

Table 1:
Typology¹
of religious
characteristics²
of social service
and educational
organizations
and programs

	Faith-permeated	Faith-centered
Mission statement	Explicitly religious	Explicitly religious
Founding	By religious group or for religious purpose	By religious group or for religious purpose
If affiliated with an external agency, is that agency religious? (e.g., a congregation or denomination)	Yes	Yes
Selection of controlling board	Explicitly religious. May be a) self-perpetuating board with explicit religious criteria; b) board elected by a religious body	Explicitly religious. May be a) self-perpetuating board with explicit religious criteria; b) board elected by a religious body
Selection of senior management	Faith commitment an explicit prerequisite	Faith commitment an explicit or implicit prerequisite
Selection of other staff	Religious faith is very important at all staff levels; most or all staff share organization's faith commitments	Religious faith is very important for faith-centered projects, but is sometimes less important in other positions. Most staff share organization's faith commitments
Financial support and non-financial resources	Policy of refusing funds that would undermine religious mission/identity; intentional cultivation of support from religious community	Often has policy of refusing funds that would undermine religious mission/identity; intentional cultivation of support from religious community

Faith-affiliated	Faith background	Faith-secular partnership	Secular
May be either explicit or implicit	Implicit (e.g., general reference to "promoting values")	No reference to religion in mission of the partnership or the secular partner, but religion may be explicit in mission statements of faith partners	No spiritual content, but implicit or explicit references to values are often present
By religious group or for religious purpose	May have historic tie to a religious group, but connection is no longer strong	No reference to religious identity of founders of the secular partner. Faith partners founded by religious group or for religious purpose. Founders of the partnership may or may not be religious.	No reference to religious identity of founders
Often	Sometimes	Sometimes	No
Some, but not all, board members may be required or expected to have a particular faith or ecclesiastical commitment	Board might have been explicitly religious at one time, but now selected with little or no consideration of members' faith commitment	Program controlled by secular partners, with little or no consideration of faith commitment of board members; input from faith partners	Faith commitment of board members not a factor
Normally (perhaps by unwritten expectation) share the organization's faith commitment	Faith commitment is not relevant	Required to have respect for, but not to share faith of religious partners	Consideration of faith commitment considered improper
Project staff expected to have knowledge of and sensitivity to faith commitment of the organization; religious beliefs motivate some staff/volunteers	Little or no consideration of faith commitment of any staff; religious beliefs may motivate some staff/volunteers	Staff expected to understand and respect faith of religious partners; program relies significantly on volunteers from faith-based organizations	Consideration of faith commitment for any staff considered improper
May cultivate volunteer and in-kind support from religious community	May or may not cultivate support from religious community	Significant cultivation of volunteer and in-kind support from faith-partners	Little cultivation of support from religious community

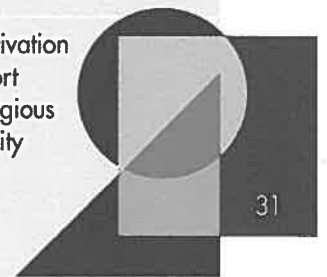


Table 2:
Characteristics
of programs/
projects

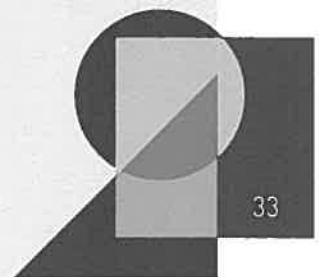
	Faith-saturated	Faith-centered
Religious environment (building, name, religious symbols)	Usually	Usually
Religious content of program	In addition to acts of compassion and care, also includes explicitly religious, mandatory content integrated throughout the program; staff and participants are expected to take part in religious activities and discussions of faith	In addition to acts of compassion and care, also includes explicitly religious content that is usually integrated with social service provision, but may be segregated into separate components. Participants have the option not to take part in religious activities. Staff may initiate discussions of faith or invite participants to religious activities outside the program
Main form of integration of religious content with other program components *See Addendum	Integrated/mandatory (engagement with explicitly religious content is required of all participants)	Integrated/optional or invitational (engagement of participants with explicitly religious content is optional, or takes place in activities outside program parameters)
Expected connection between religious content and desired outcome	Expectation of explicitly religious experience or change, and belief that this is essential to desired outcome	Strong hope for explicitly religious experience or change, and belief that this significantly contributes to desired outcome

1 This Typology identifies the visibly expressive ways that religion may be present in a community-serving organization or program. The categories are not necessarily meant to be interpreted from left to right as being "more" to "less" religious. Some faiths express their religiosity in less visibly evident ways than others; faith-based organizations and programs that are deeply rooted in these traditions may be located more toward the center of the Typology, without diminishing their religious nature.

2 Few actual organizations or programs fit perfectly into any abstract type. Many organizations and programs will display characteristics from more than one type, but a few characteristics belong with another. Classifying an entity entails looking at its overall pattern of religious characteristics or identifying the type where its most significant characteristics fall.

Faith-related	Faith background	Faith-secular partnership	Secular
Often	Sometimes	Sometimes (program administration is usually located in a secular environment, while program activities may be located in a religious environment)	No
The religious component is primarily in acts of compassion and care. Little (entirely optional) or no explicitly religious activities or discussions of faith initiated by staff as part of the program. Staff may invite participants to religious activities outside program parameters, or hold informal religious conversations with participants	No explicitly religious content in program. Religious materials or resources may be available to participants who seek them out. The religious component is seen primarily in the motivation of individual staff members	No explicitly religious content in program activities designed by secular partners; faith partners sometimes supplement with optional religious resources and activities.	No religious content
Invitational or relational (virtually all engagement of participants with explicitly religious content takes place in optional activities outside the program, or in informal relationships cultivated with staff)	Implicit (participants only encounter religious content if they seek it out)	Implicit, invitational, or relational, depending on volunteers/staff of the faith partner	None
Little expectation that explicitly religious experience or change is necessary for desired outcome. Some believe that acts of compassion alone (without a verbal religious component) have a spiritual impact that contributes significantly to desired outcome	No expectation that explicitly religious experience or change is needed for desired outcome	No expectation that religious experience or change is needed for desired outcome, but the faith of volunteers from religious partners is expected to add value to the program	No expectation of religious change or experience

3 The Typology is divided into two sections: characteristics of organizations, and characteristics of programs/projects. The organizational section focuses on features related to administration, sponsorship, personnel, and resources; the program/project section focuses on the integration of religious content into service provision. This division reflects the fact that organizations may run programs that have a different set of faith characteristics. For example, a faith-centered organization may run a program that is faith-background in nature, or a secular organization such as a community hospital might operate a 12-step addiction treatment program (which courts have held to be religious in nature). An organization may also run several different programs, each falling into a different category.



Definitions of terms for integration of religious content in program

Appropriate term	Is the religious content of the program...		
	Explicitly verbal?	Part of the formal program design?	Mandatory?
Passive	No	No	No
Invitational	No in the program; Yes in activities outside the program parameters to which participants are invited	No	No
Relational	No in the program; Yes in informal interactions with staff	No in the program; Yes in intentionally cultivated relationships	No
Integrated/optional	Yes, unless participants decline to take part in religious activities	Yes	No
Integrated/mandatory	Yes	Yes	Yes

Adapted from a typology originally developed by Ronald J. Sider and Heidi Rolland Unruh, based in part on the research of the Congregations, Communities and Leadership Development Project, which they direct.