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THE SECTARIAN AGENCY IN A CHANGING SOCIETY
(A DESCRIPTIVE STUDY)

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

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CHAPTER I

INTRODUCTION

The three major faiths in the United States, Catholic, Jewish and Protestant, sponsor social service agencies. The sponsorship varies in type and form but in some way, these agencies are an expression of their religious commitment and concern for persons suffering from social and emotional problems. Some of these agencies have traditionally offered their services primarily to those persons of the same faith of the sponsoring agency. Their boards and their staffs were also made up of persons of the same faith. Their policies and practices have been based on a communal response to persons who have a bond in their religious heritage. The extent of this response would be difficult to measure as it not only was a response to persons of their own faith but also a response to the whole community. By taking care of their own they were offering a community service as well. Other religiously sponsored agencies, while their boards and staffs have been of the same religion, have had open intake policies. Whether or not sectarian agencies have been a necessity or a luxury has often been debated. It is not the purpose of this study to further debate the question except where it applies to the general theme. The purpose of this study is to explore how these agencies are changing in their policies and practices to meet the problems of a changing society.
Sectarianism in social service was largely built because of the belief that cultural and religious values would not be respected by agencies which were sponsored by groups who did not share these beliefs. Therefore, the Catholic and Jewish groups started their own agencies. Some Protestant agencies were started also for this reason if they differed from the majority of persons as to language and/or beliefs. As persons belonging to these religious and cultural groups became more accepted by the community and shared in the mainstream of the community life, they have continued to enjoy their own sectarian agencies where they can receive marital counseling, child placement, and/or the myriad of services and programs sponsored by the community centers. The immigrant and his children have largely become Americanized and we find our native poor suffering from similar problems that confronted the new arrival during the middle and latter part of the previous century.

From personal observation and participation, this writer became interested in documenting some of the changes that are taking place in the philosophies of service of the sectarian agencies and the implementation of these changes in their programming. Sectarian agencies have a right to exist in a pluralistic society. This is the transference of a business concept of pluralism into the social agency structure of our society. Our form of government encourages a plurality of differences.¹ Are they existing for the self-preservation of their own values or are they existing to promote the common welfare in our

communities, or both? How do they relate to one another? Are they still separatists or are they uniting their efforts to solve broad community problems? Are doctrinal differences keeping them from joining their efforts to work in the arena of public social policy? Are the sectarian agencies themselves asking if they are relevant to the social problems of the modern society? Are they re-examining their intake policies which largely committed them to serve their own people? Are they changing their programs to address themselves to the community as change-agents rather than direct-service agencies? How do they relate to the inner-city crises? These are some of the questions that have prompted this study.

To answer these questions and related ones, the writer has reviewed the history of several sectarian agencies, with specific interest in their reasons for existence. Literature regarding religion as it related to social work was also reviewed. A schedule was devised for interviewing the executives of the national sectarian social work organizations. Those who were selected for personal interviews represent all three of the major faiths in the United States. Comparable persons, where possible on a local level, were interviewed in two major cities of Ohio, namely, Cincinnati and Columbus. These two cities were chosen because of their accessibility; however, it should be noted that they are different in many ways. In Columbus, Ohio, many experiments in ecumenism have taken place, enough to give it the unofficial title of the "Center of Ecumenism in the United States." Cincinnati is an older city with much more wealth and investment in sectarian interests.
The sectarian organizations which were studied were The National Conference of Catholic Charities, Washington, D. C.; The National Jewish Welfare Board; The Council of Jewish Federations and Welfare Funds, Inc.; The Methodist Board of Hospitals and Homes; The Lutheran Church in America; The National Lutheran Council; The National Council of Churches and the United Presbyterian Church of America. All of the above organizations are coordinating bodies of local sectarian agencies which are involved in social work and social service throughout the country. The Salvation Army, the Y.W.C.A. and the Y.M.C.A. do not consider themselves to be sectarian (sponsored by a particular religious group) and therefore are not included in this study. Had time permitted, The Episcopal Church, the Church of the Latter-Day Saints and The American Friends Service Committee would be included. Time and expense in travel limited a thorough study of all five sectarian social service groups. Those which were included, however, represent a major part of the services and represent the three major faiths. Three denominations plus the Council of Churches were thought to be a fair selection of the Protestant group.

The enthusiasm and cooperation which this study engendered initially in the respondents seem to warrant such a study. Religiously sponsored social service agencies constitute a major portion of the voluntary sector\(^2\) in social welfare in the United States. Although there is no corresponding decrease in activities carried on by the

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sectarian groups. This is partially due to the fact that there has been no decrease in social problems. Whatever changes they make in their programming will undoubtedly influence the total society. Aside from the direct effect of their services in a community, the sectarian agency offers a base from which the ministry can influence the thinking of their constituents in matters of social policy on all levels of government. The extent of their influence may be questioned but at any rate they do provide a platform of information from which the individuals can formulate their ideas and subsequent action.

Social work is re-emphasizing its historical role as a change agent in society through broad community programs. In this role a new dimension is sought in the inter-system approach. The religious system in our country is also re-emphasizing its role in solving broad community problems. The two systems meet in the sectarian agency. What happens in the sectarian agency should be of interest to the social work educator and practitioner. Much has been written about the roots of social work, with many authors placing these roots in our Judeo-Christian society. Little has been written about the relationship between these agencies and how they work together as a system.

In the new era of ecumenism, this study is very timely. The Protestant Church has been engaged in ecumenism since 1910. Some of the differences they have were as wide apart as those between the three major faiths. This spirit of ecumenism in the Christian and non-Christian world was truncated by the absence of the Catholic Church.

\textsuperscript{3}Ibid.
This has been modified by the recent Vatican Council which stresses updating the Catholic Church in the modern world. Charles Chakerian notes,

... agencies as well as parent religious bodies are seeking closer and more significant working relationships with each other.

Under the impact of vastly expanding governmental and non-sectarian programs, sectarian agencies are being forced to rethink their roles and functions within American social welfare.5

The role of the sectarian agency in the modern world is of concern to all of the sectarian groups. Some wonder if it will survive, others are sure that it will survive and will be much more vital as it relates to the problems of modern society. Many new and interesting programs are taking place. Many of the agencies are not standing still in this fastly moving society. It seems appropriate that changes which are taking place should be documented as the sectarian agency is making its contribution to the social welfare field in the modern world as it did in social work in the early days of our society. As such, this study will contribute to the teachable knowledge of social work, by adding to the historical background of religion and social work.

This dissertation will not exhaust the subject, but the national organizations are aware of the trends throughout the country. Their

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5 Chakerian, op. cit., p. 659.
observations are recorded here and the three groups are compared and analyzed as to their convergences on issues and policies. How they compare with local sectarian agencies of two major cities is also reported.
CHAPTER II

SETTING THE SCENE

The Problem

Modern sectarianism

Does sectarianism in social service mean the same today as it did when the sectarian agencies were started in this country? The sectarian social service agency, as we know it, is an American phenomenon. Other countries, except for special programs, do not seem to have the dual set of social agencies in their welfare systems. Perhaps this is due to the very nature of our political system which guarantees certain rights to organize. The sectarian agency came into existence as a response to the needs of the large wave of immigrants to the American shores. In a certain sense immigration offered liberation and opportunity to the immigrants but in another sense the new environment was a hostile one. This hostility took the form of alienation due to the language barriers and existing social forms and structures in the new country. These had already become the province of the earlier settlers. The immigrants of the middle nineteenth century settled in the cities and attempted to maintain their own cultures as a defense against the unknown. They faced the dilemma of group solidarity versus societal conformity. Both the church and the synagogue had a religious
base and a cultural base for offering services (social) to the poor, the widowed and the orphaned. Social reform was a necessary corollary to these services in the new country. Social reform took the form of making inroads into the existing structure of politics, employment opportunities, etc., in the new country. During this period, settlement houses, community centers and budding social pressure groups helped the new immigrant to become self-sustaining with a group identification which could offer him security in the new environment. As he suffered health problems and social problems, we find institutions and agencies offering him sustenance and shelter both to preserve his religious identity and to offer a means of expressing religious values of the various groups which sponsored the programs and institutions. Still today we find a complete battery of sectarian social services alongside those of government and other private agencies and institutions. They may offer the same kind of service, a more sophisticated social service, or a more primitive social service for the people who belong to the various religious groups in our country. In fact, this helps to preserve an American ethnic of pluralism which maintains our type of society.

The health, the personal and the social problems which confronted the immigrant groups in our society in those early years are still present. In fact, their magnitude has grown. The people who are suffering these problems, however, are not those who necessarily belong to the religious groups who rallied to the call for service and social reform of that era. Marital difficulty, unwed parenthood, and delinquency are still problems of those religious members. However, the
magnitude of poverty and a separate America for a large group of people in America along with the inner-city crisis suggests that the sectarian agency re-evaluate its relevance to its religious commitment to the solution of large social problems. The extent to which it is relating to the present social problems and the changes which are taking place in its programming is the purpose of this study. Does "sectarianism" have the same meaning that it had when the religious groups so staunchly rallied to the social problems of their particular clientele? Is there a new pluralism in our society which is taking place? How are the sectarian groups working together in the attempt to solve the broad social problems of the present "America" which is, according to some, an America of two existing cultures? It is the thesis of this writer that while society is changing, so is the sectarian agency, both in philosophy of service and programming for that changing society. While still maintaining its identity in sponsorship, it is making accommodations which will enable it to be functional in the social service field. It is offering direct services to all people and is acting as an agent for changing the climate of hostility which causes alienation for a large group of "other" Americans. This accommodation is not easy and the sectarian agency suffers problems with its own constituency when it neglects them for those outside its membership. The difficulties they encounter in making this accommodation vary in degree according to the religious faith which they represent. Protestant groups, which represent the majority of those attached to a religious faith, have relatively little accommodation to make. The Catholic
agency, as it identifies with the whole of Christianity, has more accommodation but is not as hampered as the Jewish, which represents a faith, a culture and a unique identification which even the Jew has difficulty in defining.

Sectarianism, as used in the context of this study, is separatism in varying degrees.

... Cleavage between groups is in many respects only the obverse of consensus within groups. When people feel strong identification with a particular group, whether it is national, religious, ethnic, or another, they are necessarily setting themselves off from persons not in the group.¹

As a term, common in social work terminology, sectarianism lacks a certain exactness. It does not particularly relate to a sect. In fact, the major faiths are not sects. For one large group, the Jewish community, sectarianism does not relate necessarily to religion. The Jewish Welfare agencies and community centers do not have a parent religious body as do the other religiously-sponsored social agencies, although they are religious in motive and action. Protestant agencies see themselves as denominational rather than sectarian. Perhaps for the Catholic group the term is most exact. However, the term "sectarian" will be used here as a collective term for the religiously-related agencies of the three major faiths, Catholic, Jewish and Protestant. This relationship, to be further identified later in the study, takes various forms, namely: (1) in carrying out the religious component in its objectives and/or practices; (2) the type of people it

serves; (3) its source of income; (4) the religious affiliation of its board and/or personnel; or (5) other ties to the religious body which it represents.\(^2\) Whatever its relationship with the three major faiths, the sectarian agency represents a large sector of the social work community and the agencies appear in every United States community of average to large size from coast to coast. There is no particular type of social service which is foreign to its activity except public assistance. The sectarian agencies, however, serve the various communities and on the national scene as a commentary on public social policy at all levels of government.

**Rationale for study**

How the sectarian agency is responding to the changing society and the changes which are taking place in the relationship of the church and synagogue seemed to the writer to be a relevant and researchable topic. Some of the reasons for the establishment of the sectarian agencies would not be as relevant today as they were at the time of their beginning. Other reasons may have taken their place. To be more explicit, the early sectarian agency was started to help the immigrant secure employment, housing, food and sometimes shelter. The immigrant was usually of the same faith as the agency sponsorship. The Catholic and Jewish agencies are still serving the displaced person to some extent, but this is a small part of their overall programming. The persons needing employment, housing, food and shelter today are usually the native poor.

\(^2\)Chakerian, op. cit., p. 655.
The magnitude of social work agencies and services sponsored by the religious groups is such that any change in policies and practices would have a direct effect on the social welfare system of any community.

Social workers today are reassessing their role as an instrument to help those in poverty. Greater emphasis is being placed on working with groups of people, helping them to organize to a point where they can speak for themselves and to be assured of an audience which can help them. Some of the spirit of reform, which pervaded the early social reform movement, is again present. Methods have become more sophisticated, because of added knowledge, however intervention is a tool which we seem to have re-discovered. Professional social workers are aware that social work alone cannot relieve the poverty and cultural deprivation which deter many persons from living full and meaningful lives. As a profession, social work is rooted in the Judeo-Christian philosophies of helping one's neighbor. It has been dependent for years on its relation to the religious systems of our country for interpretation and, at times, implementation of its programs. The sectarian agency, under religious auspices and usually community auspices, is also reassessing its role in society. The "Urban Crisis," "Poverty," and "Intake Policies" are consistently on the programs of the national sectarian conferences. How they can be relevant in today's world and its problems is constantly being asked. Because sectarian agencies as a group account for a large number of the voluntary agencies in our country, if they make drastic changes in their programs, this will
affect the total welfare picture. What it does is very important to the social work profession.

As the religious institutions of our country are meeting on all levels to determine their commonalities in the modern society, it seems appropriate that the commonalities of the sectarian agencies also be assessed. The enthusiasm and the cooperation expressed by national sectarian agencies in response to this study are indicative of a need for such a study. None has ever been done which includes representation of all the three major faiths. The last study completed was that of the National Council of Churches in 1955. This was a comprehensive study of the Protestant Churches and social welfare.

"Sectarianism in a Changing Canadian Society" was the theme of a two-day meeting held in Ottawa, Canada, in 1968. It was enthusiastically attended for discussion of such topics as "The Rationale for Sectarian Service," "The Dilemma of the Tug of Old Loyalties and New Form of Safeguarding Ancient Loyalties," "Do We Best Serve by Being Unrelated to the Religious Aspect of a Person?" "Does a Social Agency Attempt to Educate Families about Better Modes of Family Life and, If So, Whence Does It Derive Its Values?" "Is Humanism the Value System for Social Agencies without a Relationship to a Religious Institution?" "In a Pluralistic Society Are the Values of Competition, Conflict and Difference Necessary for Growth?" and "Is Unity Possible without Uniformity?" One of the questions which kept coming up in the conference was, "If we serve all persons in a community, how long do we remain sectarian?" At the same time, there were those who questioned
how great an impact the agencies could have on the broad social problems if they only served those of their same faith. An agency which serves an exclusive group, either ethnic or religious, was thought by some to be limited in two ways: (1) by practicing discrimination which is one of the causes of the plight of the poor and (2) by limiting its experiences from which it can teach from first-hand knowledge. Another question was whether to offer direct service or act as a change agent. Participants seemed to think their services were valid but that new programs should be instituted and the type of client to be served should be re-evaluated. Similar questions are being asked in the meetings of the national sectarian agencies in this country. All of this underscores the need to update the role of the sectarian agency in this country. Many changes taking place are not covered in the comprehensive study of all the agencies.

The Changing Society

The changing social structure

The social structure which the immigrants of the middle eighteen hundreds met and the present structure of society in the nineteen sixties have relatively little in common. Every institution of society in the United States has felt the strains of urbanization, economic evolution, political strategies of differing groups of society, population increase, mobility of the worker, and a change of attitude toward the role of the normally accepted controls of society. Symptoms of the changes are the race riots, the demonstrations for change both peaceful and violent, the unrest of the clergy in all religions, the
massive problems of the poor, the revolt against authority on the campus, and the general questioning of solutions which have been offered to these problems in the past. No longer do people feel complacent in simple solutions of the past although they may have been in the field of social reform for years. This feeling of unrest and confusion has come about as we have become more knowledgeable of the complexities of social problems. It comes to many as a complete surprise that the black man wants to be a part of the social order but not on the white man's terms, namely: integration, which was the simple solution of the social reformer of past decades. Even some of the blacks are surprised at this and find a new pride of identity contrary to their former adjustment to the white man's world. Religious groups which worked toward social reform are surprised that so many Negroes do not seek their churches even though they preach social acceptance and interracial housing, education, etc. The polemics of society are taking more rigid shape and even those who were for peaceful reform are questioning, "Can it be done?"

Ethnic groups no longer the modern poor

When the ethnic groups arrived in this country in the 1800's they found a white, Protestant climate where all of the major power groups were controlled by those who were the founders of the country. The Catholic's entree to society was through the clergy and through politics. Especially in the larger cities where groups of persons with common nationality and religion lived, an opportunity to serve in politics was available. Many Catholics chose this road to power. The
priesthood also offered an advanced education for the Catholic boy who wished to attend the seminary. Scholarships were readily available for this kind of advanced education. The Jew's approach was through business and the professions. Not all Protestants found immediate entree either. Those who also had a language barrier settled in small groups and created their own culture amidst the larger culture. Today, it is roughly estimated that there are approximately 50,000,000 Catholics; 6,000,000 Jews; 4,000,000 Eastern Orthodox; 92,000 Buddhists; 69,000,000 Protestants, and 66,000,000 non-church affiliates. Approximately 22,000,000 Negroes are distributed among the various religions and some sects. Very few are Catholic or Jew. They are left to be assimilated into the church groups which have predominantly depended on the existing society to answer their social needs. As the Negro had his beginning as a slave in this country, he has had a double barrier to overcome, that of society's image of him and his own self-image.

Other groups, the Mexican-American and the Puerto Rican, have had their problems of adjustment in this country, and in some cities are part of the culture of poverty along with the Negro.

The Appalachian from the rural south, migrating North, has had difficulty adjusting to the large industrial city. Illiteracy and lack of employable skills have crippled him in competing with the average northern citizen. He too lives in the inner-city vacated by the affluent white Protestant, Catholic and Jew. The Negro, however, finds

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that even with money and employment, he cannot flee the inner-city except as the white person leaves the surrounding neighborhoods. Some inner-city churches find themselves without a constituency and often move with their people. Churches which stay in the inner-city have in the past been those with the least organization and very little money and influence in the power structure.

The sectarian dilemma

The sectarian agency is faced with the conflict of serving its own people who still have social problems of the inter-personal adjustment type and the urban poor who are not members of the parent religious or cultural body. Many social workers employed by these agencies are products of the "dynamic" school of social work which gave them the skills to work with the middle-class group who needed counseling of this type. They are woefully unprepared to work with other groups of people who equally need social work today. Many are also unable to accept the role of change-agent in the environmental field, as their training and interest often lie in the one-to-one relationship. Unfortunately, many have felt that, given the money, the social worker could help people adjust and grow in maturity to the extent that the client could help himself. The social worker has neglected the role of relating to the other segment of society in a creative and constructive way. If social workers were the speakers for the poor, they were not effective in having their message heard and acted upon constructively. While he was attempting to prove the professional quality of his work and establishing social work on a comparable basis with the other
professions, society has passed him by, and the other institutions of society have been progressing toward their particular goals. We are suddenly aware that none of us has done the necessary tasks to help people on a large scale be independent in our society.

The social work dilemma

At the National Conference on Social Welfare, recently held in San Francisco, the following observations were made:

Alan Wade: "The services we offered as agents of the old community leadership have had little impact on the fabric of society in the past and must suffer the fate of becoming simply irrelevant in a society undergoing dramatic change." Mr. Wade is dean of Social Work at Sacramento State College, California. He further comments that he foresees the gradual phasing out of services, with roots in nineteenth century individualism during the next 30 years. Graduate work should shift dramatically from direct services to organization of research and policy activities.

Conflicting values

One of America's values is independence. Perhaps this is one of the most cherished and admired. Being successful means to us being productive. This, for the average American, means having a job or a profession. The sectarian agency, which for the most part, has found itself serving the middleclass economic group, finds this value has been one which the social worker and client can each accept and

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4 New York Times, p. 22C.
understand. One of the goals is to help the client to be self-reliant as this is a symptom of maturity in our society. The sectarian agency finds itself with a sufficient number of clients to serve. In fact, many are giving service to large groups of persons. Still the social worker in a sectarian agency is not working with the impoverished and feels, in many instances, unequipped to do so.

The person, social worker or not, who has a social conscience will remember this present era as one of poverty amidst plenty. The church and synagogue have traditionally seen their role as agents for formulating a social conscience among their members. This role has been also traditionally contested by the constituency. Personal charity as a value is fairly well established in our society but massive programs of charity and social justice have conflicted with other values people have. Fear of socialism, fear of encouraging dependency, and fear of competing with the "work ethic" often motivate people against programs which would attempt to alleviate the social conditions which produce poverty. This, coupled with racial prejudice, had led to the condition of inequality in employment opportunity for large groups of people. It is a well known fact that our welfare programs have been inadequate in solving the problems of the poor. Some believe such programs have helped create them. Those people who believe this are often those who belong to the churches and synagogues of our country. Even the poor themselves sometimes share these views. The extent of poverty and the definition of the condition of poverty are widely debated today. When it is defined in cultural terms or economic terms it still separates society into segments with a large group feeling
alienated from the rest. Accompanying problems lie in housing, health, education and employment. Secondary effects are those of lack of communication, lack of association in informal groups and formal groups. All affect church membership and accompanying programs.

While the social conscience of the individual has been formed by the church and the other institutions of society, religious prejudice has played its role in militating against joint efforts of solving these problems. Old rivalries came to this country with the people as carriers and continue to plague us to a certain extent today. The Jew, for instance, can remember the religious persecution of Europe and today is still identifying with his group in Israel. One only has to remember the trial of Eichman to be aware of the pursuing bitterness. The problems of the Israeli and the Arab are still the subject of formal and informal groups and sides are often drawn along religious lines. A recent act of violence serves to remind us that peace as a value has many facets of terrorism. The old quote attributed to the Irishman, "I love peace and I'm ready to fight for it," is a reality rather than a myth. The Irishman's bitterness against the English is still fresh in the minds of many. This may account for the fervor of group identity which accompanies the non-national holiday of St. Patrick's Day. The Protestant's attachment to the Reformation and fear of a Papal society in America was an election issue in 1960. Berelson and Steiner wrote,

Precisely because its values are invested in sacred sanction, religion is a powerful force in any society for integration
within religious communities as well as for potential conflict between them and the larger society. 5

**The religious factor and differing philosophies**

Religion, as a factor, is difficult to separate from other factors when determining behavior of individuals and groups. What seems to be doctrinal difference can be either philosophical or social in origin. Nationality groups, for example, may react differently under certain circumstances although they may be of the same religion. Social and/or economic class may also be a determinant in the behavior of groups of people or individuals. However, Lenski, in his research in Detroit in 1959, found a correlation between the religious factor and the overt behavior of the individual re politics, and all other social institutions. 6 Sectarianism is an outgrowth of this desire to maintain group values either in sponsorship of programs and institutions or in offering such services to the client for the preservation of such values, or both. A large proportion of the voluntary effort of social welfare in the United States is that of the sectarian agencies. Bernard Coughlin traced the philosophies of the three major faiths, Catholic, Jewish and Protestant, as differing in the past but tending to merge in the present. Historically, the Catholic role in social welfare has been a direct one in which the Church has a responsibility


to shape the institutional structure as well as individual Christian life. Government is seen as an enabler to voluntary effort, basing its policies on the social philosophy principle of subsidiarity. Coughlin found the Jewish approach to social policy a separation of their welfare agencies from the religious structure of the synagogue, thereby making the agencies at home in a secular society. Jewish people have not fared well in nations which have had a state religion which has been Christian. This accounts for the opinion that they may prefer a secular society and feel more secure in it. The traditional role of the Protestant Church, although involving a broad range of social philosophies, is that of sanctifying and motivating the individual to bear the responsibility for Christianizing society. From a Council of Churches study in 1955, we quote that

... there are Protestant approaches rather than a Protestant philosophy must be kept in mind. Protestants, unlike Catholics and Jews, do not have a single approach to the welfare problem. If this is not understood, it is difficult to comprehend the complex and involved form which the Protestant effort takes in the welfare field.

Sectarian conflicts

The extent to which these varying philosophies have met in conflict is not known statistically. Most writers and speakers emphasize the positive when tracing the roots of social work as an expression of religious values. To state that there are conflicts almost seems to be heretical in itself when all emphasize the fatherhood of God and

7 Bernard Coughlin, op. cit.

the brotherhood of man. When the conflicts become open conflicts, they have in the past been evidenced by the following: (1) Pressure against admitting certain agencies to community councils or united fund drives; (2) Pressure against using tax monies for subsidizing private religious agencies' services; (3) Antagonism when religious agencies accept clients of other religions and place the children in homes which have a different faith from the parents'; (4) Controversy when agencies publicly support programs which are in conflict with the doctrine of a particular group. Perhaps the most apparent conflict in this area has been the issue of birth control. Some of the above conflicts have been between public and voluntary agencies to a larger extent than between the voluntary religious agencies themselves. The suspicion that the predominant religious ethic in our society is Protestant makes it a religious issue. On the other hand, where the predominance of Catholics or Jews is apparent in any community it becomes reversed. Evangelism has been practiced by social agencies in varying degrees. The exception to this seems to be the Jewish agency which has staunchly cared for its own and discouraged participation of others in the religious aspects of its work. At any rate, the sectarian agency has been viewed as being divisive, ghettoish, necessary and at the same time progressive. The freedom with which a sectarian agency can move into special problem areas with the support of a constituency has been admired by the rest of the social work profession. For the sponsor it serves as a base for teaching social commitment. The fact that the sectarian agency is viewed with mixed reactions was illustrated in an address
given by Elmer Tropman in 1961. His address was based on a survey including 46 executives of community planning groups of the larger cities in the United States. He stated:

There was a fairly even distribution of opinion regarding the effect of sectarianism on welfare planning. Approximately one-third thought it was strength; one-third that it had no important effect, and one-third thought it was a deterrent.9

Ecumenism

Another facet of the changing community is "ecumenism." Protestant churches have been involved in ecumenism (meeting together to find similarities and discuss differences) for years. On January 25, 1959, Pope John XXIII summoned an Ecumenical Council of the Roman Catholic Church aimed at uniting the Christian forces of the world. Observers from other religions were invited to the Council which opened in 1961 and closed after four sessions in 1965. The Catholic Church responded to the invitation to attend the World Council of Churches in 1968. The "ecumenical" spirit, applied in the local community, facilitates working together. Most leaders in the social work community observe that they were ecumenical some time before the Council was called. However, they note that the official call of the meeting and the relaxing of official differences have had their effect on their relationships with one another. Previous Councils called by the

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Catholic Church dealt with the highlighting of differences rather than the similarities of the various religions.

What Is Distinct about Sectarian Social Service

The Biblical and traditional base

The three major faiths, Catholic, Jewish and Protestant, all have a Biblical and traditional base for conducting social services. The 1965 Social Work Encyclopedia describes the individual bases as follows.

Catholic. The virtue of charity is fundamental to the proper fulfillment of the character of a Catholic. Charity is understood as an act of love. Loving God and one’s neighbor are the two great commandments of the Faith and these are concretely expressed in the spiritual and corporal works of mercy. These have been translated into social service under Catholic auspices. At the same time, in addition to the expression of one’s faith, this provides example of good citizenship. The basis for sectarianism is the principle of subsidiarity. This principle is that of the responsibility of primary groups serving their own to the extent that they are able. The next higher unit of society takes over that which cannot be provided by one’s family, church, local government and so forth. Therefore the group of last resort would be the federal government. Communism is the antonym of this. The individual is responsible first to the state and secondly to the family. Other groups such as religious groups only exist with the permission of the state. Society is not a collection of autonomous parts as the interaction of the various segments of society both
through groups and individuals make them independent. This principle is operative on a cooperative level wherever practical. The assumption is that higher groups do not interfere with the rights and privileges of the individual and the family unless necessary for the protection of the individual, family and/or society.  

Jewish. Acts of assistance in the traditional Jewish faith have been considered as religious deeds and the dignity of the recipient was to be preserved. The degrees of charity are expressed in the highest term by social justice. Jewish welfare has always been shaped by the concept of community and from this concept a multiplicity of social services has been established to meet the need of the Jewish people wherever they have settled. Jewish social services are not connected with the synagogue but are considered to be motivated by a religious purpose. By this is meant that the Jewish Communal Agency and/or the Jewish Family Service agency would have no jurisdictional relationship with the synagogue or the Rabbi. This differs from the Catholic Agency or many of the Protestant agencies which are actually governed by its sponsoring church. In addition to offering specialized service there is a strong emphasis on social action to provide the atmosphere whereby the rights of the poor and minorities are protected. This is considered to be a core value of their religion. There is a general commitment to the development of governmental services to meet needs which are pervasive. Through committees and general dialogue

such services are constantly evaluated as to quality and the relationship of voluntary and governmental services.\textsuperscript{11}

**Protestant.** Social service is a conscious expression of Christian motives of justice and love. It is the response of the community to those in need and may be either in direct service of the religiously sponsored agency or through Christians working in agencies under public or voluntary non-sectarian auspices. God is the center and ultimate source of goodness, truth, love and justice--values necessarily translated into service to combat moral catastrophe. Direct service and programs of social education and action are basic elements in the social mission of Protestant churches. Implementing this mission in contemporary society poses for the Protestant church a dual role: namely, that of developing its own resources and influencing the implementation of broad community programs. Community programs are seen as a response of the Christian to his love of God and neighbor.\textsuperscript{12}

\textbf{Religious values as expressed in sectarian social work}

In the early stages of the development of this study, executives of the various national religiously-sponsored social service


agencies were asked to list the religious values they see in sectarian agencies. An attempt was made to distinguish the religious values from the humanistic. These values were to be further distinguished according to the viewpoint of the sponsoring agency, the client and the community. The responses varied. However, there were commonalities among them. It became clear that some are rethinking the religious commitment in terms of humanitarianism. Values seem to be uppermost in the minds of many religious leaders in the social welfare field as well as those in the total field of social welfare. A summary of the responses is as follows:

The sponsoring group. Monsignor Lawrence Corcoran of the National Conference of Catholic Charities states that there are changeless spiritual concepts which give direction to the Catholic programs, as well as those which reside in the practitioner and determine the spiritual quality of his work. Those concepts which are strictly Christian are those which are derived from the teachings of Christ.

1) Special concern for the poor. This concept is the heritage of Christianity and the basis for the diocesan programs and institutions. This includes those who have emotional and domestic problems but the concept still pertains to those who are in financial need.

2) The concept of love. This had its basis in the Biblical teachings before Christ but He gave it new expression. True Christian love embraces not only those who love us but those who do not. The warmth of our love must be felt by all.

3) The Mystical Body of Christ. This holds before us the fact that we are one in Christ and one in each other.
Application of this concept would be a unifying link in the fragmentation and division of the world in which we live. Mr. Dudley Baker of the National St. Vincent DePaul Society suggests that it would be very difficult to make a case for religious agency action that differs, generally-speaking, markedly from the work and results of non-religiously sponsored agencies unless it is the following:

The sectarian agency helps to promote the theistic belief by demonstrating that religion motivates its adherents to the service of man. It provides a ready opportunity for translating into action religious concepts of charity and justice. It has a specific democratic value in that its existence and operation correspond to the will of its constituents.13

Requests sent to the Council of Jewish Federations and Welfare Funds and the National Jewish Welfare Board were answered by Mr. Charles Zibbell and Mr. Herbert Millman, respectively. Both expressed an interest and cooperation in the project but preferred to refer to articles dealing with ethical values deriving from the religious base and the evolution of Jewish Communal Services. Values have been a constant subject for national meetings for several years and are as such being persistently examined. A review of these articles and publications reveals the following: The first article, "Sectarianism: A Persistent Value Dilemma,"14 was written by Arnold Gurin, Ph.D., Associate Professor of the Florence Heller Graduate School of Advanced

Studies, Brandeis University. This was given at the national conference in 1966. He wryly noted it has become tradition to discuss this same topic at the national conferences. He noted that the traditional justification for Jewish services are of a dual nature. One is to preserve the Jewish group as the vehicle for the maintenance of the Jewish way of life and the manifestation of the traditional spirit of Judaism. To this has been added the idea that Jewish social services at the same time must be progressive and cooperate with others for economic and social justice. The author proposed that these general formulations fail to be definitive or satisfactory. The dilemma, according to Dr. Gurin, is the definition of what is Jewish about Jewish culture and description of its content. The author's thesis was that the dilemma lies in the lack of consistency between the facts of Jewish existence and the prevailing value system of the American Jew. The value system is largely non-sectarian. The recurring criteria for Jewish services are, however, the following:

1. Sectarian agencies serve the needs of Jewish people.

2. Sectarian agencies contribute needed services to the total community.

3. Sectarian agencies provide an opportunity for Jews to participate in the total community.

4. Sectarian agencies contribute to strengthening Jewish group life, group survival, and Jewish tradition.

He adds that the pervasive problem adding to the dilemma today is that the functions of the sectarian services do not seem as compelling as they did in the aftermath of the Nazi Holocaust and the birth of
Israel. Also, the ills of the metropolitan city are forcing the sectarian commitment to the larger community.

John McDowell, Director of Social Welfare of the National Council of Churches of Christ in America, responded to the request as an individual rather than as a representative of that organization. For the sponsoring group, he listed three values: (1) Enabling churches to work on public social policies affecting health and welfare from within the welfare system with benefit of firsthand knowledge. (2) Providing opportunities for person-to-person experiences for churchmen and women across racial, class, and economic lines as a means of developing more realistic understanding of human problems of poverty and discrimination, and (3) To help keep the ministry of churches relevant to current social issues.

Although the National Council of Churches represents 34 denominations of the Protestant Churches, the ideas of the Protestant groups who have social service agencies and a national office were also sought, asking them what they see as the religious values in sectarian social service agencies (see Appendix 1). Dr. Henry Whiting, Secretary for Research and Planning of the National Lutheran Council, replied, "I would raise some question about your plan to isolate the religious values from the humanistic values." He stated that one of the real goals of many churches today is to express their religious values in terms of individual and social well-being. In Dr. Whiting's value system he states, "It is impossible for me to separate out what you

might call religious values from the humanistic ones. I am deeply committed to the 'social value' of the unity of the human race precisely because of the 'religious value' which recognizes the creativity of God." He referred to the new secularization which is being developed by an increasing number of religious groups. Such terms as the "anonymous Christian" and "religionless Christianity" are being developed.

Dr. Whiting believes that in this country pluralism ought to provide for various religious groups to be able to express their value systems through sponsoring groups to give expression of their own value systems. This in itself is a value which we cherish in this country. It may not be the most efficient way of providing service but it adds a quality of life that is not found in other systems and it frees us from a monotonous sameness. He listed the values to the sponsoring group as:

1. Provide opportunity to give expression to religious value system
2. Develop deeper understanding of human behavior
3. Knowledge of the causes of social ills and their treatment
4. Involvement in total community efforts for social welfare
5. Understanding of need for governmental programs of housing, health, and social services, etc.
6. Demonstration of social concerns as an integral part of the total program of church
7. Witness to the activity of God in human condition

Mr. Alfred Rath, Associate for Field Service of the Board of National Missions, United Presbyterian Church commented that increasingly church organizations are engaging in community organization which
a few years ago would have been restricted to the social work profession and traditional social work institutions and are redefining their functions and entering into coalitions with others to perform needed tasks. However, the church-sponsored agency, in order to validate its relationship with the church, must possess something that distinguishes it from a secular agency. In his opinion that something is its recognition of a religious dimension of life and that its service is an outward expression of an inward faith in man and God. "This faith must be more than sentimentality or warm humanism." The church enters into service in order to fulfill its obligations to faith and serves as a response to love rather than a civic duty.17

The client. While the above establish the base for the programs and services under church auspices, Monsignor Corcoran believes the benefit to the client will be (1) the restoration of harmony within the individual which was first disrupted by original sin. Through counsel and administration of the works of mercy this harmony can be restored. The supernatural is built upon the natural thereby achieving unity within the man. Body and soul cannot be separated and that which ministers to the body ministers to the soul. (2) Through a dynamic relationship the client will reflect the love in the social worker who is an instrument of the agency in carrying out the Christian concepts of social work.18

From the viewpoint of the client, the sectarian agency offers a choice to those who prefer service under religious auspices. As a voluntary group the agency offers a possibility of a friend in court when the client feels ignored or unjustly treated vis-a-vis a public agency. The mores and religious needs of the client may be better understood and accepted in an agency of the same faith as the client and he may feel more secure in this knowledge. The reaching out possibilities of the religiously-sponsored agencies may be unique in the community, whereby the client may be met in his own environment. The special kind of entree may establish communication and rapport more quickly than with another agency.19

For the Jewish people the value to the client and the community are intertwined. Mr. Charles Zibbell in an address before the Annual meeting of Jewish Communal Services stated, "Underlying the programs were two complementary beliefs: that the poor and the dependent are special wards of God, and that man is merely trustee of his material possessions and he must therefore share them."20 The term "community" for the Jewish people has a special meaning. Traditionally it grew out of the local synagogue as distinct from the centralized temple. The synagogue served as a meeting place where the Jews would gather and, after services, would discuss temporal and political problems. When they emerged from exile, this instrument served well for group survival

19 Baker, op. cit.

and was adaptable as an instrument which could be transported into any new surroundings. Hence, the tradition of Jewish Communal services. By the fifteenth century, the community so to speak was detached from the synagogue and separate programs emerged. These were still considered to be "communal." The American-Jewish communal agencies at the close of the nineteenth century were very similar to those found in Europe with the following services: visiting the sick; care of the orphans; clothing of the naked; sheltering the wayfarer; funds for matzoh; homes for the aged, etc. With the emphasis in America on the separation of church and state, these former services naturally emerged to a community apparatus based on a social welfare purpose and financed by voluntary contributions. He quotes Rabbi Abraham Heschel as stating, "Judaism is primarily the existence of community ... and our share in holiness we acquire by living in the Jewish community. In the Jewish terminology it is impossible to separate the secular from the religious. Therefore their works in society have a religious base both traditionally and contemporarily.

Mr. McDowell in speaking of the values to the client enumerated two: (1) Providing services to people who would not otherwise be served. Aside from governmental services, churches and sectarian agencies (from my opinion) have been the major voluntary system serving non-urban peoples (i.e., migrant agricultural workers and their families, American Indians, rural poor), and (2) Providing kinds of aid which governmental agencies seem unwilling to provide on a long-term
basis, such as aid to indigenous organizations of poor and powerless for purpose of achieving greater voice in decisions affecting them.\(^21\)

Dr. Whiting lists the values to the client as:

1. Making available a necessary service
2. Meeting a genuine need
3. Providing a religious or spiritual ministry in the context of and in relation to other personal need
4. Providing sacramental religious ministry to client during time of personal crisis
5. Relating client to an organized community of concerned people in the church
6. Assist the client into a redemptive relationship with God

The community. Monsignor Corcoran wrote that the sectarian agency has an opportunity to bring social justice to the community by example and through effective social action. The poor do not have a lobby in any of the levels of government. Through teaching and influencing other sectors of society the agency can be instrumental in bringing harmony to the community which assures justice for all by representing the poor.

Mr. Baker suggests that from the viewpoint of the community, the sectarian agency has the following to offer: It can more fully and effectively engage in community service those people who are religiously motivated. It helps to preserve for the community and social welfare programs the highest ethical concern for the dignity, rights and responsibilities of all persons. The professional sectarian agency can introduce professional considerations and concepts into the certain but perhaps uninformed and misguided-service efforts of the dedicated volunteer members and clerics, also by giving the volunteer an

\(^{21}\)McDowell, op. cit.
opportunity to serve in a religious setting. The agency, by virtue of association with the total welfare community, can help inculcate in other agencies a sensitivity to the religious factors in client needs; it can also act as a brake to public and other agency policies that are seen as violating the religious convictions of people. Also by this association its own sectarian myopia can be corrected.

From the various Jewish publications, the actual agencies, themselves are greatly concerned with the Jewish community and its continuance. The Jewish social workers are very active in the various social action groups, but not as representatives of their particular agency. As agencies they apparently believe their commitment to the general community is served by taking care of their own people and their ensuing problems. Needs of the larger community are currently being discussed in light of the problems of the modern poor. They share in the dilemma which faces many of the sectarian agencies, that is, the problem of serving all versus their own.

Mr. McDowell suggests that from a community viewpoint the following values are: (1) As participant-critic of welfare system working for social policies at community, state and federal levels which enhance advances toward justice for all, and (2) Develop a more favorable opinion through church people toward the achievement of greater justice and effectiveness in the administration of programs of income maintenance and social and rehabilitative services.

Mr. McDowell suggests further that a great deal of assessment is going on concerning whether or not the churches should stay in the
direct service field. Although this is being reassessed, he thought that the shift to the role of change agent is receiving greater emphasis. The one exception seems to be in the area of serving the aged through institutions; however, some bold and imaginative programs are beginning to appear, but they are few. He also noted that there are interdenominational agencies appearing on the scene. All in all he admitted that it is a confused situation at the present time.

Dr. Whiting lists the following as values to the community:

1. Meeting a recognized and identified need
2. Demonstrating the validity and meaning of religious and moral values
3. Support of churches to programs of community and national welfare
4. Participation of churches in changing structures of society which affect the welfare of people
5. Contribute an informed constituency to the community
6. Providing the community a resource which is structural and ready to meet needs
7. Resource for volunteer and professional workers.

On May 21, 1957, the General Assembly of the Presbyterian Church in the United States of America issued a statement on the Presbyterian Church and Welfare. To paraphrase this statement is the following:

The dual purpose of their work is to meet human need in whatever community it exists in the ways most likely to be of service to the individual and the community and to meet such needs that those helped may come to know the love of God in Christ for them and all men. To emphasize God's love for everyone the services should be available to

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22Whiting, op. cit.
all without discrimination. The need for any service will be decided on the basis of whether the service should be sponsored on an inter-denominational basis or by the church community itself. It will pledge itself to do the job adequately and make continued support available. Church agencies are encouraged to participate in governmental and private funding as long as this does not interfere with church control or with the proclamation of the gospel.

The church will support local, state and national programs of public welfare and will serve as a sensitive conscience of the community, always mindful of Jesus' great commandment to love God and neighbor and hence alert to every human need, aware of society's constant change.23

The Board of Missions of the Presbyterian Church is in the process of developing policy statements which would relate the church to the modern world. In 1965, such a statement was issued in response to "Poverty Today." It reemphasized its concern for the poor and its call to give direct service in areas where alienation and suffering are critical and ignored.

Sectarianism and the Preservation of Voluntarism

Sectarianism is based upon the right of man to enter into free association with other men for a specific purpose. In sectarianism this purpose is to practice his religion in the arena of social welfare

and social services. When this freedom is exercised in community organization involving joint collection and expenditure of money or in accepting public tax monies for the operation of the service, the association subjects itself to certain rules. These rules restrict his so-called liberty. Even though the association provides its own monetary resources, if it practices social work it is subjected to standards of practice. This, too, limits the organization's freedom. The willingness to subject itself to these limitations has been a mark of the sectarian social service agency. However, the religiously-sponsored agency sees itself as a promoter and defender of voluntarism which is a mark of the American scene. Historically the path has not always been an easy one and the sectarian agencies themselves have not always agreed among themselves. Recently a new type of agency has appeared on the scene which further clouds the issue. It is the quasi-voluntary agency. This is the agency with a voluntary charter, serving the community as a response to a special need of a special group of persons but receiving all or part of its budget from public money.

The voluntary agency, in its pure form, exists primarily to serve the individual citizen and his voluntary association. This would include social service agencies, which completely support themselves through private funding or through fees. Other groups which are supported through membership dues would be included in this category such as professional associations, League of Women Voters, etc. This provides him with a means of expression and collective action outside the aegis of the state. It also serves the individual and his group as a
platform for commentary of the affairs of the state. It also can change its mission and respond to a new need if it so desires. This makes it more flexible in character and some see its role then as a pioneer who would demonstrate new programs which can be later taken on under the aegis of the state.

From the broad point of view, the governmental agencies now serve many of the functions of the early private agencies. From a specific point of view regarding specific programs, it is questionable if this has been effective. Many private non-sectarian agencies were started in this manner and later separated from its sponsor to be taken over by a private board of trustees who no longer represent the parent body.

Although some voluntary service agencies have their own campaign and funding, most belong to the local united fund campaign joining together with other agencies in their interpretation to the community, the needs of the community. In doing this they submit their budget approval to the committee of the local campaign group. Although their funds may be supplemented by their parent sponsoring group, by fees, and/or by donations, they are no longer completely voluntary. Many of the sectarian agencies are in this position. This gives community sanction as well as religious sanction to its work.

The quasi-voluntary agency, as mentioned above, is one which receives as part of its budget, governmental funds. This is a type of partnership which is gaining in popularity. Although the Church-State issue has been one which comes up regularly, most attention has been given to the Catholic-Church State issue rather than one involving other churches. This is fought out periodically in the
education area but welfare of the individual does not become the same type of issue. If the public tax money can be shown to benefit the individual directly such as the School Lunch Program, rather than the institution, this is acceptable as an appropriate tax expenditure. Therefore, although there are rumblings here and there, the social agencies are more compatible than the educational institutions. Purchase of care for individuals in institutions of their choice is widely practiced throughout the country. There are those who wonder at what point such an agency becomes public, when it receives most of its operating budget from the public agency.

The future of voluntarism is constantly on the agenda of the meetings of the various sectarian agencies. It seems that as governmental agencies take more initiative, the voluntary agency has to re-define its role. Dr. Ralph Kramer, Assistant Professor, School of Social Welfare, University of California, Berkeley, California, recently pointed out that there have been three distinct periods in history when this has been necessary, namely: the last quarter of the nineteenth century when the controversy over outdoor relief and subsidies to children's institutions arose. Later in the 1930's when unemployment relief and basic economic maintenance were recognized as governmental responsibility and recently with the Public Welfare Amendments of 1962 and the Economic Opportunity Act of 1964. With each of these governmental programs, the voluntary agency could presumably give

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up most of its monetary investment in direct relief and concentrate on better social services. With the latter program, the voluntary agency found a new type of program possible. The Federal Government was inviting the voluntary sector to plan, sponsor and even man projects with governmental monies. If time permitted, there could be many examples of this as a way of financing local service programs.

In an interim report, published by United Community Funds and Councils of America, Inc., January, 1968, the following roles of voluntary agencies were presented.\(^\text{25}\)

1. **Direct service of high quality to relatively unrestricted numbers of people, using tax funds to supplement voluntary contributions.** This role is the most controversial of the six that are proposed. It is also the one which affects sectarian agencies the most. The National Association of Social Workers, in its social policy statement, favors this role with caution:

   If too large portion of income is dependent on purchase of care contracts, questions such as these arise: How will the contributing public distinguish between what services it supports from voluntary gifts and from taxes paid? . . . Unless the service provided by contract is highly specialized and not otherwise available, when does the government take over direction and control if it supplies most of the funds to support the program?\(^\text{26}\)

   In this same report Walter Wristom, president, First National City Bank, New York City, stated, "... More and more, government is turning to private business to perform under contract the things that


\(^{26}\)Ibid.
we were formerly led to believe only government could do... This development is one of the private sector's important contributions." Mr. Wristom was using private business as an illustration of a method of financing welfare programs and/or services.

Bernard Coughlin, Dean of the St. Louis School of Social Work, is quoted as follows: "Modern voluntarism cannot survive in its pure form, and so must receive the encouragement and support of the government." He indicates that the role of the private agency is that of service and the quality must remain high.

2. **Direct service of high quality to restricted numbers of people with emphasis on standard setting, demonstration, innovation and research.** Those favoring this view take the position that purchase-of-care contracts impede the government from developing services which are needed. Limited tax funds should be used for demonstration and research and operating expenses should be free from government regulation and directives. In their point of view this leaves the voluntary agency free and flexible to meet its self-determined objectives.

3. **Supplemental service.** This point of view is that the government provides no tax funds to the voluntary agency and it uses its funds for providing services which the government is either unable or unwilling to give. Examples are homemaker service, certain forms of day care, financial assistance for unusual purposes, highly specialized treatment services, etc.

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4. **Enhancement of ethical and cultural values and character development.** As this section pertains to sectarian agencies in particular, it will be quoted directly and in its entirety.

This role, especially as it relates to services under sectarian sponsorship, clearly distinguishes voluntary services and dollars from those of the government. The separation of church and state in religious matters is a public social policy which has guided this country since its founding. Sectarian agencies place dominant emphasis on the preservation and advancement of religious and cultural values. In the case of the all-faith youth-serving organizations whose aim is character development, this distinction is less clear. The 4-H Clubs, for example, compose a youth movement which is government sponsored. The contribution of the public schools to personality molding and character development cannot be minimized. Yet on balance, the voluntary agency has a continuing and significant role to play, both qualitatively and quantitatively, in this area of service.29

5. **Development of social policy and practices.** To bear witness of human needs and to serve as spokesman for desirable changes in community social policy has been seen as a traditional role for the voluntary social agency. As it is unencumbered by government restrictions, it can speak for the general public and not be accused of self-aggrandizement. It is here that the voluntary agency, using voluntary dollars, can assert itself with objective forcefulness.

6. **Professional education and citizen training.** The voluntary agencies have stimulated professional education for health and welfare services. This is still needed today. In addition they provide a necessary training ground for citizen volunteers who later serve on tax-supported agency advisory boards, commissions and committees.

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29 _Ibid._
The Project view was that roles 2 through 5 were the most appropriate for the voluntary agency.

**Summary**

By setting the scene for this study, we have attempted to give the reader: a statement of the problem; a review of the reasons for the start of sectarian agencies; how society has changed from the days of large waves of immigration; what is presumably distinct about sectarian social work; a brief look at religious values as expressed in sectarian social work; and the role of sectarianism and the preservation of voluntarism.

We find that most of the agencies came into existence for the same reasons, that is, to offer a family type service for the immigrant's use in adapting himself to a new and hostile environment; to carry out the agencies' common mandate of their religion to care for the poor, the homeless, the widowed, and the orphaned; to be of service to the community by offering specialized services which would otherwise be unavailable; and to provide commentary both by giving witness to their beliefs and by representing a group of people in a pluralistic society.

We have briefly described a new partnership which is rapidly emerging, namely, the quasi-voluntary agency. This changes the image of the purely voluntary agency and may either guarantee its existence in modern society or further help it toward its demise. The sectarian agency being a part of the total picture of voluntarism is concerned with the future of such a partnership and on the whole looks upon it with favor.
CHAPTER III

REVIEW OF THE LITERATURE

Dr. Samuel Kohs and Dr. Bernard Coughlin have both recently written about sectarianism in social work. "The Roots of Social Work," by Dr. Kohs, traces the theological origins of social work and reviews the philosophical differences of the various religions and their corresponding social service agencies. Dr. Coughlin's book, "Church and State in Social Welfare," is the report of his research concerning the extent of cooperation of church and state in the delivery of health and welfare services. These books, written in the last decade, are concerned with the same subject as this study. They differ, however, in that Coughlin is specifically concerned with the central issue, "Separation of Church and State," and Kohs does not treat specific issues with a format of consistency. In both instances, they would be complemented by this study, one by offering more substance in regard to specifics and the other by treating a wider range of questions than those of finance and its corresponding problems. Early in 1940, Rabbi Harry Kaplan wrote his Master's thesis on the development and inter-relationship of religion, democracy and social work. Other than these three works, specific studies dealing with a focus on sectarianism, comparing the three major faiths, Catholic, Jewish, and Protestant are rare. This subject is often written about and talked about at
conferences but seldom has it been approached from a comparative and analytical frame of reference.

Books, periodicals, and conference proceedings were scanned for specific references to sectarianism. Sociological studies dealing with religious values were reviewed. Agency literature was also made available to the writer for review of this topic. The latter material included speeches at various conferences. The focus of this review of the literature was to compare early philosophical references to present day references regarding selection of clients on a sectarian basis, public social policy and convergence on issues. The time period which is covered is approximately 100 years, that is, from the middle 1800's to present day. This time is selected as it includes the waves of immigration to the United States and the early beginnings of the sectarian social services which were set up to take care of the immigrants. The three general areas covered by the literature will be somewhat artificially divided to bring some order into the presentation. They are Religion in Society, Religion in Social Work and The Sectarian Agency.

Religion in Society

Religion functions through institutions and also through the individual. Most of us are aware of the institutional aspects of religion, but the private devotions and beliefs of the individual often remain a private matter between the individual and his God. We tend to attribute certain beliefs to individuals if we know their professed religion, but we are more certain of the corporate beliefs of the
Institutional church or synagogue. The role of religion in society is more easily defined in its institutional aspects. Some major functions of religion in its institutional form are (1) to facilitate religious experience, (2) to promote social solidarity, (3) to elevate social standards, (4) to be an agent of social control, (5) to influence other institutions, and (6) to be a therapeutic agent. All of these functions in some way are used as reasons for having sectarian agencies in the social service programming of the community.

To facilitate religious experience. Through group experience within the religious structure man has the opportunity to attend religious services and hear pronouncements and interpretations of a body of beliefs and their relation to society. From the earliest known times religion has taken an institutional form in society and seems to depend on this social expression and organization for existence.¹

Recent reactions to the various institutions of our society include reactions to this traditional approach to religion. Some question vehemently the need to have an institutional church for the preservation of religion in a society. Others say an institutional church is necessary for the preservation of religion but the structure needs to be changed.

Religions vary, as to their institutional structure, from the Roman Catholic of the Western world to the Hindu of the Eastern world.

Both have a type of bureaucracy but range from the hierarchical to
the local with an informal type of communication.\textsuperscript{2}

David O. Moberg states that the life cycle of a church goes
through the following stages: (1) Incipient organization (one of dis-
atisfaction with existing churches), (2) Formal organization (commit-
ment to a formal set of beliefs), (3) Maximum efficiency (rational
organization with group beliefs and effective leadership), (4) Institu-
tional stage (formalism saps the group's vitality), and (5) Disintegra-
tion (lack of responsiveness by the institutional machine to the
personal and social needs of the constituents).\textsuperscript{3} Some of the concern
today about the effectiveness of formal religious institutions in
helping to facilitate a religious experience appears to indicate that
the church may be in the fourth stage. The extent to which the sec-
tarian agency relates to the facilitation of the religious experience
is unknown. However, one of its earliest and consistent goals for
existence was to enable the client to be able to practice his religion
freely without pressure from a differing religious group. In a certain
sense, the provision of social service is the attempt to avoid the last
stage by responding to the personal and social needs of its constitu-
ency. In a society where the religious groups are competing for

\textsuperscript{2}Charles Y. Glock, "The Sociology of Religion," Sociology Today,
ed. by R. Merton L. Broom and L. Cottrell, Jr. (New York: Basic Books,
1959), p. 158.

\textsuperscript{3}David O. Moberg, "The Life Cycle of the Church," Life in
Society, ed. by Thomas Lasswell, John Burma and Sidney Aronson (Scott
members, this may become an avenue of proselytism. The common concern which the modern churches have for all of society may reduce this latter possibility. The era of mutual respect among the various faiths may be accompanied with less concern about giving service with the hope of conversions. Glock and Stark, in a recent article, made the following statement:

Most liberal Christians are dormant Christians. They have adopted the theology of the new reformation, but at the same time they have stopped attending church, stopped participating in church activities, stopped contributing funds and have stopped praying. They are uninformed about religion. And only a minority feel that religion provides them with answers to the meaning and purpose of life, while the overwhelming majority of conservatives feel theirs does supply such answers.  

If Glock and Stark are correct in their analysis and if the trend is away from sectarianism as far as the selection of clients is concerned, we may expect a decline in the support (financial) of the sectarian agencies and/or institutions. Their research indicates that the Orthodox support the church to a greater extent than those who tend to be liberal. Their research was limited to the Christian churches. It should be pointed out, however, that most sectarian social agencies are receiving all or part of their money from other resources than the parent religious body. Nevertheless, one would assume that there is some inter-relatedness between church membership and the desire for religiously supported agencies and institutions in a community.

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5 Ibid., p. 11.
To promote social solidarity. If one of the functions of religion is to promote social solidarity, we may assume when it doesn't, it is dysfunctional. Hertzler theorizes that religion and social life have a peculiarly intimate connection and the most cohesive forms of social groupings have grown out of religion varying from families, primitive groups, small cults, sects to widely dispersed world religions. He goes on to say that within these groups there is unity but between them there is often sharp antagonism. Others agree with this observation, "Precisely because its values are invested with sacred sanction, religion is a powerful force in any society--for integration within religious communities as well as for potential conflict between them and the larger society."7

James Coleman states that there are attributes of religion which create a potential for social conflict. Some of these attributes are worthy of mentioning: (1) Because of the private personal nature of religion, any man can communicate with his own God, or interpret the Scriptures anew and a new belief can spring up needing only the company of a few to survive, (2) Status and power rewards are available to the successful leader of a new cult or sect, (3) Religion offers an alternative set of values to the secular society and may release the member from the dominant set of societal values, thereby causing ferment

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6Hertzler, op. cit., p. 6.

7Berelson and Steiner, op. cit., p. 385.
for conflict, and (4) Religious identity and group association may reinforce distrust, fear and hostility between groups.8

One view of the relationship between social institutions is—

... functional theory sees society as an ongoing equilibrium of social institutions which pattern human activity in terms of shared norms, held to be legitimate and binding by the human participants themselves. This complex of institutions, which as a whole constitutes the social system, is such that each part is interdependent on all of the other parts, and that changes in any part affect the others, and the condition of the system as a whole.9

Functional theorists would see religion being necessary to society because of three fundamental conditions of society, (1) contingency or uncertainty, (2) powerlessness, and (3) scarcity, which necessitates a differential distribution of goods. In this context, the functional theorist would see religion as a mechanism which creates adjustment of these frustrating elements.10 In this sense, religion offers to man some meaning to life beyond the present suffering and inequalities. Were this the only function of religion, then it might be said that religion does maintain a social solidarity when it serves as a mechanism for the impoverished to be satisfied with the status quo. In this theory, religion also socializes the norms and values and thereby aids order and stability. This theory, however, does not take into account

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8 Coleman, op. cit., pp. 413-414.


10 Ibid., p. 5.
the religion whose proponents work for social reform. Thomas O'Dea states,

Religious institutions or organizations must in some fashion show forth the sacred and the ultimate, although as human institutions and organizations they are less than ultimate and indeed are often quite secular in procedures and performance. They rest upon certain beliefs which their members hold, which are matters of faith rather than knowledge. Since faith is intimately related to doubt, the religious organization possesses an inherent element of instability, or potential instability; it is built into its very framework.\(^\text{11}\)

This would lead the reader to see a paradox in these statements. First we see religion as a stabilizing factor in society and secondly, we see it as an element of instability. Depending on the goals of any religious organization it may be both. All of these terms are relative and what is functional for one group may be dysfunctional for the other as the status quo is changed. In this sense, the sectarian agency may prove to be dysfunctional for the larger membership of the parent body.

The sectarian agency may never have come into existence if the United States were truly neutral in religious matters. Were this country not a melting pot, but a country of one religion, possibly religion would complete its function as a social stabilizer. However, one has only to observe other countries, which have a state religion, to recognize that this is a fantasy. The United States has a majority of Protestants in the religious membership statistics. Even in social work it is questionable if members of minority groups would ever have had early leadership positions if they had not formed their own

\(^{11}\text{Ibid.}, \text{p. 116.}\)
agencies and institutions. For example,

There is no indication that social welfare leaders were concerned with questions of representation of minority groups. On the contrary, the earliest of the social welfare leaders to organize after the Civil War operated like members of a private club.\textsuperscript{12}

Miss Dorothy G. Becker, who made the above statement, also informs us in this same article that a review of the Social Work Encyclopedia (1965) reveals that two Catholics and one Jew are the only representatives of minorities deemed worthy of that collection of the 57 outstanding leaders in social welfare in the past. One of the purposes of the sectarian agency is to assure its religious group of representation in the welfare field. In doing this it also may contribute to social solidarity by having a voice in social policy.

\textit{To elevate social standards.} Hertzler states, "Most of the advanced religions tend to incorporate the major social values and ideals of the group—the great goals of social conduct which have grown out of group experience."\textsuperscript{13} In the previous chapter (page 44) we quote the Interim Report of Voluntarism in Human Welfare in which one of the goals is "Enhancement of ethical and cultural values and character development." This was particularly cited as a goal of the sectarian agency.


\textsuperscript{13}Hertzler, \textit{op. cit.}, p. 7.
Any group, which is committed to social reform, would conceivably be doing its work in an effort to elevate the social standards of society. Public Social Policy is the corporate statement of a group relating to matters of public concern. The sectarian agencies make official statements periodically about welfare legislation, public assistance programs and the way in which public assistance grants are delivered. In so far as they are representing the religious groups with which they are affiliated, this would be carrying out this function of religion.

Both the National Council of Churches and the National Conference of Catholic Charities have been concerned with the secularization of social work. The effect of man's knowledge upon his faith has been of concern to some religious leaders.

As men have gained confidence in their accumulating knowledge and their demonstrated ability to manipulate nature and themselves, they have felt more secure; they have worried less about this world and about the next.\(^{14}\)

The role of the Jewish agency in its concern for social standards is primarily the preservation of the Jewish culture for its own people and the implementation of justice for all. Social action in the form of raising standards of public assistance for the poor is a common goal of the Jewish community.

Rabbi Harry Kaplan undertook in 1940\(^{15}\) a major task to trace the development of and the interrelationship of religion, democracy and

\(^{14}\) Ibid., p. 10.

\(^{15}\) Harry Kaplan, "Religion, Democracy, and Social Work" (unpublished Master's thesis, Ohio State University, Columbus, Ohio, 1940), pp. 80-84.
social work. In his thesis, he identified the underpinnings of the translation of Biblical teachings and the gospels into modern social work practice and social action. He identifies the common objectives of religious social work, which grew out of the Hebraic and Christian ethics and teachings, namely: the sanctity of human life, the reverence for personality, and the respect for the individual. He claimed that these led to a quickening of the conscience of people and have been translated into practical agencies giving service. Because of the complexity of life, they also became translated into governmental activity in the social work area. The secularization of social work brought about certain contributions toward the standardization of services and a development of concern for the causes, which were not always present in the sentimentalization of the response to human misery by the churches and synagogues. He also pointed out the dangers of placing an emphasis on new techniques at the expense of the time-tested attributes of friendship, human interest and love of mankind. He states that religion offers a perspective to life that gives greater meaning to social services, without which the profession would become sterile and mechanical. He warned that "Just as it is important for the proletariat to recognize individual religion, so too must the middle class recognize social religion without which social change and social justice are impossible."

Those who are revolting against the established institutions of society would question if institutionalized religion does elevate social standards. Time and space do not warrant a discourse of this.
Nevertheless, humanism is not so threatening to theologians as it was a couple of decades ago.

To be an agent of social control. Religion in the primitive societies has the function of bringing down the supernatural power to constrain those who act against the norms of the society. In much the same way, in modern societies, religion sanctifies right and condemns wrong. Conscience is a personal possession, yet it is developed through the family, the religious system, the school and society. Supernatural rewards and punishment operate in some religions to influence the member of the religion to do good and to avoid evil. The extent to which the sectarian social agency serves in this aspect is questionable except as it influences other institutions.

To influence other institutions. Religion functions very intimately with the other institutions of society either by acceptance or rejection. The family, school, recreation, sometimes industry, labor, government, etc., have all been influenced either directly or indirectly by religion. Certainly welfare in its sectarian programs have been directly influenced by religion. Indirectly, as indicated in this dissertation, the national sectarian organizations are meeting with representatives of government to exert a direct influence on social legislation.

Since members of religious groups are also members of the other institutions of society, the indirect influence on other institutions is difficult to measure. Gerhard Lenski seems to be the most quoted
researcher in this area. His study of "The Religious Factor" of a metropolitan city (Detroit) brought out some very pertinent data concerning the role of religion in contemporary society. They would seem to have relevance for this study. He justified his study of the influence of religion on secular institutions by saying there is debate as to the influence and it is practically ignored by many writers. He further states that this is understandable since less systematic research has been devoted to religion than to any other major institution in society. Particularly lacking are studies of the interrelations between modern religious institutions and other basic institutions. He stated:

While the work of Weber and Durkeim has generated much discussion and debate, unfortunately it has led to little systematic, empirical research. Furthermore, most of the work that has been done has been limited to investigations or problems of an historical nature, with all the attendant difficulties. There have been no other major studies of the problems raised by the theories of Durkeim and Weber as they apply to modern metropolitan communities. As a result we do not know much more today about the influence of religious institutions on secular institutions in modern society than was known a half a century ago.17

From Lenski's research he came to these conclusions:

From our evidence it is clear that religion in various ways is constantly influencing the lives of masses of men and women in the modern American metropolis. More than that: through its impact on individuals, religion makes an impact on all other institutional systems of the community in which these individuals participate. Hence the influence of religion operates at the social level as well as at the personal level.18

16 Lenski, op. cit.
17 Ibid., p. 6. 18 Ibid., p. 320.
Parsons questions this, apparently, by his statement:

In earlier stages of societal differentiation, there has been a society-wide religious organization. In many cases this has been organizationally fused with government itself. In the western tradition, it has been differentiated from government but society-wide and independent of it. This pattern has essentially broken down, perhaps most radically in America, and religion has become in this sense a "private" concern. I should therefore say in our society, religion is organized from the institutional level down, but no longer on the societal level.\(^{19}\)

All known societies have religion, and from the opinions of writers on this subject, there seems to be little evidence that religion will cease to be a force in the lives of our citizens. Historically speaking, differences in religious views and the accompanying values have been a source of conflict within our society. In a descriptive study of the Protestant-Catholic conflict in America,\(^{20}\) John J. Kane highlights Catholic separatism as an effort to decrease Protestant proselytism. Whether real or imagined, the fear of this has led to separate school systems and separate child-caring institutions for the protection of the faith of the individual child. He claims that this being a Protestant country, the Protestants had no fear of using public schools and agencies, as their values would not be in conflict with those of the administering bodies. This view, however, does not take into account the many Protestant facilities and private schools which have been established. He claims that many present-day


disputes (1955) are encountered in the social, legal and political sphere. Most examples of this are the Roman Catholic Church's stand on mixed marriages, birth control, abortion, sterilization, censorship, etc. Berelson and Steiner quote, "Precisely because its values are invested with sacred sanction, religion is a powerful force in any society--for integration within religious communities as well as for potential conflict between them and the larger society."\(^{21}\)

Joachim Wach in his book, "Sociology and Religion," written in 1964 indicates that America is seeing a great unity of the ranks of the different denominations of the Protestant groups and dialogue is taking place among representatives of the three major faiths. A negative factor in this unification may be the result of apathy of the members of the groups, but, he points out that on the positive side there are cooperative efforts taking place in the social, charitable and to some degree educational work. He claims there is a growing awareness of the central issues in the field of faith and order.\(^{22}\)

Charles Glock sums up his view as he states that historically speaking,

It was not so long ago that religion, through the institution of the church claimed and received control over education, social welfare, recreation, legal matters, and the courts as the operation of these institutions bore on man's relation to God. This authority has gradually been whittled away so that today secular agencies predominate in performing

\(^{21}\) Berelson and Steiner, \textit{op. cit.}, p. 385.

most of the functions that were formerly the exclusive province of the church.

But has the secularization process been completed? The implicit postulate of our discussion is that it has not. In fact we viewed the opposite conclusion as essentially a rationalization of the basic failure to develop an adequate frame of reference for studying the role of religion in contemporary society. Without it, it is difficult to know how to go about tracing ways in which religious ideas are still influencing and being influenced by the nature and course of social life.\(^{23}\)

To be a therapeutic agent. Hertzler states that this is a much emphasized function of religion. He points out that for many individual weaknesses, doubts and insecurities are lost in the common fellowship of religious groups. The belief in immortality, where it exists, functions as a redress for ills, sins and disappointments. Natural holocausts and man-made catastrophe are endured because of faith in the future. Crisis transitions are accompanied by religious rites which help in the adaptive process.\(^{24}\) O'Dea states, on the other hand, "... religion may be dysfunctional through its provision of emotional consolation and its role in bringing about reconciliation." The various examples he used for this are--by reconciling those who are alienated from society, religion may inhibit protest, postpone reforms, inhibit further development of thought, and make certain norms of behavior appear to have eternal significance which do not. He further states that religion often institutionalizes immaturity.\(^{25}\)

\(^{23}\)Glock, op. cit., p. 175.

\(^{24}\)Hertzler, op. cit., p. 8.

\(^{25}\)O'Dea, op. cit., pp. 100-102.
Religion in Social Work

In the case of the relationship between religion and social work the goals are different but the means, on superficial inspection, resemble each other. The goals of religion are to improve the spiritual well-being of the person, whereas the goals of social work are to improve his psychosocial well-being. The means used by either profession involve a professional relationship and verbal communication. 26

The church and synagogue have, historically, been concerned for persons who are suffering from social problems, such as poverty, marital discord, unwed parenthood, delinquency, etc. The fact that many religious groups have been in the forefront establishing social services makes it rather difficult to separate the two professions with clear lines of demarkation. Many social workers are in the profession because of religious motivation. Many people turn to their pastor or rabbi for help with social problems as well as spiritual. Sometimes problems are very difficult to separate as people refuse to be departmentalized.

The literature in the area of religion-social work relationships is profuse. It has been necessary to be selective.

One does not ordinarily think of religion and social work without thinking of value systems. Since religion in social work intimately concerns the sectarian agency, the literature covers both aspects, that of religion and the profession of social work and the agency which is religiously sponsored to some extent.

Muriel Pumphrey's work, *The Teaching of Value and Ethics in Social Work Education,*\(^2\) was reviewed. This publication was part of the overall curriculum study by the Council on Social Work Education. Eight graduate schools were selected for observations of the total experience to which students were exposed. Visits and interviews with faculty members, examination of teaching materials, class audits, students' evaluations were read and students were interviewed. The audits confirmed the hypothesis of the study that value material is contained in all courses and that many of the values are communicated by interaction between the student and teacher and between student and student. In these audits, the problem brought up most often was the sectarian agency, which seemed in conflict with the principle of acceptance of all people.\(^3\) Limitation of clientele, not auspices, was the chief concern.

The results of the Pumphrey search have an indirect relationship with this study in that,

1. Values have an integral place in the curriculum of social work education.

2. Social work values need to be integrated with the values of the client system.

3. There is considerable conflict as to the place of responsibility for the teaching of values.


\(^3\)Ibid., p. 30.
4. There is a lack of knowledge as to how to teach values although it is being done on an informal basis.

5. Social work's concepts of interrelatedness and wholeness of man should be emphasized.

Values, referred to in this study, were classified into two types: social values and spiritual values. Religious values were considered to be a sub-type of the spiritual values. Spiritual values prescribe behavior related to things which cannot be objectively verified by the senses, such as explanations of the mysteries of the universe, development of theistic ideas, ideas concerning the origin and purpose of life, etc.

One basic conclusion from the study was that the planned teaching of values and ethics is one of the frontiers of social work where much pioneering is needed.

In the report of the Intercultural Seminar of the Council on Social Work Education, which was held in Hawaii in 1966, Herbert Aptekar reported that two of the questions raised by the group were left unanswered. They were as follows:

Do different ethnic and religious groups in a pluralistic society have major value differences among themselves, and must such value differences be a significant consideration in the social work to be done with each of them?

Can the values of the social work profession be distinguished from cultural values, religious values, economic values, political values and personal values? Are the values of the international profession necessarily a composite of all the above?29

There is always danger of taking statements out of context and it is especially so when these statements pertain to subjective terms; however, in the task of reporting, it would seem to be necessary. Values in this seminar were defined as those standards which predispose people to react in relation to one another within the framework of a commonly understood referential system. They were separated into normative (the end) and instrumental (the means). They were considered very important and fundamental in social work practice. Social work values were seen to be an outgrowth of the great religions of society.

Roland Warren in the report of the seminar stated:

... In helping people to a more adequate performance of their roles, it [social work] helps the social system to persist as a more or less orderly pattern of interaction. Far from being an indictment of social work to say that it has a system-maintenance function, it is rather to point out an important contribution which social work makes, even though the function is largely latent rather than deliberate. The more apparent or manifest function of social work is related not to the larger social system so much as to the individual—to helping the individual to function more effectively within his appropriate roles. It has been emphasized here again and again that this matter of adequate performance of role is infused with values....

Perhaps this gives us a clue as to why sectarian agencies traditionally have thought it so important to maintain their own social service patterns.

Friedlander, in his book Introduction to Social Work, states that religious devotion became the most powerful incentive for benevolence and charity. It became a religious duty to help the poor and

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distressed, whether the giver be Christian or Jew. However, he points out shades of differences in the motives for the three major faiths in providing social services. The Catholic, he states, provides service as an expression of divine grace, as love of man for God, the Jewish laws and tradition have made aid to the poor a fundamental religious obligation for the individual and the community out of a sense of justice and the Protestant, not being concerned about discrimination, emphasized the postulate that religious life be nurtured and that religious ethics be integrated into the basic principles of social work. Reinhold Niebuhr verifies this in his early book, *The Contribution of Religion to Social Work*.

The general tendency of society to take over social services which were once the province of the church, or some other voluntary agency, is so logical that it might be developed into a principle. The principle is that it is the business of the church and other idealistic institutions which society, as such, has not recognized, but to yield these to society as soon as there is a general recognition of society's responsibility thereof.

It is upon this principle that many community organizational groups operate in terms of program policies, namely: the long-term-short-term policy, in child placement responsibility. This is also a principle in the giving of financial assistance. The voluntary agencies usually have very small amounts of their budgets for the purpose of giving financial assistance and this is generally given for purposes of aiding the

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client-social worker relationship or because of the client's ineligibility for public assistance.

Miss Sue Spencer, Dean of the University of Tennessee School of Social Work, was named by three of the respondents to the questionnaire sent to the schools of social work asking about current research, as an expert in the field of religion and social work. Several of her publications were read in preparation for this study. In an article published in the journal, Social Casework, she outlines a way of social workers' making affirmative use of one's religion in social work:

(1) The social worker should have a mature understanding of religion. She states that we expect maturity in other areas as in his physical and mental health. (2) He should have a working knowledge of the basic beliefs that form the crux of all religious faith and know how to use this knowledge differentially. (3) He should have a knowledge of all the major beliefs and practices of those religions with which he is most likely to come into contact in his professional practice. (4) He should know where and how to get information and advice on religious problems about which he is unfamiliar. (5) He should have a clear understanding of the problems in which he can help and in those he should refer to a skilled clergyman.33

She further states:

... Professional education for social work has always stressed the need for the caseworker to know and understand the client's religious beliefs and practices, although the

teaching has often been primarily a negative one in its insistence the worker refrain scrupulously from undermining the client's faith or interfering with his religious practices.\textsuperscript{34}

The Sectarian Agency

Some of the literature dealing with the sectarian agency, as well as religion in social work, has been reviewed in the previous section. In general, there are many more references to Jewish and Catholic Social Services than those under Protestant auspices. The reasons for this are apparent from the foregoing material. However, studies which were conducted under the auspices of the National Council of Churches of Christ in the U.S.A. are included in this section. Some of the ambivalence of to be or not to be in the field of direct service to clients is shown in these documents.

The church and social welfare--a Protestant view. The National Council of Churches published a three-volume work regarding the church and social welfare in 1955 and 1956.\textsuperscript{35} Volume I, "The Activating Concern," was a re-examination of the churches' historical concern for social welfare, setting down their basic beliefs about the role of the church in helping persons with social problems. The Protestant churches which were engaged in social service outlined their basic reasons for being so engaged, the extent of their social service, their social action programs and their cooperation with other groups engaged in the

\textsuperscript{34}Ibid., p. 522.

same endeavors. This volume was to be used as a working document for the National Conference of Churches and Social Welfare which was held in Cleveland, Ohio in 1955. The National Council of Churches of Christ in the U.S.A., formed in 1950, voiced an active concern that although the Protestant church was active in the formulation of many social services and was willing to exit when the service became established, there was secularization of the welfare field. The need to re-assert itself in a positive role was the aim of this conference.

The second volume, "The Changing Scene," was an examination of the social welfare activity of the church and its relationship with the profession of social work. The developments which occurred in the profession which caused a gap between the church and social work were examined in light of the community organization movement and standard setting agencies. The different goals of the two fields, religion and social work, and their commonalities were also examined. This volume points out the differences between the Catholic, Jewish and Protestant approaches to social welfare. The belief, however, in the priesthood of all believers placed the responsibility on the individual. This was accepted for several years until the fear of complete separation from the welfare field and the secularization of the profession made the Protestant churches reassess this position. The growing suspicion was that large blocks of Protestants may be losing their habits of stewardship in relation to private philanthropy.

No matter what the clergyman may say from his pulpit about the obligation of the Christian to support worthy welfare enterprises (and even this note seems less frequently sounded in sermons), if there is little visible connection
between the church and private welfare efforts, then the sanctions of the religious community do not seem to apply very effectively to the giving habits of the church member.\textsuperscript{36}

Although this was not verified, the Protestant Church leaders thought that Protestants gave less in supporting welfare services than either the Catholic or the Jew, particularly Jews in the support of causes that are not sectarian.

The difficulties between the goals of the church and those of the social workers were enumerated. The way to utilize the common interests of the two had not been found due to misunderstanding between the social worker and the clergymen. The conflict between science and religion was thought to be the basic cause. The difference in goals also is said to be, (1) the church is to bring the individual to the knowledge of God and (2) the social worker is to help the individual to adjust to society. The charge of un-Godliness has resulted in social workers being defensive about their profession. The social worker also delineates the province of social work as not being the agent to evangelize the person with whom he is working. Infringement on a person's religious convictions is thought to be out of the realm of social work. Also clergymen do not often make appropriate referrals to social agencies but send people when all else has failed. Often they keep counseling people, because of their interest in him, beyond the point of a good referral. A discomfort that the church has in having relinquished former roles with people also causes difficulty between

the pastor and the social workers. The formula of cooperation was suggested as a solution to the problems encountered between the two groups but it was admitted that much has to be done in arriving at a good formula. Understanding of both groups is needed with more communication between the two.

The third volume of this series, "The Emerging Perspective," was a report of the "Conference on the Churches and Social Welfare," Cleveland, Ohio, 1955. This document gives theological affirmation for the church to be involved in the social needs of its members and the community. It, however, suggests a need to further study this relationship as there is danger of the church becoming a social institution rather than a religious one. The need for pastoral counseling is to bring the knowledge of God to the parishioner and to the community. However, the church, as an institution bearing witness to Christ, has a profound obligation in social welfare to express concern for fellowmen and to dare to speak afresh of Christian Faith in action. The course of action should be as follows:

1. Study and Action, Research and Community Planning

It was recognized that in a complex society, study and careful planning are necessary for effective work. Christian love must now find expression, not only in personal deeds of kindness, but in a highly organized system of health and welfare services.

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2. Public Policy

Much of the special social, economic and health needs of people are provided through tax funds (85 percent) and support of these services is essential. Protestant services must be evaluated in relation to overall community planning and must watch for areas in which the service they are now performing may be properly assumed by a non-sectarian or public agency, permitting the use of church funds in new fields. Support of the services through adequacy of appropriations, quality of leadership, competence of judges and professional quality of staff should be given attention by the churches.

3. Church Related Welfare Services

Constant evaluation of these services so that they meet standards of practice must be made. All should be encouraged to join the national standard-setting organizations appropriate to their field of service. Church agencies should make no discrimination on account of race, national origin, or economic status among those whom they serve or employ.

4. The Local Church

More people belong to churches than any other kind of community organization. Statistics given at this time were these: Protestant and Eastern Orthodox—58,000,000; Roman Catholic—33,000,000; Jewish—5,000,000. This document stressed the need for the churches to attempt to abolish un-Christian practices in the community such as

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38 Ibid., p. 4.
discrimination and segregation in churches, schools, housing, transpor­tation and other places where they may be found in the community.

5. Christian Careers

Welfare work is considered to be a fully Christian vocation and the churches should encourage young men and women to enter this service.

6. Rural Needs

The churches are encouraged to develop resources and services under their auspices until community-wide services can be offered to the rural areas. The shift of populations require an adjustment of strategy for serving all people.

7. Urban Needs

Many churches are leaving the inner-city to follow their members to the suburbs, thereby abandoning an opportunity for ministry to the persons who reside in the inner-city. The churches should work with other groups to help meet the social and economic needs of these people.

8. Child Development and Family Life

The development of emotionally healthy youths and adults is most likely to result with (1) the presence of two parents who enjoy their marriage and (2) parental understanding of the normal needs of their children at various age levels. It is essential that churches as well as public schools give priority to marriage and family education and counseling. Other professions can be of assistance to the churches interested in marriage, planned parenthood, child growth and develop­ment and parent-child relationships. The prevention of mental illness
and anti-social behavior depends on how seriously the churches take this matter to heart.

Unresolved issues at the time of these publications were housing, health needs and the use of tax funds in church-related social welfare programs.

The role and function of the Protestant churches in social welfare as reported to the National Council of Churches in 1957 was as follows:39

1. The Church in the World

The role of the church is three-fold; the teaching of the gospel, the fellowship of participation together in the encounter of Jesus Christ with the world and the expression of the Christian faith in love and service to all men. These three tasks of the church exist in relationship to one another and are all related to the ultimate triumph of Christ over the world. The church must be vitally related to all aspects of social welfare as it expresses its faith by love and service to the well-being of the whole man and the whole community. Christian service must accompany the preaching of the Word and the light and help to men who live in imperfect society.

2. The Church's Concern for Social Improvement

Persons are often so conditioned by factors in their environment that improved social conditions can overcome some obstacles to the

mediation of love of God to particular families and individuals. The church recognizes that no institution in society can save man from himself and that social improvement does not in itself meet the deepest needs of people but the churches have the responsibility to alert society to meet the physical and social needs of people. Social work has been acknowledged traditionally as being a profession with which the church has been identified. As a profession, it enables persons, groups and communities to achieve the greatest potential of social functioning. Cooperation between governmental and voluntary agencies in meeting social and human needs is commended by this conference.

3. The Church's Concern for Non-church Social Welfare Programs

Many voluntary health and welfare agencies were nurtured and initiated by people motivated by the gospel of Christ and today many thousands of church members are expressing Christian love and mercy in service through these agencies. However, in the past and sometimes in the present churches and pastors have not recognized the contributions professionally educated social workers can make in helping people to constructively deal with personal and social problems. Too often churches have relied on "sentimental charity," judgmental legalism, and spiritual exhortation as substitutes for the skills of professional social work. Churches have made less privileged groups with different cultural and racial backgrounds feel unwelcome and too often have failed to show intelligent interest even in the problems of their own neighborhood. The estrangements between pastor and social worker have partially been overcome in recent years. An impediment to constructive
professional cooperation is in the realm of the conceptual understanding of man, i.e.,

Among professionally educated social workers today, views of man which are commonly held have over-stressed his fundamental goodness, his natural freedom, and his inherent ability to love his neighbor. They have not fully appreciated the Christian doctrines of sin and salvation. These conceptions have been in line with basic tendencies in American culture, which have even influenced much popular theology. These views are not shared by all social workers, but they are frequently voiced in professional social work assemblies as the bases of modern social work philosophy.40

The document goes on to say that although some health and welfare agencies may be influenced by views of man and God which are inadequate from the standpoint of the Christian Theology, the churches should not discount the good which they do. The churches should initiate and encourage continuing conversations between the Christian theologians and the philosophers of social work and other helping professions. Also a Christian worker who is aware of God's grace can confer dignity, freedom and ability to love one's neighbor. In a non-Christian setting, he can participate in the priesthood of all believers. A competent social worker is aware of the religious needs of people he serves and has an obligation to cooperate with the clergy in meeting those needs.

4. Church-related Agencies and Institutions

Most of the church-related agencies connected with the National Council of Churches are children's agencies and institutions, homes for the aging, hospitals, and neighborhood houses. The reason for this is not given, but one may presume that the children, the ill and the aging

40 Ibid., p. 4.
are more popular and easier to solicit funds for than the poor in large numbers. Also many of the previously church-sponsored family agencies have become private non-sectarian agencies. Neighborhood houses and neighborhood centers seem to be more popular with some of the denominations. Many of these are only partially supported by the denominations today with boards which have a representation from the total community. There are two types generally, those which are denominational in character both by sponsorship and the clientele served and those which are denominational in sponsorship but are open to service to all in the community. In the first type, the religious programming of the institution or agency and the role of the social work profession is in harmony with the aims of the sponsor and the religious needs of the client are understood and accepted in light of the particular faith of the sponsor. The second type of church-related agency which serves a cross section of the community as an expression of Christian love and compassion may share with the non-sectarian voluntary agencies certain limitations in relation to the proclamation of the gospel and the fellowship or participation in the encounter of Jesus with the world. On the other hand they may be more welcome in a community. Many of these agencies are those which are responding to a particular need in a community and are pioneering in a neglected area of social services.

The document states that either of these two types of agencies which are rendering a needed welfare service to the community should be able to share in joint funding of the community. However, if a church-related agency is seeking sole occupancy of a field and is desirous of community funding, the community may rightfully object to its
propagating its own doctrinal position or limiting the use of its facilities to those who accept that doctrinal position.

5. The Expanding Role of Government

The Council of Churches welcomes the expanding role of government in social welfare as the resources of the government are needed. At the same time it says that it recognizes the dangers in centralized government, especially the possibility of the loss of the individual citizen's sense of community responsibility. In a pluralistic society it is necessary that voluntary and governmental agencies work together so that the needs of all people will be met. The Council commends the government in its social security programs, expansion of public assistance, its role in public housing and the structure of economic life built on social justice. It sees as the responsibility of churches that of joining with others in the area of social action to improve these programs for the welfare of all. It urges that the principle of separation of Church and State be so interpreted as to make possible the voluntary cooperation of the churches and the agencies of government on a non-discriminatory basis when such cooperation is judged by the Council to be desirable for the people's welfare.

6. The "Diakonia" in Our Generation

"Within this conceptual framework the conference recommends that the churches of the National Council consider these policies and plan their programs for expression of the Christian faith in love and service to all men (diakonia)."41

41 Ibid.
a. On a local level where the Word is preached, the church must be concerned for the health and welfare of the local community and should act to meet the need by service and social action. It has the responsibility to bear witness to Christ in fulfilling the church’s ministry. It should, when they are needed, support specialized agencies which can function more intensively in the various areas of health and welfare services. It has an inescapable responsibility to encourage its people to work together for better schools, better housing, for the overcoming of practices of racial discrimination. In this context, it is more important that the churches show concern for the wholeness of the community and for the extent to which people are helped by improved relations and opportunities in the community.

b. The churches and their boards and agencies on every level should maintain constructive relations with non-church agencies, public and voluntary which work for the social welfare of the people.

c. The churches will continue to increase the number and improve the quality of their health and welfare agencies to meet the needs of people. (The Council of Churches is reassessing a former position of being just a pioneer in social service and then turning the service or project over to either the community as a voluntary program or to the government. This reassessment seems to be enjoined with a commitment to offer more rather than fewer services.) Christian workers will mediate the love of God in Christ to those they seek to serve.
The diakonia, the ministry of Christian service, is a mandatory venture, but it carries no assurance of success or blessing. Neither can it procure justification for the worker nor make him secure in it. Our service in the world is performed with the need for and the assurance of God's forgiveness. His grace alone enables us and gives us faith and courage. Christians serve in the light of the Cross.\textsuperscript{42}

The issue of Church and State. Bernard J. Coughlin's study, "Church and State in Social Welfare,"\textsuperscript{43} is concerned with the relationship of the two segments in welfare in the United States, the governmental and the voluntary. The voluntary effort, he studied, is that of the sectarian agencies. He traces the philosophies of the three major faiths as they pertain to social welfare and comes to the conclusion that they are tending to merge in practicalities today. Historically, the Catholic role in social welfare has been a direct one in which the Church has a responsibility to shape the institutional structure as well as the individual Christian life. The church has seen the government as an enabler to voluntary effort. The Jewish approach to social policy and social welfare has been to separate the Jewish welfare agencies from the religious structure of the synagogue, thereby being at home in a secular society. The traditional role of the Protestant church, although there is a broad range of social philosophies, is that of sanctifying and motivating the individual to bear responsibility for Christianizing society.

Coughlin's study, through questionnaires and interviews, resulted in findings which emphasize that the principle of "Separation

\textsuperscript{42}Ibid.

\textsuperscript{43}Coughlin, op. cit.
of Church and State" is not being practiced in the health and welfare fields. Of the 107 Catholic agencies studied, 89 were receiving governmental funds. Of the 152 Protestant agencies, 98 were receiving governmental funds. Of the 63 Jewish agencies, 41 were receiving governmental funds. These funds were for capital investments (through the Hill-Burton Act) and purchase of care for persons receiving institutional type services. His findings seem to indicate that the issue which in the past has seemed to separate the major faiths, is more of a myth than a practice. He maintains there are doctrinal differences among the faiths but these on a national level have not inhibited the leaders in discussing and formulating meaningful steps in the area of social policy. Their cooperation in social policy is based on a fear that secularism or the state is a potential authority for social control which would replace the role of the religious bodies and on the promise that they can work together making religion a vital force and power in a pluralistic society.

A local study of community attitude. "A Study of Attitudes toward Church Involvement in Social Welfare" is a thesis by seven students as a partial fulfillment of the requirements for the degree of Master of Science in Social Work at the Kent School of Social Work, May, 1966.45

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44 Ibid., p. 153.

This particular study was concerned with the attitudes of a community about the involvement of one church in social welfare in Louisville, Kentucky. The leadership of the church, the membership of the church and the community residents were asked the same questions concerning the involvement of the church in various areas of social problems. The residents predominantly thought the church should be involved in social welfare. The leadership and membership responded similarly except in one category, namely: race. The leadership thought it was more ready to be involved in social welfare than they thought the church neighborhood would be; however, the results of the interviewing proved this to be a misconception. The primary result of this study which is significant for this research is that their findings indicate that church involvement in social welfare is accepted by this particular neighborhood. This involvement is more accepted by the people than suspected by the leadership.

National Conference of Catholic Charities--a history. In Donald Gavin's history, The National Conference of Catholic Charities, he relates that the conference was hopeful through organization it could make Catholic Charities more effective and less "offish." By 1916, the office of "Director of Catholic Charities" was recognized and became part of the movement. Bishops started sending priests to graduate schools of social work and thus the work became more professionalized. This was not without some loss, however, of the volunteer

movement and for years this was of great concern. Yet, with the profession of standards the self-complacency of the earlier days was broken down and gradually the animosity between the professional and volunteer diminished to a great extent. The role of the lay-professional is still a problem in many Charities offices as the priest-director is the person responsible to the Bishop for the charities program. In recent years more and more laymen are in responsible positions of leadership.

The National Conference took active leadership in helping to formulate the "Social Security Act" and has been effective in promoting and interpreting social legislation throughout the history of the conference. The late John O'Grady, Executive Secretary of the National Conference for forty years, is considered to be one of the pioneers in the public-housing movement. Benefits based on rights and not on a needs test was the principle which was followed in social legislation. However, the conference has been wary of the role of government and has traditionally followed the principle of "subsidiarity." The role of the voluntary agency and institution has been vigorously upheld with the intent that the voluntary agency would not be absorbed by the public agency.

Since 1935, there has been a concentrated effort to involve the volunteer and to promote the lay organizations in connection with the

[47] Subsidiarity is a principle of recognizing a hierarchy of responsibility in social welfare with the family having the basic responsibility, private groups next and then local government with the Federal Government being last.
office of "charities." This effort was to combat the secularization of social work. There was also an effort to swing away from the strong emphasis of casework as being the sole method of social work. Since 1956, there has been a stronger effort to integrate other fields of learning into their proper place in social work (sociology, anthropology, economics, political science and psychology). This has brought about certain criticism from within the movement and the schools of social work have been blamed for this. It has been felt there was no organic unity between the schools and the various agencies and institutions.

In 1960, the Conference reaffirmed the principles upon which it was organized in 1910. The members were reminded of their citizenship and that the term charity transcends the limitations of sectarian service. The original commitment to the solution of broad social problems was reaffirmed; however, the problem of carrying out this commitment on a local level was seen as a major task for the 1960's.

The relationship of Catholic Charities to its parent body, the Catholic church, is clearly stated in the philosophy statement of the published brochure, "Serving Families and Children."

"The role of Catholic Charities in the ministry includes coordination of the common, corporate charitable activities of the Church."48 Largely influenced by tradition and the documents of the recent Vatican II, the philosophy statement joins Catholic Charities

with all men of good will in concern for the disadvantaged. The mandate flows from the responsibility for the welfare of fellowmen as brothers in the human family as an expression of "charity" as the highest of virtues. This emulates God's expression of love for all of mankind by giving His Son, Who in turn lay down His life for His fellowman. The document largely emphasizes the role of Catholic Charities as "bearing witness" of this love to serve and not to be served. This service is discharged both individually and communally and is as broad and varied as the needs of people. It involves more than the seeking of solutions to problems of an individual group. It involves the additional task of ascertaining those factors which cause disorder and consequent disadvantage of individuals. It has a prophetic role in the behalf of poor people everywhere. The church has a duty to be a participant in human society by continuous commentary on the customs, cultural patterns, value systems and goals of modern society, animated by truth and love, and built on justice for all.

The sectarian agency--some pros and cons. Dr. Samuel Kohs recently wrote, "Indeed, much of what today, presumably secular 'public social welfare,' is 'non-sectarian' only in auspices, but its values remain predominantly Protestant social work." Dr. Kohs reviewed the philosophy of social work in its philosophical and theological origins. He briefly outlined social work under the various religious programs and presented the case for sectarianism in our pluralistic society.

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The needs of the client to identify with an agency which had the same value reference as he was seen as basic in practice. Secularism and humanism were reviewed as showing many similarities to the religious-based social service but lacking in identification for those who have the need to feel at home with an agency of the same values. Anononie, or the state of valuelessness, leaves a void in working effectively with people. He questions if this might be the ultimate situation if sectarian agencies give up their value system.

The Catholic Charities Council of Canada sponsored the publication of a selection of articles on sectarianism. Although written by Catholics and specifically dealing with Catholic Social Services, this collection of articles raises many questions and proposes some answers which would be applicable to other sectarian programs of social service. The theme of creation, man's role in community and the social worker's role in particular, toward working for the freedom of man are explored. Practical difficulties which arise from the community standpoint, such as duplication of effort, the church-related agency as an employer and the quality of service are discussed. This volume deals with the role of the sectarian agency with depth and frankness and is therefore a contribution to the literature.

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In recent years, explanation of the separate Jewish agency has taken the form of a greater degree of understanding in dealing with the Jewish client based upon knowledge of cultural backgrounds. There is involved in this not only familiarity with Jewish religious customs and dietary laws—these have long been understood to be an important reason for Jewish social work—but there is further elaboration along the lines of group customs, attitudes and tradition and the need for the conservation of a distinct Jewish culture. The answer to this may be that the non-Jewish agency in its casework methods is also aware of differences in cultural patterns, that it is sympathetic to religious differences, and realizes the value of conservation of cultural differences and standards. However, an understanding of and a tolerance for cultural variation is, in the minds of most Jewish, not sufficient for these purposes. It is supposed that there is much more aggressive interest than is to be found merely in toleration; an interest that shall make dynamic use of such cultural patterns for the stimulation of individual development. This hypothesis has, in a measure, been taken over by the Jewish Conference, and it is one of the mainsprings for the trend of development of the Training School for Jewish Social Work.51

Reverend Francis Connell, moral theologian at the Catholic University of America, warned in 1946:

The science of social work, as taught outside the Catholic Church has become, generally speaking, purely naturalistic, if not materialistic. It is concerned only with the temporal happiness of those in need of assistance. The modern sociologist does not professedly aim at attacking religious belief and practice. On the contrary, he may acknowledge that religion is a valuable aid to social service. But he describes religion as a merely subjective attitude. Originating in the magic and fears of primitive people, the result of man's attempt to find an explanation to the problems of life that will leave him with a sense of security.

Catholics engaged in social work must be on their guard against this insidious spirit, so completely alien to the idea of social service as visualized by the Catholic Church.52

Rebecca Smith, Director, Information Service, Child Welfare League of America, in speaking to a Methodist conference workshop on August 5, 1965 stated,

Without commitment to spiritual values of its church, a church-related agency--no matter how professionally competent--has no quality that distinguishes it from any other voluntary agency. [The "plus" to which she referred was] . . . of living the church's imperatives of the real spirit of love, brotherhood, and Christian spirit.53

A quote taken from the first proceedings of the National Conference of Catholic Charities which was formulated in 1910 exemplifies the spirit of that organization at that time:

Modern charity is organized. Modern Catholic charity is organized. We have every variety of organization doing charity, and a great variety of methods in doing it. Other social bodies, both religious and secular, produce organizations, develop methods and formulate principles. Now the merciless process of life throws continually men and women and children of every race, nationality and religion into the same sociological condition of dependency. And so the Catholic on his way to give succor to his co-religionist meets non-Catholic and philanthropist and Jew, and the four while on their errands of mercy, whatever their differences in motive and way, discover that the same causes are to a great extent making problems for each of them and that only through social action can an adequate remedy be applied.54

In the previous chapter, "Trends in Sectarian Social Work and Their Effect upon Community Planning," an address delivered by Elmer Tropman as Director of the Health and Welfare Association of Allegheny County, Pittsburgh, Pennsylvania, was cited.55

Mr. Tropman, in preparation for speaking to this group, sought information by questionnaire of community planning bodies in 73 cities throughout the United States who had raised one million dollars or more in their United Fund Campaigns. He sought information regarding the following:

1. The positive and negative influences of sectarian social work.

2. Extent and nature of the service sectarian social work offered outside their own constituencies.

3. Extent of organization within sectarian groups.

4. Any difference in sectarian work which might have implications for community welfare planning.

5. Trends in sectarian agencies' services to the community.

The executives of 46 cities completed the questionnaire and five others expressed their opinions on the topic. Mr. Tropman considered this a good return denoting a widespread interest in the subject.

The major findings in his survey were as follows:

1. The major sectarian agencies were members of the United Fund in all but a few cities.

55 Tropman, op. cit.
2. The sectarian agencies, Catholic, Jewish and Protestant, showed leadership initiating innovations and improvements in programs or standards.

3. Paralleling the above, there were evidences of these agencies providing obstacles to community progress.

4. Sectarian agencies appear to be moving toward making their services available to the general public.

5. The content of the programs of the sectarian agencies did not appear to the respondents to differ significantly from the programs of the non-sectarian agencies.

6. Sectarian federation was more prevalent within the Jewish groups than the Catholic and Protestant. However, where they had their own federation they were still active in the overall planning body of the community. Conversely, the community planning body was not represented on the federation planning body.

7. There was evidence of the sectarian groups both involving and ignoring the planning body. The involvement was informal in nature, including consultations, cooperation in a study, joint discussions regarding location of a new facility, etc. Illustrations were given of the sectarian agency ignoring the planning body, in the planning for new buildings, facilities, extension of program, etc.

8. In most instances, there was no indication that there was any change of relationship between the sectarian groups and the planning body over the past decade.
9. There was a fairly even distribution of opinion regarding the effect of sectarianism on welfare planning. Approximately one-third thought it was strength; one-third that it had no important effect and one-third thought it was a deterrent.

Summary

In researching this subject, the writer was aware of the need to attain a perspective before exploring the present role of the sectarian agency in a changing society. The selections in the bibliography were used for this purpose. Being aware of some of the problems of the Catholic agency and its relevance today, it was realized that the Catholic agency is only a part of the total picture. The differences based in theological and cultural values of the three major faiths were explored and the writer submits the following observations.

1. Sectarianism in social work came into existence in the United States in the middle and latter part of the nineteenth century. While all religions had a history of serving persons in need for centuries, the need to organize the services for their particular groups in this country was seen as a response to the social conditions of that era of immigration. These conditions were those which usually accompany people who are attempting to be acculturated into a new environment.

2. Sectarianism is a form of voluntarism. As such it claims the same value, that is, the right of individual groups to establish an organization for their own membership. This brings about certain controversies. These controversies are usually concerned with the
method of financing such organizations. If they are financed through United Funds, their right to restrict their services to their own group has often been questioned.

3. The distinct contribution of the sectarian agency is not completely understood by the total community and therefore not totally accepted. The agencies, themselves, are re-evaluating this contribution.

4. All of the sectarian groups have recognized a responsibility for the total community as well as for their particular groups. They have certain commonalities in their ways of carrying out this responsibility. They also have differences. The various writers have shown these in the preceding pages. The varying philosophies have been noted.

5. Since the beginning of the sectarian agencies, government has increased its role in the realm of social welfare and social services. This calls for a re-defining of the role of the sectarian as well as the other voluntary agencies. There is not universal agreement as to what this role should be. The religious groups, themselves, are not in total agreement.

6. There is an emergence of the quasi-voluntary agency which is largely financed by the tax dollar. Purchase of care and purchase of service are becoming more popular as a way of the voluntary and governmental agencies working as partners. There is difference of opinion among the religious groups as to the role of the church and state in this relationship.
7. Society, itself, is experiencing a social evolution or some may say a revolution. Institutions which served society in traditional ways are being questioned as to their relevance. All of the religious groups are experiencing differing factions within their ranks as to their own structure and the best means of serving the human family. The sectarian agency is affected by these controversies.

8. The minority groups, who were originally served by the sectarian agency, have become upwardly mobile in our society. The inner-city now claims large groups of people who neither belong to nor take advantage of the services of the typical social service sponsored by the sectarian groups. These people are of concern to the social work profession itself. The sectarian agency shares in this concern and it also is confused about the approach to help the modern poor.

9. In a de facto way, many of the churches and synagogues have practiced racial discrimination. They are embarrassed by this but are caught in the dilemma of how to correct their practices. If they serve their own people primarily, the black man will remain outside of the sectarian agency. Is he best served by a direct service or through social action? If the sectarian agency has an open-door policy, does this produce a change in the sectarian character of the agency? These are still unanswered questions.

10. Few of the sectarian agencies, today, hold credence to the cause of evangelism or proselytism in their social services as a primary goal.
11. There is increasing thought being given to religion as a strength in serving clients who have religious values. Some social work educators emphasize the need for all social workers to know the basic tenets of all religions and how to use this knowledge as a tool for working with their clients. There is some thought being given to the possibility of sectarian agencies being able to serve people of other religions to provide an encounter with God on a human level. This is based on the assumption that all believers have a commonality in purpose.

12. As all religions of present day society attempt to be relevant to the needs of people, they are re-thinking their own role and also the role of religion as a system. The ecumenical movement has opened the doors to greater understanding and ways of working together. The old separatism of sectarianism may well be on its way out.

13. The sectarian agencies are facing pressure from the community and from within their ranks to modify some of their policies which have separated them from the rest of the community.

These above observations have led the writer to the following question: "Are the national sectarian social service organizations working closer together in the attempt to be more effective, as a religious system, in serving the social needs of the present day society?"
To answer this question the following hypothesis and sub-hypotheses were formulated:

**Hypothesis**

The national sectarian social service organizations are approaching greater unity in their approach to the solution of broad social problems of our changing society by dialogue, collective action and modification of their traditional practices.

**Sub-hypotheses**

1. Sectarian social service agencies are tending to serve the total community by offering their direct services to persons not of their particular faith. This is in contrast to the tradition of serving their own exclusively with slight modifications.

2. Sectarian social service organizations are working closely together in the attempt to solve broad social problems such as racial discrimination, poverty, unwed parenthood, delinquency, family breakdown, etc.

3. Doctrinal differences are being minimized in the effort to find agreement on approaches to solve social problems.

4. Mergers and joint programming are taking place among the sectarian groups in an effort to avoid duplication of effort and as an expression of cohesiveness in religious concern for people.

5. Policy-making groups are inviting members of other faiths to serve on boards and committees of the sectarian agency to effect great unity of thought and commitment toward solving the social problems of today.
The review of the literature has revealed much about the religiously sponsored agency, its purpose, goals and programs. Relatively little based on studies has been written about their cooperation in present day society.
CHAPTER IV

METHOD OF INVESTIGATION

Formulating the Problem

The preceding chapters covered many facets of sectarian social work, its values, its previous commitment to group loyalty, and its present tendency to become more relevant in solving community social problems. The concern of this study is how it is relating to the total community and its social problems. The persons chosen to answer these questions are the executives of the national sectarian organizations which are engaged in representing the various religiously sponsored social service agencies. The focus of the study in the preliminary stage was, "Are sectarian social agencies necessary for the maintenance of religious values in social work?" This is a related but a general aspect of the refined question of this project.

The first step was to find out if there was any current or recent research in this area. The proceedings of the National Conference on Social Welfare, and the proceedings of the religious conferences of social work were reviewed for this purpose. A request was sent to the research departments of the 60 Schools of Social Work listed in the Directory of the National Association of Social Workers (1965 edition). A copy of this form is included in the dissertation (Appendix I). There were fifty-three responses. A letter was sent to the Director of Reference Service of the United Community Funds and Councils of America, Inc.
requesting information about any studies which were conducted on a community level (Appendix II). This combined search yielded the related studies which were reviewed in the previous chapter. They were Coughlin's study of "Church and State in Social Welfare" (see pages 82-83), The National Council of Churches' study (pages 76-82), the Master's thesis from Kent School of Social Work, "A Study of Attitudes toward Church Involvement in Social Welfare" (pages 83-84), and Tropman's study, "Trends in Sectarian Social Work and Their Effect upon Community Planning" (pages 91-93). Additional literature was recommended in these responses. Writings of Miss Sue Spencer and Dr. Alan Kieth-Lucas were recommended. These were read.

With this same focus in mind, a letter was sent to the executives of the National Agencies, which had a religious identification and were listed in the Social Work Encyclopedia (1965) (Appendix III). The writer had also previously conducted a research exercise which involved constructing an attitudinal scale of religious values in social work. This had been pre-tested with the staff of the Catholic Social Service Bureau of the Diocese of Columbus. This exercise showed evidence of a shift from traditional attitudes toward liberalization in the selection of clients and the service to them in that agency. A conference on the Sectarian Agency in a Changing Society was attended in Ottawa, Canada. Although this conference was for the Canadian agencies, many of the papers and ensuing discussions were applicable to the changing society of the United States. Persons representing all three of the major faiths were on the program.
From the reading of the responses from the national agencies, and attendance at the conference in Canada, the proposal for a more specific study was beginning to emerge. There seemed to be strong indications that the sectarian agencies were concentrating on their commonalities rather than their differences. It was the belief of the writer that the overwhelming problems which have become apparent in our society, the public attention given them, and the changes which were occurring in the churches themselves in regard to dialogue and overt cordialities must be resulting in changes within the structure, policies and practices of the sectarian agency. The executives of these agencies would seem to be the logical source of information about what is happening throughout the country. From the responses to the earlier request, there was evidence of their willingness to cooperate in a research project which would relate to their activities.

Selection of Cases

From the original list of national agencies, the following organizations were chosen for the study:

- The National Conference of Catholic Charities
- The National Jewish Welfare Board
- The Council of Jewish Federations and Welfare Councils
- The Board of Social Ministries--Lutheran Church in America
- The Lutheran Council
- The National Board and Welfare Association--United Presbyterian Church in America
- The General Board of Health and Welfare Ministries--The United Methodist Church
- The National Council of Churches
The rationale for choosing these organizations was that they represented all three major faiths. Two Jewish organizations were selected as they have differing functions. The Lutheran Board of Social Ministries and the Lutheran Council were chosen as they also have differing functions and yet represent the Lutheran Charities movement. The selection of three denominations was thought to be advisable as the Protestant movements in social service have differing philosophies, according to the literature. The three which were chosen represent a large portion of the Protestant interest and activity in social service. The National Council of Churches was selected as it seemed to be the counterpart of the Catholic and the Jewish organizations. In a certain sense this would also be a controlling group for the Protestant denominations. In some cases, the executive delegated another person to respond. The Salvation Army and the Y.W.C.A. were not included in the final list as they disclaimed they were sectarian agencies. The Y.M.C.A. did not answer the original letter and were not included as it was assumed they were in the same position as the Y.W.C.A. Those which were chosen have a commonality in their services and programs. It was decided to interview local agencies corresponding to the national groups to compare the national with local responses. The method of study was a personal interview. This was chosen because of the nature of the information which was desired. Religion is a sensitive area for questioning. In hoping to ascertain information in this area, it was thought that busy executives would respond more quickly to a personal interview. It was very important that representatives of all three
groups cooperate in the study and a personal interview would be a better guarantee of this.

The Development of the Schedule

A schedule was developed which would serve as a guide for interviewing rather than using a questionnaire. It was suspected that there would be similarities among the organizations but differences also. The interviewer wished to have a flexible schedule which would allow for changes if they seemed appropriate. As it was a flexible tool, a formal pre-test would only be valid if used in interviewing persons in the same positions as the potential respondees. This was impossible. Therefore, a tentative schedule was devised and discussed with persons with expertise in research. The suggestions were incorporated. The final schedule (see Appendix V) incorporated the sub-hypotheses as well as census data concerning the scope and purpose of the organizations.

Since this was to be a descriptive study of the principle trends taking place in the sectarian groups, in regard to commonalities and differences, it was possible to fail to grasp important factors if the interview was extremely structured. A letter (Appendix VI) was sent to the executives enclosing a copy of the schedule. It was suggested that they study it prior to the interview. For the local executives this was not done. Time was a factor in this as the national executives were not as available. It was necessary to travel extensively for the national interviews. For the local interviews it would be possible to return for information not received in the initial
Interview. Also, since the emphasis was on the national groups and the local agencies were used for examples, it seemed important that there be no communication between them prior to the collection of data. The national executives were advised of the local interviews. Appointments with the local executives were made by telephone. It was explained that they would be cooperating in the collection of information for a doctoral study of the sectarian agency's role in a changing society.

The writer trained an interviewing assistant for the purpose of conducting the local interviews. The person selected for this position was a seminarian in his last year of study prior to ordination. He had studied ecumenism and had an interest in this field of study. He was oriented in the work of a social service agency through practical experience as a social work aide and also was acquainted with the literature in connection with this study. He helped to compose the schedule for the interviewing and was familiar with the terms which were used. After the first interview, a conference was held to assure the writer that he was conducting them appropriately. He was carefully supervised throughout this experience regarding interviewing. His interviews were conducted without knowledge of context of responses from the national offices in order to provide objectivity in interviewing local agency personnel.

Definition of Terms

The term "agency" was used as a composite term as the national groups considered themselves as a "movement," "organization," "board,"
"conference" or "council." Although they were called different terms, the functions were very similar as will be noted in the findings.

"Service" was broadly interpreted to mean direct service to the client or services to the affiliated agencies. The services which may be considered secondary such as consultation, standard setting, interpretation, social action, communication and guidance were included in this term.

"Sectarian" was a collective term for the religiously sponsored or connected agency. As was noted earlier in the study the degree of religious connection varied with the different agencies. For example, the Jewish agency has no direct connection with the synagogue and yet it is a religious agency, in a certain sense, and in another, a cultural agency. The Catholic agencies are directly under the local ordinary (Bishop) but on a national level has a liaison relationship with the Conference of Bishops. The Protestant agencies see themselves as denominational agencies rather than sectarian. Their connection with the parent religious body varies. The overall term, however, seemed to be acceptable to all groups for the purposes of this study.

"Governing board" was interpreted to mean one which actually has the responsibility for making decisions versus an advisory board which gives recommendations which the agency may or may not follow.

"Doctrinal" differences were originally intended to include those tenets of the faith which are defined by the religious group to be an absolute belief, such as "the Trinity," "Papal Infallibility," etc. It was soon learned that there are positions and practices which
are not clearly doctrinal but may be philosophical, social, or traditionally cultural in base rather than a firm belief in the form of a creed. Even the term catholic is used by the Protestant group with a different meaning than by the Catholic church.

"Merger" was meant to be an actual legal joining of two groups which share in the sponsorship of an agency.

"Joint programming" is considered to be a cooperative effort in sharing of the giving of services to a group of clients without a legal merger of the two or more agencies. This may be operated in a facility apart from the central location of the sponsoring groups.

"Ecumenical" by definition means world-wide. Specifically in the terminology in this study it applies to the movement which was started by the various religious groups to explore their commonalities and difference. It has certain by-products which are illustrated in this study. No attempt is made to show cause and effect but a relationship is established.

Presentation of Findings

The schedule was designed to ask specific questions which relate directly to the sub-hypotheses. The findings are separated in this way to give an orderly presentation. Only one chart and no tables are used as the findings do not lend themselves to statistical conclusions. Census data are largely limited to the national groups as they are the groups which are being studied. Limited census data regarding the local respondents are given regarding their position and the
function of the agency they represent. Naturally these data are not as broad as the data relative to the national groups. Since the local agencies on the whole, give direct services to clients, their role is more definitive of practice than the national groups.

The summary and conclusions are presented as trends which show a departure from the assumed traditional policies and practices of the sectarian social agencies. These show the joint converging of views and activities which are taking place on a national level. Certain lags on a local level are also illustrated. Where there are activities taking place on a local level and not a national level, these are also illustrated.

Limitations

Limitations of the study are numerous. This whole area of relationships among the various religious groups is especially fluid at this time. The study may be out of date by the time it is completed. The relationships among the social agencies which are related to the parent religious groups are affected by this state of fluidity. This is a general limitation; other particular limitations are--

1. As an exploratory study the writer had to spend a large amount of time in studying the history of the various groups which are included in this study. Since she was unfamiliar with some of the terminology that the various groups use, there may be misinterpretation of some terminology. Every effort was made to avoid this but religious bias can be very subtle.
2. In the cooperative spirit of the day, the respondents presented a very hopeful and positive attitude toward their religious counterparts. Some caution was used by them in their answers. Their replies were generally open but emphasis was placed upon common goals rather than differences.

3. There are many movements and joint projects being sponsored by the parent religious bodies. These in many instances are not under the sponsorship of the official social service structure of the organized agencies. In some ways these new programs are similar to the early programs of spontaneous groups and are experimental. There was neither time nor money available to study these programs.

4. The role of the sectarian agency was studied from the point of view of the sectarian group themselves. Their role as perceived by the community and other social services groups would add to the content of this report.

5. Three groups were interviewed as representatives of the Protestant Church. The Church of Jesus Christ of the Latter-day Saints, the Mennonites, the American Friends Service Committee, the Unitarians, and the Episcopal Church all have programs which were not included in the study. The Salvation Army and the Y.W.C.A. as well as the Y.M.C.A. were not included as they do not consider themselves sectarian groups. They have large programs in the social service realm.

6. Other factors undoubtedly have influenced the changes which are taking place in the sectarian agencies. Pressure from United Fund groups and the availability of governmental monies probably have
resulted in cooperative efforts in planning and delivering services. The Hill-Burton Act, The Social Security amendments, such as extension of Medicare Funds, and The Economic Opportunity Act have all served as inducements for extension of building of facilities and developing programs. On the other hand, these same groups, that is, the national organizations, have been influential in promoting a receptive climate for the passage of such legislation. On a local level joint action in community funds and councils has been the usual method of action rather than the exception. The writer has chosen not to attempt to measure these factors nor to include them in the study. These factors may modify the ways of acting on the part of the organizations but without mutual understanding, acceptance and respect for one another, it would be like "sounding brass."

In view of the above limitations the validity of this study is limited in significance. The findings are applicable to the Catholic and Jewish sectors in social welfare but are limited in the Protestant sector. The Protestant groups which were selected, however, have large and significant programs. The extent of these programs is presented in the findings.
CHAPTER V

FINDINGS--NATIONAL AND LOCAL

Statistical information regarding church and synagogue membership can only be given in rough estimates. Most of the groups have differing ways of counting actual membership; however, the following numbers are given to show comparisons:

- Catholics 50,000,000
- Jewish 6,000,000
- Protestant \(1\) 116,000,000 (included also non-affiliates)

Of the Protestant denominations included in this study the following estimates are given:

- Methodists 12,500,000 - second largest of Protestant membership
- Lutheran 8,500,000 - third largest
- Presbyterian 4,500,000 - fourth largest

The Baptist Church in the United States is credited with the largest membership of the Protestant denominations. It, however, does not have a comparable national organization to the other sectarian groups. The three mentioned are the next largest in the United States. The National Council of Churches has thirty-four affiliates representing forty-one million, five hundred thousand members (41,500,000).

\(1\) Many persons are considered Protestant although they may not have church membership.
In general, the types of services offered by the different groups are--

<table>
<thead>
<tr>
<th>Category</th>
<th>Catholic</th>
<th>Jewish</th>
<th>Methodist</th>
<th>Lutheran</th>
<th>Presbyterian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Family Service Agencies</td>
<td>335</td>
<td>83</td>
<td>--</td>
<td>115</td>
<td>--</td>
</tr>
<tr>
<td>Children's Institutions</td>
<td>376</td>
<td>9</td>
<td>70</td>
<td>41</td>
<td>19</td>
</tr>
<tr>
<td>Home for the Aged</td>
<td>357</td>
<td>96</td>
<td>160</td>
<td>136</td>
<td>65</td>
</tr>
<tr>
<td>Maternity Homes</td>
<td>65</td>
<td>--</td>
<td>--</td>
<td>5</td>
<td>--</td>
</tr>
<tr>
<td>Community Centers</td>
<td>97</td>
<td>350</td>
<td>85</td>
<td>--</td>
<td>87</td>
</tr>
<tr>
<td>Hospitals</td>
<td>799²</td>
<td>77</td>
<td>67</td>
<td>28</td>
<td>34</td>
</tr>
</tbody>
</table>

The above selection of categories is somewhat artificial. For example, family services are often provided from the social service department of the institution, especially if there is not a family agency connected with its operation.

The extent of participation of sectarian services in the United Fund allocations is available only for the Catholic and Jewish groups. Why other sectarian groups are not specified is a question whose answer can only be suggested. The need to keep separate statistics on the other categories has possibly never been expressed. Catholic Charities participate in 201 cities and the Jewish Family agencies participate in 65 cities. The Jewish Communal Services participate in 90 cities. For the family service agencies this participation ranges from 50 to

²Hospitals are not counted under social services by the Catholic and Jewish groups. The Protestant groups have a combined function of Health and Welfare services.

54 per cent of their total income. For the Jewish Communal services this represents approximately 25 per cent of their budgets. In some of the larger cities both the Jewish Welfare groups and the Catholic Charities conduct separate fund drives. It should be noted that these are exceptions. In general, the sectarian groups support united funding. The discrepancy between the number of agencies in the preceding table and the number of cities in which the sectarian groups participate in the funding can be explained by the fact that some cities have more than one agency participating which are of the same sectarian group. For example, in Columbus, Ohio, Catholic Social Services, Rosemont School for Girls, The Diocesan Child Guidance Center and St. Stephens Community Center all participate in the United Appeal allocations.

The Catholic facilities show a variety of services and types of facilities. They are comparable with the Lutherans in this proportion. For their population it seems apparent that the Jewish people place a major emphasis on community centers. In proportion to their population they have a large number of family service agencies, also. Many interpretations could be made from this. From our knowledge of the nature of prejudice it might be assumed that these offer an opportunity for recreational and cultural advantages which might not have been available otherwise. In several cities the Jewish community center is the place where Jewish culture is kept intact and cultivated. All of the groups have a proportionate number of homes for the aged and children's institutions. The Presbyterians have a large number of community centers in contrast to their population. They have, in recent years, emphasized the inner-city as an opportunity for the metropolitan
mission as a movement which is sorely needed. They have termed modern society as a metropolitan society and have issued guidelines offering a strategy for the inner-city church to be effective in helping to confront poverty and suffering.

Means of communication between the national organizations and their membership are similar for all. The national offices give the following services: consultation, newsletters, guidelines, annual meetings, commissions and committees. Their boards are elected by their membership. The Jewish agencies and their national organizations are independent of their synagogue. The Catholic conference is a self-organized federation and has a liaison relationship with the United States Conference of Bishops. However, on a diocesan level, the director of charities is appointed by the local bishop. The director of charities may or may not be the executive of the individual agency. The director of charities is the bishop's secretary for all of the charity organizations in the diocese and is a priest. In some cities, the individual directors of the agencies are lay people and the administrators of the institutions are usually members of the religious order which is in charge of the program of the institution. Some of the institutions are owned as well as operated by religious orders. They, however, continue their work by invitation of the local bishop.

The Protestant groups have a close relationship with the parent body on a national as well as a local level. The General Assembly of the Presbyterian Church, The General Board of the United Methodist Church and the Lutheran Council all have authority to govern, advise, initiate, withhold agencies and facilities from certification, but not
membership. Through their funding, they may wish to start new agencies on a local level. The Catholic and Jewish groups are not engaged in this activity. Neither do they set their own standards, while some Protestant groups do so. The Catholic and Jewish groups are more prone to set guidelines which do not have restrictive clauses as a condition of membership to the national organization. It should be noted, however, that all groups work in conjunction with other standard-setting agencies such as the Family Service Association and the Child Welfare League of America. On the boards of the national agencies the membership is composed of persons of the same faith as the religious body. The National Council of Churches, however, has a policy that there must be Catholics on all of its standing committees, if this is at all possible. The National Council of Churches organization is different from all other groups interviewed in that it is a council which represents the various Protestant and Orthodox faiths with social action as its primary focus. Policies of the National Council of Churches are initiated by the governing board and become obligatory for the social welfare committee. However, the thirty-four member churches accept them optionally. Other than the National Council of Churches, the national offices offer their membership consultation and study of their agencies and facilities if so desired. Although the member agency may be studied by one of the other standard-setting agencies, the national group is often brought in for consultation because of the tie with the religious group. On a national level there seems to be close cooperation with other voluntary and governmental groups. The following
chart shows the usual pattern of structure between the parent body and the local sectarian agency.

Fig. 1. Usual pattern of structure showing relationship between the parent body and the local sectarian agency and the relationship with other organizations.
Sub-hypothesis 1

Sectarian social service agencies are tending to serve the total community by offering their direct services to persons not of their particular faith. This is in contrast to the tradition of serving their own exclusively with slight modifications.

Since the National Council of Churches is primarily a social action group this section did not apply. The others answered as follows:

Catholic. Member agencies report that they are offering their services to persons of other faiths to a greater extent than in the past. While the actual number has not been measured, this opinion is based on the general discussion with directors of local offices. This has been a usual practice but greater efforts had been made in the previous years to make more referrals to other agencies in the community. The changes may be attributed to Pope John XXIII and the greater need for services in the cities, the influence of local United Funds and availability of governmental funds. Some agencies which accepted adoptive couples only if both were Catholic have changed this policy since Vatican Council II. In a recent survey, it was noted that practically all of the Catholic agencies, by policy, accept adoptive applicants who have a mixed marriage. This may also be related to the fact that proportionately speaking there are more children available for adoption now than in previous years. Institutions are more readily accepting children of differing faiths. This has not altered the sectarian nature of the group. Opening up the institutions for all has made some changes in the programming and there have been fears on the
part of some of the administration and in some cases the staffs, but
these fears, at this point, seem to be unfounded. With many of the
institutions changing their focus to meet the specialized needs of
children, they have more facilities for children other than those of
their same faith. Also many are reemphasizing their commitment to the
total community. It is believed that the family agencies still attempt
to refer persons to other agencies, if they are available, but where
they are not they continue to give the service despite the difference
in religion. The need seems to be so great for services that there is
no apparent danger of duplicating services in the near future. Rather
this tends to strengthen the quantity of services. Depending on the
quality of the service, it can also strengthen that.

In both Cincinnati and Columbus, Ohio, the executives of the
agencies are also the Directors of Charities and as such are responsible
to the bishops. Both agencies are largely supported by the local
united funding organization and they are member agencies of the
Community Council. They have a full array of services which include
family counseling, child placement, institutional programs for chil-
dren, unwed mothers, alcoholics, refugee services, and residential
homes for the aged. In both cities there are guidance centers for
whom they share responsibility with the departments of education.
There are also community centers under the auspices of the charities
program. In both cities there are St. Vincent DePaul societies.
Catholic Social Service in Columbus has a graduate student program
under the sponsorship of the School of Social Work at Ohio State
University plus an undergraduate program shared with the same
university. There is an undergraduate unit from the Ohio Dominican College. Both agencies hold memberships in the National Conference of Catholic Charities.

The Cincinnati agency has no policy which would restrict service to persons who are not Catholic but in practice most of their clients are of the Catholic religion or have a close connection with it. They have a practice of asking for confirmation of the religion of the client. For several years, however, they have accepted families where the parents are of mixed religious affiliation as adoptive applicants. Recently they have accepted persons of Protestant affiliation for the placement of Catholic children with the understanding that the child will be reared in the Catholic faith. The planning in the community is to refer people to their respective family agencies.

The Columbus agency has always had an open policy of serving persons of other faiths but has been careful to make referrals to other agencies if they were of a particular faith. They, however, were more restrictive of the applications for adoption by only accepting couples of the Catholic religion. This policy changed during the recent Vatican II Council as it was thought to be contrary to the purposes of the Council. It seemed contradictory to be officially recommending respect for other religions and at the same time discriminating against them by restricting services to them.

Recently the Columbus agency contracted with the Columbus Area Metropolitan Community Action organization to sponsor a program of social services for counseling potential employees (and their families)
of the inner-city. In past years, the agency has accepted unwed mothers of other faiths when they were unable to receive services from the other agencies in Columbus. Their children were placed in Catholic homes by agreements with the parents. One year ago, in the Newark Branch office, it was decided to accept Protestant couples as adoptive applicants. Protestant children will be placed in these homes. St. Stephen's Community Center has an open-door policy for serving the community. It was moved as the South Side Settlement House was within two blocks of the original location. South Side Settlement House was started by the Methodist church. For years the two agencies served in the same community. They competed for clients in the same locale on the basis of religious persuasion. Now both are serving clients regardless of their religious membership.

Agencies of the two cities justify serving primarily Catholics on the basis of community planning. The Columbus agency was asked to come into existence to relieve the local family service agency of a large portion of Catholics who were served by it prior to 1945. It is assumed that the Catholic sector in the community helps to support the United Appeal because of the Catholic agencies in the community who are financed by this agency. The philosophy that persons prefer to be served by agencies of their own faith, especially in family counseling, child placement and residential care of the aged is the operating principle. All of the Catholic institutions in Columbus and the Diocesan Guidance Center serve both Catholics and non-Catholics. This is not true in Cincinnati. Cincinnati has a much larger Catholic
population and justifies this practice due to the demand of their own church membership. There is ambiguity about who serves whom in both communities. The open-door policy is not totally effective in practice.

Jewish. Jewish Family services and the Jewish Communal services are both extending their services to persons of other faiths. National agency personnel indicate as a pattern this has been more practiced in the past ten years. Actual figures are not available for this as it is an impression. This is a practical response to the civil rights laws and the prevailing climate of cooperation. Fears that used to be present when accepting services from other agencies are not as extensive as they once were. The patterns of openness vary throughout the country often depending on the population characteristics of the city. For example, in San Antonio 20 to 25 per cent of the persons coming to the Jewish Communal services are non-Jewish while nationally the percentage is 3 to 5 per cent. Of the family service agencies, some are hiring persons of differing faiths because of the personnel shortages, but also their concern is that sectarian agencies cannot restrict these policies. Fair employment practices are unclear about religious agencies hiring only persons of their same faith. It would have to be clearly shown that this is a necessary qualification for the position in the agency.

In the communal services, the Jewish agency adheres to the Jewish calendar and the programming continues to be one which emphasizes the various religious practices of all Jewish groups. This is truly a
community center and there are efforts made to retain the cultural practices of the groups. Many of the members do fear that the sectarian nature of the community centers will be changed if they are used very openly by persons of other faiths. Although only six have closed memberships, others have a practice of having different types of memberships with differing degrees of participation. The agency director and program director are, as a practice, of the Jewish faith. Also when a community center ceases to be in the principle neighborhood where the Jewish people live, it often follows the membership to the suburbs. There have been offers from the Jewish groups to retain the center as a private club, but the decisions have always been to turn them over to another community group.

The Jewish as well as the Catholic sector join in the common effort of joint funding. As sectarian groups they feel they strengthen community planning by joining in the overall community planning and funding and thereby have a responsibility to serve their own people as well as the community if this is possible.

The Jewish Family Service agencies in both Cincinnati and Columbus belong to the Family Service Association of America and are committed to professional standards. They offer similar programs concentrating on family counseling, child placement, care of the aged, and refugee services. Both agencies have child placement services but in contrast to the other child placement agencies this is a small part of their program. Neither has institutional services for children but provides the services to Jewish children in other facilities. Both
emphasize a bond with the Jewish community who wants their services and is willing to support them. Both serve people of other faiths but Jews are more comfortable with the service. Both agencies employ persons of other faiths but the administrative staff is Jewish.

Although both agencies are committed to professional standards, the person interviewed in Cincinnati was much more definite about professionalism being the prime concern for service over the values of Jewish culture. He thought that any social worker with a sensitivity to religious factors could help the Jewish client. He thought it was a luxury to have such a highly qualified staff in the community when other agencies were struggling with budget problems and personnel shortages. However, if the Jewish community was willing to support the best agency in town, there was no reason to abandon the luxury. In contrast to the above, the Columbus agency considered Jewish values as very important in giving social service to Jewish people.

Protestant. The Methodist agencies are more and more used by persons of differing faiths. This seems to have evolved in the past twenty years. This is a matter of policy for all of the church facilities and programs. Whether or not there are more requests for service may be questioned, but apparently there is, as the facilities are being used more by persons of other faiths. Some of the church members do question such an open-door policy and as the facilities are used by others there is a tendency to move away from the Methodist Church as a direct sponsor. Those who consider the church as a movement rather than an institution are pleased with this trend. The church in its
social service program has given up the practice of using such programs for converting people to the faith, although it has religious programming in its institutions. Social services offer the Methodists as well as the Jewish and Catholic groups an opportunity to have a base of knowledge which is useful in formulating more meaningful social action programs. This base may be restricted to knowledge of their particular clients. However, direct service makes more raw data available to them than if they were only observers of social problems in the community. Through dialogue with other service-based agencies, they are more aware of community problems and gaps of services.

The Lutheran agencies are also extending their services to the entire community. This, however, is governed largely by the availability of other services in the community. Referrals are made to other religious agencies if they are available. The Lutheran agencies make an attempt to place children in homes which have the same faith as the child's parents. However, when this is impossible, they believe that placement in a good home is better than not placing the child. Serving persons of other faiths has become a policy, having been a standard for membership in the national organization since 1967. This was heatedly debated for four years. Now, if agencies practice otherwise, it is against the national policy. It would be difficult to factor out the reasons for persons requesting service from other agencies than those of their own faith. The type of service or facility may have more to do with the request for service than the religion.

Some people wonder if this causes an agency to lose its denominational character; however, it retains this through its
sponsorship. It was thought that the prime reason for the existence of the religiously sponsored agency is that it offer a skilled, needed service. The agency should have stability and support, plus a genuine concern for people. Governmental services cannot always offer stability and support.

The Presbyterian church is emphasizing community involvement. The thought that the "death knell" had rung for evangelism in social services by religious groups was very evident and there are new approaches to the social gospel. The Presbyterian groups have a policy of non-discrimination in all of their facilities but some may have practiced discrimination on a local level without the knowledge of the national office. It was the feeling that many children have been held in sectarian institutions for a long time awaiting placement in a home of their own religious faith. Where there have been discriminatory practices, the structure of the church calls for hearings. If an agency is found to be practicing discrimination, funds are withheld until the practice is changed. The loss of the denominational aspect of the church's work did not seem to be of concern to the national office. Services to be sponsored by the Presbyterian church are carefully evaluated on the following basis: First, someone on a local level observes a need. Second, the national office arranges for either their own personnel or a hired specialist, depending on the type of service, to visit the community and to document the need. Third, it will be determined if this service falls within the scope of some other group. Every effort is made to avoid duplication. Fourth, if the need still exists then the service or the agency has a right to exist and the
national office will support it. Wherever possible this should be on an ecumenical basis. The national office sees the trend in de-institutionalization of church programs and they will be set up inter-denominationally. If clients wish to be served by an agency of their own faith, there are certain values in this.

In neither Cincinnati nor Columbus are there Protestant agencies comparable in size and multiplicity of services. In both cities there are individual facilities concentrating on specialized programs and they serve the total community rather than a segmented part based on denomination of the recipient of services.

In Cincinnati, the director of the Council of Churches stated that the general community, both on a public and voluntary basis, has replaced the Protestant services by offering a battery of services for the general welfare of the community. The Protestant church, other than for a few isolated facilities, is more committed to the philosophy of governmental services and non-sectarian services than the Catholic and Jewish groups. It is also committed to the philosophy of being a change-agent in society during the present-day crisis with its ensuing problems. The church has been hampered by the Calvinistic and Puritanistic philosophies of the success "ethic" and it has become part and parcel of the American way of life. The spokesman stated that the Black Power movement is a reaction to this and stems more from other factors than just the economic condition of poverty.

The Lutheran League in Columbus sees itself as an extension of the Lutheran congregation in the Columbus area. It offers family services, residential services for girls and a home for the aged. In
addition, it has an industries service for rehabilitation purposes. All of its services are offered on an interdenominational basis. Because of its connection with the parishes, however, it is largely used by referrals from the Lutheran churches in the area. The League is active in the Inner-city Church Board and also has offered a Chaplaincy Training program for Protestant and Catholic chaplains in public and private institutions. E.C.C.O., a federally financed economic opportunity-type of program, was initiated and continues to be sponsored by a local Lutheran parish. In general, however, the comment was made that Lutherans are more conservative than Catholics about accepting federal aid. A concern also in the family area was that Christian families be offered services by those who had Christian values. It should be noted that Lutheran theologians are concerned with a continuing study of theology as it applies to the modern society. Society is never static and principles have different applications as society changes. Also it should be noted that in neither Columbus nor Cincinnati does the Lutheran Church sponsor family and children's agencies to the extent that it does in many other cities.

The Methodist church sponsors a large metropolitan hospital in Columbus. There are Methodist Children's Homes in Columbus and Cincinnati. These facilities offer services on a non-discriminatory basis. The Children's Home in Columbus has recently expanded its social services. As an extension of its services as a children's home it offers family counseling and services to unwed parents. It has an adoption program to augment these services. It has recently extended
these services to include other than Methodist children. In accord with recent emphasis on the children's home as being more than a custodial setting, it is offering a treatment-centered program. It also is being used for student training by the Ohio State University School of Social Work. The Methodist church is also active with the Metropolitan Area Church Board working and commenting on the inner-city problems. In addition to the above, it sponsors a settlement house (in Columbus) which serves the neighborhood on a nondiscriminatory basis.

The Presbyterian church has no large service agencies in Cincinnati or Columbus, Ohio. Recently a home for the aged was started in Columbus under their auspices. They are active in both cities in the informal structure of neighborhood organization. This is compatible with the national emphasis on community organization. Their representatives meet with local committees which are concerned with combating the social problems of the day, particularly in the inner-city.

Sub-hypothesis 2

Sectarian social service organizations are working closely together in the attempt to solve broad social problems such as racial discrimination, poverty, unwed parenthood, delinquency, family breakdown, etc.

Catholic. The National Conference had as one of its original purposes to work with other national organizations, both governmental and voluntary, toward the solution of broad social problems. Different problems have been given special attention at different times. Some of the problems which are being given special attention at the present
time are poverty, injustice, housing and the urban crisis. Those with whom the organization is working are The National Assembly for Social Policy, United Community Funds and Councils of America, Inc., Family Service Association of America, Child Welfare League of America, The National Council of Churches, National Lutheran Council, The United Methodist Church, National Jewish Welfare Board and the Federal Government. The latter activity is with the legislative branch of the Government and with the Health, Education and Welfare Department. The Conference is also a member of the National Interfaith Group. This is a group which meets regularly to discuss social policy and plan joint action wherever it is appropriate on a legislative level. Communications are sent to local member agencies to achieve the purpose on other levels of society. This Interfaith Group has been meeting for approximately ten years. The meetings are held in New York and Washington, alternately. At the Washington meeting members of the Health, Education and Welfare Department are usually in attendance. A good trend, as seen by the members, is that these meetings are often requested by the Federal Department.

Working with other national organizations is seen as having advantages and no disadvantages. All of the national groups seem to accept this as good practice. Apparently there are no agencies which are more prone to this type of action than others. They all seem to be enthusiastic about this as a meaningful way to cooperate and achieve mutual objectives.

Cincinnati Catholic Charities cooperates with the other family agencies primarily by referral. Referrals for family economic
assistance are made to the local public welfare agency and it is understood that Catholic families be referred to the Catholic agency for family counseling or child placement. As a result of Vatican Council II, the agency is now accepting non-Catholic couples for the placement of Catholic children for adoption. Catholic Charities is working with the inner-city groups by offering a neighborhood center for the use of the total community. It is also working with other religious groups on a pilot federally sponsored poverty program in the inner-city. On a state level the agency is a member of the Ohio Council of Catholic Welfare which is an organization dealing with legislative matters and social policy.

Catholic Social Service in Columbus shares a commonality with the Jewish agency as another sectarian agency in a pluralistic society. There have in the past been meetings with that agency and the local non-sectarian family agency on problems facing the family agencies. This, however, was largely initiated by the non-sectarian agency. This particular agency was struggling for its identity with a group in the community since, as such, it had no counterpart in Protestant constituency. These meetings were discontinued for lack of an agenda. By and large, the sectarian agencies work as individual agencies rather than as a block in the community organization movement. The local agency director sees working through the local community council as an appropriate means for social change and policy formation which affect the community and the poor in particular. There is an inter-agency agreement with the Child Welfare Board for purchase of care for Catholic children who would qualify for public support. There is close
relationship between the Charities office and the Social Action Department of the diocese and the Councils of Catholic Men and Women. The Charities office serves as a base of information regarding welfare problems in the community.

Jewish. The Jewish Welfare Board and the Council of Jewish Federations and Welfare Funds work with the other national groups, mentioned above, toward social action and professional standards. Both of the executives of the two organizations are members of the Interfaith Committee. The primary focus of this group at the present time is to alleviate poverty and all of its accompanying problems. Jewish agencies as a policy are committed to joint planning. Certain difficulties arise through working with the other faiths because of the differing structures of the organizations. For example, since the Jewish social agencies are not connected with the synagogue (an estimate was given that approximately one-half of the Jewish people belong to the synagogue), there is no counterpart, that is, minister-priest nor rabbi. Until recently it was much easier to work with the Protestant groups than with the Catholic groups. The Protestant groups have traditionally been more pluralistic than the Catholics and more accepting of government activity in social welfare than the Catholic groups. In general, working with other groups has more advantages than disadvantages.

Locally in both communities, the Jewish agencies are committed to support social action to improve local social problems. They, however, do not achieve cooperation directly with other sectarian
groups. The cooperation tends to be through existing community structures and professional organizations. At the present time, the focus, other than through social action, has been to serve their own clientele and their particular neighborhoods. A system of self-segregation to promote Jewish culture and Jewish community is seen as appropriate in both communities and in doing this, the agencies cooperate in the community well-being. The obligation to serve other persons to combat the social problems of today is not seen as the primary means of solving these problems. In both communities, the personnel of the Jewish agencies have offered leadership in the local cooperative structures.

Protestant. The spokesman for the National Council of Churches praised the Interfaith Committee which was started ten years ago as a most effective way of making an impact on social issues. The committee concentrates on social policy and attempts to influence all levels of government. They work closely with the Department of Health, Education and Welfare. The groups decide, as a committee, on priorities and work out the strategy which is most appropriate for the issue. They have achieved an ability and access to speaking to government rather than just listening and interpreting. Because of the social problems of our country, the spokesman thought there was great pressure to work together and that the trend for this approach is to be more significant and more effective. He thought that they all placed a high value on this as being important.

The executive of the Methodist group has been in this position for just a year and felt somewhat handicapped in answering this question. He did say that they are working with the National Council of
Churches, The National Hospital Association, the Association for the Home for the Aged and the various child care associations. They are represented on the Interfaith Committee. The working together on a national basis is a tedious and time-consuming activity but worth it. It has been extremely difficult to convince the government that it needs the religious sector as a partner and that they are good partners. He sees this approach as having advantages.

The Lutheran church, on a national level, works with the Interfaith Committee and the other national service agencies. It was stated that the national agencies are closer together than the local agencies and this is probably due to local situations and histories of bad feeling and competitiveness. On a national level, they are very open with each other and they can cooperate in carrying out joint action in attempting to solve broad social problems. Catholics and Protestants carry a great deal of guilt for the treatment of Jews in Europe, but on a national level this has not presented any difficulty in working together. The representative of the Lutheran Council stated that for the past two decades since World War II, the religious groups have a more profound awareness of social responsibility. The groups who are working together say "let's continue this." The social, economic and political crises have really rocked the churches. They realize that something is drastically wrong with our society and there have been major shifts in the political structure causing the churches to take a look at their leadership and membership. Just about every church has a
new awareness of social policy and is accepting a dual role of service and social action.

Together the churches can look at the evaluation of their interest in institutional care. For example, they are taking a look at the effects of the children's institutions and there are changes in the concept of caring for dependent children. Shifts are taking place in their programming and the types of facilities. The religious groups are exploring the role of government in welfare and together they are conceiving a new kind of relationship, namely, a partnership. The role of government was really the precipitating reason for the religious groups to get together. From these meetings they are now working effectively with government. The Catholic position of "subsidiarity" is sometimes questioned. There are certain moral and ethical issues such as guaranteed annual income, race relations, organ transplants and leisure time about which the churches have varying opinions. Their dialogue about these may prove to be effective for change. The Jewish and Catholic social services are sophisticated and they do a fine job in social action.

One of the purposes of the Presbyterian Health and Welfare Association is to maintain liaison with institutions and agencies outside the church. The organization supports and re-enforces the standards which are set up by the governmental and voluntary groups in their respective fields. They also work closely with the National Council of Churches and the Interfaith Committee. The belief that the religious sector has a positive contribution to make in the broad area
of social problems as a commentary and interpreter to their respective constituencies justifies their close working together. The social problems which face people today such as poverty, racial discrimination, housing, and crime are appropriately the concern of the church and its constituency. It has a responsibility to help solve these problems. Many of the solutions to these problems grow out of a religious concern for one's neighbor.

Solutions to broad social problems in the Cincinnati area and the Columbus area, as well, are usually approached through the local church groups and neighborhood councils rather than through a Protestant agency. In Cincinnati there is a Metropolitan Area Religious Council and in Columbus, The Metropolitan Area Church Board which unite the efforts of the religious groups in exerting pressure to solve such problems as poverty, housing and racial equality. "Project Equality" is an example of religious cooperation to pressure equal employment practices among the companies from whom the churches contract for building, purchasing, etc. In the Columbus area in particular, the agencies, as such, are aware of their support by the United Funding being endangered through overt action on some social problems. A recent attempt to discredit United Appeal for making a premature offer to help the poverty marchers reflects opposition of some people in the community to sharing this money with non-residents. There have also been complaints about a settlement director who has been active in helping the poverty organization to pressure for larger assistance grants throughout the state.
Sub-hypothesis 3

Doctrinal differences are being minimized in the effort to find agreement on approaches to solve social problems.

Catholic. The executive of the National Conference of Catholic Charities stated that there are doctrinal differences among the religiously sponsored agencies but to put it simply, this seems to be the day to "accentuate the positive." These differences do not get in the way of uniting for specific action. For example—methods of family planning present certain doctrinal differences. There is acceptance of these differences and everyone goes his own way on this issue. In regard to housing, poverty, the urban crisis, etc., they work together and plan a common strategy to improve the situation. The role of government is seen differently by different groups. When points of differences are such that they can't work together, they discuss their differences but this in no way hinders their joint cooperation on those matters on which they agree. For example, in the recent standards which are being published by the Child Welfare League of America on adoption, the matter of placing a child according to the religion of the mother was an issue. They agreed that they had differing opinions and each agency submitted its own position to the League. There are groups with which the Conference works more closely, primarily because of their patterns of service. The Lutherans and the Catholics have much in common and get together frequently to exchange views. The Methodists and the Catholics, on a national level, have much in common and are discussing these commonalities. There is a closeness with the Jewish
group but there is not much similarity to their approaches to solution of problems. This, however, does not affect their ability to cooperate. Instead, it enhances it. In summary, there is cooperation on all levels, but not cooperation on all issues.

Jewish. Both of the Jewish groups who were interviewed were not concerned with doctrinal differences since they are not religiously sponsored and are more culturally oriented. The Jewish Communal Services and the Jewish Welfare Council in the various communities are ecumenical within the Jewish culture and this is possible because they are disassociated from the synagogue. Even the Zionist movement was a non-religious movement. Certain aspects of programs come up especially in the Christmas season. So far this has been solved by their not observing Christmas. It was thought by both of the persons interviewed that Pope John XXIII, through the Vatican Council, opened up communications on a local level. The statement on the place of Jews in history was discussed regularly in the synagogue. It was thought that as far as the statement went it was good but it did not go far enough. In the Jewish organizations at a local level, they have a committee which receives all religious complaints. This committee is active with the religious counterparts in the various cities. They are working closely with the United Church Women and the Diocesan Council of Catholic Women.

Protestant. When asked if doctrinal differences stand in the way of cooperation, The National Council of Churches' representative replied that the social problems are so great that doctrinal differences have been minimized. Their cooperation is on a sociological base
rather than a theological one. He recalled that the Catholic position on "subsidiarity" was originally thought to be a problem in that the Protestant and Jewish groups would not accept this. They found that, in discussion, the issue was more theoretical than practical. The Catholic position on birth control was discussed in relation to public legislation and the position of "freedom of choice" was taken by all three groups. The Protestant position of "separation of Church and State" has undergone modification and "purchase of care" seems to be acceptable to all three groups. There are still problems in the field of education but not in welfare. The biggest change among the Protestant groups, in recent years, is the shift from evangelism to the giving of service for the purpose of "bearing witness to Christ." Also there is a trend toward non-institutionalism, that is, away from church structure to service orientation. All of these movements stem from a concept of "mission" rather than the missionary aspect. This does not imply that the churches do not have institutions but they are working in new ways. The Council is very encouraged with Catholic cooperation and it is a matter of policy that there be Catholic representation on all committees, if at all possible. Jewish or Unitarian representation would not be acceptable on standing committees. It would be acceptable on special task forces which are dealing with special problems.

The Methodist response to this was that the United Methodist Church does not have restrictive doctrines. They do, however, find that there is considerable difference in one phase of the hospital field in respect to cooperation between Catholic hospitals and Methodist-sponsored hospitals. This is in the realm of birth control information,
sterilization procedures and abortion policies. In this regard, while Methodist institutions might cooperate with such programs as The Planned Parenthood Association and other birth control advocates, the Catholic hospital, because of their doctrinal principles, would be obliged not to cooperate. However, this is a very small matter in the total perspective of hospital practices and, by and large, there is increasingly good cooperation between Catholic and other denominational hospitals.

The Lutheran response to this was that there are certain doctrinal differences which have been difficult to hurdle in the past but here there is also change. These are (1) the Triune God, (2) separation of Church and State, (3) Catholic insistence that a child be placed where he will be raised Catholic although one parent is not Catholic, and (4) the Catholic position on birth control. It was thought, however, that there is a greater respect for the positions on issues among the religious groups and the ecumenical movement has eased tensions. In general there was optimism about the future in that the Church must be flexible, that God is still creating a world and that old taboos will be fading. The open discussions are helping to modify feelings of difference. There is more of an acceptance of government as a partner and this will help relationships.

The Presbyterian church asks that their judicatories be prepared and encouraged to take initiative in seeking appropriate strategy relationships with the Roman Catholic church. Decentralization of administration and collegiality of authority are post-Vatican II
developments. They offer increasing possibilities for structural convergence between Catholics and Protestants for joint mission and strategy. Cooperation with Jewish groups should be sought. It was thought that no longer do Catholics see themselves as a minority and Protestants no longer see themselves as a majority. This helps to minimize differences and offer a new balance for communication. The Presbyterians believe in Baptism and the Lord's Supper as memorial sacraments and commit themselves to reconciliatory and apostolic works in society. They are not interested in preserving and establishing facilities. The present disposition is to involve people. They see a new partnership between government and private organizations such as the church.

In both communities doctrinal differences were not seen as a problem having effect on community development and understanding. One agency director (in Cincinnati) questioned tolerance of differing groups as it hinders group solidarity of the particular religious groups. He thought that cultural identity is threatened more when it is not challenged by an outside group. There seemed to be great concern about the future of Jewish identity. The Jewish youth who go to college are often lost to the Jewish culture. In Cincinnati, the primary criticism of the Catholic agency was that it was thought to have low professional standards. The Council of Churches spokesman thought that Catholics were not allowed to participate in interfaith meetings and joint action programs until the meetings of Vatican II.
In Columbus, those interviewed emphasized that Columbus has been fortunate in having agency directors who were compatible and could work together well. The Catholic position on birth control has been the primary doctrinal difference which has been an issue. Directly, this was not an issue among the sectarian agencies. It was an issue, however, in the community when the Planned Parenthood Association applied for membership in the United Appeal, formerly the Community Chest. Its membership in the United Community Council was not a problem. Also, the prospect of public money being used for welfare clients to receive treatment at the Planned Parenthood Association was opposed by the Catholic agency and the Catholic church. Protestant clergymen and Jewish persons opposed the Catholic position but not through any sectarian agency structure. In the local National Association of Social Workers this was also an issue but it was argued by individuals rather than by the agency. At the present time a "freedom of choice" principle has been adopted. Since the issue of artificial contraception has become an issue within the Catholic church, the rest of the community has not felt the thrust of concentrated opposition.

Sub-hypothesis 4

Mergers and joint programming are taking place among the sectarian groups in an effort to avoid duplication of effort and as an expression of cohesiveness in religious concern for people. Catholic. There is some talk about mergers, but at the time of this interview there were none. There are many examples of joint
programming both within the organization of the Charities programs and outside. There are many new groups being formed by inner-city churches. These groups are not directly under the social service auspices. In many ways these groups exemplify the initial interests of groups wishing to relate to the problems of society. They are similar to the forerunners of some of the existing programs and agencies that are operating on a sophisticated level today. By plan, there are several places where agencies are cooperating to use existing facilities for the care of children, unwed mothers and the aged. There is wider use of the religious facilities by persons of differing religions. It is a common occurrence for agencies to borrow foster homes for certain children of special needs. On a national basis, one of the most outstanding examples of joint programming is "J.A.C.K.S." (Joint Action in Community Services). This is a program, or rather an agency, to rehabilitate those returning from the Job Corps. This agency has many counterparts on a local basis. The national office also united with the Florence Crittenton Home Association and the Salvation Army in working out a method of data collection on maternity homes. These joint projects are more easily accomplished because of the prevailing spirit of ecumenism. The need for cooperation and the commonality of commitment to spiritual values are seen as factors which help achieve these joint efforts. It was predicted that there will be an increase in such endeavors in the future.

Jewish. The Jewish Communal Services and the Jewish family agencies have not merged with any other religious groups. The community centers see themselves as the meeting place for their own
religious groups and are ecumenical in this sense. In regard to joint programming, the Jewish women cooperated with other religious groups in recruiting and screening girls for the Job Corps. There is much discussion going on now in regard to the inner-city crisis. In a recent meeting in Detroit, a decision was made to allocate a specific segment of time to the Negro community. This would be a decentralized program with the use of the Jewish Center being made available to the Black community. They are facing a situation in Harlem at the present time which involves the Negro Jew. A group has chosen to meet in the Y.M.C.A., not wanting to be absorbed by the Jewish community but wishing to maintain a separate identity. The mood of the Jewish Communal Services and their people is to Judaize the Jewish community with an affirmation of the Jewish identity.

Protestant. The Methodist response affirmed that there are many instances of religiously sponsored hospitals having merged. The St. Luke's Medical Center in Sioux City, Iowa, is a result of a merger of the Methodist and Lutheran hospitals. In Havre, Montana, the Catholic and Methodist hospitals are presently working on phasing out one institution, forming a joint facility. The Flint-Goodridge Hospital of Dillard University in New Orleans combines the facilities of two denominations. These mergers have been successful and there will probably be more in the future. The Methodists are committed to the ecumenical movement and consequently there will be joint programming.

The Lutheran response indicated they have been going through a series of mergers in recent years within their own group. Originally
there were sixty-seven different Lutheran Church organizations. The number has now been reduced to seven. At the present time the Lutheran Council is working on these organizational changes. There will be more difficulties on an interdenominational level with the more Fundamentalist groups than with the other major denominations.

The National Council of Churches cited the development of the Federation of Settlements in Chicago as an illustration of a type of merger. Other illustrations were The Protestant Social Services in Detroit and St. Mark's Neighborhood Center in Boston which is now an interfaith center.

Presbyterian groups are cooperating on joint programming in several communities. Actual mergers are not structurally possible in their organization. If a Presbyterian agency or facility becomes less than fifty-one per cent Presbyterian in board membership it is no longer a Presbyterian agency. This has happened and the sponsorship has changed. It is not considered a merger. This is much the same as when a Jewish community center is turned over to the community for use.

There have been no mergers in either community. In both communities there are programs which are coordinated and planned by interfaith groups. Except for the urban crisis, joint programming of direct agency service is thought to be contrary to the principles of group identity by both the Catholic agency executive and the Jewish Communal Services program director in Cincinnati. The Council of Churches' executive thought that joint programming should be through the governmental agencies and provided on a non-discriminatory basis.
Joint programming as change-agents is the appropriate role of all the religions. In Cincinnati, this is taking place since Vatican II.

Joint programming in Columbus, other than the poverty programs, is largely outside the structure of the sectarian agency. However, joint programming with governmental agencies is taking place through agreement of purchasing of care. The sectarian agencies have agreements with the Child Welfare Board and the Franklin County Welfare Department (care of the aged) for purchase of institutional care for individual clients. Meetings are taking place at the present time to discuss the extension of the 1967 Social Security Amendments to include purchase of care for children of parents who qualify under the Aid to Dependent Families category.

Approximately ten years ago, the interfaith council in Cincinnati cooperated to combat homosexuality in the Walnut Hills area. Efforts were made to counsel individuals who were involved with the problem. Efforts were made also to legally restrict the local bars from permitting individuals to engage in this activity.

Sub-hypothesis 5

Policy-making groups are inviting members of other faiths to serve on boards and committees of the sectarian agency to effect greater unity of thought and commitment toward solving the social problems of today.

On a national level, the only example of board membership being of differing faiths is in the National Council of Churches. Many local
boards of the Protestant and Catholic agencies and facilities are opening up their membership but the national offices were not able to be specific about the actual places. This seems to depend on the community and the local directors. It was thought that this would become a general pattern.

The only incidences of board membership of sectarian agencies including members of other religious faiths is in Columbus. Five members of the twenty-one member board of the Catholic Social Service agency are Protestant. Membership of the boards of the South Side Settlement and St. Stephens Community Center are also open to members of differing faiths. Joint action of the boards of these two facilities in cooperation with the United Community Council resulted in the re-location of St. Stephen's Community Center. Hospital boards in both Cincinnati and Columbus have open membership. The neighborhood centers, which are funded through federal funds, have boards which of necessity have to have neighborhood representation. This results in differing faiths being represented, largely Protestants and Catholics.
The early role of the sectarian agency was that of providing resources and solutions to the social needs of large groups of people who came to this country from the European countries during the middle and latter part of the nineteenth century. Because of language differences, cultural differences and religious differences the immigrants found adjustment to the new environment necessitated special assistance from groups who represented their special needs. Self-segregation offered an opportunity for them to secure employment, housing, recreation and personal security by using group pressure. The church and synagogue were the institutions which represented security in the new and sometimes hostile environment. Institutional facilities grew out of the immigrants' expressed need for placement of their children, hospitals when they were ill, settlement houses where they could meet for recreation, social action and special institutions for the aged and handicapped. At the same time, the religious groups brought with them a heritage of responding to the needs of people by providing these services. Justice and charity were virtues which were obligatory for the members of the religions they represented. As social work grew in its professional aspects, the sectarian groups provided scholarships to send people to school to learn the new profession. They also provided
schools of their own to learn sectarian social service. As the role of
government expanded in the social welfare field, these groups which had
largely been local and provincial, responded by forming comparable
groups on the same levels as the government. Consequently, today we
find national sectarian groups which represent the local groups in our
complex society. These groups tend to preserve pluralism in welfare
much the same as other groups preserve it in our other institutions.
They provide a forum for the individual members and member agencies to
discuss their special problems. Social action on all levels of govern­
ment is guided by providing social policy statements. Some of the
national organizations provide standards which are comparable to the
other national voluntary agencies in the social welfare field.

The executives of the national sectarian agencies were asked to
delineate the values of the sectarian agency as to the sponsoring
agency, the client and the general community. From the standpoint of
the sponsoring agency all responded that the various religions have a
special concern for serving the poor. The local agency provides an
opportunity for demonstrating this and also serves as a base for being
acquainted with the special needs of the poor. The local agency also
provides the parent bodies with a deeper understanding of human behavior
and can give witness of the religious values in conformity with an
understanding based on experience and knowledge. The sectarian agency
also helps to preserve voluntarism in our pluralistic society. This in
turn helps to carry out an American value which is basic to our society.
From the standpoint of the client, we find various views as to how he is best served. The Catholic, the Jew, and some Protestants are believed (by the persons interviewed) to prefer receiving social service from agencies who profess their own religious faith and the consequent values which they have. Some Protestant groups are of the opinion that the role of the sectarian groups is to provide a necessary service only if it is unavailable elsewhere. There is concern by some that the social worker may not have the necessary skills to relate to persons of all faiths and consequently will not respect the spiritual needs nor the cultural needs of the client. Some also think that it helps to preserve the dignity of the individual to have a freedom of choice in securing service from an agency with which he can identify.

The values to the community are seen as helping the community to meet the social service needs of all people and to interpret to their constituents what those needs are. The sanction of the religious institution is important to demonstrate and teach what the needs are and to encourage participation in meeting those needs of people. The sectarian agency serves as a bridge between the community and the religious institutions thereby both carry out their responsibility in their roles as agents for serving the needs of people.

The major religions in this country represent an evolution of religious beliefs. The Jewish faith suffered a cleavage when Christianity started. The Catholic church was the result of this break. Several centuries later, Protestantism was formed as a result of the Reformation. From that break we have the ensuing denominations of the
Protestant church. All of these groups share in some common heritage both in religion and culture. They, however, also have differences in doctrine and in custom. An ecumenical movement started in the Protestant churches in 1950 and the National Council of Churches was formed as a structure for dialogue and concerted action for unity. In 1959, the ecumenical movement started in the Catholic church. From these movements unity has been stressed but not conformity. Through dialogue, commonalities are expressed and joint action is a possibility where it was unlikely before. Other developments in the community, such as increased government concern for welfare, community organization and new methods of funding have affected the sectarian agency. Greater understanding and respect for all religions has been a result of these movements.

The sectarian agency which has participated in community planning and coordination is at home in this atmosphere of dialogue and discussion of differences. With the acute problems of modern society, the time is ripe for concerted and cooperative action in the fields of housing, race relations and welfare planning. The national governmental agencies are encouraging this kind of cooperation. The focus of this study was to learn if the national sectarian agencies are working together toward the solutions of the broad social problems which we are facing today. The general hypothesis proposed was-- The national sectarian agencies are approaching greater unity in their effort to find solutions to the broad social problems of our changing society by dialogue, collective action and modification of their traditional practice. In support of this hypothesis, the writer formulated five
sub-hypotheses. These provided the basic content for a schedule. This schedule was the guide for the personal interviews held with the national executives and their counterparts on a local basis. Summary of the findings of each hypothesis, by faith, by national and local agency are presented below.

Sub-hypothesis 1

Sectarian social service agencies are tending to serve the total community by offering their direct services to persons not of their particular faith. This is in contrast to the tradition of serving their own exclusively with slight modifications.

National

All of the national organizations reported that their local agencies are serving persons of all faiths and that there has been an increase in numbers served (of other faiths) within the past ten years. Greater resistance to this has been apparent in the more structured religious agencies. The Protestants tend to feel at home with this. Some Catholic institutions have been more concerned with their own and less open. The Jewish institutions are concerned with Jewish identity and have tended to follow the Jewish people as they move from the inner city. The family agencies are more open than the institutional programs. Family agencies respond to the particular needs of a family and they don't have to fit into a group pattern.
Local

Columbus agencies and institutions are more open to the general public than those in Cincinnati. Both, however, have inter-agency commitments regarding referral, which tend to perpetuate the practice of serving their own populace.

Sub-hypothesis 2

Sectarian social service organizations are working closely together in the attempt to solve broad social problems such as racial discrimination, poverty, unwed parenthood, delinquency, family breakdown, etc.

National

All of the national agencies are making a concerted effort to solve the broad social problems by determining priorities, deciding together as to their agreements and disagreement and taking appropriate action. They have a vehicle in this, namely, The Interfaith Committee. On a national level, there is concern that the local agencies, both voluntary and governmental, have not had the flexibility to serve the needs of the modern poor. There are exceptions to this.

Local

The local agencies tend to work through their community councils to solve these larger problems. There is no evidence that they are uniting as a religious sector to solve these broad social problems within the structure of the sectarian agency. In both communities, there are movements outside of the structured agency
setting on a neighborhood basis to solve these problems. These are, for the most part, Christian movements.

Sub-hypothesis 3

Doctrinal differences are being minimized in the effort to find agreement on approaches to solve social problems.

National

On a national level, the main doctrinal difference has been the Catholic position relative to family planning. This is discussed openly and the Catholic position has been respected in regard to influencing legislation to be based on the "freedom of choice" principle. The philosophical position of "separation of Church and State" has been discussed openly and all groups see this as a myth more than an actuality in practice. All groups favor the voluntary partnership of the sectarian agency and the governmental agency in financing programs to meet the problems of the modern poor. All favor the position of minimizing doctrinal differences to be more effective in solving broad social problems. The groups attribute the present congenial climate to the seriousness of the problems and to Pope John XXIII with the convening of Vatican Council II.

Local

In both communities, doctrinal differences seemed to be less important than on the national level. The local agencies do not participate as a group in formulating social philosophies. In Cincinnati, the question of professional practices seemed to be more
important than social or theological doctrine. Outside the social agency structure in both communities, churches are cooperating in movements that are eased by the present spirit of collegiality. In Columbus, the ability to cooperate as sectarian agencies was attributed to the personalities of the local executives. Doctrinal differences were handled outside of the agency structure.

Sub-hypothesis 4

Mergers and joint programming are taking place among the sectarian groups in an effort to avoid duplication of effort and as an expression of cohesiveness in religious concern for people.

National

The national organizations gave examples of mergers which have taken place within their own groups. Mergers with other religious groups are being discussed in different locales at the present time. In the health field, mergers seem more likely than in the social service field at the present time. However, it was thought that in some communities to avoid duplication of services this may be a possibility. These would more likely occur within the Christian groups than with the Jewish-Christian groups. Joint programs, however, are occurring in several places.

Local

There have been no mergers in either community. Joint programming with governmental agencies is taking place through purchase of
contracts. Joint programming has taken place in Newark, Ohio with the Catholic agency assuming responsibility for all adoptive placements outside of the public agencies. Joint programming for unwed mothers through shared use of St. Ann's maternity home and St. Vincent's Children's Home is taking place. The Methodist Children's Home is also available for other agency use. Joint programming for foster home drives has taken place in the past in both communities.

Sub-hypothesis 5

Policy-making groups are inviting members of other faiths to serve on boards and committees of the sectarian agency to effect great unity of thought and commitment toward solving the social problems of today.

National

The National Council of Churches has a policy of having Catholics on all standing committees. They do not have such a policy for including Jews or Unitarians as this would be contrary to their belief in the Trinity. They do invite other persons to serve on special task forces because of their expertise. Other national groups have members of their own faiths exclusively.

Local

In both communities, the only example of agency boards having members of other faiths is the Columbus Catholic Social Service agency and the South Side Settlement House. Sectarian hospitals have had an
open-door board membership policy for several years as they have served the total community for several years.

The above data, in part, supports the hypothesis of this study, namely, the national sectarian agencies are approaching greater unity in their approach to the solution of broad social problems of our changing society by dialogue, collective action and modification of traditional practices. There are still notable exceptions. The evidence has been collected through personal interviews with the national executives of these organizations. They attribute the collective action to closer unity of the parent bodies of the religious groups which has come about through the ecumenical movement. They also attribute this joint action to the necessity of solving the social problems of poverty, racial discrimination and the urban crisis. They are tending to stress their commonalities rather than their differences.

On a local basis, there are evidences that the agencies are also changing their traditional practices, but there are certain lags. Vested interests, local personalities, and fear of losing their sectarian identity are all factors which slow down this process.

A null hypothesis or assumption that the agencies, both national and local, are tending to move separately in solving broad social problems would have to be rejected, in part, because of the evidence submitted in this study.
Untested Assumptions

The data which were collected from interviews with persons in leadership positions and literature from sociology, social work and agency publications leads the writer to conclude the following:

1. **Greater participation in face-to-face discussion has resulted in greater emphasis on commonalities than differences.**

   In all of the interviews which were conducted, references were made to the views of persons from other religions. Personalities were stressed rather than the religion of the person to whom they referred. All of the persons interviewed were greatly concerned about the social crises of today. They wondered if institutionalized religion had failed to carry out its commitment to serve the poor. The inner-city crises, violence, lack of social justice, racial discrimination, poverty, family disorganization, human indignities, and shifting values were seen as problems which were cutting through all of the institutions of American life despite the religious preference of the individual. The urgency to discuss these problems and to provide a structure through which the sectarian agency personnel can discuss these matters in a face-to-face situation was seen as vital in approaching a solution to these problems. The fact that they may have conflicting views did not seem to be a threat but rather a source of strength in attempting to solve social problems. In general, isolation and isolated action to edify their own positions were seen as passé and ineffectual in modern society.
On the national level, those interviewed seemed to respect the views of the other sectarian leaders and to see their religious faith and heritage as a part of the total person. They respected each other as competent social workers with equal concern for the poor. Their agencies' roles in solving poverty and other social problems seemed to be the paramount concern for working together. Many are on a first-name basis and there is freedom to discuss differences of opinion without fear of alienation. Their cooperative effort complements policies made by their respective boards.

As a result of the interfaith meetings, there have been invitations to leaders of sectarian agencies to speak before meetings of other religious organizations and interchange of ideas has been published in their periodicals. Most of these interchanges have resulted from the personal acquaintances which have been made in the formal meetings. In a way it seems inappropriate to hint that personalities and first-name calling have their place in meetings of religious leaders on a national level but the knowledge of people as individuals apparently has made it easier to discuss philosophical and doctrinal differences and commonalities.

The observation that there are greater differences within some of the denominations than between the major groups would indicate that some local, political and cultural factors may militate against inter-communal meetings, whereas on a national basis the participants are free to discuss differences and commonalities. In Columbus, a greater emphasis was placed on the quality of personal satisfaction in knowing the sectarian leaders as persons than in Cincinnati.
From the sociological literature the writer expected to find some remnants of rivalry and manifested competition between the religious groups. Those interviewed, on the whole, with some exceptions, seemed more concerned about what needs to be done rather than boasting about what they had accomplished individually. There is a desire to retain identity but the desire to make an impact on the solution to social problems was seen as more possible with the uniting of effort. This was seen as possible through joint meetings and discussion as well as joint programming wherever possible.

2. As the religious parent groups have met to discuss cooperation, the sectarian agencies have increased their cooperation.

The leaders of the sectarian social service organizations, other than the Jewish, in a certain sense represent the parent religious body in the social service and social welfare sector of our society. As has been stated earlier, the Jewish agencies are separate from the synagogue. Doctrinal and philosophical differences are often manifested in approval or disapproval in the social policy of a church. Pronouncements on guaranteed annual income, family planning, freedom of choice regarding placement of children, governmental programs for the poor are all seen as overall issues from which guiding principles are carried out in a sectarian social service program. Governmental and voluntary community organizations are usually sensitive about the policy approval of the power-structure in the nation, state and/or local community. The religious bodies are a part of that power structure but in the past, Protestant, Jewish and Catholic organizations
have been viewed by the governmental and community planning bodies as separate entities and possibly rival-entities.

Meetings, at the top-level, of the major religious bodies have been taking place since 1950 and more recently have been accelerated. Although community councils and joint funding programs have provided an instrument for discussion since the early 1920's, the major religious groups who participated in community planning did so with a dual emphasis--one on the common good of the community and the other on a fair share of the community resources for their own constituents. The balance of the dual emphasis shifted within communities depending upon community pressures at any given time and varied from community to community depending on local conditions and availability of resources and facilities. When the ecumenical movement accelerated, greater emphasis was placed on the common good and national and local religious groups began asking themselves if restrictive personnel practices and client systems were in the spirit of the rapidly growing ecumenical process. Individual community religious groups became more aware of a national and international climate which encouraged cooperation among the religious groups. This is a cause of concern for some of the leaders of sectarian agencies as stated in the findings. When any particular group is excluded from the full privileges of a society, it can become more cohesive and maintain its differences in values and customs. The emphasis on commonalities rather than differences can diffuse those cultural habits which to some groups seem essential to their faith and survival as an entity. In religious groups where these
differences are minimized and the commonalities are reinforced from a top level, policy changes tend to be made. These commonalities are often reinforced in national meetings and publications. There has been no broad study of the extent of changes in practices on a local level throughout the county, but the limited findings herein indicate that such changes are taking place. As presented, these changes which are occurring are in joint programming, relaxing of restrictive intake and personnel practices.

3. Pressures from outside the groups as well as from within have resulted in modifying the institutions.

This study has been mainly concerned with the internal changes of the religious groups and their corresponding social service organizations. Other factors which tend to lead to all social change also affect the religious groups. Some such factors are—advanced communications; mobility of populations; economic shifts; political changes and technological developments. The formation of new social pressure groups also affect religious groups and their member agencies. Obviously it would be impossible to develop all of these ideas in this dissertation. It would also be an error to leave the reader with the impression that they should be ignored. Therefore, they will be dealt with briefly.

Advanced communications through modern means of data collection and subsequent reporting, throughout the world, bring information to people very quickly. There are so many sources of information that the interested layman and common citizen has the opportunity to formulate
judgments from several areas. The ability to see on television events as they happen gives the viewer an added impetus to make intellectual and/or emotional judgments more quickly than he did twenty-five to thirty years ago.

The national personnel who were interviewed are taking advantage of modern research methods to formulate judgments and to develop programs. They are also in communication with, and therefore are aware of the data collection results of other institutions such as government, industry, business, political parties, etc. The extent of poverty, discrimination in housing and employment, the effects of violence are known to the national leaders and are communicated to their membership through their publications and their regional and national meetings. Innovative programs are publicized not only through their own channels of communication but are often publicized through other means, such as popular television shows and general magazines as well as local news media.

The interaction of all institutions of society takes place more rapidly because of the advances in communication. The quality of this interaction may be questioned, however, as members of the religious groups interact with individuals and groups; they perceive the everyday happenings so vividly that pressures tend to be more vocal and numerous.

Pressure, as such, is indifferent as to the value system of any group. Whether it is progressive, liberal or reactive and regressive depends on the values of the person or group who is analyzing it. Pressure in our society is closely aligned to the modern phenomenon of
power. Power of groups is a necessary ingredient to the workings of a pluralistic society. The way these groups use their power is much more vividly seen and heard in our day of advanced communications.

The sectarian agencies, as they were concerned with their own membership, usually located their agencies or facilities in the heart of their population. Programs which are centered in concrete edifices are the result of monetary sacrifices of the particular membership or congregation. The people feel a sense of ownership to the building as well as the program. As was indicated in the findings, this proposes a dilemma for the religious groups. They are solving the problems which come from this dilemma in differing ways. Some agencies and facilities are being abandoned; others are following their own population groups to the suburbs; others are staying and accommodating their programs to the group surrounding the facilities; and others are moving into the concentrated areas where they do not have an organized membership. These population shifts, no matter how the sectarian group faces the dilemma, form a pressure with which it must reckon.

As the Christian groups develop their ecumenical discussions and their ensuing programs, an emphasis is also placed on communicating with the non-Christian world. Program-wise this affects those who do not belong to any religious group, or to the sects rather than any major religious group. It is a matter of conjecture as to how the Jewish groups will respond to Christian cohesion. Black power, poor power, and re-stated religious objectives in serving the poor are all having their effect on the religious institutions and member-agencies in our society.
The availability for federal monies through the Economic Opportunity Act made it possible for private groups to sponsor innovative programs to serve the poor. The availability of money is a type of pressure, or pull, which can and has effected change in institutions. Federal money is theoretically not available for programs which discriminate against a person on the bases of color and creed. Head-start programs, day-care programs, job-training programs, etc., have been sponsored by sectarian groups using federal funds. Through comprehensive mental health funds being available, mental health clinics and day-hospitals have been initiated with the use of federal funds and administered by sectarian groups. There also has been a noticeable increase of nursing homes for the aged since the implementation of "Medicare" funds. Medicare funds differ from the social service funds as they are provided to the individual who is free to choose the facility where he wishes to be located. This has served to open a door which is presently being pursued by the National Conference of Catholic Charities. The possibility of Servicare, that is, the client purchasing service with public funds, may provide money for private agencies to pay personnel who deliver the services. The "purchase of care" principle is already in operation in the social service programs. "Purchase of service" will provide a new principle which also counteracts the old principle of "separation of Church and State." This possibility is being discussed nationally, in the Interfaith Committee, and will have its effect on many sectarian services if successfully put into operation. Public funds which become available to one religious group, of necessity, become available to all.
4. The cooperation of voluntary groups can unify the power between the voluntary sector and the public sector in social welfare and social service.

An effective partnership is based on a balance of power, which stimulates activity by both groups. Fragmentation of the voluntary sector can decrease its effectiveness as a partner with the governmental sector. The sectarian groups, if taken as a whole, would strengthen that voluntary group if it acted on certain issues as a unit. With their service-based agencies, the religious groups have first-hand knowledge of the results of poverty and cultural deprivation in individuals. This knowledge, translated into moral and spiritual persuasion, could influence social action on the various issues which affect all welfare programs.

At the present time there is a commission, appointed by President Johnson, to study various plans of guaranteed annual income. This commission is to report to the President and to Congress its recommendations in January, 1970. In 1967, it was estimated that 26,000,000 people fell below the poverty index ($3035.00 per year for a family of four persons). There was estimated to be an additional 16,000,000 persons just above the poverty line. It is generally agreed that a decent income is a necessary means to combat poverty. There are political, economic and moral objections raised regardless of the method proposed. The separation of work from income threatens a value which has been held in esteem by Americans. The religious groups interviewed in this study did not claim heritage to the "work ethic." While they deny it, they have failed to come up with a persuasive argument for a
substitute. Were they to study this as a theological issue and present an understandable position favoring a plan, it would be a concrete denial with substance.

The Church and Synagogue cannot change our goals to be man-centered, with an effort to dignify man, unless they are clear in their own objectives. It has been said that religion helps to sanctify the status-quo and that the religious institutions are part of the social system that creates and maintains poverty. There is sufficient upheaval in all of the established institutions that the time may be ripe to answer that criticism as a group and to be more relevant to the needs of the modern poor. The author does not propose that there is no religious purpose to suffering but does propose that it should not carry religious support as a part of the social system. Interpretation of the social malfunctioning which is conducive to poverty and its related problems could more effectively be made by the religious groups uniting their efforts rather than dispersing them. This revolution or evolution which is taking place differs from other revolutions in that it is against the middle class and what some consider to be hypocritical values. The religious groups insofar as they can demonstrate the virtues of justice and charity through direct service and social action may be the agents who are instrumental in uniting the governmental and voluntary groups in solving the problems of the modern poor.
5. The sectarian social service agency may retain its sectarian nature although it may serve persons of other religious persuasion.

As pointed out earlier in this study, sectarianism may be through sponsorship, board membership, personnel practices, source of income, and/or the client system. From the interviews it was apparent that there is a relaxation in the areas of personnel practices and the intake policies. Many sectarian agencies are in the local United Fund Campaigns as well as receiving funds from the parent religious bodies. There are evidences of some agencies admitting board members who are of a differing faith than the sectarian agency. The concern of the agencies for the welfare of the poor and/or the black segment of our society is resulting in a re-evaluation of certain policies and resulting in subsequent changes. This is causing some concern to the supporters of some of the agencies and is being debated by some groups. The effect of this on community patterns of client selection is at this point uncertain. There is also some concern about how this would affect sectarian support of the service of the agency.

Some sectarian agencies have changed their pattern of service from that of direct service to one of social action. Some have retained the direct service pattern plus becoming active in social action programs for the poor and/or the black. They run the risk of losing their community support and are often challenged when they do this. There are differing opinions about the wisdom of this approach. The contract with the people who contribute to the support of these agencies has been questioned. This holds some similarities to the
problem of tax support for those who the public considers to be the 
chislers or the unworthy poor. It seems to this writer that the 
sectarian agencies, through agreement on social policy and practice, 
could constructively counteract some of the attitudes that these 
objections reflect.

Implications for Research

The writer is aware that this study has only brushed the 
surface of a large, complex organizational pattern of social services 
in the United States. Being concerned with the sectarian agency 
itself, this study does not deal with the total role of religion in 
social work. The need for this has been expressed by some social work 
educators. Sociologists recognize the lack of theory in the role of 
religion in modern society and the difficulty in testing the proposi­
tions concerning the integrative functions of religion.¹

Social work as a profession embodies similar societal norms to 
those attributed to the main religions. The values of the profession 
and the code of ethics of the professional social worker could well be 
part of the creed of a religious group or association. For example, 
"The individual is the primary concern of this society. There is 
interdependence between individuals in this society. They have social 
responsibility for one another, etc."² Codes of behavior, generally,

¹ Glick, op. cit., p. 156.

recognize responsibility of the individual to conform to a recognized standard. This standard is based on the group's consensus of what is right and what is wrong. In a modern, complex society, these norms may be attributed to various sources, whereas in a primitive society they are generally attributed to the religion of the society. Further research of the sectarian social service agency would contribute to the knowledge of religion and its role in modern society as well as to the use of religious concepts in social work. From the reception with which this study was met, one could presume that the sectarian organizations would cooperate in research projects.

1. Projects such as organizational analysis are suggested. In 1955, the National Council of Churches undertook such a study and in 1969 the National Conference of Catholic Charities is planning such a study. The overall goals and purposes of the organization, how they are being achieved and a more efficient use of structure is the focus of the organizational analysis study. The writer suggests that a rational model be devised showing the role of religion in modern society, the consequent role of the sectarian social service agency in a given community and how this conforms to the goals of the entire community. In most community studies the sectarian agency has been considered as a part of the private agency structure. It is the opinion of this writer that it assumes a greater leadership position in the community than the average private agency.

Unfortunately, in communities such as Columbus, pluralism may become a weapon rather than a constructive tool. Isolationism leaves one agency fighting its own battles. All sectarian agencies would give lip-service to the goals of the Welfare Rights Organization. They may question the methods used to achieve those goals, yet they may approve, if given the opportunity.

2. Individual case studies from sectarian agencies showing how religious identification with the agency helps the client to solve his social problems would be profitable research. Does the client feel a bond with the sectarian agency which is missing in other agencies? This is assumed, but, to this author's knowledge, has not been documented by research. What is different about social work in a sectarian setting and that in any other setting? Agencies of similar size and function could be compared for this purpose. Are there some cases that are more appropriately handled in a sectarian agency setting? Building on information received from these studies, we may learn more about the need for a positive identification by the client.

3. Comparative cost studies should be made showing costs of service in governmental agencies vs. private agencies. Private agencies should be compared, i.e., sectarian vs. non-sectarian. On the basis of these studies experimental projects illustrating purchase of service could be conducted. Purchase of service (Servicare) as a principle is similar to Medicare. Since the onset of public assistance, service has been a built-in part of the program. While this has been a part of the program, it has not always been a practicality. Recently
the President's Advisory Committee on Public Welfare recommended separating income from service. To carry this further, giving the client the choice of receiving his service elsewhere, with public funds made available for this purchase, has been proposed by the National Conference of Catholic Charities.\(^4\) Pilot studies showing the results of such a proposal could be a practical form of research. Sectarian agencies with a family counseling focus would be ideal candidates for such experimental research. The results of service as well as the cost of service could be measured.

\(^4\) Studies of the effect of placing children in religious institutions for the preservation of their faith and/or cultural heritage would be beneficial. Sectarian agencies have traditionally emphasized their role in preserving the opportunity of the client to place his children in an atmosphere which would be compatible with his belief-system. Follow-up studies determining the extent of the religious practices of those children vs. those who were placed regardless of their religious heritage would be important for future programming. The effects of placement of children outside their own homes is continuously debated and the tendency today of placing children in treatment-oriented institutions vs. dependent institutions may militate against such a study. However, most sectarian agencies would have recent enough records on children placed for dependency reasons to warrant such a study.

5. **Studies of client groups in regard to their desire for sectarian services would be appropriate.** Assumptions are made that Jews wish to have Jewish agencies, Catholics—Catholic agencies, Lutherans—Lutheran agencies, etc. Most communities have a referral system which strengthens these assumptions. Community studies involving a variety of approaches regarding referrals could either strengthen these assumptions or negate them. Either result would be important for community planning.

**Implications for Practice**

From the interviews which were conducted for this study, many possibilities for innovations in the area of practice were discussed and others may be implied. Already some innovations are taking place in terms of joint programming. This is in the area of neighborhood centers and special programming in the inner-city. Other possibilities may be expanded which are now taking place in a limited degree.

1. **Direct service, where sectarian agencies open up their services to those of other faiths, could be practiced to a wider extent.** With the greater respect between religious groups, practice of the sectarian agencies could include others without their having to adapt themselves to programming which was particularly of that faith.

For example: The usual practice (when sectarian agencies accept those of another faith) is that of placing their children in homes or facilities of the same faith as the sponsoring agency. Foster parents and adopting parents of differing faiths could also be accepted so children can still retain their religious and cultural heritage. With this
greater freedom in programming, there may be less duplication of services. Rural areas could have greater coverage by sectarian agencies if the sponsoring religious groups agreed to serve one another's clients.

2. **Religion could be taught on a positive basis in the schools of social work.** The meaning of religion as a belief system during certain crises of life could be taught in case studies. Social workers are accustomed to working with people who express guilt but do they fully understand this when this guilt is about failure to obey a church or synagogue law? A person's concept of life after death or the value of suffering can have an effect on his choices he makes in this life. The social worker who has an understanding of this belief system can form a better relationship with his client or clients and "relationship" is one of the primary tools of the social worker.

3. **Sectarian agency personnel should, through expression of their beliefs, be able to help motivate young people to enter the field of social work.** This could well be a joint project of the sectarian agencies through sponsorship of career days and projects. Young people of this generation have proved that they can respond to such movements as the Peace Corps, Vista and even to political campaigning if they see the program as worthwhile and free from hypocrisy. Sectarian groups, if they so desired, could cooperate in training and using this energy for helping the local problems to be solved.

Social action as a form of practice does not fit neatly into a method definition. In a certain sense it is considered to be the
responsibility of every professional social worker and the right of every social agency. Sectarian agencies perhaps have been timid in pursuing social action to the extent that they could. The opportunity is always there in any community but few are bold enough to back programs which appear to be controversial on a local level. Crusading for justice's sake should be the role of the church and/or synagogue but perhaps it has failed to respond to the call. Mr. Ralph Segalman in a recent article stated,

The social work profession often served as a double-edged palliative amidst great human misery; on the one hand it pacified those who sought social change, and it provided or retained "rice-Christians" in geographical area to intimidate those who had employment and sought to organize for better wages.  

While this article claims that social work is dysfunctional as its methods no longer fit a society which has outgrown the Protestant ethic in every other institution, it offers no practical suggestions for new methods. To be positive is a difficult task. Michael Novak in a talk on June 14, 1968 stated that the Catholic, Jewish and Protestant religions are folk religions in this country based on family and national traditions. He deplored that "Theology" is a backward science in this country. This writer would make a plea for those involved in sectarian social services to join together to discuss some of our common problems of today and work for some practical solutions. There

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is a deplorable waste of brain-power while we wait for someone to take the lead.

Conclusion

The purpose of this research has been to highlight the historical reasons for sectarianism in social work. This has included the institutional facilities, plus the social service agencies. The justification for the establishment of these facilities and agencies was the need for them as expressed by the different nationality and religious groups in this country. Since the church or synagogue was the vehicle the immigrants brought with them to the new world, this was often the base for the services and programs which they needed.

With the onset of large public assistance programs, the sectarian agency continued to survive and adapted its services to family counseling, child placement, and/or group services. Many expanded their facilities to meet the needs of the aged and infirm. However, what was once their concern, the poor, were no longer affiliated members of their congregations. Their services were adapting to the needs of their members, but large groups in society continued to be of need. The Economic Opportunity Act of 1964 awakened the country to the plight of these persons. Sectarian groups, also, became enlightened and to a certain extent expressed guilt for abdicating their concern for the poor. With governmental funds available, new programs were devised and ideas became a needed commodity. Within this atmosphere, civil rights
as an issue became a co-star with poverty and the stage was the inner-city.

Within this atmosphere of change, the sectarian groups are facing change also. They realize that the sectarian viewpoint is a partial viewpoint. This study has demonstrated that there is an evolvement of their thinking. There is a growing tendency to work together for the common good. We live in a secular society, but most groups realize we need values to cope with the problems of a secular society. The church and synagogue may find as they discuss and work together that there are many shared values that have a place in the new society. Their mandate is still to help to formulate a social conscience of the individual and to demonstrate the value of a relationship between God and man. The sectarian agency should be a concrete example of this relationship. This role does not change.
APPENDIX I

April 2, 1968

To: Research Department

From: Helen McDaniel, Ph.D. Candidate
School of Social Work
Ohio State University, Columbus, Ohio


To give at least a partial answer to the above question, I will be engaged in some research in the very near future. I need your help. Would you be kind enough to let me know if any of your research candidates are involved in researching this question at the present time? Also, if you know of any recent research in this area, I would appreciate knowing the author and the topic and where I could obtain a copy of the report. Enclosed you will find an addressed, stamped envelope for your convenience. You may use the below form if you so desire:

Name: ____________________________
Position: __________________________
School: ___________________________

There is ( ) is not ( ) research being done in our school involving the above topic.

If there is: Name of person conducting the research ___________________
Address ________________________
Topic ___________________________

I do ( ) do not ( ) know of any recent research on this topic (last ten years).

If so: Author __________________________
Title ____________________________
Publisher _________________________

Comments: __________________________

(Signed) _________________________
Date ____________________________

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Miss Madeleine Douet  
Director of Reference Service  
United Community Funds & Councils  
345 East 46th Street  
New York, New York 10017

Dear Miss Douet:

Mr. Cornell from The School of Social Work, Ohio State University suggested that I write to you for information and possible loan of a study if you have any in the area which I am studying.

I am a Ph.D. candidate at Ohio State and have decided to study "Are Sectarian Agencies Necessary for the Maintenance of Religious Values in Social Work?" Do you know of any such studies on a community level? If you have a copy in your library, I would appreciate the loan of such copy if this is at all possible.

Thank you very much for your kind assistance.

Sincerely yours,

(Miss) Helen McDaniel
APPENDIX III

Dear ________________

"Are sectarian agencies necessary for the maintenance of religious values in social work?"

This is the topic I have chosen for research in the doctoral program in social work at Ohio State University. I need your help in constructing the questionnaire to send to a sample of the membership of the National Association of Social Workers. My plan is to isolate the religious values from the humanistic values and compare the responses by agency affiliation and religious affiliation. The findings will be evaluated in the context of the role of religion in a pluralistic society.

What I am asking you to do is no small task. I would like for you to list the values you see in having sectarian social service agencies. These values may be from several viewpoints, namely: (1) the sponsoring group, (2) the clientele, (3) the community either local, national or both. Any additional comments you may have in this area will be greatly appreciated. Perhaps you think that this whole area should be reassessed and possibly updated. I do not wish to limit you in your response as any observation you may have will be helpful.

In return for your kindness, I promise to send you a summary of the findings from this study, if you desire to have them.

Hoping to receive an early reply, I am,

Sincerely yours,

(Miss Helen McDaniel)

P.S. An enclosed self-addressed, stamped envelope is sent for your convenience.
APPENDIX IV

Mr. Colin Bell, Executive Secretary
American Friends Service Committee

Hulda Parker, General Secretary-Treasurer
Church of the Latter-day Saints

Philip Bernstein, Executive Director
Council of Jewish Federations and Welfare Funds, Inc.
315 Park Avenue, South
New York, New York 10010

Reverend Edgar F. Witte, President
Lutheran Charities, Associated

Reverend Paul A. Boe, Executive Director
Division of Charities
American Lutheran Church

Rev. Harold Haas, Executive Secretary
Board of Social Ministry, Inc.
Lutheran Church in America

Dr. H. F. Wind, Executive Secretary
Department of Social Welfare
Lutheran Church-Missouri Synod

Reverend Gjermund S. Thompson, Executive Secretary
National Division of Welfare
Lutheran Council

Olin E. Oeschger, General Secretary
Board of Hospitals and Homes
The Methodist Church

Manuel G. Batahav, President
National Association of Jewish Center Workers

Msgr. Lawrence J. Corcoran, Executive Secretary
National Conference of Catholic Charities

Preston David, Executive Secretary
National Conference of Jewish Communal Service
Dr. Henry J. Whiting, Associate Executive Director
National Council of the Churches of Christ
475 Riverside Drive, New York, New York

Mr. Sanford Solender, Executive Vice President
National Jewish Welfare Board, Inc.

Dr. Almon Pepper, Director
National Council
Department of Social Relations
Protestant Episcopal Church

Commissioner Norman S. Marshall, National Commander
The Salvation Army

Mr. Dudley L. Baker, Executive Secretary
Society of St. Vincent DePaul, Superior Council

Mr. Robert Barrie, Executive Secretary
United Presbyterian Church in the U.S.A.
National Health and Welfare Association

General John F. McMahon, Commander in Chief
Volunteers of America

Mr. James F. Bunting, Jr., General Secretary
Young Men's Christian Association

Miss Edith Lerrigo, General Secretary
Young Women's Christian Association
APPENDIX V

Name of Agency ________________________________________________

Person Interviewed ______________________ Position ____________

Number of Affiliated Agencies ________________________________

Type of Affiliation __________________________________________

Types of Services Offered by the Agencies ______________________

Means of Communication: (e.g.) Newsletter___ Agency Representation___
State councils___ Regional councils___ Other_______ (Specify)

Activities of the National Agency: Annual Meetings? ___ Publications___
Types? ______________________________________________________

Relationship with the parent religious body? Board membership composition? (e.g.) Governing board_____ Advisory board_____ Appointed_____ Elected_____ How? ____________________________________________

1. Services of Member Agencies regarding affiliation of clients:

A. Are the member agencies extending their services to clients of all faiths?

B. How long has this been a practice?

C. Are members of other religious groups asking for the services of the agencies to any greater degree in the past ten years?

D. If there are changes in the intake policies and practices, have these changes altered the denominational character of the agencies?

   1. In what way?
   2. Does this tend to duplicate services in a community?
   3. Does this tend to strengthen services? How?
E. How do the member agencies justify their intake policies if they are for just members of their own religious affiliation? Inter-agency agreement? By the supporting group?

F. Are there certain services which are more appropriate for a religiously-sponsored agency than others? What are they? (e.g.) Child placement? Family counseling? Care of the Aged?

1. Could these services be provided for the clients by other agencies through agreements other than by direct services? How?

2. What would be the advantages of these practices? What would be the disadvantages?

Examples:

2. Is your agency uniting with any other national agency to work toward solutions of broad social problems?

A. What are the problems which you are attempting to solve by joint action?

B. With what agencies are you working?

C. What is the nature of this action?

D. How long have you been working together?

E. How would you evaluate this as a process?

Advantages? Disadvantages?

F. What do you see for the future in this area of joint action?

G. Are some agencies more prone to this type of action than others? Why?

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3. Do you have doctrinal differences with other agencies which are religiously sponsored? Do these differences affect your cooperation with them?

A. Is there closer agreement with some agencies than with others?

1. Agencies with close agreement? Please name: ____________
2. **Agencies which have more definite differences?** Please name: __________________________________________

2a. **Specify agency:** __________________________________________

   1) Are these differences being discussed with that agency?

   2) Has there been any evidence that these differences can be modified?

   3) What are the biggest obstacles which hinder cooperation?

   4) Is it necessary to solve the differences to cooperate in the delivery of service? ______ Specify.

   5) Have there been any recent modifications in differences which make cooperation easier?

   6) Can you cooperate in some ways and not in others? ______ Specify.

3a. **Specific agency:**

   1)

   2)

   3)

   4)

   5)

   6)

4. **Do you know of any incident where religiously sponsored agencies have actually merged?**

   **Please name:** ____________________________  **Location** ____________________________

   __________________________________________

   __________________________________________

   **What have been the results of these mergers?**

   **Do you know of any plans in the future for such mergers?**
Do you know of any joint programming of agencies which are sponsored by religious bodies of differing faiths?

Please name: ____________________________ Location ____________________________

______________________________________ ____________________________

______________________________________ ____________________________

Type of programs: __________________________________________________________

______________________________________ ____________________________

Do you relate these mergers and joint programming to the ecumenical movement?

Do you relate these efforts to other factors? Please specify:

What do you see in the future as to joint mergers and joint programming?

5. Do you know of any incidences of religiously-sponsored agencies having board members of different faiths than that of the sponsoring body? Specify:

Do you know of any joint action taken by board of agencies representing differing religious groups? Specify:

Do certain parts of the country seem more receptive to this kind of activity than others?

Specify: What are the differing factors?

Do you think the age of the agency director plays a part in the possibility of joint action by agencies of differing faiths?

6. Additional comments:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
June 25, 1968

Dr. Henry J. Whiting
Secretary for Social Research and Planning
Lutheran Council
315 Park Avenue South
New York, New York 10010

Dear Mr. Whiting:

The response to my first letter regarding the religious values in social work was very significant. Many of you questioned the ability to separate these values from humanistic values. Also you indicated that there is a constant dialogue in this area within your own groups and with others in regard to assessing traditional values to fit the contemporary social problems in our country.

In discussing the research design with the doctoral committee of the university, we decided a better approach to this research would be to do an in-depth study of the National agencies in regard to their present relationships with one another, i.e., what are their commonalities and what are their differences. This would focus on the changing role of the sectarian and/or denominational social service agency in contemporary society. In light of this I have prepared a schedule for interviewing the executives of the religiously-sponsored agencies (National). The results will be compared with a selected local community where representative agencies are engaged in social service.

Since several of the agencies are located in New York City, I am attempting to set up interviews with you at a time convenient for you and if possible during a week when I will be able to see all of you. This may be impossible since this is the vacation time for most people. I think that I will be able to complete the interview in approximately two hours so have prepared a schedule asking each of you what would be possible times when we could get together. If you would fill in the card and return it to me, I will arrange a time for a trip to New York which will be when most of you would be available for individual interviews. I realize that your time is very valuable and hope that the results will be beneficial to you as well as to me. From past correspondence with you, I have been very edified with your cooperation.

Thank you for your interest and cooperation.

Sincerely yours,

(Miss) Helen McDaniel
419 Derrer Road
Columbus, Ohio 43204
APPENDIX VII

July 9, 1968

Mr. John McDowell
Director for Social Welfare
National Council of the Churches of Christ
475 Riverside Drive
New York, New York 10027

Dear Mr. McDowell:

Thank you for the prompt reply to my request for an interview in regard to my research. The week of July 22 seems to be the time when most of the executives can see me. Therefore, I would like an appointment to see you on Tuesday, July 23 at 10:00 A.M. I will be arriving in New York on Monday afternoon and will be staying at the Sheraton-Russell Hotel in the event that you would have to get in touch with me.

I have prepared a schedule for the interview which I am enclosing. Perhaps this will give you an opportunity to look it over in the event you have time. Perhaps it may not directly apply to your agency in all aspects.

Thank you again for your cooperation and I will see you Tuesday, July 23 at your office at 10:00 A.M.

Sincerely yours,

(Miss) Helen McDaniel
419 Derrr Road
Columbus, Ohio 43204

Enc.
APPENDIX VIII

419 Derrer Road
Columbus, Ohio 43204
July 31, 1968

Mr. John McDowell
Director for Social Welfare
National Council of the Churches of Christ in U.S.A.
475 Riverside Drive
New York, New York 10027

Dear Mr. McDowell:

This is just a short note to thank you for granting me the interview this past week. I am now busy in transcribing my notes into a legible record.

Your hospitality and encouragement in pursuing this study was very much appreciated.

I still hope to complete the writing by early fall and will send you an abstract when it is ready.

Sincerely yours,

(Miss) Helen McDaniel
**BIBLIOGRAPHY**

**Books**


**Articles and Periodicals**


Reports


Unpublished Material


