the various positions within a faith-based social services organization on a continuum to determine whether they would be ministerial or non-ministerial. A complex typology might be needed, such as a configurational typology. This would essentially create a table with a superordinate category and radial categories of attributes (Gering 2012). In this case, the superordinate category would be minister, which is the ideal type. Radial attributes (which might include legal status or denominational affiliation) will be used to create a complex continuum of ministerial roles. Roles that are primarily ministerial would include the majority of attributes in the typology, such as: 1) one who is an ordained minister; 2) holds legal status (such as eligibility for the ministerial exception); 3) holds a position that is traditionally associated with ministry; 4) holds a position that can be empirically verified (such as through accoutrement or a job description); 5) holds a position that is of formal – rather than common – derivation; and 6) is affiliated with a church or denomination. A non-ministerial employee might be described as one who is missing the majority of these attributes, such as an employee who does not have ministry-related activities in his or her job description, and is not affiliated with the agency’s denomination.
Using Grounded Theory to Construct Configurational Typology

According to Glaser & Strauss (1967), the basic premise of Grounded Theory (GT) research is the “discovery of theory from data systematically obtained from social research”. The authors noted that the difference between this method and other methods is that a theory is not being tested or verified; rather, an entirely new theory is generated through the discovery of new data by the researcher. One benefit of this method is discouraging researcher bias by developing a new theory based on inductive research, rather than attempting to confirm an existing theory that may have been developed deductively – or even speculatively. This helps to prevent adding a conclusion or opportunistically supporting a conclusion. Additionally, this method prevents exampling, which is a term the authors use to describe how a researcher can selectively find examples to support a particular viewpoint or theory (Glaser & Strauss, 1967).

Discussion of Grounded Theory, Conditional Matrices, and Embedded Relationships

Grounded theory research focuses on inductive reasoning, which uses specific examples to arrive at a general conclusion (Merriam–Webster, 2014); thus, this approach encourages researchers to formulate general conclusions based on specific data, leading to an array of theoretical categories supporting the theory (Cresswell, 2013). Strauss and Corbin (1998) also discuss a conditional matrix, which encompasses and labels individuals, groups, and an organization in outward concentric circles (in Cresswell, 2013). While the author noted that this model is seldom used, it can help construct a configurational typology by arraying and sorting the data into categories to develop a theoretical model. Charmaz (2006) discusses a constructivist perspective, emphasizing
the “complexities of particular worlds, views, and actions”, and this perspective can be used to learn about the “experience within embedded, hidden networks, situations, and relationships” (p. 130) within an organization.

**Grounded Theory Data Collection**

Grounded Theory data collection involves the following steps: 1) **Preparation**, which includes reducing preconceived ideas by limiting preliminary literature review; 2) **Data Collection**, which includes such processes as interviews and observation; 3) **Analysis**, which involves relationships between data and ideas, and also the coding of data, including **substantive coding**, which is used to summarize empirical data; **open coding**, which allows the researcher to identify the core variable that becomes the focus of the research; **selective coding**, which indicates that core variable has been identified; and **theoretical coding**, which is used to conceptualize relationships between coded data (Grounded Theory Institute, 2014); 4) **Memoing**, which is a crucial component as the researcher begins to document theories and ideas that are emerging from the data; 5) **Sorting & Theoretical Outline**, which actually refers to sorting memos into an outline to document the emerging theory; and 6) **Writing**, which emerges as the completed the first draft (Grounded Theory Institute, 2014). Grounded Theory studies are required to begin without any pre-formulated research questions or hypotheses, and begin with only a general topic in order to avoid preconception; thus, much data will be collected by observation. The researcher is seeking **theoretical saturation**, which occurs when the data that is collected no longer reveals new variations, concepts or categories; consequently, the amount of data necessary cannot be predicted in advance (Simmons, 2009).
Research Methodology

Utilizing historical and contemporary documents (both primary and secondary sources), and job descriptions, an inductive grounded theory approach will be used to collect sufficient data for to arrive at a point of theoretical saturation. The concepts and trends discerned will contribute to case studies for two of the largest faith-based social services agencies in the United States (The Salvation Army USA and Catholic Charities USA) in order address both internal and external validity of the data. For example, if a theory constructed by data from one sample group at one particular agency and denomination is true for them, it could be stated there is internal validity. However, if the theory constructed can be generalized to a larger population of cases, there would be a degree of external validity. In order to determine the level of external validity, one must examine the level of representativeness – which measures the similarity between the sample group and the larger population being studied. Therefore, the study will focus on historical and contemporary data and position descriptions nationwide (Gering, 2012).

Conditional Matrix and Configurational Typology

Grounded theory research will inform the case studies, which will in turn assist with constructing conditional matrices based on research data, records and observation. This will ultimately culminate in a theoretical construct for a configurational typology. When constructing a typology, an indicator describes one particular aspect of a study population, and may also be described in such common terms as an attribute, a dimension, a parameter, or a variable. Indicators might be directly observable (empirical) and consequently fairly self-evident, or they may be inferred indirectly (abstract) and consequently more controversial. A typology organizes and classifies information into
categories that are *exclusive and exhaustive* based on uniform characteristics (Gerring, 2012). The research would provide many specific pieces of data that can be used inductively to draw general conclusions about the various roles.

Specifically, position descriptions from throughout the United States for both organizations (Catholic Charities USA’s affiliated agencies and The Salvation Army USA’s affiliated Corps locations) will be used to identify ministerial characteristics without identifying information attached to any of the positions. This will allow objective review of the position descriptions for required or preferred ministerial characteristics, which can be arrayed into theoretical categories based on similarities. These characteristics will comprise the *radial attributes* of the typology until a point of theoretical saturation (the point at which no new data trends are noted) is reached.
CHAPTER 4 – CASE STUDIES

Introduction to Case Studies

A study of 5,600 randomly selected adults conducted in 2002 in the Lehigh Valley of Pennsylvania (also known as the Allentown-Bethlehem Metropolitan Statistical Area, with a population of approximately 616,000) revealed that forty percent of the 2,977 respondents had attempted to access social services such as medical assistance, financial assistance, or shelter, and that twenty-eight percent of those who had sought such services approached one of the three large faith-based social ministries: Catholic Charities, Salvation Army or Lutheran Social Services. The area was chosen to be representative of many smaller metropolitan areas; consequently, there is some external validity to the study, as the study findings might be generalized to other similar communities (Wuthnow 2004, Gering 2012).

In 2013, the Catholic Charities USA Annual Survey reported that 2,759 local Catholic Charities affiliates and service sites provided 17,283,889 services (duplicated count) to 9,035,223 unduplicated clients (Catholic Charities USA, 2013). The same year, The Salvation Army USA reported assisting 28,387,662 persons (duplicated count), including providing basic social services to 17,615,838 persons (duplicated count) at 7,475 services sites (Salvation Army USA Annual Report, 2014). Although there are many differences in organizational structure (such as the hierarchical organizational affiliation of The Salvation Army USA and the role of leadership and support provided to local agencies by Catholic Charities USA) these two large faith-based social services networks were chosen for case studies in order to provide additional external validity and further insight into ministerial and non-ministerial roles.
Catholic Charities USA: Historical Precedent for Ministerial Roles and Titles

Efforts to ameliorate the plight of the poor originated in Christian antiquity, and by AD 1900 there were over 800 Catholic institutions providing care to a variety of vulnerable populations, including the elderly and those with disabilities. It was on September 25, 1910 that the National Conference of Catholic Charities (NCCC) was formally established to coordinate relief efforts nationwide. The organization, which later changed to Catholic Charities USA, is founded on Catholic social teaching, and the ministry is an outgrowth of the early work of the St. Vincent de Paul Societies of local parishes. The founding of the organization at the Catholic University of America in 1910 established in the theological spirit of Leo XIII’s aforementioned encyclical *Rerum Novarum* in 1891. This encyclical – which discussed the plight of lower socioeconomic social classes in an industrial society – was applicable to North America as well as Europe, and was a call to social justice (Hehir, 2010).

Eventually, the parish-based model of social services moved toward a more professional ministry by the 1920’s, and the organizational leadership was provided by a *diocesan priest* under the direction of the *bishop*, and this new structure replaced the non-ministerial roles of *volunteers* and *lay leaders*. The Industrial Revolution and influx of immigrants into the United States led to conditions that required the inclusion of secular professionals to further the social ministry of Catholic Charities, leading to the aforementioned professional services model – which included individuals who were not connected with a parish or diocese, but nonetheless serve the ministry of the church through their expertise – that became the dominant structure of Catholic Charities by the middle of the Twentieth Century (Hehir, 2010).
Catholic Charities USA: Contemporary Leadership Structure

The current structure of Catholic Charities USA consists of a Board of Trustees, many of whom are involved in leadership at the local level at Catholic Charities agencies; President of Catholic Charities USA, who is a member of the clergy, and who oversees more than 160 local Catholic Charities agencies throughout the United States. There are several non-clergy executive positions as well, including a Chief operating Officer & General Counsel, Senior Vice President for Programs and Services, Senior Vice President, Mission and Ministry; and Senior Vice President of Social Policy, all of whom provide “leadership and support for the work of local agencies in their efforts to reduce poverty, support families, and empower communities”. At the local level, the Parish Social Ministry is service conducted by Catholic parishes that is guided by the social policy and priorities of the Catholic Church (Catholic Charities USA, 2013).

Catholic Charities USA: Independent Agencies with Common Identity

In 2008, approximately 64,458 staff persons and 239,794 volunteers served an unduplicated total of approximately 8.5 million people at hundreds locations throughout the United States. While these locations operate independently, there remains an overall identity among Catholic Charities agencies that is based on the historical roots of Catholic service to the poor. Hehir (2010) noted characteristics among the agencies that indicate a common overall identity of Catholic Charities, including ministry that is rooted in the scriptures; charitable ministry beginning with the Gospel traditions of caring for the widows and orphans, and expanded through the charitable work of monasteries and Saints (such as St. Vincent de Paul, whose work on behalf of the poor included founding the Daughters of Charity in Paris in 1629) as well as through lay ministries; promotion of
the sanctity of human life, dignity of all people, and the foundation of Catholic Social Teaching (discussed later) to further social justice; authorization of ministries by the diocesan bishop, thus establishing a relationship among lay and congregational work, Canon Law, and the values of the Church; an ecumenical respect for the religions and traditions of those whom Catholic Charities serves, reflecting a spirit of service and Christ’s love for all who are in need; recognition of the mental and spiritual needs (in addition to the physical needs) of those whom Catholic Charities agencies serves; active partnerships and ecumenism in working with other organizations in the community to serve those who are in need; active partnerships between private and government entities, as indicated by Pope Benedict, who acknowledged “the growth of many forms of cooperation between State and Church agencies”, such as providing social services utilizing funding from government entities at the city, county, state and federal levels; and a call for social justice and political change (Hehir, 2010; Dégert, 1912).

**Catholic Charities USA: Catholic Social Teaching Preferential Option for the Poor**

While no definitive volume or official set of writings completely encompasses Catholic Social Teaching (CST), Himes (2001) explains that CST is commonly defined as a “limited body of literature written in the modern era that is a response of the papal and episcopal teachers to the various political, economic and social issues of our time” (p. 5). Rather than a single official set of documents, therefore, CST is more defined by consensus – and consists of a number of official writings (often thought to have begun with Leo XIII in 1891) and also unofficial traditions – which in turn influenced the official teachings.
In 1891, Leo XIII addressed poverty and the plight of the industrial working class in his landmark encyclical *Rerum Novarum*, explaining that the Church’s “desire is that the poor…should rise above poverty and wretchedness, and better their condition in life” (#28), and that “The Church…intervenes directly in [sic] behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty” (#29). Seventy-four years later, Paul VI addressed the continuing concern of poverty, noting that “the majority are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person” (*Gaudium et Spes*, 1965, #63).

Catholic Social Teaching is understood to include a preferential option for the poor as a moral concern. This special consideration for the poor and vulnerable was noted by Leo XIII: “Still, when there is question of defending the rights of individuals, the poor and badly off have a claim to especial [sic] consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State” (Himes, 2001; *Rerum Novarum*, 1891, #37).

**Catholic Charities USA: Catholic Social Teaching and Ecumenism**

The term *Ecumenism* – which can be could be described as a unity or cooperation among Christian churches and denominations – is derived from the Greek words *oikoumenē (the inhabited world)* and *oikos (house)*, and “can be traced from the commands, promises, and prayers of Jesus” (Merriam-Webster, 2015; Encyclopædia Britannica, 2015). In his encyclical *Pacem in Terris*, John XXIII (1963) alluded to ecumenism by noting social principles involve “extensive cooperation between Catholics and those Christians who are separated from this Apostolic See. It even involves the
cooperation of Catholics with people who may not be Christian, but nevertheless are reasonable and possess natural moral integrity” (#157). John Paul II (1987) strongly endorsed an attitude of ecumenism, stating in *Sollicitudo Rei Socialis*:

…just as we Catholics invite our Christian brethren to share in our initiatives, so too we declare that we are ready to collaborate in theirs, and we welcome the invitations presented to us. In this pursuit of integral human development we can also do much with the members of other religions, as in fact is being done in various places (#32).

Further, according to Himes (2001), “ecumenism in social teaching closely mirrors the attitude toward ecumenism in other areas of church teaching” and “ecumenical cooperation has continued” since these encyclicals were issued (p. 107).

**Catholic Charities USA: Professionalization**

Originally, Catholic Charities agencies were under the administrative leadership of clergy, with priests acting as directors in addition to other clerical responsibilities. In addition to the growing shortage of priests, there was an increase in professionalization, which was a movement to increase of trained and paid workers with particular skills and expertise to fill roles within Catholic Charities. The merits of *professionalization* were discussed as early as the 1910 National Conference of Catholic Charities, and the debate focused on the need to have trained professionals in the field of social services in order to address social ills. The decreased role of clergy and increase in paid professional employees has affected ministerial roles and leadership structure of Catholic Charities (Countryman, 1999; Hehir, 2010).
Catholic Charities USA: Parish Social Ministry

The Parish Social Ministry is foundational for the provision of services to local communities under the auspices of Catholic Social Teaching; hence, volunteerism is highly encouraged through the establishment of an effective Parish Social Ministry. The basis for Parish Social Ministry was developed by a conference committee for Domestic Social Policy and another for International Policy. The result was Communities of Salt and Light: Reflections on the Social Mission of the Parish, which was approved by both committees, and eventually approved by the Catholic Bishops of the United States at their General Meeting in November 1993, and reads in part as follows:

… (W)e believe the Church's social mission is an essential measure of every parish community… We need to build local communities of faith where our social teaching is central, not fringe; where social ministry is integral, not optional; where it is the work of every believer, not just the mission of a few committed people and committees" (National Conference of Catholic Bishops, 1996, p. 4).

Catholic Charities USA: Mixing and Phasing of Social Ministry Positions

A key position at Catholic Charities locations throughout the United States is the Parish Social Minister, which is described in part as follows:

Whether called a parish social minister, parish social ministry coordinator/manager/director, outreach coordinator, peace and justice coordinator, etc., the individual is rooted in Catholic social teaching and the Gospel. Both leader and manager, the minister is someone who wants to serve others for God’s glory and is
compelled and committed to help those in need while being a voice
for the voiceless and an advocate for social justice (Catholic
Charities USA, 2012).

A paid job description for a paid Director of Social Ministry in the Stockton,
California area required a bachelor’s degree and ten years of service in social services
ministries. Additionally, it is noted that the “Applicant should be a practicing Catholic
whose faith is an essential part of their daily life and have a working knowledge of the
organization and structure of the global, national, diocesan, and local Catholic Church”
(Catholic Charities USA, 2014), and the job description includes the following
responsibilities and attributes:

...coordination and implementation of the social mission of the
Church within the Diocese of Sacramento. The Director will be the
Bishop’s primary representative and liaison with Catholic Charities
agencies, advocacy and community organizations and other partner
organizations carrying out the mission of the Church. In addition,
this position will be responsible for promoting increased
engagement of Catholics in these various ministries and work with
agency directors to create opportunities for collaboration and
service (Catholic Charities USA, 2014).
Salvation Army: Historical Precedent for Ministerial Roles and Titles

Originally founded as the East London Christian Revival Society, the name was changed to the Christian Mission in 1865, and changed again to The Salvation Army in 1878 (Gariepy, 2009). An 1885 publication in London titled *All About The Salvation Army* provides background for the military model that is used to classify ministerial roles. The volume noted that The Salvation Army was founded in 1865 by William Booth, who was still the organization’s leader at the time of publication. Booth, who was a Methodist Minister, had been appalled by the conditions of poverty and lack of religion in East London, and dedicated his life to evangelization through the use of a military model, which established churches and stations known as *Corps*:

> When the organization had been in existence some eleven years, it was found to be fashioned substantially, after the model of an army, and, as its object was the salvation of men, it was called what it really seemed to be – an Army of Salvation (Salvation Army, 1885, p. 6).

This pseudo-military model was highly effective, and by 1885, there were 983 Corps locations listed in the following locations: Great Britain, 660; The United States, 62; Canada, 94; Australia-Victoria, 31; California, 5; South Australia 35; New South Wales, 24; Tasmania, 3; New Zealand, 23; The Cape of Good Hope, 10; France, 8; Switzerland, 8; India, 16; Sweden, 4. (Salvation Army, 1885, p. 6).
Ministerial roles were given military titles, such as Lieutenants and Captains, for the following reason:

Because those in authority must have some significant titles, and because these harmonize with the organization of The Army, are ready-made to our hands, most readily convey to the minds of the common people the rank the Officers hold, and are less objectionable to the masses of the people than those used by the Christian denominations to describe their Officers (Salvation Army, 1885, p.10).

Thus, the reasoning was that there is a “strong prejudice existing in the minds of the vast majority of the population against Churches and Chapels”, and consequently the military language used (army, barracks, headquarters, etc.) were less offensive to those who might have felt unwelcome in Victorian era churches. Non-ministerial roles were also established, such as Soldiers, Treasurers, and Secretaries (Salvation Army, 1885, p. 10).

**Salvation Army: Denomination and Doctrine**

William Booth, did not establish the East London Revival Mission in order to establish a new denomination, and did not intend for The Salvation Army to become a church unto itself. While the British Deed Poll of 1878 (a legal document recorded in the Chancery Division of Her Majesty’s High Court of Justice in England) formally established The Salvation Army as a religious organization, General William Booth, intended for The Salvation Army to work in ecumenical cooperation with other Christian churches to provide services to
those in need, and consequently the organization was often viewed by other
denominations as augmenting their own churches. Booth himself stated “It was
not my intention to create another sect...[thus] we are not a church. We are an
Army – an Army of Salvation” (Merritt, 2006, p. 151). Consequently, the public
historically has viewed The Salvation Army more as a humanitarian organization
than a church (Merritt, 2006; Murdoch, 1994; Robinson, 2000).

Nonetheless, the Salvation Army did become a separate denomination
with distinct doctrine and traditions. William and Catherine Booth’s theological
background was founded in British Methodism, and consequently the Booths’
thology included the Wesleyan emphasis on behavioral discipline. The Booths
were also influenced by American Revivalism. The Salvation Army adopted the
doctrine of holiness, which was based on Wesleyan-Arminian theology. As a part
of the Wesleyan-Holiness movement, The Salvation Army developed a distinct
religious identity based on morally upright character and sanctification, and
adherents are referred to as Salvationists. Doctrinal handbooks have included The
Doctrines and Disciplines of The Salvation Army (1881) and The Doctrines of The
Salvation Army (twelve editions, 1885 – 1917) with eleven doctrinal articles
(Merritt, 2006; Murdoch, 1994; Robinson, 2000).
Salvation Army USA: The Salvation Army Established in America

The Salvation Army conducted its first meeting in America on October 5, 1879 in Philadelphia, Pennsylvania under the guidance of Lieutenant Eliza Shirley, who had left London in order to help establish The Salvation Army in America. The following year, George Scott Railton and seven dedicated women arrived in New York City to officially bring the work of The Salvation Army to America. Eventually, this led to such social services as shelters for homeless men, women and children; depots for inexpensive food, clothing and coal; salvage brigades; and winter, hunger, and medical relief programs (Djupe & Olson, 2003; Gaustad & Noll, 2003).

Salvation Army USA: Contemporary Leadership Structure

The current structure of The Salvation Army in the United States consists of National Commander(s), who are uniformed members of the church, and hold the rank of Commissioner(s) serving at the USA National Headquarters in Alexandria, Virginia. (The positions of National and Territorial Commander can be held by a single officer or jointly by married officers.) There are Territorial Commander(s) who serve under the National Commander, and are responsible for command of four Territories: The Central Territory, with its Headquarters in Des Plaines, Iowa; the Eastern Territory, with its Headquarters in West Nyack, New York; the Southern Territory, with its Headquarters in Atlanta, Georgia; and the Western Territory, with its Headquarters in Long Beach, California. Each Territory is subdivided into Divisions under Divisional Commander(s), who command local Corps Officers.
Salvation Army USA: Officers as Ordained Ministers

The aforementioned positions are all held by Officers, who are uniformed members of the church commissioned as Lieutenants after becoming ordained ministers, and who can achieve promotions to the ranks of Captain, Major, Lieutenant Colonel, Colonel, and Commissioner. Officers may serve as administrators, social workers, youth leaders, and other ministry-related duties. Soldiers, who are uniformed members of the church characterized as laity, who are committed to the doctrines of The Salvation Army, and assist with social services, congregational worship and community service; Local officers, who are uniformed members of the church, and serve in leadership roles such as Corps Sergeant Major, Corps Treasurer, and Bandmaster; Adherents, who are non-uniformed members of the church, but who may still participate in some church activities, such as teaching Sunday School classes; employees of various programs who may or may not also be uniformed members of the church; and volunteers, who provide valuable support to community and church service (Salvation Army USA, 2014).
Salvation Army USA Lay Ministry: Lead Lay People

*Corps Ministry Positions* include a variety of *Lead Lay People* with specifically identified spiritual gifts, as evidenced by the following attributes for the positions of *Corps Sergeant Major* and *Associate Corps Sergeant Major*: Leadership, discernment, knowledge, wisdom, and the ability to act as shepherd/pastor. The roles and duties of the *Corps Sergeant Major* are described as follows:

The Sergeant Major is the head lay person with the responsibility of overseeing all corps work and therefore needs to garner a high level of respect from the congregation and CO [Corps Officer].

The CSM is to work very closely with the officer(s): to help disciple people, to share a vision, to recruit and train leaders, to assist in leading meetings, and to support the ministry of the corps and the officer(s) in any way possible (Salvation Army USW Application Portal, 2009).

Other *Corps Ministry Positions* are listed by category and title (below). The list is not necessarily exhaustive – nor do all Salvation Army Corps locations fill each lay ministry position mentioned here; however, the list is denotative, and requires no interpretation. It is also worthy of note that some of the positions may filled by paid staff or volunteers, while others are exclusively filled by volunteers from the church.
Salvation Army USA Lay Ministry: Social Ministries Positions

Lay social ministries positions include the following: Community Care Ministries Secretary; Correspondence Coordinator; Prayer Partner/Team Member; Social Services Sergeant; Food Pantry Worker; Social Services Chaplain; Thrift Store Chaplain; Shelter Chaplain; Correctional Services Secretary; Recovery Ministries Sergeant; Older Adult Ministries Chaplain; Visitation Coordinator; Visitation Team Member; Grief Share Facilitator; Divorce Recovery Facilitator; Budget Counselor; Athletic Coach; Aerobics Instructor; Child Care Director; Nursery Attendant; Babysitting Coordinator; and Babysitter (Salvation Army USW Application Portal, 2009).

Salvation Army USA: Mixing and Phasing of Lay Ministry Positions

There is significant overlap between lay social ministries volunteers and paid employees who occupy The Salvation Army’s paid social services positions. This mixing and phasing of stakeholders can lead to role ambiguity (Netting et al, 2005). For example, the Corps Ministry Position Description for Social Services Sergeant reads in part as follows:

The Social Services Sergeant is responsible for the coordination of all Social Services activities... be knowledgeable and familiar with divisional Social Services personnel and the Social Services operation of the corps...identify and report community needs which the Corps might address...enlist and train volunteers to assist with Social Services ministries and will meet with
caseworkers and community center staff to coordinate ministry efforts (Salvation Army USW Application Portal, 2009).

Similarly, the job description for a paid Social Services Director position, which was listed in the Denver Metropolitan area, required a Master’s or Doctorate Degree and five years of Administrative and Management experience (Salvation Army USA Western Territory, 2014) reads in part as follows:

Social Services Director will coordinate, monitor and evaluate the Social Service Programs…provide assistance…in the coordination, monitoring and evaluation of all Social Service Programs…adherence to the policies and procedures of The Salvation Army. Execution of this role will be done within the Orders and Regulations of The Salvation Army, consistent with the mission principles and standards, while keeping with sound social service ethics, values and compassion for people (Salvation Army USA Western Territory, 2014).
CHAPTER 5- FINDINGS AND IMPLICATIONS

Configurational Typology Narrative

Some ministerial roles are self-evident, such as traditional Ordained Ministry and Clergy Positions. These could include a Diocese Bishop (Catholic Charities USA) or a Corps Officer (Salvation Army USA). These have the distinction of being eligible for the ministerial exception, and therefore have a legal status; both have a traditional precedent; both can be empirically verified (e.g. through traditional accoutrement); both have formal – rather than common- derivation; and both are affiliated with their respective denominations.

There are also traditional Social Ministry Positions, such as the Parish Social Minister (Catholic Charities USA) and traditional lay positions, such as Corps Sergeant Major (Salvation Army USA) which are fairly self-evident. These positions may have legally defined ministerial roles, and may be eligible for the ministerial exception; there is traditional precedent for the positions; they can be empirically verified (e.g. through the Parish Social Minister’s job title and the Corps Sergeant Major’s uniform); both roles have formal – rather than common ministry – derivation; both are affiliated with their respective denominations; and both would have a self-perception of ministry.

Contemporary lay positions, such as Juridic Person (Catholic Church) and Minister in Secular Employment (Church of England) are less self-evident, and both indicate ministry that is external to the church affiliation. These positions may have legally defined ministerial roles, may be eligible for the ministerial exception; there is traditional
precedent for the positions; they can be empirically verified (e.g. through job titles); both
roles have formal – rather than common ministry – derivation; both are affiliated with
their respective denominations.

Contemporary Lay Positions, such as the Common Priesthood and voluntary ministry
positions are abstract, and are not eligible for the ministerial exception. There may not be
any legal status ascribed to common or lay volunteer positions, and the precedent is less
defined. They may also be difficult to verify empirically (e.g. no uniforms or
accoutrement and no formal job titles); some of these positions are of common – rather
than formal – derivation; however, these positions are affiliated with their respective
denominations.

Secular volunteers and secular employees are regularly utilized at faith-based social
services agencies as well. There is no ministerial exception or legal status; there may not
be any precedent for the position (e.g. a pilot social services program through a
government grant); the positions generally cannot be empirically verified, and do not
have any formal ministry status; however, some individuals in otherwise secular positions
may nonetheless consider themselves to be affiliated with their respective denomination,
and may even consider their work to be a form of ministry. Review of position
descriptions and records from numerous Catholic Charities USA and Salvation Army
USA locations throughout the United States revealed a superordinate category (Minister)
and numerous radial attributes for each organization.
Catholic Charities USA Radial Attributes: Ministerial Character

Review of relevant job descriptions posted by Catholic Charities USA revealed distinct radial attributes. For example, a Director of Social Services position posted by Catholic Charities of Central Texas (which required a bachelor’s degree and preferred a master’s degree in Social work, Business, Public Administration, or other human services field) included the characteristic Ministerial Character, which is described as follows:

“Some positions employed in Catholic Charities of Central Texas help to extend the ministry of the Catholic Church in particular ways as outlined in the job description. Therefore, the Catholic Charities of Central Texas employee in this position is related to and assists the Catholic Church in the performance of its ministry and thereby engages in ministry for the church” (Catholic Charities USA, 2015). Another position, Director of Advancement in Austin, Texas (which requires a bachelor’s degree in business, marketing, or a related field and three years of experience in fund development) also has the requirement of Ministerial Character, which is again defined as a position that “…assists the Catholic Church in the performance of its ministry and thereby engages in ministry for the church” (Catholic Charities USA, 2015).

Catholic Charities USA Radial Attributes: Adherence or Practicing Catholic

Some positions (often – but not exclusively – in in higher level leadership) require adherence to the Catholic Church, and that the individual is a practicing Catholic. For example, a position description for the Program Director Family Services South in Fredericksburg, Virginia (which requires a master’s degree in Counseling, Psychology or Clinical Social Work) includes the attribute of adherence as a requirement:
“Understanding of, and adherence to, the moral and social teachings of the Catholic Church” (Catholic Charities USA, 2015).

Another description for Chief Human Resource Officer for Catholic Charities of Baltimore (located in Timonium, MD) noted that this position is part of the organization’s senior leadership, and therefore “has responsibility for setting the mission and vision that contributes to the overall Agency mission and vision as well as directing all of the people functions of the Agency”. As such, it was noted that “Current professional Human Resource certification as well as a practicing Catholic preferred” (Catholic Charities Maryland, 2015).

**Catholic Charities USA Radial Attributes: Mission, Philosophy & Identity**

Some positions require support of the mission, philosophy, or Catholic identity of Catholic Charities. For example, a position at Catholic Charities of Baltimore was for a Program Supervisor for Community Housing Programs. This position (which requires a bachelor’s degree in human services or a related field and five years of experience) is responsible for directing several Community Housing Programs in the Baltimore area. For this position, it is noted that the individual is responsible for “…projecting the mission and philosophy of Catholic Charities, and all opportunities to volunteer in the community services division” (Catholic Charities Maryland, 2015).

The philosophy of Catholic Charities of Baltimore was articulated by Executive Director William J. McCarthy, Jr.:

I like to think of Catholic Charities as a movement. I say that because we are a family of 2,000 talented and dedicated employees, who are supported by 12,000 selfless volunteers, and 13,000 generous donors. These
marvelous individuals are of all faiths, ages, and ethnicities and together, we improve the lives of over 160,000 individuals and families…we continue a legacy of charity that began with the establishment of the Catholic Church right here in Baltimore in 1792 (Catholic Charities Maryland, 2015).

The mission statement of Catholic Charities of Baltimore is as follows: “Inspired by the Gospel mandates to love, serve and teach, Catholic Charities provides care and services to improve the lives of Marylanders in need” (Catholic Charities Maryland, 2015). The position description requires that the employee support both the mission and philosophy.

A position description for Senior Director, Leadership Formation at Catholic Charities USA in Alexandria, Virginia (which requires a bachelor’s degree in management, organizational development, administration, or a ministry related field – with a master’s degree preferred – and eight to ten years of experience in a non-profit field) is responsible for “execution of leadership development, organizational development and adult learning functions of Catholic Charities USA (CCUSA)”.

Required is a “Strong knowledge of and commitment to Catholic Charities USA’s mission and Catholic Identity” (emphasis added)” (Catholic Charities USA, 2015).

A position description for a Domestic Violence Advocate (DV Safe Start Advocate, Out stationed at Gresham DHS Child Welfare) for El Programa Hispano – Proyecto UNICA through Catholic Charities in Portland, Oregon required two years of domestic violence advocacy, and the “Ability to …support Catholic Charities and El Programa Hispano’s mission and goals” (emphasis added)” (Catholic Charities Oregon,
The mission of Catholic Charities Oregon reads: “Inspired by the transformative power of God's love, Catholic Charities, the social service arm of the Catholic Church in western Oregon, partners with the most vulnerable, regardless of faith, to achieve lasting solutions to poverty and injustice” (Catholic Charities Oregon, 2015).

**Catholic Charities USA Radial Attributes: Ethics and Code of Conduct**

Some positions require adherence to a Catholic Charities code of ethics or code of conduct. A position description for SSSES Program Case Manager at Centennial High School and Centennial Middle School for El Programa Hispano Latino Services in Portland Oregon (which requires a bachelor’s degree or equivalent experience in social work, education or related field) noted that the individual must “Ensure that all services are provided in accordance with Multnomah County contract guidelines, Catholic Charities Board Policies and Social Service Division Policies and Procedures, and the *Catholic Charities Code of Ethics and Code of Conduct* [emphasis added]” (Catholic Charities Oregon, 2015).

**Catholic Charities USA Radial Attributes: Catholic Social Teaching & Doctrine**

Adherence to Catholic Social Teaching and Catholic doctrine is required for some positions. For example, a Counselor for Catholic Charities Spokane (located in Walla Walla, Washington) noted that the Counselor will “Provide mental health services which promote growth, improve functioning, and keep consumers from de-compensating” including responsibility to “Document therapy, case management, and care coordination services provided to consumers and progress toward goals identified in service plans”. The Counselor is required to have an MSW or equivalent degree, and “Adhere to the
[tenets] of Catholic Social Teaching and Catholic Doctrine in the provision of services to consumers [emphasis added]” (Catholic Charities Spokane, 2015).

Similarly, a position description for a Food for All Project Manager for Catholic Charities Spokane (which requires a bachelor’s degree and experience in project management) noted the Project Manager will help with growth of the program, ensure the program aligns with the vision, and will work with staff to optimize efficiency and impact. The individual in this position must also “Adhere to the tenets of Catholic Social Teaching and Catholic Doctrine [emphasis added]” (Catholic Charities Spokane, 2015).

Catholic Charities USA Radial Attributes: Canon Law & Church Structure

Knowledge of Canon Law and Catholic Church structure may be required for some leadership positions. For example, a the Senior Director, Leadership Formation at Catholic Charities USA in Alexandria, Virginal (which requires a bachelor’s degree in management, organizational development, administration, or a ministry related field – with a master’s degree preferred- and eight to ten years of experience in a non-profit field) is responsible for “execution of leadership development, organizational development and adult learning functions of Catholic Charities USA (CCUSA)”. The position requires a “Good understanding of Catholic structure and teachings [emphasis added]” and a “Working knowledge of mission effectiveness, adult formation, theology, church structure and canon law, heritage of Catholic social services and advocacy [emphasis added]” (Catholic Charities USA, 2015).
Catholic Charities USA Radial Attributes: Bishops, Faith, Morals & Reputation

Catholic Charities agencies are associated with a local diocese, and these agencies are therefore accountable to Canon Law and a diocesan Bishop. There are specific identified radial attributes for this overarching position, and they are summarized in this section. The United States Conference of Catholic Bishops (2015) describes the process used for the appointment of a Bishop. Although the Pope ultimately has the authority to appoint Bishops, candidates are identified at a diocesan level, and the consultation process continues to through recommendations of the Apostolic Nuncio (is the pope’s representative to governmental entities); the Congregation for Bishops (which is a department of the Roman Curia, and headed by a cardinal – or Prefect – and are responsible for moderating appointments; and the Pope. The Apostolic Nuncio investigates potential candidates, and a report is requested form the current bishop or administrator of the diocese. A report is forwarded to the Congregation for Bishops in Rome, which may follow the recommendations of the apostolic nuncio, or choose another candidate. Ultimately, the Prefect of the Congregation for Bishops presents a recommendation to the pope, who will inform the Congregation of the decision (Nguyen, 2010; USSCB, 2015).

Among the radial attributes identified for this position of great importance include the following, which are excerpts from a guide titled The Process for the Appointment of Bishops written by the Chancellor of La Crosse for the Diocese of La Crosse, Wisconsin: “Canon Law also spells out the required qualifications for becoming a bishop in canon 378 §1. The person is to be outstanding in solid faith, good morals, piety, possess a zeal
for souls, and other such qualities, including a good reputation”; other identified attributes include education in “Sacred Scripture, Theology, or Canon Law” (Nguyen, 2010). While these attributes are compiled in this section because they are all required for the same crucial ministerial position, they are disaggregated for the typology.

**Catholic Charities USA: Positions without Radial Attributes**

Two educational positions were also examined (Director of Education for Catholic Charities in Albuquerque, New Mexico; and Education Services Coordinator in Manassas, Virginia) require a bachelor’s degree in Education or a social sciences field, but neither required ministerial character, nor did they require adherence to the social teachings of the Catholic Church (Catholic Charities, USA).

The Diocese of Wilmington’s charitable and social service programs are directed by Catholic Charities, which serves Delaware and the Eastern Shore of Maryland. A position description for a Psychiatric Consultant for the Behavior Health Services Program (which must be a licensed psychiatrist or psychiatric nurse practitioner) provides “psychiatric services to children, adolescents, and adults experiencing mental health and/or co-occurring disorders”. This position did not list ministerial attributes (Catholic Charities of the Diocese of Wilmington, 2015). Similarly, the Senior Director of Behavioral Health Services for Catholic Charities Archdiocese of Omaha (which Requires a graduate degree; a minimum of 15 years of experience in the area of health or behavioral health; a minimum of ten years of management experience; and experience leading outpatient and residential mental health and substance abuse) has no ministerial attributes published in the position description (Catholic Charities Omaha, 2015).
Another position description for a Senior Director of Operations, Health and Senior Care Services for Catholic Charities New Hampshire located in Manchester, New Hampshire (which requires a bachelor’s degree with a concentration in health care administration and a minimum of eight to ten years of health and senior care management) indicates that the position works closely with the Vice President of Healthcare services to assure high-performing leadership and care delivery. There are no ministerial radial attributes, although potential applicants are asked to describe “…what differentiates the provision of non-profit and/or Catholic health care from that of for-profit providers” (Catholic Charities New Hampshire, 2015).

**Salvation Army USA Radial Attributes: Non-Undermining**

A position description for a Program Director in Gainesville, Georgia (which requires a bachelor’s degree in Social work, Psychology, or a related field, and is responsible for Social Services Programs that include homeless services and emergency services) contains a *non-undermining* clause: “All employees recognize The Salvation Army is a church and agree that they will *do nothing as an employee of The Salvation Army to undermine its religious mission* [emphasis added]” (Salvation Army Southern Territory, 2015). This attribute was also noted in a position description for a Social Services Program Coordinator in Monroe, Louisiana (which requires a bachelor’s degree in Social Work or a related field, and supervises social services programs that include emergency housing and family services) as evidenced by the following similar clause: “All employees recognize that The Salvation Army is a church and agree that they will *do nothing as an employee of The Salvation Army to undermine its religious mission* [emphasis added]” (Salvation Army Southern Territory, 2015). Similarly, this radial
attribute was noted in a position description for a Case Management Specialist in Fort Worth, Texas, providing case management for individuals participating in an established life management program at the J.E. & L.E. Mabee Social Services Center. The position (which requires a bachelor’s degree and three years of experience in case management or social services) also requires that employees acknowledge that “The Salvation Army is a church and agree that they will *do nothing as an employee of The Salvation Army to undermine its religious mission* [emphasis added]” (Salvation Army Southern Territory, 2015). It is worthy of note here that all three positions requiring acknowledgment of this clause were under the authority of the Southern Territory (Georgia, Louisiana, and Texas, respectively).

**Salvation Army USA Radial Attributes: Support of and Commitment to Mission**

A position description for an After School Lead Teacher (which requires experience in child care) for the Wisconsin-Upper Michigan Division (located in Wauwatosa, Wisconsin) requires that the candidate “Have a clear *understanding of the ministry* of The Salvation Army and be *willing to support its mission*. This includes allowing your work, actions, and dress, to reflect the values and professionalism of The Salvation Army [emphasis added]” (Salvation Army Wisconsin-Upper Michigan Division, 2015). Another position in the same location for a Youth Center Assistant, which described duties such as “Guide children in Biblical principles, be a Godly example to them, and help them grow in their relationship with Jesus” required that the successful candidate is “Emotionally, spiritually, and intellectually committed to the objectives of The Salvation Army’s Youth Program and the children in our care” (Salvation Army Wisconsin-Upper Michigan Division, 2015). Similarly, the Assistant
Divisional Social Services Director in Grand Rapids, Michigan (which requires a bachelor’s degree in Social Work, Public Administration, or similar field, and provides support to the Divisional Social Services Director) must be “supportive to the mission of *The Salvation Army* [emphasis added]” (Salvation Army Western Michigan-Northern Indiana Division, 2015).

**Salvation Army USA Radial Attributes: Knowledge of Theology and Practices**

A position description for a Chaplain for a program serving veterans in the Southern California Division indicates the Chaplain will provide “spiritual Salvation Army ministry for veterans, their families, friends and staff at The Salvation Army Haven” in the Los Angeles area. The position (which requires a bachelor’s degree in ministry) notes the radial attribute of “Knowledge of *Salvation Army* theology, mission and practices [emphasis added]” (Salvation Army Southern California Division, 2015).

**Salvation Army USA Radial Attributes: Ministry and Ministry Team**

A position description for a Social Ministries Assistant in Staten Island, New York (which requires three to four years of office experience, and assists with all social ministries for the Stapleton Staten Island Corps) requires that the candidate has a “Positive attitude and passion for assisting the *ministry* of The Salvation Army [emphasis added]”, and a “Willingness to be a *part of a Ministry Team* [emphasis added]” (Salvation Army Stapleton Staten Island Corps, 2015). This is an example of a position that includes the term *ministry* itself, and specifically indicates that it is part of a larger ministry team.

A position description for a *Chaplain* at The Salvation Army Haven -Westwood in Los Angeles California, requires a minimum of bachelor’s degree in *ministry*, and
works with other aspects of ministry to provide “spiritual experiences through worship” (Salvation Army Southern California, 2015). The aforementioned position description for an After School Lead Teacher for the Wisconsin-Upper Michigan Division (located in Wauwatosa, Wisconsin) requires that the candidate “Have a clear understanding of the ministry of The Salvation Army [emphasis added]” (Salvation Army Wisconsin-Upper Michigan Division, 2015).

**Salvation Army USA Radial Attributes: Active/Uniformed Salvationist**

A position for Music Ministries and Youth Work in New York, New York (Manhattan Citadel Corps) that is responsible for a variety of music and youth ministries, as well as Salvation Army outreach, requires “Knowledge of the Holy Bible (Scripture) and willing to learn/implement The Salvation Army doctrines”; additionally, the candidate “Must be a uniformed Salvationist with an up to date testimony of God’s presence in his/her life [emphasis added]” (Salvation Army Manhattan Citadel Corps, 2015). The Weingart Youth Center in Hollywood, California listed a position for a Program Associate and Ministry Leader – Weingart (which requires two years of higher education and teaching experience) provides programs for children, adults and seniors in the community. The emphasis is on ministry, and the individual must have a “Personal testimony of salvation along with up-to-date walk with the Lord” and “Be an active Salvationist [emphasis added]” (Salvation Army Southern California, 2015).

Another position for a Corps Ministry Assistant at the Red Bank New Jersey Corps (which requires a bachelor’s degree in ministry or three years of work experience in a related field) is responsible to “help link social service, client families, and community center members with corps activities and worship services” in addition to
ministry, administration, teaching, worship, and leadership. It was noted that the candidate “Must be a uniformed Salvationist in good standing [emphasis added]”, and “Attend and participate in Corps worship and evangelistic meetings and participate in the Corps Council” (Salvation Army Red Bank Corps, 2015).

The Salvation Army’s Western Territory Headquarters recruited a Social Services Program Specialist, which requires a Master of Social Work (MSW) degree, and provides expertise in social services administration in the Western Territory. While it is not a requirement, the “Desired Experience” includes: “Individual is a consistent, participatory uniformed Salvationist at the local Corps [emphasis added]” (Salvation Army Western Territory, 2015).

**Salvation Army USA Radial Attributes: Preparing for Officer’s Training**

Some radial attributes stand alone, and others are complemented by additional attributes. For example, the Brownsville Corps of Brooklyn, New York (Greater New York Division) listed a position of Corps Ministry Assistant (a job title mentioned in the previous radial attributes section), which involves teaching, administration, social ministries, preaching the Gospel, and assisting the Corps Officers. This position requires a previous radial attribute (“A Uniformed Salvationist in good standing [emphasis added]”). Additionally, it is noted that “The ideal candidate must be an individual preparing for entrance to the College for Officer’s Training [original underscoring; emphasis added]”, which constitutes an additional radial attribute (Salvation Army Brownsville Corps, 2015).
Salvation Army USA: Officer, Calling, Holiness and Christlike Life

The *Orders and Regulations for Officers* notes that “Officers of The Salvation Army are soldiers who have relinquished secular employment in response to a *spiritual calling* [emphasis added]”; further, the manual notes that *commissioned officers* are also *Ordained Ministers*. There are specific identified radial attributes for these important positions, and they are summarized in this section. In addition to the *spiritual calling* noted above, *Officers* are expected to be an “example of a *Christlike life* [emphasis added]” through “*personal holiness* [emphasis added]”. The manual notes that “the vocation of a *minister* of the gospel makes heavy and continuous demands upon body, mind and soul, officers will be encouraged to take all reasonable care to keep in good health and to grow mentally and spiritually”; further, the manual notes that these principles and procedures apply to “all officers throughout the world, irrespective of rank, appointment or territory” (Salvation Army IHQ, 1997). While these attributes are compiled in this section because they are all required for the same ministerial positions, they are disaggregated for the typology.

Salvation Army USA: Positions without Radial Attributes

Review of positions descriptions indicated that some positions did not have radial attributes. For example, a Clinical Case Manager in West Los Angeles, California (which required a master’s degree in Social Work, and experience working with adults experiencing homelessness, mental illness, and substance abuse) provides case management and mental health services for homeless female veterans with chronic mental illness in a residential setting. The position did not list any requirements related to the mission or ministry (Salvation Army Southern California Division, 2015).
Discussion of Radial Attributes and Theoretical Saturation

The initial review consisted of approximately fifteen position descriptions for each organization (Catholic Charities USA and The Salvation Army USA) representing nine different states for Catholic Charities and eight different states for The Salvation Army (excluding the positions of Bishop for Catholic Charities and Officer for The Salvation Army, which are not restricted to a particular geographic area.) Positions were reviewed from states encompassing the Northeast, Atlantic Coast, Southeast, Midwest, Southwest, and Pacific Coast regions. When no new radial attributes or data trends were noted, an additional fifteen position descriptions were reviewed for each organization (representing thirteen more states for Catholic Charities and ten more states for The Salvation Army).

In the case of Catholic Charities, the review of an additional fifteen position descriptions did not reveal any additional unique radial attributes; thus, theoretical saturation was attained. In the case of The Salvation Army, review of a second set of fifteen position descriptions revealed only one additional unique radial attribute, as the phrase "practice Salvation Army code of ethics" was only noted once (Salvation Army Central Territory, 2015). No further radial attributes were noted. Thus, theoretical saturation was attained for both organizations.

It is important to note here that job description language was not consistent across states within each organization, so certain very similar radial attributes were considered to be one radial attribute.) The inductively identified radial attributes documented from thirty Catholic Charities positions in twenty-two different states were as follows: Clergy; Appointed (Bishop); Member of Ministry; Practicing Catholic; Ministerial Character;
Adherence to Catholic Teaching; Knowledge of Catholic Doctrine; Knowledge of Canon Law; Knowledge of Catholic Church Structure; Good Morals/Piety (Bishop); Good Reputation (Bishop); Knowledge of Catholic Church Heritage; Support of Catholic Identity; Support of Catholic Charities Mission; Support of Catholic Charities Philosophy; Support of Catholic Social Teaching; Support of Professional Code of Ethics; or None Identified.

Inductively identified radial attributes for thirty positions with The Salvation Army in eighteen different states included the following: Ordained Minister (Officer); Member of a Ministry Team or Ministry-Related Duties; Divine Calling (Officer); Completion/Preparation for Officer Training School; Uniformed Church Member; Salvationist; Support of Salvationist Theology; Support of Salvationist Doctrine; Knowledge of Biblical Doctrine; Personal Holiness (Officer); Christlike Life (Officer); Knowledge of Salvation Army Practices; Personal Christian Testimony; Salvation Army Code of Ethics; Support of Salvation Army Mission; Support of Salvation Army Values; Recognition of Salvation Army as a Church; Commitment not to Undermine Salvation Army as a Church; or None Identified.

**Analysis of Radial Attributes and Construction of Typologies**

The narrative for the identified radial attributes reflected the order in which the attributes were revealed through examination of the data. When constructing the typologies (one for Catholic Charities USA and one for The Salvation Army USA) the identified radial attributes were arrayed from most ministerial (fully ministerial) to least ministerial (non-ministerial). Although examination of the two organizations revealed that there were distinct differences in specific radial attributes, there were also distinct
parallels. For example, both organizations had ordination as a radial attribute (fully ministerial); both organizations had some form of adherence to the denomination as a radial attribute (moderately ministerial); both organizations had commitment to the mission or philosophy as a radial attribute (neutrally ministerial); and both organizations had positions with no identified radial attributes (non-ministerial).

In addition to constructing a horizontal continuum of ministerial roles from most ministerial (fully ministerial) on the left to least ministerial (non-ministerial) on the right, the identified positions were also arrayed vertically so that positions with identified radial attributes on the left (more ministerial) were at the top of the model, and positions with identified radial attributes only on the right (non-ministerial) were at the bottom of the model. The resulting typology demonstrates a horizontal and vertical visual representation of positions and radial attributes from fully ministerial to non-ministerial (see Tables 1 through 6 below).
Table 1

Catholic Charities Typology Sample Positions and Identified Radial Attributes

<table>
<thead>
<tr>
<th>Identified Position</th>
<th>State</th>
<th>Catholic Charities USA Typology</th>
<th>Identified Radial Attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesan Bishop</td>
<td>N/A</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Director of Social Services, Austin</td>
<td>TX</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Director of Advancement, Austin</td>
<td>TX</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Outreach Case Mgr., Disaster Coordinator*, Tulsa</td>
<td>OK</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Chief Human Resources Officer, Timonium, MD</td>
<td>MD</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Program Director Family Services, Fredericksburg</td>
<td>VA</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Counselor, Walla Walla, WA</td>
<td>WA</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Food for All Project Manager, Spokane, WA</td>
<td>WA</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Sr. Director Leadership Formation CCUSA</td>
<td>TX</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Bi-Dialect Master's Degree Counselor, San Antonio, TX</td>
<td>TX</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Executive Director**, Jackson</td>
<td></td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Supervisor Community Housing Prg., Baltimore</td>
<td>MD</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Refugee Foster Case Mgr.***, Salt Lake City</td>
<td>UT</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Case Management Supervisor, Harris, Illinois</td>
<td>IL</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Domestic Violence Safe Start Advocate, Portland</td>
<td>OR</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Executive Director, AzPac, Cochise County</td>
<td>AZ</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>SIEHS Program Case Manager, Portland</td>
<td>OR</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Director of Education, Albuquerque</td>
<td>NM</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Education Services Coordinator, Manassas, VA</td>
<td>VA</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Psychiatric Consultant, Whitewater</td>
<td>DE</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Sr. Director Behavioral Health Services, Omaha</td>
<td>NE</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Sr. Director of Ops, Health &amp; St. Care, Manchester</td>
<td>NB</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Community Outreach Worker, San Jose</td>
<td>CA</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Adoption Social Worker, Las Vegas</td>
<td>NV</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Residential Counselor, Muyford</td>
<td>CT</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Residential Youth Counselor B, St. Cloud</td>
<td>MN</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Counselor, Bismarck-West</td>
<td>ND</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Immigration Case Worker, Orlando</td>
<td>FL</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Community Service Center Director, Lynn, MA</td>
<td>MA</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Social Worker, New Orleans</td>
<td>LA</td>
<td>x</td>
<td></td>
</tr>
</tbody>
</table>

* This position is classified as “Ministerial” by the Diocese of Tulsa, and will “Pray daily for the needs of the poor, especially through the Sacrifice of the Mass, Morning Prayer, and adoration of the Blessed Sacrament”, implying a practicing Catholic with knowledge of doctrine.

** The position description notes that the Executive Director is a “visible sign of Christ’s love for all people”, which is congruent with the faith and mission statements of the Diocese of Jackson, Mississippi.

*** The position also uses the “mission of Catholic Community Services of Utah and the vision of the Catholic Church”. “Mission” was previously identified, and the “Vision” statement of CCSU includes the previously identified radial attribute “Catholic Social Teaching”.

Notes: The first fifteen positions descriptions reviewed and identified radial attributes are indicated in black. When no further radial attributes were observed, a second set of fifteen positions were reviewed (in red). No entirely unique radial attributes were identified in the second set. The positions were arrayed by categorization of radial attributes.
Table 2

Salvation Army Typology Sample Positions and Identified Radial Attributes

| Identified Position | State | Officer (Ordained) | Ministry | Calling | Officer Training | Uniformed Salvationist | Theology | Doctrine | Biblical | Holiness | Christlike | Practices | Testimony | Ethics | Mission | Values | Recognize | Undermine | Non

| Officer (Ordained Minister) | N/A | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| After School Lead Teacher - Wauwatosa WI | WI | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Chaplain - Salvation Army Haven, Los Angeles CA | CA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Social Ministries Assistant, Staten Island NY | NY | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Human Resources Director DPS Intake Division CA | CA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Corps Ministry Assistant, Brooklyn NY | NY | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Corps Ministry Assistant, Red Bank NJ | NJ | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Social Services Program Specialist, DDH Recovery CA | CA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Music Ministry and Youth Work, Anchorage AK | AK | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Corps Ministries Coordinator*, Waltham MA | MA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Program Associate, Ministry Life Weingart, Hollywood CA | CA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Youth Ministries Coord. - Exchange Renewal Corps AK | AK | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Youth Center Assistant - Framingham, MA | MA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Mental Health Counselor**, St. Louis MO | MO | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Asst. Divisional Social Services Director MI | MI | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Divisional HR Director, NW Ohio Cincinnati OH | OH | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Property Manager II, Hawaii Honolulu HI | HI | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Social Ministries Coordinator**, Marion OH | OH | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Program Director, Gainesville GA | GA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Social Services Program Coordinator, Monroe LA | LA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Case Management Aide, North Central Flom FL | FL | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Director of Social Services, Winston-Salem NC | NC | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Social Services Administrative Clerk, Stuart, FL | FL | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Clinical Case Manager, West Los Angeles CA | CA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Child Care Technician II Children’s Res., Anchorage AK | AK | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Counselor II Disabled Residential, Anchorage AK | AK | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Addiction Specialist, Inner Harbor Light CO | CO | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Transitional Housing Supervisor, Sacramento CA | CA | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x
| Homeless Shelter Manager, Aliso, Il Beth Home IE | IE | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x | x

* "Soldier, or willing to become a Soldier" implies uniformed member in attendance; additionally, the phrase "Teach Bible Story" implies Biblical knowledge.
** The phrase "practices Salvation Army code of ethics" was only noted once.
*** The phrase "mission and guidelines" is used here, and was categorized as "mission" and "values".

Notes: The first fifteen positions descriptions reviewed and identified radial attributes are indicated in black. When no further radial attributes were observed, a second set of fifteen positions were reviewed (in red). Only one new radial attribute (noted in red at the top) was identified in the second set. The positions were arrayed by categorization of radial attributes.
Table 3

Catholic Charities Graphed Sample Positions and Identified Radial Attributes

<table>
<thead>
<tr>
<th>Identified Position</th>
<th>State</th>
<th>Catholic</th>
<th>Charismatic</th>
<th>Evangelical</th>
<th>Buddhist</th>
<th>Lutheran</th>
<th>Anglican</th>
<th>Mennonite</th>
<th>Reformed</th>
<th>Pentecostal</th>
<th>Baptist</th>
<th>Methodist</th>
<th>Sponsorship</th>
<th>Catholic Social Teaching</th>
<th>Non Religious</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesan Bishop</td>
<td>N/A</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Social Services, Austin</td>
<td>TX</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Advancement, Austin</td>
<td>TX</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outreach Case Mgr./Disaster Coordinator*, Tulsa</td>
<td>OK</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief Human Resources Officer, Totowa, NJ</td>
<td>NJ</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Director Family Services, Frederickburg</td>
<td>VA</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counselor, Walla Walla, WA</td>
<td>WA</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Food for All Project Manager, Spokane, WA</td>
<td>WA</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director Leadership Formation CCSUSA</td>
<td>VA</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bi-Lingual Master’s Degree Counselor, San Antonio, TX</td>
<td>TX</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive Director**, Jackson</td>
<td>MS</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supervisor Community Housing Prog., Baltimore, MD</td>
<td>MD</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refugee Foster Care Mgr., Salt Lake City**</td>
<td>UT</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Case Management Supervisor, Harvey, Illinois</td>
<td>IL</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domestic Violence Safe Start Advocate, Portland</td>
<td>OR</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive Director, AzPac, Cochise County</td>
<td>AZ</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SIEES Program Case Manager, Portland</td>
<td>OR</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Education, Albuquerque</td>
<td>NM</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education Services Coordinator, Mansfield</td>
<td>OH</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Psychiatric Consultant, Waco</td>
<td>TX</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director Behavioral Health Services, Omaha</td>
<td>NE</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director of Opus Health &amp; St. Ann, Manchester</td>
<td>NH</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Outreach Worker, San Jose</td>
<td>CA</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adoption Social Worker, Las Vegas</td>
<td>NV</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Residential Counselor, Maryfield</td>
<td>CT</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Residential Youth Counselor II, St. Cloud</td>
<td>MN</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counselor, Blumenthal West</td>
<td>ND</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Immigration Case Worker, Orlando</td>
<td>FL</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Service Center Director, Lynn, MA</td>
<td>MA</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Worker, New Orleans</td>
<td>LA</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* This position is classified as “Ministerial” by the Diocese of Tulsa, and will “Pray daily for the needs of the poor, especially through the Sacrifice of the Mass, Morning Prayer, and adoration of the Blessed Sacrament”, implying a practicing Catholic with knowledge of doctrine.

** The position description notes that the Executive Director is a “visible sign of Christ’s love for all people”, which is congruent with the faith and mission statements of the Diocese of Jackson, Mississippi.

*** This position cites the “mission of Catholic Community Services of Utah and the vision of the Catholic Church”. "Mission" was previously identified, and the "Vision" statement of CCSU includes the previously identified radial attribute "Catholic Social Teaching".
Table 4
Salvation Army Graphed Sample Positions and Identified Radial Attributes

<table>
<thead>
<tr>
<th>Salvation Army USA Typology</th>
<th>Identified Position</th>
<th>State</th>
<th>Mission</th>
<th>Calling</th>
<th>Officer Training</th>
<th>Uniformed Salvationist</th>
<th>Theology</th>
<th>Doctrine</th>
<th>Holiness</th>
<th>BIBLICAL</th>
<th>Ethics</th>
<th>Mission Values</th>
<th>Recognize</th>
<th>Undermine</th>
<th>None</th>
</tr>
</thead>
<tbody>
<tr>
<td>Officer (Ordained Minister)</td>
<td>N/A</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>After School Lead Teacher - Wauwatosa, WI</td>
<td>FT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaplain - Salvation Army Haven, Los Angeles CA</td>
<td>CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Services Assistant, Staten Island NY</td>
<td>NY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human Resources Director, Salt Lake City Division</td>
<td>CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corps Ministry Assistant, Brookline</td>
<td>VT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corps Ministry Assistant, Red Bank</td>
<td>NJ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Services Program Specialist, Denver, CO</td>
<td>CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music Ministries and Youth Work, Montclair</td>
<td>NY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corps Ministry Coordinator*, Wellesley</td>
<td>MA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
| Program Assoc., Ministry Life-Welcomer, Hollywood, CA | CA | | | | | | | | | | | | ***The phrase "practice Salvation Army code of ethics" was only noted once.
| Youth Ministry Lead, downtown Kansas City, MO | AK | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Youth Ministry Lead, Wauwatosa, WI | WI | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Mental Health Counselor**, St. Louis | MO | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Asst. Divisional Social Services Director, MI | MI | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Divisional BB Director, OH (Cincinnati) | OH | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Property Manager II, Honolulu, Hawaii | MT | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Social Ministries Coordinator**, Marion, OH | OH | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Program Director, Gainesville | GA | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Social Services Program Coordinator, Mentor | LA | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Case Management Exec., Nature Center/Boulder, CO | TX | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Director of Social Services, Winston-Salem, NC | NC | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Social Services Administrative Clerk, St. Louis, MO | MO | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Housing Manager, Baltimore | MD | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Clinical Care Manager, West Los Angeles | CA | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Child Care Technician III, Elkhorn, NE | AK | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Caseworker II, Denver, CO | CO | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Addiction Specialist, Denver, CO | CO | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Transitional Housing Supervisor, Sacramento | CA | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.
| Residence Director, Pueblo, CO (Southtown Center) | CA | | | | | | | | | | | | **The phrase "practice Salvation Army code of ethics" was only noted once.

* "Soldier, or willing to become a Soldier" implies uniformed member in attendance; additionally, the phrase "Teach Bible Story" implies Biblical knowledge.
** The phrase "practice Salvation Army code of ethics" was only noted once.
*** The phrase "mission and guidelines" is used here, and was categorized as "mission" and "values".
### Table 5

Catholic Charities Typology Sample Positions with Ministerial Continuum

<table>
<thead>
<tr>
<th>Identified Position</th>
<th>State</th>
<th>Fully Ministerial</th>
<th>Moderately Ministerial</th>
<th>Neutrally Ministerial</th>
<th>Non-Ministerial</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesan Bishop</td>
<td>N/A</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Director of Social Services, Austin TX</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Advancement, Austin TX</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outreach Coord., Tulsa, OK</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief Human Resources Officer, Timonium, MD</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Director Family Services, Fredericksburg VA</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counselor, Walla Walla, WA</td>
<td>WA</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Food for All Project Manager, Spokane, WA</td>
<td>WA</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>St. Director Leadership Formation CCEA</td>
<td>VA</td>
<td></td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Bi-Lingual Master’s Degree Counselor, San Antonio TX</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive Director**, Jackson MS</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supervisor Community Housing Pray, Baltimore MD</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refugee Foster Care Mgr.***, Salt Lake City UT</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Case Management Supervisor, Harvey, Illinois IL</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domestic Violence Safe Start Advocate, Portland OR</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive Director, AzPac, Cochise County AZ</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SSES Program Case Manager, Portland OR</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Education, Albuquerque NM</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education Services Coordinator, Manassas, VA</td>
<td>VA</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Psychiatric Consultant, Wilmington DE</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director Behavioral Health Services, Omaha NE</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director of Ops, Health &amp; St. Care, Manchester NH</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Outreach Worker, San Jose CA</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adoption Social Worker, Las Vegas NV</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Residential Counselor, Maryfield CT</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Residential Youth Counselor, St. Cloud MN</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counselor, Blanchard West ND</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Immigration Case Worker, Orlando FL</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Services Center Director, Lynn, MA</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Worker, New Orleans LA</td>
<td>x</td>
<td></td>
<td>x</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* This position is classified as “Ministerial” by the Diocese of Tulsa, and will “Pray daily for the needs of the poor, especially through the Sacrifice of the Mass, Morning Prayer, and an act of adoration of the Blessed Sacrament”, implying a practicing Catholic with knowledge of doctrine.

** This position description notes that the Executive Director is a “visible sign of Christ’s love for all people”, which is congruent with the faith and mission statements of the Diocese of Jackson, Mississippi.

*** This position cites the “mission of Catholic Community Services of Utah and the vision of the Catholic Church”, “Mission” was previously identified, and the “Vision” statement of CCSU includes the previously identified radial attribute “Catholic Social Teaching”.
Table 6

Salvation Army Sample Positions with Ministerial Continuum

<table>
<thead>
<tr>
<th>Identified Position</th>
<th>State</th>
<th>Officiate</th>
<th>Ministry</th>
<th>Ordained</th>
<th>Calling</th>
<th>Officer Training</th>
<th>Uniformed</th>
<th>Theology</th>
<th>Doctrine</th>
<th>Biblical</th>
<th>Holiness</th>
<th>Christlike</th>
<th>Practices</th>
<th>Testimony</th>
<th>Ethics</th>
<th>Mission</th>
<th>Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Officer (Ordained Minister)</td>
<td>NJ</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>After School Lead Teacher - Wauwatosa WI</td>
<td>WI</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaplain - Salvation Army Haven, Los Angeles CA</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Social Ministries Assistant, Staten Island NY</td>
<td>NY</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Human Resources Director Billy Hill Inter-Division</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Corps Ministry Assistant, Brooklyn NY</td>
<td>NY</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Corps Ministry Assistant, Red Bank NJ</td>
<td>NJ</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Social Services Program Specialist, DHQ (Western) CA</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Music Ministries and Youth Work, Montclair NY</td>
<td>NY</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Corps Ministries Coordinator*, Waltham MA</td>
<td>MA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Program Assoc., Ministry Life, Hollywood CA</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Youth Ministries Camp, John Knox Key West FL</td>
<td>FL</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Mental Health Counselor**, St. Louis MO</td>
<td>MO</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Ass. Divisional Social Services Director</td>
<td>MI</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Divisional HR Director, OH (Cincinnati) OH</td>
<td>OH</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Property Manager IL, Midwest Repair MT</td>
<td>MT</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Social Ministries Coordinator**, Marion OH</td>
<td>OH</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Program Director, Gainesville GA</td>
<td>GA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Social Services Program Coordinator, Monroe LA</td>
<td>LA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Case Management, El Monte CA</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Director of Social Services, Winston-Salem NC</td>
<td>NC</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Social Services Administrative Clerk, Stuart, FL FL</td>
<td>FL</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Housing Manager, Baltimore MD</td>
<td>MD</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Clinical Case Manager, West Los Angeles CA</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Child Care Technician II, Oakland, CA</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Counselor 1, Denver Residential, Anchorage AK</td>
<td>AK</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Addiction Specialist, Denver Harbor Light CO</td>
<td>CO</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Transitional Housing Supervisor, Sacramento CA</td>
<td>CA</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Homestead Shelter Manager, Alcoa, IL, Brook House IL</td>
<td>IL</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
</tbody>
</table>

* "Soldier, or willing to become a "soldier" implies uniformed member in attendance; additionally, the phrase "Teach Bible Story" implies Biblical knowledge.

** The phrase "practice Salvation Army code of ethics" was only noted once.

*** The phrase "mission and guidelines" is used here, and was categorized as "mission" and "values".
Dichotomous Ministerial and Non-Ministerial Classifications and Continuum

Interestingly, a review of position descriptions (in fact, the one of the last positions examined) revealed the designation of *Ministerial*. The position of Outreach Case Manager and Disaster Coordinator in Tulsa, Oklahoma is classified as *Ministerial* by Catholic Charities of the Diocese of Tulsa. The job duties include such traditional ministerial tasks as “Pray daily for the needs of the poor, especially through the Sacrifice of the Mass, Morning Prayer, and at adoration of the Blessed Sacrament”. The candidate must be “Able to articulate Catholic teaching”, and one of the “Key Attributes” is a “Commitment to the mission and vision of Catholic Charities” (Catholic Charities of the Diocese of Tulsa, 2015). Further exploration revealed that the Diocese of Tulsa categorizes positions as either *Ministerial* or *Non-Ministerial*, with the following descriptions of each category:

**Ministerial Positions:** Catholic Charities serves those in need in the name of the Catholic Church. In positions listed as ministerial, the employee speaks for the Church when delivering services. In compliance with the 1964 Civil Rights Act, Catholic Charities strongly prefers individuals living their Catholic faith. This [sic] criteria will be a component in the selection process for ministerial positions.

**Non-Ministerial Positions:** In compliance with the 1964 Civil Rights Act, Catholic Charities does not use religious affiliation as a component in the selection process of non-ministerial positions (Catholic Charities of the Diocese of Tulsa, 2015).
The designation cites the 1964 Civil Rights Act, and focuses on the legal designations of ministerial and non-ministerial. While it was of interest that one faith-based social services organization specifically designated these positions, it is neither sufficient nor comprehensive enough to represent the continuum of ministerial and non-ministerial roles revealed in the identified radial attributes of the positions described above.

The limitations of the aforementioned inventory for leaders at faith-based social services agencies include organizational and executive leadership and an awareness of the continuum of roles that exist at complex organizations like Catholic Charities or The Salvation Army. To that end, the construction of the typologies can be useful in recognizing the various ministerial and non-ministerial roles at modern faith-based social services agencies, as well as the need for organizational leadership skills to lead such an organization. The following categories were inductively derived from the identified radial attributes, and used to construct a continuum of roles: Fully Ministerial; Moderately Ministerial; Neutrally Ministerial; Non-Ministerial.

**Continuum of Roles: Fully Ministerial**

Fully ministerial roles are those which are considered to be clergy or ordained ministers, such as a Diocesan Bishop at Catholic Charities or an Officer at The Salvation Army. These positions include the primary radial attribute of ordination, and additionally form the superordinate category of ministerial. A Bishop, for example, would be a member of the clergy who is appointed by the Pope in Rome, and possesses the following additional radial attributes: Eligible for the Ministerial Exception; a practicing Catholic with adherence to Catholic teaching; an understanding of Catholic doctrine and Canon Law, as well as Catholic Church structure; and must possess personal qualities such as a
reputation for good morals. A *Salvation Army Officer* would be an *ordained minister*, and possess the following additional radial attributes: Eligible for the ministerial exception; possess a divine calling to officership and completed officer training through one of the four territorial Colleges for Officer Training (CFOT) schools (in the United States); a uniformed Salvationist who supports the theology and doctrine of The Salvation Army as a church; a Biblical perspective that leads to a Christlike life of holiness, as well as a personal testimony; and support of the various doctrinal practices of The Salvation Army.

The *superordinate category* of ministerial, which would also indicate *fully ministerial* roles on the continuum, would be *ordained ministers* or *clergy*, who are appointed by the denominational authorities of their organization; who are primarily motivated by Biblical, spiritual, or doctrinal values; and must adhere to all denominational practices, doctrine, structure and traditions of their respective faith affiliations. As such, these leaders would be *fully ministerial* in the scope of their roles.

**Continuum of Ministerial and Non-Ministerial Roles: Moderately Ministerial**

Moderately ministerial roles would include those positions that touch on matters of ecclesiastical concern, as noted in the review of legal definitions of ministerial roles. In the case of Catholic Charities agencies, this would include positions that require a practicing Catholic; require adherence to the teachings and doctrine of the Catholic Church; require *ministerial character*; or require an understanding of Canon Law and church structure. In the case of The Salvation Army, this would include those preparing for officer training; positions that require a uniformed Salvationist; adherence to the doctrine of The Salvation Army; representation of Biblical principles; demonstrate holiness or a Christlike life; or require a personal testimony.
The aforementioned positions may be eligible for the *ministerial exception*, referring back to the legal definition of ministerial. Although the continuum of *ministerial positions* that has been constructed is more complex than the dichotomous legal distinction, the requirements of the positions described above are positions that are of ecclesiastical concern, described broadly by Title VII Section 702 of the Civil Rights Act of 1964 as “practices relating to the employment of individuals of a particular religion to perform work connected with the employer's religious activities”. It is specified in *McClure vs. Salvation Army* that these practices relating to religious activities include “…questions of discipline, or of faith or ecclesiastical rule, custom, or law” (United States Court of Appeals, Fifth Circuit, 1972). Thus, there is overlap between positions that are moderately ministerial based on this continuum and positions that may be eligible for the *ministerial exception*.

**Continuum of Ministerial and Non-Ministerial Roles: Neutrally Ministerial**

Neutrally ministerial positions are those which are not eligible for the ministerial exception, and do not have duties that are spiritual or ecclesiastical in nature, but include such radial attributes as a commitment to the ethics, mission, philosophy or values of the organizations. Both organizations have such positions, which place a focus on adherence to the mission or a code of ethics, but not necessarily doctrine or denominational teachings. While these positions do not have an overtly spiritual component, they may require a support of Catholic Social Teaching, or recognition that The Salvation Army is a church. Individuals in these roles may see themselves as upholding the mission or Christian values of the organization – and may even voluntarily participate in church activities outside of the scope of their work – but their official work duties are not
sufficiently spiritual to be of ecclesiastical concern. Thus, the individuals in these positions may self-identify as either ministerial or non-ministerial.

**Continuum of Ministerial and Non-Ministerial Roles: Non-Ministerial**

Based on review of sixty position descriptions (thirty for each organization), thirteen positions at Catholic Charities and six positions at The Salvation Army identifying were identified as completely non-ministerial, no identified radial attributes related to spiritual, ecclesiastical, ministerial or denominational matters. Although both organizations are inherently spiritual, these positions were presented as entirely secular in nature. For Catholic Charities in particular, these completely non-ministerial positions seemed disproportionately high (18 of the 30 positions reviewed). It is important to note here that the individuals who work in these positions may self-identify as members of the respective denominations, but the positions themselves are inherently secular.

**Discussion of Typology and Findings**

Examination of position sixty position descriptions from thirty-three different states (including Alaska; Arizona; California; Colorado; Connecticut; Delaware; Florida; Georgia; Illinois; Louisiana; Maryland; Massachusetts; Michigan; Minnesota; Mississippi; Missouri; Montana; Nebraska; Nevada; New Hampshire; New Jersey; New Mexico; New York; North Carolina; North Dakota; Ohio; Oklahoma; Oregon; Texas; Virginia; Washington; Wisconsin; and Utah) revealed a thirty-one unique ministerial radial attributes. (While there appeared to be some similarity in some radial attributes, and some differences might be attributed to regional or organizational semantics, only three were present at both Catholic Charities USA and The Salvation Army USA.) Consequently, the dichotomous model of ministerial or non-ministerial based on legal
precedent does not adequately represent the variety of roles that actually exist at The Salvation Army USA or Catholic Charities USA.

The construction of a typology represents a continuum beginning with *fully ministerial*, and continuing through *moderately ministerial* to *neutrally ministerial*, and – finally – to non-ministerial. Due to organizational and regional differences, there were no correlations between *fully ministerial* positions and position titles or education level. For example, a Director of Social Services at Catholic Charities USA and an After-School Lead Teacher for The Salvation Army USA were both identified as *fully ministerial* despite the educational and professional differences between the positions. Similarly, a Clinical Case Manager for Catholic Charities USA and a Community Outreach Worker for The Salvation Army USA were both identified as *non-ministerial* (again, despite significant differences in education level and professional responsibility). Interestingly, thirteen of the thirty Catholic Charities USA positions were identified as *non-ministerial*, while only six of the thirty Salvation Army USA positions were identified as *non-ministerial*.

**Implications for Ministerial Leadership: Ministerial Effectiveness Inventory (MEI)**

Historical and contemporary measures of ministerial effectiveness have included service to the poor and pastoral leadership; however, there are other measures worthy of examination. For example, faith-based social services organizations require skills required by other nonprofit organizations – such as executive leadership skills. These leadership skills include personnel management for both *ministerial* and *non-ministerial* staff. Malony and Majovsky (1986) developed the Ministerial Effectiveness Inventory (MEI), which is a questionnaire designed to explore observable behaviors based on
specific characteristics of effective ministry described by Schuller et al. (1980). The inventory identifies the eight characteristics below:

1) having an open, affirming style; 2) caring for persons under stress; 3) evidencing congregational leadership; 4) being theologian in life and thought; 5) undertaking ministry from a personal commitment of faith; 6) developing fellowship and worship; 7) having denominational awareness; and 8) not having disqualifying personal and behavioral characteristics (Malony & Majovsky, 1986)

While these characteristics are effective measures of traditional ministerial roles for ordained ministers – such as caring about the congregation, having knowledge of theology, and possessing a commitment to faith and worship – other characteristics needed for faith based social services ministry are lacking. Indeed, Butler and Herman (1999) recognized that leadership roles in charitable organizations were increasingly becoming similar to executive directors. Additionally, the authors concluded that differences between highly effective ministers and less effective ministers could be attributed to skills than can be developed by general leadership education; thus, it is recommended that denominations require ministerial leadership courses involving general leadership skills – such as problem-solving and delegation (Butler and Herman, 1999). Additionally, there further limitations inherent, as the issue of leading a continuum of ministerial and non-ministerial staff is not addressed. The movement toward professionalization and government funding at faith-based social services agencies requires an awareness and ability to recognize and effectively lead individuals who may or may not adhere to the denominational affiliation of the agency.
Implications for Leadership at Faith-Based Social Services Agencies

Careful examination of the continuum of roles that exist at Catholic Charities USA and The Salvation Army USA indicate a variety of ministerial roles. Of the thirty-one unique ministerial radial attributes at the two organizations (excluding ordained/clergy and non-ministerial), there were only three identified radial attributes that were identical: Doctrine, ethics and Mission. Both organizations have at least one position that included an understanding or adherence to denominational doctrine; and both organizations had at least one position that required adherence to the ethics or mission of the organization. Leaders at faith-based social services agencies need to recognize the variety of roles, but also seek to create points of similarity among positions. For example, The Salvation Army USA Southern Territory includes the following statement on all position descriptions: “All employees recognize The Salvation Army is a church and agree that they will do nothing as an employee of The Salvation Army to undermine its religious mission” (Salvation Army Southern Territory, 2015). This type of statement provides a consistent message, including recognition that the organization is a church, and a commitment not to undermine the religious mission. No such common language was found among position descriptions for local Catholic Charities USA agencies (which is predictable due to less centralized structure); however, similar language indicating that the Catholic identity of the organization should not be undermined would be beneficial for establishing uniformity.

The internal validity of the data indicates that both agencies can – and should – recognize a continuum of ministerial roles. If the typology constructed by data from Catholic Charities USA is true for that organization, it could be stated there is internal
validity. Similarly, if the typology constructed for The Salvation Army USA is true for them, it could again be stated that there is internal validity for that organization. However, if the typologies constructed show similarities, it can be extrapolated that it the continuum of roles exists for both organizations. Such typologies may then be generalizable to a larger population of cases (providing a degree of external validity). In order to determine the level of external validity, one must examine the level of representativeness – which measures the similarity between the sample group and the larger population being studied. If similarities exist between the two largest faith-based social services organizations, it would be reasonable that similar typologies would exist for other faith-based social services agencies (Gering, 2012).

Both organizations studied herein (Catholic Charities USA and The Salvation Army USA) can expand the typologies presented here, or create a unique typology using similar methodology. For example, The Salvation Army USA can identify and acknowledge the continuum of ministerial positions that exists within its organization beyond ordained ministry (Officers) and formally designated ministerial positions (such as Youth Ministry Leader). For Catholic Charities USA, the ministerial continuum would expand beyond clergy (diocesan Bishop) and formally designated ministerial positions (Parish Social Minister) to include a variety of positions (such as Director of Social Services). This will remove the artificial and dichotomous legal distinctions of ministerial or non-ministerial employees.

In addition to utilizing common language whenever possible, and recognizing the extensive variety of possible roles within faith-based social services organizations, such typologies can also be used to seek common attributes. This grounded theory research
exercise revealed many similar radial attributes (often distinguished only by semantic
differences between the two organizations, or regional differences within each
organization). The graphic depictions of radial attributes contained herein can assist with
identifying these common attributes – such as the organizational mission, which was
noted in fifteen separate position descriptions across both organizations. Additionally, it
becomes more clearly evident which positions have no identified ministerial attributes.
Ultimately, identifying the true continuum of ministerial and non-ministerial roles should
supplant the existing paradigm of dichotomous legal definitions or narrowly defined
ordained ministry roles. Further, emphasizing those radial attributes that are consistently
represented within and across organizations can assist leaders with unifying employees of
varying beliefs, backgrounds and roles to further the mission of these organizations
within the context of their denominational affiliations.
References

*Bryce v. Episcopal Church in the Diocese of Colorado* (2002). 289 F.3d 648 (10th Cir.).


Catholic Charities Archdiocese of Boston (2015). *Community Service Center Director (Lynn) #5356 (Catholic Charitable Bureau of the Archdiocese of Boston)*.


Catholic Charities of Santa Clara County (2015). *Community Outreach Worker, San Jose.* Retrieved April 11, 2015 from
http://catholiccharitiesscc.org/jm/jobs/job_1417.htm

Retrieved April 11, 2015 from
http://www.catholiccharities.com/aboutus/employmentopportunities/AdoptionSocialWorker022015.pdf


Retrieved March 14, 2015 from
click&APath=2.21.0.0&job_did=JHR47D6W2N007RHKS8W&
showNewJDP=yes&IPath=QHKV0A

Catholic Charities Omaha (2015). *Senior Director-Behavioral Health Services.*
JobDetails.aspx?__ID=*7DC0D8637C01923C

http://www.catholiccharitiesoregon.org/about_us_mission.asp


Catholic Charities USA (2014). Senior Director, Leadership Formation. Retrieved March 14, 2015 from http://www.indeed.com/cmp/Catholic-Charities/jobs/Senior-Director-4876a06d22de5b23?sjdu=QwrRXKrqZ3CNX5W-O9jEvTz0eG2GjZjEGss2zwycYDy0IagxsX3HhOMHLaSnO0dt6b-t8oWCHS MouXOdwlkM6oI3YgcxZCjW7NzTR1a7E


Countryman, L.M. (1999). *Living on the border of the holy: Renewing the priesthood*
of all. New York: Morehouse Publishing.


Hehir, J.B. Ed. (2010). Catholic Charities USA: 100 years at the intersection of charity
and justice. Collegeville, Minnesota: Order of Saint Benedict.


http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-
ii_const_19641121_lumen-gentium_en.html

Paul VI (1965). *Gaudium et spes*. Retrieved from
http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-
ii_const_19651207_gaudium-et-spes_en.html

Paul VI (1965). *Gaudium et Spes: Pastoral constitution on the Church
in the modern world*: #63. Retrieved from http://www.vatican.va/archive/
hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-
spes_en.html

Pius XII (1947) *Mediator Dei*. Retrieved from http://w2.vatican.va/content/pius-
xii/en/encyclicals/documents/hf_p-xii_enc_20111947_mediator-dei.html

formation*. Baker Academic: Grand Rapids, MI.

Riddle, Rev. J. E. (1839). *A Manual of Christian Antiquities: To which is prefixed
an analysis of the writings of the Ante-Nicene Fathers. Compiled from the works
of Augusti and other sources*. London: John W. Parker/West Strand.

Army.


CurrentJobs.php?jobID=1495


Salvation Army International Headquarters (IHQ).


http://centralusa.salvationarmy.org/usc/employment


http://centralusa.salvationarmy.org/usc/employment


## Large Version of Catholic Charities Positions and Identified Attributes

### Catholic Charities USA Typology

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Diocesan Bishop</td>
<td>N/A</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Social Services, Austin TX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Advancement, Austin TX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Outreach Case Mgr./Disaster Coordinator*, Tulsa OK</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chief Human Resources Officer, Timonium, MD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Director Family Services, Fredricksburg VA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counselor, Walla Walla, WA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Food for All Project Manager, Spokane, WA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director Leadership Formation, CCUSA, VA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Bi-Lingual Master’s Degree Counselor, San Antonio, TX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive Director**, Jackson, MS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Supervisor Community Housing Program, Baltimore, MD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Refugee Foster Care Case Manager***, Salt Lake City, UT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Case Management Supervisor, Harvey, IL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Domestic Violence Safe Start Advocate, Portland, OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Executive Director, Arizona Pacific, Cochise County, AZ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>SSES Program Case Manager, Portland, OR</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Education, Albuquerque, NM</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Education Services Coordinator, Manassas, VA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Psychiatric Consultant, Wilmington, DE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director Behavioral Health Services, Omaha, NE</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sr. Director of Operations, Health &amp; Senior Care, Manchester, NH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Outreach Worker, San Jose, CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Adoptions Social Worker, Las Vegas, NV</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Residential Counselor, Hartford, CT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Residential Youth Counselor II, St. Cloud, MN</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counselor, Bismarck/Minot, ND</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Immigration Case Worker, Orlando, FL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community Service Center Director, Lynn, MA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Worker, New Orleans, LA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* This position is classified as "Ministerial" by the Diocese of Tulsa, and will "Pray daily for the needs of the poor, ... Morning Prayer, and at adoration of the Blessed Sacrament", implying a practicing Catholic with knowledge of doctrine.

** The position description notes that the Executive Director is a "visible sign of Christ's love for all people", which is congruent with the faith and mission statements of the Diocese of Jackson, Mississippi.

*** This position cites the "mission of Catholic Community Services of Utah and the vision of the Catholic Church". ... and the "Vision" statement of CCSU includes the previously identified radial attribute "Catholic Social Teaching".
Appendix B

Large Version of Salvation Army Positions and Identified Attributes
<table>
<thead>
<tr>
<th>Role Description</th>
<th>State</th>
<th>Ordained</th>
<th>Ministry Calling</th>
<th>Officer Training</th>
<th>Uniformed Salvationist</th>
<th>Theology</th>
<th>Doctrine</th>
<th>Biblical Holiness</th>
<th>Christlike Practice</th>
<th>Testimony</th>
<th>Ethics</th>
<th>Mission Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>After School Lead Teacher - Wauwatosa WI WI</td>
<td></td>
<td>N/A</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Chaplain - Salvation Army Haven, Los Angeles CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Ministries Assistant, Staten Island NY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Human Resources Director DHQ Del Oro Division CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corps Ministry Assistant, Brooklyn NY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corps Ministry Assistant, Red Bank NJ</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Services Program Specialist, THQ (Western) CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Music Ministries and Youth Work, Manhattan NY</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Corps Ministries Coordinator*, Waltham MA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Assoc. Ministry Ldr.-Weingart, Hollywood CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youth Ministries Coord. Anchorage Korean Corps AK</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Youth Center Assistant - Wauwatosa, WI WI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mental Health Counselor**, St. Louis MO</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Asst. Divisional Social Services Director MI</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Divisional HR Director SW Ohio Cincinnati OH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Property Manager II, Missoula Silvercrest MT</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Ministries Coordinator**, Marion OH</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Director, Gainesville GA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Services Program Coordinator, Monroe LA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Case Management Spec., Mabee Center/Ft. Worth TX</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Director of Social Services, Winston-Salem NC</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Social Service Administrative Clerk, Stuart, FL FL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Housing Monitor, Baltimore MD</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clinical Case Manager, West Los Angeles CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Client Care Technician II Clitheroe Res., Anchorage AK</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Counselor II Clitheroe Residential, Anchorage AK</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Addiction Specialist, Denver Harbor Light CO</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transitional Housing Supervisor, Sacramento CA</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Homeless Shelter Monitor, Alton, IL Booth House IL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

** The phrase “practice Salvation Army code of ethics” was only noted once.

* “Soldier, or willing to become a Soldier” implies uniformed member in attendance; additionally, the phrase “Teach Bible Story” implies Biblical knowledge.

*** The phrase “mission and guidelines” is used here, and was categorized as “mission” and “values.”
Appendix C

Parish Social Ministry Coordinator Position Description

POSITION: Parish Social Ministry Coordinator
PROGRAM: Parish (fill in name of parish)
RESPONSIBLE TO: Pastor

SUMMARY: The Parish Social Ministry Coordinator’s purpose is to provide parishioners with the opportunity to live out their baptismal call to service. The PSM Coordinator is called forth from the community, in part to enable and empower the parish and parishioners in acting as the voice and hands of Jesus in their corporate and individual lives. The goal is to help build a parish that is identified as a Matthew 25 community, a community which can look forward in loving confidence to the last judgment described in the Gospel. The Parish Social Ministry Coordinator organizes efforts to aid the parish in establishing and sustaining effective parish social ministry to carry out the social mission of the Church.

DUTIES AND RESPONSIBILITIES

• Establish, oversee, coordinate and foster the work of the Parish Social Ministry Committee and its sub-committees and volunteers.
• With the Pastor and PSM Committee, articulate a vision of social ministry for the parish.
• With the PSM Committee, assess and determine what social needs are to be addressed and determine whether or not other services exist to meet these needs. Once the needs are verified, develop a mission statement of who you are and why you are taking this action.
• With the PSM Committee, develop a plan of action which includes goals, objectives and action steps with specific times and people responsible for completion.
• With the PSM Committee, implement the plan insuring that the resources identified in the action steps are available and evaluate its effectiveness.
• Initiate planned efforts to identify, recruit, and train volunteers, especially new ones.
• Create formation opportunities, ensuring that the social ministry work remains rooted in Scripture and Catholic Social Teaching.
• Establish a good communicating system that keeps the entire parish and other ministries connected/integrated.
• Coordinate social ministry efforts with other parish organizations, Pastoral Council and committees for total parish integration.
• Coordinate social ministry efforts with other parishes, ecumenical groups and broader community.
• Prepare and administer social ministry budget.
• Educate parish and community groups on the social mission/justice issues.
• Work closely with the diocesan Office for Social Ministry.
• Participate in opportunities for personal and professional development.
• All other duties as assigned by Pastor.
DESIRABLE KNOWLEDGE, ABILITIES, AND SKILLS

• Knowledge and understanding of Scripture and the Gospel call to service.
• Knowledge and understanding of the principles of Catholic Social Teaching which provides the solid foundation on why and how we do what we do as Catholic Christians.
• Knowledge and understanding regarding the distinction between charity (social service) and social justice (social change).
• Knowledge of diocesan resources.
• Some knowledge of community practice tools which includes knowledge of community resources, needs assessment, program development and coalition building.
• Ability to assess and discern needs in the parish.
• Ability to assess people’s needs, identify problems, and make proper referrals.
• Ability to establish and maintain effective working relationships in diverse settings which may include working with persons with differing cultural backgrounds, parishioners and broader community.
• Ability to act as an advocate in an effective and professional manner.
• Ability to communicate effectively orally and in writing, to explain and interpret parish social ministry activities to the parish and broader community.

QUALIFICATIONS

• Demonstrated leadership and experience in social ministry and/or social justice issues.
• Well organized.
• Good management skills.
• Works well with people.
• A team player.
• Good knowledge of the social mission of the Church.
• Interested in helping people.
• Compassionate and non-judgmental attitude and behaviors.
• Willingness to learn new ideas.
• Ecumenical spirit.
Appendix D

Orders and Regulations for Officers (Salvation Army)

Volume 1 - Principles
Part 1 - The Character and Spirit of The Salvation Army Officer
Chapter 1 - General Requirements

Date Composed: 07/17/97  Date Modified:

1. Short definition. Officers of The Salvation Army are soldiers who have relinquished secular employment in response to a spiritual calling, so as to devote all their time and energies to the service of God and the people and who, having successfully completed the required period of training, are commissioned as officers and ordained as ministers of the gospel of Jesus Christ.

2. Personal qualifications (a) spiritual. By reason of the work to which they have committed themselves, and to which they declare themselves to be divinely called, it follows that officers must first of all live godly lives. This is a primary requirement for which neither physical energy nor natural gifts are any substitute. In the efforts to bring about a moral and spiritual change in the lives of others, an officer's personal godliness will count for more than any other quality. Abilities may arouse the admiration, even applause, of people but that which will create in them a desire for divine grace will be the example of a Christlike life.

3. Personal qualifications (b) mental. This emphasis on personal holiness, however, must not be used as an excuse for intellectual limitations, much less for mental laziness. Officers who are genuinely dedicated to the service of God and people will lose no opportunity to develop their own minds so that they may proclaim more effectively the gospel of Jesus Christ.

4. Personal qualifications (c) physical. As the vocation of a minister of the gospel makes heavy and continuous demands upon body, mind and soul, officers will be encouraged to take all reasonable care to keep in good health and to grow mentally and spiritually as they develop as officers.

5. Personal qualifications (d) personal. Because Salvation Army officers, in the course of their work, are confronted by a wide-ranging variety of individual tensions and personality problems, an officer will seek daily to maintain the right level of godliness and affection for, and understanding of, others. Officers stationed together will always remember that their personal relationships should be an example of Christian fellowship.
6. **An attainable standard.** To Salvationists who may be considering officership as a possible vocation, or who may have just embarked upon this calling, these standards may seem daunting but every officer can rely fully upon the all-sufficient grace of God.

*Appendix E*

**Selected Catholic Charities Agencies USA by Location (Retrieved April 17, 2015)**

**Catholic Social Services of Alaska**
3710 E 20th Avenue, Anchorage, AK 99508

**Catholic Charities, Milwaukee**
3501 S Lake Dr Milwaukee, WI 53235-0912

**Catholic Charities, St. Thomas, VI**
68 Kronprindsens Gade Charlotte Amalie, VI 00802

**Catholic Charities, Inc. Madison, WI**
702 S High Point Rd Madison, WI 53719-3522

**Catholic Charities of Wyoming**
PO Box 1117 Torrington, WY 82240-1117

**Catholic Charities, La Crosse**
3710 East Ave S PO Box 266 La Crosse, WI 54602-0266

**Catholic Charities Bureau, Inc., Superior**
1416 Cumming Avenue Superior, WI 54880-3757

**Catholic Charities of The Diocese of Green Bay**
PO Box 23825 1825 Riverside Dr Green Bay, WI 54305-3825

**Catholic Charities Diocese of Yakima**
5301 Tieton Dr Ste. C Yakima, WA 98908-3479

**Catholic Charities of Spokane**
12 E 5th Ave PO Box 2253 Spokane, WA 99210-2253

**Catholic Charities West Virginia, Inc.**
2000 Main Ave Ste. 315 Wheeling, WV 26003-3321

**Catholic Community Services of Western Washington**
100 23rd Avenue S. Seattle, WA 98144-2302

**Catholic Charities of Eastern Virginia**
5361-A Virginia Beach Blvd Virginia Beach, VA 23462-1897
Vermont Catholic Charities, Burlington
55 Joy Dr South Burlington, VT 05403-6119

Commonwealth Catholic Charities, Richmond
1512 Willow Lawn Dr Richmond, VA 23230

Catholic Community Services of Utah, Salt Lake City
745 E 300 S Salt Lake City, UT 84102-2256

Catholic Charities of the Diocese of Arlington, Inc.
200 N Glebe Rd Suite 506 Arlington, VA 22203-3728

Catholic Charities East Texas, Diocese of Tyler
PO Box 2016 Tyler, TX 75710-2016

Catholic Social Services, Brownsville
955 W. Price Road, Brownsville, TX 78520

Catholic Social Services, Laredo
1919 Cedar Ave Laredo, TX 78040-3928

Catholic Charities, San Antonio
202 W French Pl San Antonio, TX 78212-5818

Catholic Charities of the Archdiocese of Galveston Houston
2900 Louisiana St Houston, TX 77006-3435

Catholic Charities Community Services of Odessa
2500 Andrews Hwy Odessa, TX 79761-1123

Catholic Charities of Fort Worth
PO Box 15610 Fort Worth, TX 94102

Catholic Charities, Diocese of Lubbock, Inc.
102 Avenue J Lubbock, TX 79401-1438

Catholic Charities of Dallas
9461 LBJ Fwy Ste. 128 Dallas, TX 75243-4627

Catholic Charities of Corpus Christi, Texas
1322 Comanche St Corpus Christi, TX 78401-2621

Catholic Charities of Tennessee, Inc., Nashville
30 White Bridge Road Nashville, TN 37205
Catholic Charities of Central Texas
1625 Rutherford Lane Austin, TX 78754

Catholic Charities of East Tennessee, Inc.
3009 Lake Brook Blvd Knoxville, TN 22314

Catholic Charities of the Texas Panhandle
200 S Tyler St Amarillo, TX 79101-1448

Catholic Social Services, Rapid City
529 Kansas City St Ste. 100 Rapid City, SD 57701-3688

Catholic Social Services of Diocese of Scranton
33 E Northampton St Wilkes Barre, PA 18701-2406

Catholic Charities of the Diocese of Charleston, Inc.
1662 Ingram Rd Charleston, SC 29407-4242

Catholic Charities, Pittsburgh
212 9th St Pittsburgh, PA 15222

Social Ministry Secretariat, Providence
184 Broad St Providence, RI 02903-4029

Caritas De Puerto Rico, Inc., San Juan, PR
PO Box 8812 San Juan, PR 00910-0812

Catholic Human Services, Philadelphia
222 N 17th St Ste. 300 Philadelphia, PA 19103-1202

Catholic Charities, Harrisburg
4800 Union Deposit Rd Harrisburg, PA 17111-3710

Catholic Charities Agency, Inc., Greensburg
711 E Pittsburgh St Greensburg, PA 15601-2636

Catholic Charities, Inc. of the Diocese of Altoona-Johnstown
P.O. Box 1349 1300 12th Ave Altoona, PA 16601-3308

Catholic Charities of Portland, OR
2740 SE Powell Blvd Portland, OR 97202-7494

Catholic Charities Diocese of Allentown
530 Union Blvd Allentown, PA 18109-3230
Catholic Charities, Oklahoma City  
1501 N Classen Blvd Oklahoma City, OK 73106-6611

Catholic Social Services - Miami Valley, Cincinnati  
922 W Riverview Ave Dayton, OH 45402-6424

Catholic Charities Diocese of Youngstown  
319 W. Rayen Avenue, Youngstown, OH 44502

Catholic Social Services, Columbus, OH  
197 E Gay St. Columbus, OH 43215-3229

Catholic Charities, Toledo  
1933 Spielbusch Ave Toledo, OH 43604-5360

Catholic Charities Health and Human Services, Cleveland  
7911 Detroit Ave Cleveland, OH 44102-2815

Catholic Charities of Steubenville, Inc.  
PO Box 969 Steubenville, OH 43952

Catholic Charities of Southwestern Ohio, Cincinnati  
100 E 8th St Fl. 8 Cincinnati, OH 45202-2150

Catholic Charities of Diocese of Raleigh  
7200 Stonehenge Dr. Raleigh, NC 27613-1620

Karidat Catholic Social Services  
PO Box 500745 Saipan, MP 96950-0745

Catholic Charities Diocese of Charlotte  
1123 S Church St Charlotte, NC 28203-4003

Catholic Charities of North Dakota  
5201 Bishops Blvd S Ste. B Fargo, ND 58104-7605

Catholic Charities of Syracuse  
240 E Onondaga St Syracuse, NY 13202

Catholic Charities, Rochester  
1945 East Ridge Road, Suite 24 Rochester, NY 14622

Catholic Charities of Buffalo  
741 Delaware Ave Buffalo, NY 14209-2201

Catholic Charities, Ogdensburg
MINISTERIAL AND NONMINISTERIAL ROLES AT CHRISTIAN AGENCIES

6866 State Highway 37 Ogdensburg, NY 13669-4420

**Catholic Charities of New York**
1011 First Avenue, 11th Floor New York, NY 10022

**Catholic Charities of Brooklyn and Queens**
191 Joralemon St 3rd Fl Brooklyn, NY 11201-4306

**Catholic Charities of the Diocese of Rockville Centre**
90 Cherry Lane Hicksville, NY 11801

**Catholic Charities of the Diocese of Albany**
40 N Main Ave Ste 1 Albany, NY 12203-1484

**Catholic Charities-Diocese of Las Cruces**
1280 Med Park Dr Las Cruces, NM 88005-3239

**Catholic Charities of Metuchen**
319 Maple St Perth Amboy, NJ 08861-4101

**Catholic Charities of Gallup, Inc.**
PO Box 3146 Gallup, NM 87305-3146

**Catholic Charities of the Archdiocese of Newark, NJ**
590 N 7th St Newark, NJ 07107-2522

**Catholic Charities, Santa Fe**
3301 Candelaria Road NE Albuquerque, NM 87107

**Catholic Charities of the Diocese of Paterson**
777 Valley Rd Clifton, NJ 07013-2205

**Catholic Charities, Diocese of Trenton**
383 W State St Trenton, NJ 08618-5705

**Catholic Charities, Camden**
1845 Haddon Ave Camden, NJ 08103-3008

**Catholic Charities, Omaha**
3300 N 60th St Omaha, NE 68104-3402

**Catholic Charities of Northern Nevada**
500 E 4th St Reno, NV 89512-3316
Catholic Social Services of Montana, Helena
1301 11th Ave Helena, MT 59601-3919

Catholic Charities of Southern Nevada
1501 Las Vegas Blvd N Las Vegas, NV 89101

Catholic Charities of Southern Missouri
601 S Jefferson Ave Springfield, MO 65806-3107

Catholic Charities of St. Louis
7761 Gissler Ave Saint Louis, MO 63117-1522

Catholic Charities of Kansas City-St. Joseph Inc
20 W 9th St Ste 600 Kansas City, MO 64105-1714

Catholic Charities of Missouri, LLC
PO Box 1127 Jefferson City, MO 65102-1127

Catholic Charities Diocese of Jackson, Mississippi
200 N Congress St Ste 100 Jackson, MS 39201-1902

Catholic Charities of Central & Northern Missouri
PO Box 104626 2201 W Main St Jefferson City, MO 65109-0914

Catholic Social & Community Services, Biloxi
1790 Popps Ferry Rd Biloxi, MS 39532-2118

Catholic Charities, Diocese of Winona
P.O. Box 379 Winona, MN 55987

Catholic Charities of Southeast Michigan
17500 W 8 Mile Rd Southfield, MI 48075-4330

Catholic Charities, Saint Cloud
PO Box 2390 911 18th St N Saint Cloud, MN 56303-1203

Catholic Charities of the Upper Peninsula
347 Rock St Marquette, MI 49855-4725

Catholic Charities of the Diocese of New Ulm
The Pastoral Center 1400 6th St N New Ulm, MN 56073

Catholic Charities Diocese of Kalamazoo
1819 Gull Rd Kalamazoo, MI 49048-1611
Catholic Charities of St. Paul and Minneapolis
1200 2nd Avenue South Minneapolis, MN 55403

Catholic Charities West Michigan
40 Jefferson Ave SE Grand Rapids, MI 49503-4304

Catholic Charities Worcester County, Worcester
10 Hammond St Worcester, MA 01610-1513

Catholic Charities. Springfield, MA
PO Box 1730 65 Elliot St Springfield, MA 01105-1713

Catholic Social Services, Fall River
1600 Bay Street Fall River, MA 02724-0388

Catholic Charities, Boston
51 Sleeper St Ste 100 Boston, MA 02210-1285

Catholic Charities of the Archdiocese of Baltimore
320 Cathedral St Baltimore, MD 21201-4421

Catholic Charities Maine, Portland
PO Box 10660 Portland, ME 04104-6060

Catholic Charities of the Diocese of Lafayette
1408 Carmel Dr Lafayette, LA 70501-5215

Catholic Charities of Shreveport
331 E 71st St Shreveport, LA 71106

Catholic Charities, Houma-Thibodaux
1220 Aycock St Houma, LA 70360-6402

Catholic Charities Archdiocese of New Orleans
1000 Howard Ave Ste 200 New Orleans, LA 70113-1964

Catholic Charities of the Diocese of Baton Rouge
1900 S Acadian Thruway Baton Rouge, LA 70808-1665

Catholic Charities of Southwest Louisiana, Lake Charles
1225 2nd St Lake Charles, LA 70601-5465

Catholic Charities & Special Ministries, Alexandria, LA
PO Box 7417 Alexandria, LA 71306-0417

Catholic Charities of the Diocese of Owensboro
600 Locust St Owensboro, KY 42301-2130

Catholic Charities, Inc., Wichita
437 N. Topeka Street Wichita, KS 67202

Catholic Charities of Louisville, Inc.
2911 S. 4th St. Louisville, KY 40208

Catholic Charities of Northern Kansas
P.O. Box 1366 Salina, KS 67402-1366

Catholic Charities Diocese of Lexington
1310 W Main St Lexington, KY 40508-2048

Catholic Charities of Northeast Kansas
9720 W. 87th St. Overland Park, KS 66212

Catholic Charities, Inc., Covington, KY
3629 Church St Covington, KY 41015-1430

Catholic Social Service, Dodge City
906 Central Ave Dodge City, KS 67801-4905

Catholic Charities, Sioux City
1601 Military Rd Sioux City, IA 51103-1715

Catholic Charities of the Archdiocese of Indianapolis, Inc.
1400 N Meridian St Indianapolis, IN 46202-2367

Catholic Charities, Dubuque
1229 Mount Loretta Ave Dubuque, IA 52003-8787

Catholic Charities, Gary
940 Broadway Gary, IN 46402-2906

Catholic Charities, Des Moines
601 Grand Ave Des Moines, IA 50309-2501

Catholic Charities, Fort Wayne-South Bend
915 South Clinton Fort Wayne, IN 46802

Catholic Charities, Davenport
780 W Central Park Ave Davenport, IA 52804-1901

Catholic Charities of Evansville
123 NW 4th St Ste 603 Evansville, IN 47708-1717
Catholic Charities Diocese of Peoria  
419 NE Madison Ave Peoria, IL 61603-3719

Catholic Charities, Joliet  
203 N Ottawa St 3rd Fl Joliet, IL 60432-4006

Catholic Charities of the Archdiocese of Chicago  
721 N La Salle Dr Chicago, IL 60654-3503

Catholic Charities, Inc., Springfield, IL  
1625 W Washington St Springfield, IL 62702-4757

Catholic Social Services of Southern Illinois  
2620 Lebanon Ave Belleville, IL 62221-3233

Catholic Charities of Atlanta  
2401 Lake Park Dr, SE Smyrna, GA 30080

Catholic Charities of Idaho  
1501 S Federal Way Ste 450 Boise, ID 83705-2589

Catholic Social Services, Savannah  
601 E Liberty St Savannah, GA 31401-5118

Catholic Charities Hawaii, Honolulu  
1822 Keeaumoku St Honolulu, HI 96822-3001

Catholic Charities, Diocese of Venice, Inc.  
1000 Pinebrook Rd Venice, FL 34285

Catholic Social Service Guam  
234-A US Army Juan Fejieran St Barrigada, GU 96913-1407

Catholic Charities Diocese of St. Petersburg, Inc.  
1213 16th St N St Petersburg, FL 33705-1032

Catholic Charities of NW Florida  
1000 W Garden St Pensacola, FL 32502-4623

Catholic Charities, Inc. Palm Beach, FL  
9995 N Military Trl Palm Beach Gardens, FL 33410-5460

Catholic Charities of Central Florida, Orlando  
1819 N Semoran Blvd Orlando, FL 32807-3546
Catholic Charities of the Archdiocese of Washington
924 G St NW Washington, DC 20001

Catholic Charities Bureau, Inc., St. Augustine
225 West King Street PO Box 543, St. Augustine, FL 32085

Catholic Charities Inc., Diocese of Wilmington
2601 W 4th St Wilmington, DE 19805-3309

Catholic Charities Diocese of Pueblo
429 W 10th St Ste 101 Pueblo, CO 81003-2941

Catholic Charities, Diocese of Norwich, Inc.
331 Main St Norwich, CT 06360-5836

Catholic Charities Archdiocese of Denver
4045 Pecos St Denver, CO 80211-2552

Catholic Charities Archdiocese of Hartford
839-841 Asylum Avenue Hartford, CT 06105

Catholic Charities of Central Colorado
228 N Cascade Ave Colorado Springs, CO 80903-1313

Catholic Charities of Fairfield County, Inc. Bridgeport
238 Jewett Ave Bridgeport, CT 06606-2845

Catholic Charities of Stockton
1106 N El Dorado St Stockton, CA 95202-1332

Catholic Charities of the Diocese of Monterey
922 Hilby Ave Ste C Seaside, CA 93955-5357

Catholic Charities CYO, San Francisco
180 Howard St Ste 100 San Francisco, CA 94105

Catholic Charities, Santa Rosa
PO Box 4900 Santa Rosa, CA 95402-4900

Catholic Charities, San Diego
349 Cedar St San Diego, CA 92101-3112

Catholic Charities of Orange County
1820 E 16th St Santa Ana, CA 92701-3112
Catholic Charities, San Bernardino
1450 N D Street San Bernardino, CA 92405

Catholic Charities of Santa Clara County
2625 Zanker Rd Ste 101 San Jose, CA 95134-2130

Catholic Charities of Sacramento, Inc.
2110 Broadway Sacramento, CA 95818-2518

Catholic Charities of California
1119 K Street, 2nd Floor Sacramento, CA 95814-3904

Catholic Charities of Arkansas
2500 N Tyler St Little Rock, AR 72207-3743

Catholic Charities of the East Bay
433 Jefferson Street Oakland, CA 94607

Catholic Community Services of Southern AZ, Inc., Tucson
140 W Speedway Blvd Ste 230 Tucson, AZ 85705-7688

Catholic Charities of Los Angeles
1531 James M Wood Blvd Los Angeles, CA 90015-1112

Foundation for Senior Living, Phoenix
1201 E Thomas Rd Phoenix, AZ 85014-5734

Catholic Charities - Diocese of Fresno
149 N Fulton St Fresno, CA 93701-1607

Catholic Charities Community Services, Phoenix
4747 N 7th Ave Phoenix, AZ 85013-2401

Catholic Social Services, Pago Pago
PO Box 596 Fatuoaiga Pago Pago, AS 96799-0596

Catholic Community Service, Juneau
419 6th St Juneau, AK 99801-1020

Catholic Social Services, Mobile
400 Government Street, Mobile, Alabama 36602

Catholic Social Services, Birmingham
92 Oxmoor Rd, Birmingham, AL 35209
Appendix F

Selected Salvation Army Locations by Territory and Division (Retrieved April 30)

Salvation Army USA Eastern Territory Disposition of Forces (USW Application Portal)

Eastern Pennsylvania & Delaware Division
  Allentown (Citadel), PA
  Allentown, PA
  Allentown, PA   Lehigh Valley Area Services
  Berwick, PA
  Bethlehem, PA
  Boyertown, PA
  Carlisle, PA
  Chambersburg, PA
  Chester, PA
  Coatesville, PA
  Darby, PA
  Dover, DE
  East Stroudsburg, PA
  Easton, PA
  Georgetown, DE
  Harrisburg (Citadel), PA
  Harrisburg (Edgemont Temple), PA
  Harrisburg, PA Harrisburg Regional Office
  Hazleton, PA
  Lancaster (Temple), PA
  Lancaster, PA
  Lebanon, PA
  Levittown, PA
  Lewistown, PA
  Lock Haven, PA
  Milton, PA
  Norristown, PA
  Pen Argyl, PA
  Philadelphia (Central), PA
  Philadelphia (Citadel), PA
  Philadelphia (Korean Corps), PA
  Philadelphia (Pioneer), PA
  Philadelphia (Roxborough Citadel), PA
  Philadelphia (Tabernacle), PA
  Philadelphia (Temple), PA
  Philadelphia (West), PA
  Philadelphia, PA Ray & Joan Kroc Corps Community Center
  Philadelphia, PA Greater Philadelphia Operations
Philadelphia, PA Philadelphia Social Services Ministries
Pottstown, PA
Pottsville, PA
Reading (Temple), PA
Reading, PA
Scranton (Citadel), PA
Seaford (Sussex Chapel), DE
Shamokin, PA
State College, PA
Sunbury, PA
Tamaqua, PA
West Chester, PA
West Pittston, PA
Wilkes-Barre, PA
Williamsport, PA
Wilmington (Temple), DE
Wilmington, DE
Wilmington, Delaware Regional Office
Wilmington, Delaware State Office
Wilmington, Regional Office
York (Temple), PA
York, PA

**Empire State Division**
Albany Area Services
Albany (Temple), NY
Auburn, NY
Batavia, NY
Binghamton, NY
Buffalo Area Services
Buffalo (Citadel), NY
Buffalo (Kensington), NY
Buffalo (Temple), NY
Canandaigua, NY
Corning, NY
Cortland, NY
Dunkirk (Citadel), NY
Dunkirk (Temple), NY
Elmira, NY
Geneva, NY
Glens Falls, NY
Gloversville, NY
Herkimer, NY
Hudson (Temple) NY
Ithaca, NY
Jamestown (Generation Next), NY
Jamestown (Temple), NY
Jamestown (Templo Cristiano), NY
Lockport, NY
Massena, NY
Niagara Falls (Citadel), NY
Ogdensburg, NY
Olean, NY
Oneonta, NY
Oswego County Corps
Plattsburgh, NY
Rochester Area Services
Rochester (Liberty Pole Way Corps & Ministry), NY
Rochester (Northwest Worship and Service Center), NY
Rochester (Temple), NY
Rome (Citadel), NY
Salamanca, NY
Saratoga Springs, NY
Sayre, PA
Schenectady, NY
Syracuse Area Services
Syracuse (Citadel), NY
Syracuse (Onondaga Tabernacle), NY
Syracuse (Temple), NY
Tonawanda, NY
Troy (Temple), NY
Utica (Citadel), NY
Watertown, NY
Wellsville, NY

**Greater New York Division**
Beacon, NY
Blue Point, NY
Bronx (Citadel), NY
Bronx (Tremont), NY
Brooklyn (Bay Ridge), NY
Brooklyn (Bedford Temple), NY
Brooklyn (Brownsville), NY
Brooklyn (Bushwick), NY
Brooklyn (Citadel), NY
Brooklyn (Sunset Park), NY
East Northport, NY
Freeport, NY
Hempstead (Citadel), NY
Kingston, NY
Middletown, NY
New Rochelle, NY
New York (Chinatown), NY
New York (Harlem Temple), NY
New York (Manhattan Citadel), NY
New York (The Temple), NY
New York (Times Square), NY
Newburgh, NY
Peekskill, NY
Port Chester, NY
Port Jervis, NY
Poughkeepsie, NY
Queens (Astoria), NY
Queens (Borden Avenue Veterans Residence), NY
Queens (Flushing), NY
Queens (Jamaica Citadel), NY
Queens (Ridgewood Citadel), NY
Queens (Templo De Queens), NY
Riverhead, NY
Spring Valley, NY
Staten Island (Port Richmond), NY
Staten Island (Stapleton), NY
Suffern, NY
Tarrytown, NY
Westbury (Long Island), NY
White Plains, NY
Yonkers (Citadel), NY

Massachusetts Division
Athol, MA
Attleboro, MA
Boston (Central Hispanic), MA
Boston (Jubilee House), MA
Boston (South End), MA
Boston, MA Ray and Joan Kroc Corps Community Center
Brockton (Citadel), MA
Cambridge, MA
Chelsea/East Boston, MA
Fall River, MA
Fitchburg (Montachusett), MA
Framingham, MA
Greenfield, MA
Haverhill, MA
Holyoke, MA
Hyannis, MA
Lawrence, MA
Lowell, MA
Lynn (Citadel), MA
Malden (Mystic Valley), MA
Milford, MA
New Bedford, MA
Newburyport, MA
North Adams, MA
Pittsfield, MA
Plymouth, MA
Quincy, MA
Salem (North Shore), MA
Springfield Area Services
Springfield (Citadel), MA
Waltham, MA
Worcester (Citadel), MA
Worcester (Nueva Vida), MA

**New Jersey Division**
Asbury Park, NJ
Atlantic City, NJ
Bound Brook (Temple), NJ
Bridgeton, NJ
Camden (Citadel), NJ
Dover, NJ
Elizabeth (Temple), NJ
Englewood, NJ
Flemington, NJ
Hackensack, NJ
Jersey City, NJ
Kearny, NJ
Montclair (Citadel), NJ
Morristown, NJ
New Brunswick, NJ
Newark Area Services
Newark (Ironbound Portuguese), NJ
Newark (Ironbound), NJ
Newark (Temple), NJ
Newark (Urban Ministries), NJ
Newark (West Side), NJ
Newark, NJ (Urban Initiative)
Ocean County (Citadel), NJ
Orange, NJ
Passaic, NJ
Paterson, NJ
Perth Amboy, NJ
Plainfield, NJ
Red Bank, NJ
Trenton (Citadel), NJ
Union City, NJ
Vineland, NJ

**Northeast Ohio Division**
Akron (Citadel), OH
Akron (New Hope - Stow) OH
Akron, OH
Akron, OH (Summit County Area Services)
Alliance, OH
Ashland, OH Ray and Joan Kroc Corps Community Center
Ashtabula, OH
Barberton, OH
Bellaire, OH
Cambridge, OH
Canton (Citadel), OH
Cleveland OH Greater Cleveland Area Services
Cleveland (East Cleveland) OH
Cleveland (East Cleveland), OH
Cleveland (Miles Park), OH
Cleveland (Nela), OH
Cleveland (New Hope), OH
Cleveland (Ohio City), OH
Cleveland (Temple), OH
Cleveland (West Park), OH
Cleveland, OH Greater Cleveland Area Services
Coshocton, OH
Dover, OH
East Liverpool, OH
Elyria, OH
Lorain, OH
Mansfield, OH
Massillon, OH
Medina, OH
Mount Vernon, OH
Newark, OH
Norwalk, OH
Painesville (Citadel), OH
Ravenna, OH
Salem, OH
Sandusky (Mobile Corps), OH
Sandusky, OH
Steubenville, OH
Toledo (New Hope), OH
Toledo (Temple), OH
Toledo, OH - Northwest Ohio Area Services
Toledo, OH (Northwest Ohio Area Services)
Wadsworth, OH
Warren, OH
Wooster, OH
Youngstown (Citadel), OH
Youngstown (Templo de Youngstown), OH
Youngstown, OH (Mahoning County Area Services)
Zanesville, OH

Northern New England Division
Augusta (Capital Region Corps), ME
Bangor (Citadel), ME
Barre, VT
Bath/Brunswick, ME
Berlin, NH
Burlington, VT
Concord, NH
Derry, NH
Hampton, NH
Houlton, ME
Keene, NH
Laconia, NH
Lewiston-Auburn, ME
Manchester, NH
Nashua, NH
Old Orchard Beach (Citadel), ME
Portland (Citadel), ME
Portsmouth (Citadel), NH
Rochester, NH
Rockland, ME
Rutland, VT
Sanford, ME

Salvation Army USA Central Territory Disposition of Forces (USW Application Portal)

Eastern Michigan Division
Echo Grove Camp & Retreat Center
Detroit Harbor Light System
Acres of Hope
Harbor Light Corps
Booth Services
Macomb Harbor Light
Monroe Harbor Light
William Booth Legal Aid Clinic

Heartland Division
Eagle Crest Camp
Eagle Crest Camp & Retreat Center
Divisional Ministries

Indiana Division
Health Leave
Hidden Falls Camp & Conference Center
Harbor Light Center

Kansas and Western Missouri Division
Division Corps
Three Trails Camp & Retreat Center
Hiawatha Camp and Retreat Center
Divisional Social Services

**Metropolitan Division**
Division Corps
Wonderland Camp & Conference Center
Chicago Social Services
Divisional Ministries

**Midland Division**
Health Leave
Division Corps
Camp MiHaaska
Greater St. Louis Metropolitan Social Services Department

**Northern Division**
Division Corps
Northwoods Camp & Retreat Center
Social Services
Harbor Light Center
Twin Cities Office
Health Leave

**Western Division**
Division Corps
Gene Eppley Camp & Retreat Center
Black Hills Camp

**Western Michigan/Northern Indiana Division**
Health Leave
Division Corps
Little Pine Island Camp
Booth Family Services
Turning Point Programs

**Wisconsin and Upper Michigan Division**
Division Corps
Army Lake Camp
Milwaukee County Command

**Salvation Army USA Western Territory Disposition of Forces** (USW Application Portal)

**Alaska Division**
Anchorage Area Social Services
Division Outposts
Division Corps
South Central Alaska
Southeast Alaska
Divisional Camp

**Cascade Division**
Social Services - Portland, Oregon
Marion County
Metro/City Command
Division Corps
Idaho Corps
Camp Kuratli at Trestle Glen
Special Assignment
Camp - Ponderosa Ranch, Arizona

**Del Oro Division**
Division Corps
Alameda County Coordination
Alameda County Corps
Sacramento County Coordination
Sacramento County Corps
Solano County, California
Washoe County, Nevada

**Golden State Division**
Fresno County, California
Modesto, California
Monterey County, California
San Francisco Metro Area, California
San Francisco Harbor Light Center
San Francisco Mission, CA
San Francisco KROC Center
South San Francisco Citadel, CA
San Jose/Santa Clara, California
Santa Cruz, California
Redwood Glen Camp

**Hawaiian and Pacific Islands Division**
County of Hawaii
County of Kauai
Maui County
Oahu
Guam
Federated States of Micronesia
Chuuk State
Pohnpei State
Republic of the Marshall Islands
Kwajalein Atoll
Jaluit Atoll
Arno Atoll
Majuro Atoll
Homelani Campus

**Intermountain Division**
Denver, Colorado
Metro Denver Social Services
El Paso County, Colorado
Montana
Salt Lake Basin, Utah
Wyoming
High Peak Camp & Conference Center

**Northwest Division**
Social Services - Seattle Washington
Ray & Joan Kroc Corps Community Center at Coeur D'Alene, ID
Group Marker
Tri-Cities, Washington Area Coordination
Seattle, Washington
Spokane, Washington Social Services
Camp Gifford at Deer Lake
Clark County
Camp Arnold at Timberlake

**Sierra Del Mar Division**
Social Services - San Diego, California
Door of Hope
Service Extension
San Diego Kroc Center

**Southern California Division**
Los Angeles Metro
L.A. Metro Corps
Orange County Coordination
Orange County Coordination Corps
Rio Hondo Area Coordination
Rio Hondo Area Coordination Corps
Camps Mount Crags and Gilmore

**Southwest Division**
Albuquerque, New Mexico
Las Vegas, Nevada
Social Services - Las Vegas
Las Vegas Corps
Tucson, Arizona
Tucson Social Services
Yuma, Arizona
Camp - Ponderosa Ranch, Arizona

**Salvation Army USA Southern Territory Disposition of Forces** (USW Application Portal)

**Alabama, Louisiana and Mississippi Division**
Birmingham, AL (Birmingham Metropolitan Area Command)
Alabaster, AL (Birmingham Metropolitan Area Command)
Alexander City, AL Service Center
Alexandria, LA
Amory, MS Service Center (Under Tupelo, MS)
Anniston, AL  
Ascension Parish, LA Service Center  
Baldwin County, AL (Service Center)  
Baton Rouge, LA  
Bessemer, AL (Birmingham Metropolitan Area Command)  
Birmingham Metropolitan Area Command  
Blount County, AL Service Center  
Bogalusa, LA Service Center  
Camp Hidden Lake  
Chickasaw County, MS Service Center  
Clarke County, AL Service Center  
Coastal Alabama Area Command  
Coffee County, AL Service Center  
Columbus, MS  
Corinth, MS Service Center  
Covington County, AL Service Center  
Dale County, AL Service Center  
Decatur, AL  
Dekalb County, AL Service Center  
Dothan, AL  
Florence, AL  
Gadsden, AL  
Greenville, MS  
Greenwood, MS  
Gulfport, MS (Mississippi Gulf Coast Area Command)  
Hattiesburg, MS  
Houma, LA Service Center  
Huntsville, AL  
Itawamba County, MS Service Center  
Jackson County, AL Service Center  
Jackson, MS (Jackson Regional Coordinate)  
Jackson, MS Area Coordinate  
Jackson, MS Regional Coordinate  
Lafayette County, MS Service Center  
Lafayette, LA  
Lake Charles, LA  
Laurel, MS  
Leake County, MS Service Center  
Lee County, AL Service Center  
Marshall County, AL Service Center  
McComb, MS Outpost  
Meridian, MS  
Mississippi Gulf Coast Area Command  
Mobile (County), AL (Coastal Alabama Area Command)  
Mobile (Northside), AL (Coastal Alabama Area Command)  
Monroe, LA
Montgomery (Citadel), AL
Montgomery, AL
New Orleans (Citadel), LA (New Orleans Metropolitan Area Command)
New Orleans, LA Metropolitan Area Command
Northern Talladega County, AL Service Center
Oktibbeha County, MS Service Center
Pascagoula, MS (Mississippi Gulf Coast Area Command)
Pike County, AL Service Center
Pontotoc County, MS Service Center
Selma, AL
Shreveport, LA
Southern Talladega County, AL Service Center
The Salvation Army Ray and Joan Kroc Corps Community Center Mississippi Gulf Coast (Mississippi Gulf Coast Area Command)
Tupelo, MS
Tuscaloosa, AL
Vicksburg, MS (Jackson Regional Coordinate)
Walker County, AL Service Center

**Arkansas and Oklahoma Division**

Ada, OK Service Center
Altus, OK
Ardmore, OK
Bartlesville, OK
Broken Arrow, OK (Tulsa Metropolitan Area Command)
Camp "Heart O' Hills"
Central Oklahoma Area Command
Chickasha, OK
Conway, AR
El Dorado, AR
El Reno, OK Service Center (Under Central Oklahoma Area Command)
Enid, OK
Fayetteville, AR - Northwest Arkansas Area Command
Fayetteville, AR (Northwest Arkansas Area Command)
Fort Smith, AR
Hot Springs, AR
Jacksonville, AR (Service Unit)
Jonesboro, AR
Lawton, OK
Little Rock (Harbor Light), AR (Central Arkansas Area Command)
Little Rock, AR Central Arkansas Area Command
McAlester, OK
McGehee, Desha County, AR Service Center
Mountain Home, AR
Muskogee, OK
Norman, OK (Central Oklahoma Area Command)
North Little Rock, AR (Central Arkansas Area Command)
Northwest Arkansas Area Command (Fayetteville, AR)
Oklahoma City (Citadel), OK (Central Oklahoma Area Command)
Okmulgee, OK Service Center
Pine Bluff AR
Ponca City, OK
Rogers, AR (Northwest Arkansas Area Command)
Russellville, AR
Sallisaw, OK Service Center (Fort Smith, AR)
Sand Springs, OK (Charles Page Memorial) (Tulsa Metropolitan Area Command)
Sapulpa, OK (Tulsa Metropolitan Area Command)
Shawnee, OK
Springdale, AR (Northwest Arkansas Area Command)
Stillwater, OK
Tulsa (Citadel), OK (Tulsa Metropolitan Area Command)
Tulsa (Harbor Light), OK (Tulsa Metropolitan Area Command)
Tulsa, OK Metropolitan Area Command

**Florida Division**

Boca Raton, FL (Palm Beach County Area Command)
Boca Raton, FL (West Palm Beach/Palm Beach County Area Command)
Bonita Springs Mission Station
Bonita Springs Mission Station (Fort Myers Area Command)
Bradenton, FL
Bradenton, FL (Bradenton Regional Coordinate)
Bradenton, FL Regional Coordinate
Camp Keystone, FL
Catherine Booth Towers (Orlando Metropolitan Area Command)
Citrus County, FL
Clay County, FL (Jacksonville Northeast Florida Area Command)
Clearwater, FL
Daytona Beach, FL
East Passco, FL (Service Center Under Pasco County Corps)
Evangeline Booth Garden Apts.
Fernandina Beach, FL
Nassau County Service Center/The Salvation Army Hope House
Fernandina Beach, FL (Jacksonville Northeast Florida Area Command)
Fernandina Beach, FL (Nassau County) Service Center (Jacksonville Northeast Florida Area Command)
Fort Lauderdale, FL (Fort Lauderdale Area Command)
Fort Lauderdale, FL Area Command
Fort Lauderdale, FL Corps
Fort Myers, FL (Fort Myers Area Command)
Fort Myers, FL Area Command
Fort Walton Beach, FL
Gainesville, FL
Hernando County, FL
Hialeah, FL (Miami Metropolitan Area Command)
Immoakalee, FL Service Center (Under Naples, FL Area Coordinate)
Jacksonville (Citadel), FL (Jacksonville Northeast Florida Area Command)
Jacksonville, FL Northeast Florida Area Command
Key West, FL
Kissimmee, FL
LaBelle, FL Service Center
Lake City, FL Service Center
Lake Worth, FL
Lake Worth, FL (Palm Beach County Area Command)
Lake Worth, FL (West Palm Beach/Palm Beach County Area Command)
Lakeland, FL
Leesburg, FL
Martin County Corps
Melbourne, FL
Miami (Citadel), FL (Miami Metropolitan Area Command)
Miami (Edison), FL (Miami Metropolitan Area Command)
Miami (Sunset), FL (Miami Metropolitan Area Command)
Miami, FL Metropolitan Area Command
Naples (Hispanic), FL
Naples, FL
Naples, FL (Area Coordinate)
Naples, FL (Regional Coordinate)
New Smyrna Beach, FL Service Center
North Central Brevard County, FL
Ocala, FL
Orlando (Citadel), FL (Orlando Metropolitan Area Command)
Orlando, FL Corps (Orlando Metropolitan Area Command)
Orlando, FL Metropolitan Area Command
Palm Beach County, FL Area Command
Panama City, FL
Pasco County Corps, Port Richey, FL
Pensacola, FL
Port Charlotte, FL
Port Richey (West Pasco), FL
Sanford, FL
Sarasota (Center of Hope)
Sarasota (Center of Hope), FL (Sarasota Area Command)
Sarasota, FL (Sarasota Area Command)
Sarasota, FL Area Command
Sebring, FL
South Hillsborough County (Tampa/Hillsborough County Area Command)
South Hillsborough County, FL (Tampa/Hillsborough County Area Command)
St. Augustine, FL (Jacksonville Northeast Florida Area Command)
St. Lucie County, FL
St. Petersburg (Citadel), FL (St. Petersburg Area Command)
St. Petersburg (Downtown), FL (St. Petersburg Area Command)
St. Petersburg, FL Area Command
St. Petersburg, FL Downtown Nontraditional Corps
Sumter County, FL Service Center (Under Leesburg, FL)
Tallahassee, FL
Tampa/Hillsborough County Area Command
Tampa/Hillsborough County, FL (Tampa/Hillsborough County Area Command)
Venice, FL
Vero Beach, FL
West Palm Beach, FL (Palm Beach County Area Command)
West Volusia County, FL
William Booth Towers (Orlando, FL) (Orlando Metropolitan Area Command)
Winter Haven, FL

Georgia Division
Albany, GA
Americus, GA Service Center
Athens, GA
Atlanta International Corps (Atlanta Metropolitan Area Command)
Atlanta International Corps (Atlanta Metropolitan Command)
Atlanta (Peachcrest), GA (Atlanta Metropolitan Area Command)
Atlanta (Temple), GA (Atlanta Metropolitan Area Command)
Atlanta, GA Metropolitan Area Command
Atlanta, GA Red Shield Harbor Light Corps (Atlanta Metropolitan Area Command)
Augusta, GA
Augusta, GA Area Command
Bainbridge, GA Service Center
Bainbridge, GA (Service Center)
Brunswick, GA
Camp Grandview
Carrollton, GA Service Center
Cartersville, GA
Central Georgia Area Command
Columbus, GA
Covington (Newton County), GA Service Center
 Dalton, GA
Douglas/Coffee County, GA Service Center
Dublin, GA Service Center
Elberton, GA Service Center
Gainesville, GA
Griffin, GA
Jackson/Butts County, GA Service Center
Jonesboro (Citadel), GA (Atlanta Metropolitan Area Command)
Jonesboro (Citadel), GA (Atlanta Metropolitan Area Command)
LaGrange, GA
Lawrenceville, GA (Atlanta Metropolitan Area Command)
Macon, GA Central Georgia Area Command
Macon, GA (Central Georgia Area Command)
Marietta, GA (Atlanta Metropolitan Area Command)
McDonough (Henry County), GA (Service Center)
Milledgeville, GA Service Center
Newnan, GA Service Center
Ray and Joan Kroc Corps Community Center
Rome, GA
Savannah, GA
St. Mary's, GA Service Center
The Salvation Army Ray and Joan Kroc Corp Community Center of Augusta
The Salvation Army Ray and Joan Kroc Corp Community Center of Augusta (Augusta Area Command)
The Salvation Army Ray and Joan Kroc Corp Community Center of Augusta, GA
The Salvation Army Ray and Joan Kroc Corps Community Center of Atlanta
The Salvation Army Ray and Joan Kroc Corps Community Center of Atlanta (Atlanta Metropolitan Area Command)
Thomasville, GA
Toccoa, GA
Valdosta, GA
Vidalia, GA Service Center
Warner Robins, GA (Central Georgia Area Command)
Waycross, GA
William Booth Towers (Atlanta, GA)
William Booth Towers (Atlanta, GA) (Atlanta Metropolitan Area Command)

**Kentucky and Tennessee Division**
Ashland, KY
Ashland, KY
Bowling Green, KY
Bristol, TN
Camp Paradise Valley
Chattanooga TN (Chattanooga Metropolitan Area Command)
Chattanooga (Citadel), TN (Chattanooga Metropolitan Area Command)
Chattanooga (East Lake), TN (Chattanooga Metropolitan Area Command)
Chattanooga, TN Metropolitan Area Command
Clarksville, TN
Cleveland, TN (Chattanooga Metropolitan Area Command)
Danville, KY
Frankfort, KY
Hardin County, KY Service Center
Henderson, KY
Hopkinsville, KY
Jackson, TN
Johnson City, TN
Kingsport, TN
Knoxville, TN (Knoxville Area Command)
Knoxville, TN Area Command
MINISTERIAL AND NONMINISTERIAL ROLES AT CHRISTIAN AGENCIES

Lebanon, TN
Louisville Social Services (Center of Hope) (Louisville Metropolitan Area Command)
Louisville (Portland), KY (Louisville Metropolitan Area Command)
Louisville (Sanders Mission), KY (Louisville Metropolitan Area Command)
Louisville (South), KY (Louisville Metropolitan Area Command)
Louisville, KY Metropolitan Area Command
Madisonville, KY
Maryville, TN (Knoxville Area Command)
Memphis (Winchester), TN (Memphis Metropolitan Area Command)
Memphis, TN Metropolitan Area Command
Middlesboro, KY
Murfreesboro, TN
Nashville (Berry Street Worship Center), TN (Nashville Metropolitan Area Command)
Nashville (Citadel), TN (Nashville Metropolitan Area Command)
Nashville (Hispanic), TN (Nashville Metropolitan Area Command)
Nashville (Laotian), TN (Nashville Metropolitan Area Command)
Nashville (South), TN (Nashville Metropolitan Area Command)
Nashville, TN Metropolitan Area Command
Owensboro, KY
Paducah, KY
Richmond, KY
Sevierville, TN (Knoxville Area Command)
The Salvation Army Ray and Joan Kroc Corps Community Center of Memphis (Memphis Metropolitan Area Command)

Maryland and West Virginia Division
Annapolis, MD
Baltimore (Hampden), MD (Central Maryland Area Command)
Baltimore (Middle River), MD (Central Maryland Area Command)
Baltimore (Temple), MD (Central Maryland Area Command)
Baltimore, MD Area Command
Beckley, WV
Bluefield, WV
Cambridge, MD
Camp Tomahawk
Central Maryland Area Command
Charleston (Citadel), WV (Charleston Area Command)
Charleston, WV Area Command
Clarksburg, WV
Cumberland, MD
Frederick, MD
Glen Burnie, MD Service Center (Baltimore Area Command)
Grafton, WV
Hagerstown, MD
Havre De Grace, MD
Howard County, MD Service Center (Baltimore Area Command)
Huntington, WV
Logan, WV
Martinsburg, WV
Morgantown, WV
Morgantown, WV Area Coordinate
Moundsville, WV
Parkersburg, WV
Princeton, WV
Putnam County, WV Service Center (Charleston Area Command)
Salisbury, MD
Spencer/Roane County, WV Service Center (Charleston Area Command)
St. Albans, WV (Charleston Area Command)
Summersville, WV Outpost (Beckley, WV)
Summersville, WV Service Center (Beckley, WV)
Upshur County Service Center (Under Clarksburg, WV)
Weirton, WV
Wellsburg, WV Service Center
Westminster, MD Service Center (Baltimore Area Command)
Wheeling, WV

National Capital and Virginia Division
Alexandria (Korean-Landmark), VA (National Capital Area Command)
Alexandria, VA (National Capital Area Command)
Arlington (Hispanic), VA (National Capital Area Command)
Arlington, VA (National Capital Area Command)
Arlington, VA (National Capital Area Command)
Boone, NC - Outpost (Under Hickory, NC Corps)
Camp Happyland (ACA)
Central Virginia Area Command
Charlottesville, VA
Covington, VA
Culpeper, VA Service Center
Danville, VA
Fairfax, VA (National Capital Area Command)
Fredericksburg, VA
Front Royal, VA
Hampton Roads Area Command
Harrisonburg (Outpost), VA
Harrisonburg, VA
Landmark, VA (National Capital Area Command)
Loudoun County, VA
Lynchburg, VA
Martinsville, VA
Montgomery County, MD (National Capital Area Command)
National Capital Area Command
New River Valley Corps, VA
Norfolk, VA Corps (Norfolk Tidewater Area Command)
Norfolk, VA Tidewater Area Command
Norfolk, VA (Hampton Roads Area Command)
Petersburg, VA Service Center
Portsmouth, VA (Hampton Roads Area Command)
Portsmouth, VA (Norfolk Tidewater Area Command)
Prince Georges, MD (National Capital Area Command)
Prince William, VA (National Capital Area Command)
Richmond (Citadel), VA (Central Virginia Area Command)
Roanoke, VA
Solomon G. Brown Corps Community Center (National Capital Area Command)
Staunton, VA
Suffolk, VA
The Salvation Army Ray and Joan Kroc Corps Community Center of Hampton Roads (Hampton Roads Area Command)
Turning Point Ministries (National Capital Area Command)
Virginia Peninsula Corps
Virginia Peninsula, VA
Warrenton, VA Service Center
Washington (Sherman Avenue), DC (National Capital Area Command)
Washington (Solomon G. Brown), DC (National Capital Area Command)
Washington, DC (Harbor Light Corps) (National Capital Area Command)
Waynesboro, VA
Western Tidewater Service Center
Williamsburg, VA
Winchester (Hispanic Outpost), VA
Winchester, VA

North and South Carolina Division
Greenville, SC Area Coordinate
Urban Outpost (Charlotte, NC Area Command)
Aiken, SC
Anderson, SC
Asheboro, NC
Asheville, NC (Asheville Regional Coordinate)
Asheville, NC Regional Coordinate
Beaufort, SC
Boone, NC - Outpost
Boone, NC - Outpost (Hickory Regional Coordinate)
Burlington, NC
Camp Walter Johnson
Catherine Booth Garden Apartments (Gastonia, NC)
Charleston, SC
Charlotte (Belmont), NC (Charlotte Area Command)
Charlotte (Temple), NC (Charlotte Area Command)
Charlotte, NC Area Command
Columbia, SC (Midlands Regional Coordinate)
Concord, NC
Conway, SC
Davidson County, NC
Davie County Service Center (Mocksville, NC)
Durham (Hispanic Outpost), NC
Durham, NC
Easley, SC (Greenville, SC Area Coordinate)
Eden, NC
Eden, NC (Rockingham County Regional Coordinate)
Eden, NC (Service Center under Reidsville, NC)
Elizabeth City, NC
Fayetteville, NC
Florence, SC
Gaffney, SC
Gastonia, NC
Georgetown, SC
Goldsboro, NC
Greensboro, NC
Greenville, NC
Greenville, SC Area Command
Greenville, SC Area Coordinate
Greenwood, SC
Hendersonville, NC
Henderson, NC
Hickory, NC (Hickory Regional Coordinate)
Hickory, NC Regional Coordinate
High Point, NC
Irmo, SC (Midlands Regional Coordinate)
Jacksonville, NC
Kernersville, NC (Korean) (Winston-Salem Area Command)
Kinston, NC
Lenoir, NC Service Center
Midlands Regional Coordinate
Morehead City, NC
Morganton, NC Mission Station
Morganton, NC Service Center
Mount Airy, NC
New Bern, NC
Oconee County, SC (Greenville Area Command)
Orangeburg, SC
Raleigh, NC
Raleigh, NC (Raleigh Area Command)
Raleigh, NC Area Command
Reidsville, NC
Rock Hill, SC
Rockingham County, NC
Rockingham County, NC Regional Coordinate
Rocky Mount, NC
Rutherford Street Outpost (Greenville Area Command)
Salisbury, NC
Sanford, NC (Under Raleigh)
Shelby, NC
Shelton Laurel, NC (Waynesville Regional Coordinate)
Sleepy Valley, NC (Asheville Regional Coordinate)
Smithfield, NC
Spartanburg, SC
Statesville, NC
Statesville, NC (Charlotte Area Command)
Sumter, SC
The Salvation Army Ray and Joan Kroc Corps Community Center of Greenville
(Greenville Area Command)
The Salvation Army Ray and Joan Kroc Corps Community Center, Greenville, SC
Union, SC Service Center
Washington, NC
Waynesville, NC Area Coordinate
Waynesville, NC Regional Coordinate
Waynesville, NC (Waynesville Regional Coordinate)
William Booth Garden Apartments (High Point, NC)
William Booth Garden Apts. (Charlotte Area Command)
Wilmington, NC
Wilson, NC
Wilson, NC Mission Station
Winston-Salem, NC Area Command
Winston-Salem, NC (International Corps) (Winston-Salem Area Command)
Winston-Salem, NC (International) (Winston-Salem Area Command)
Winston-Salem, NC (Washington Park) (Winston-Salem Area Command)
Yadkinville, NC Service Center (Winston-Salem Area, NC Command)

Texas Division
Abilene, TX
Amarillo, TX
Arlington, TX (Dallas/Ft. Worth Metroplex Command)
Austin (Citadel), TX (Austin Metropolitan Area Command)
Austin, TX Metropolitan Area Command
Bay City, TX Service Center (Under DHQ Community Relations)
Beaumont, TX
Big Spring, TX
Borger, TX Service Center
Brownwood, TX Service Center
Bryan, TX
Camp Hoblitzelle
Carr P. Collins Harbor Light Corps
Carr P. Collins Harbor Light, TX (Dallas/Ft. Worth Metroplex Command)
Carr P. Collins Social Services Center (Dallas/Ft. Worth Metroplex Command)
Catherine Booth Garden Apts. (Waco Area Command)
Catherine Booth Garden Apts. (San Antonio, TX Area Command)
Catherine Booth Garden Apts. (Tyler, TX)
Center of Hope Corps (San Antonio Metropolitan Area Command)
Cleburne, TX Service Center
Conroe, TX (Houston Metropolitan Area Command)
Copperas Cove, TX Service Center (Under DHQ Service Extention)
Corpus Christi, TX
Corsicana, TX
Dallas (Cedar Crest), TX (Dallas/Ft. Worth Metroplex Command)
Dallas (Oak Cliff), TX (Dallas/Ft. Worth Metroplex Command)
Dallas (Pleasant Grove), TX (Dallas/Ft. Worth Metroplex Command)
Dallas (Temple), TX (Dallas/Ft. Worth Metroplex Command)
Dallas/Ft. Worth Metroplex Command
Denton, TX (Dallas/Ft. Worth Metroplex Command)
Edinburg, TX Outpost
El Paso (Citadel), TX
El Paso (Temple), TX
El Paso, TX Area Command
Evangeline Booth Garden Apts. (Houston Metropolitan Area Command)
Fort Worth Friendship Corps & Catherine Booth Friendship House (Dallas/Ft. Worth Metroplex Command)
Fort Worth Friendship Corps & Fort Worth Friendship House (Dallas/Ft. Worth Metroplex Command)
Fort Worth (Lancaster Ave.), TX (Dallas/Ft. Worth Metroplex Command)
Fort Worth (Northside), TX (Dallas/Ft. Worth Metroplex Command)
Freeport, TX
Ft. Worth (Lancaster Ave.), TX
Galveston, TX Regional Coordinate
Garland, TX (Dallas/Ft. Worth Metroplex Command)
Greenville, TX
Harlingen, TX
Hi-View Ranch
Houston (Aldine/Westfield), TX (Houston Metropolitan Area Command)
Houston (Harbor Light Corps), TX (Houston Metropolitan Area Command)
Houston (International), TX (Houston Metropolitan Area Command)
Houston (Northwest), TX (Houston Metropolitan Area Command)
Houston (Temple), TX (Houston Metropolitan Area Command)
Houston, TX Metropolitan Area Command
Irvington (Hispanic) Outpost
Irving, TX (Dallas/Ft. Worth Metroplex Command)
Kaufman, TX Service Center
Kerrville, TX
Killeen, TX (Under Waco, TX Area Coordinate)
Laredo, TX
Lewisville, TX Service Center (Dallas/Ft. Worth Metroplex Command)
Longview, TX
Lubbock, TX
Lufkin, TX
McAllen, TX
McKinney, TX (Dallas/Ft. Worth Metroplex Command)
Midland, TX
Nacogdoches, TX Service Center
New Braunfels (Outpost), TX
New Braunfels, TX Service Center (Under San Antonio, TX Area Command
Odessa, TX
Orange, TX
Pampa, TX
Paris, TX
Pasadena, TX (Houston Metropolitan Area Command)
Plainview, TX
Plano, TX (Dallas/Ft. Worth Metroplex Command)
Pleasanton (Atascosa County, TX (Service Center)
Port Arthur, TX
San Angelo, TX
San Antonio (Center of Hope), TX
San Antonio (Citadel), TX (San Antonio Metropolitan Area Command)
San Antonio (Mission), TX (San Antonio Metropolitan Area Command)
San Antonio, TX Metropolitan Area Command
San Marcus, TX Service Center
Sherman, TX
Temple, TX (Under Waco, TX Regional Coordinate)
Texarkana, TX
Texas City, TX (Under Galveston, TX Area Coordinate)
The Salvation Army Ray and Joan Kroc Corps Community Center of Kerrville
The Salvation Army Ray and Joan Kroc Corps Community Center of Kerrville, TX
Tyler, TX
Victoria, TX
Waco, TX
Waco, TX Area Coordinate
Waco, TX Regional Coordinate
Waxahachie, TX (Dallas/Ft. Worth Metroplex Command)
Wichita Falls, TX
William Booth Garden Apts. (Houston Metropolitan Area Command)
William Booth Garden Apts. (San Antonio Metropolitan Area Command)
William Booth Garden Apts. (Waco Area Command)
William Booth Garden Apts. (Tyler, TX)