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TECHNIQUES OF SOCIAL CASE WORK
IN RELATION TO
NON-PROFESSIONAL CHRISTIAN LEADERSHIP

By

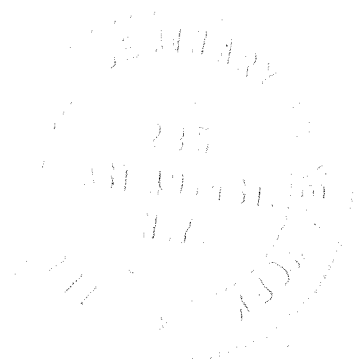
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A Thesis

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of the Requirements for
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"Thou must be true thyself,
If thou the truth wouldst teach;
Thy soul must overflow, if thou
Another's soul wouldst reach;
It takes the overflow of heart
To give the lips full speech."

This Thesis is dedicated to
these whose overflowing hearts have
given encouragement for its writing.

A.L.H.; R.W.H.
M.N.T.; I.M.D.
H.L.G.

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Author
of
Gift

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TECHNIQUES OF SOCIAL CASE WORK
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INTRODUCTION

TECHNIQUES OF SOCIAL CASE WORK
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INTRODUCTION

A. The Subject

One of the great resources of the church today is its lay workers. Without their cooperation a pastor or other professional worker in the church can accomplish little. Some of the principles of case work which have been scientifically worked out and adopted in professional social case work may be used by the Christian lay worker in making his associations more helpful and effective.

Social case work as such has come through a long process of evolution. It was formerly carried on through the church by philanthropists under the name of charity and concerned itself with the pauper class a submerged tenth. Today, those who would help others recognize more than an economic problem. There are also those who are not mentally and morally self sustaining. In the early part of the twentieth century Mary Richmond propagated the "Good Neighbor" policy of not only ministering to economic need but giving one's friendship as well.

As charity was taken over by civic organizations, more and more investigation was required to determine whether a client was worthy or unworthy of assistance. Exhaustive explorations were made into one's affairs through neighbors, teachers and employers. In thus exposing the client, rapport was often lost. Experience showed further

that a personal bias or prejudice of the case worker often influenced his opinion. After the recording of case histories was begun, a scientific approach to social case work was developed. No longer do social case workers depend on the opinions of relatives and friends but rather upon standardized tests of education and case work. Now the feelings and thoughts of a client toward his own problem are of more value than the opinion of others.

B. The Importance of the Subject

Medicine, law, education and other professions have a great lack of spiritual power in their activities since they were relinquished from the church. So, too, social work in perfecting its scientific approach has lost sight of its beginnings. "For centuries charity has looked to the church and must continue to look to it as the uncontaminated spring in the hills - the resource of its power."¹ Friendship as well as moral and spiritual support are often the needed elements in an individual or family problem. Thousands today are volunteering their services in hospitals, youth centers and Red Cross work. If volunteer Christian lay leaders will become aware of some of the techniques of Social Case Work which they may appropriate, not only will much delinquency be prevented but many individuals both young and old find their adjustment in the church through a knowledge of Christ as Friend and Savior.

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1. The Good Neighbor, Mary E. Richmond, p. 146.

C. The Delimitation of the Subject

Social work falls into "six general catagories: case work, group work, administration, research, community organization and social action."¹ Social work is concerned chiefly with family welfare and related agencies and deals directly with the particular individual or family problem. Social case work is no longer philanthropy alone. It has become a profession and, as all other professions with "social ends", specialized training is required to accomplish its goal adequately and consistently. Experience or apprenticeship is valuable but not sufficient. However there is much that can be accomplished through volunteer workers who can and will assist professional workers. Sunday school teachers, Young Peoples' leaders, club leaders and officers of organizations all need to understand the value of approach in accomplishing their goals.

Only those techniques of Case Work which will be of value to the non-professional leader will be here considered. The Christian lay worker must realize his limitations as a non-professional worker but he must also appreciate the fact that he has resources from which the professional case worker can not always draw.

D. The Method of Procedure

This thesis will be developed by first presenting Social Case Work with some of its principles and concepts as it is practised today.

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1. Social Work as a Profession. Ethel Lucile Brown, p. 21.

The application of these techniques for non-professional Christian leaders will then follow under four main headings. To make the study practical, a suggested program of study and preparation for non-professional Christian leaders will then be presented.

E. The Sources of Data

The sources of research for this study were books in the field of Case Work. The writer will also draw on her background of study and experience both in religious education and social work.

CHAPTER I

THE APPROACH OF SOCIAL CASE WORK

CHAPTER I

THE APPROACH OF SOCIAL CASE WORK

In making a study of the relation of techniques of Social Case Work to non-professional Christian leadership, some of the outstanding principles of Social Case Work will be considered. The relation of the Church to Social Case Work as well as the Church's responsibility to Society will also be presented.

A. Social Case Work Defined

Case work, one of six general categories of social work, is thus defined by Josephine Strode:

"Social case work is the process of assisting the individual to the best possible social adjustment through the use of (1) the social case study, (2) social resources, and (3) knowledge from related fields of learning."¹

Alice McCabe states that, "Case work at its best is an artistic application of scientific principles.....to human problems."² Case work may be extended over a long period of time helping the individual to become adjusted and established. Again it may be only a friendly referral to an agency equipped to help with a particular problem or an "intelligent sympathetic hearing of a client's story"³ which will release his tension and emotional burden and thus help him toward better adjustment to life.

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1. Josephine Strode, Introduction to Case Work, p. 79.
2. Alice R. McCabe, Pastoral Counselling and Case Work, p. 5.
3. Cf. Strode, op. cit., p. 79.

There are several fields of social case work, i.e.: family case work, child welfare, medical psychiatric, vocational guidance and case work in delinquency. Specialized study and apprenticeship are necessary for the professional case worker in any of these fields. No matter in what field of case work an individual's problem may lie, the clinical approach of the professional case worker is designed to give a picture of him as a total functioning personality.¹ It is the conviction of Dr. Genz that the public needs to become aware of the fact that there are specialists in case work and that these specialists should be considered a valuable resource of society.²

B. Scope of Social Case Work

The scope of social case work is informally given by Mary Richmond in a letter written years ago to a friend who was considering giving up a teaching profession to do charity. Miss Richmond writes:

"About the work, I have found it most interesting and inspiring, a splendid opportunity to grow myself and to learn all sorts of valuable lessons.....You must make up your mind before you go into the work that you can like it or learn to like both rich and poor, and Catholic and Protestant, and Jew and Gentile for you will have them all to deal with. You must learn also to work with pleasant and unpleasant people, and above all your own faith in the beneficence of God's way in the world must be so strong that you will not easily be discouraged and bowed down with the misery that you will see. You must be able to see the good thru it all. I do not want to frighten you. It is a strenuous life, but at the same time a wonderfully satisfying life. In many ways it is more satisfying than teaching can ever be, for we deal with all ages and classes and all sorts of problems, physical, spiritual and mental."³

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1. Cf. Peter Blos, Adolescent Personality, p. 14.
2. Interview with Dr. Herta Genz, July 1944.
3. Mary Richmond, The Good Neighbor, pp. 103-104.

Although case work has developed into a scientific profession since Richmond wrote this letter¹ and although its present specialized fields limit somewhat the scope of any individual case worker's experience, and Protestant, Jewish and Catholic social agencies now exist, Richmond's statements are still basically true and her books recommended as foundation reading in an outstanding school of social work. Actually the scope of case work is as great as the scope of human problems with which it deals. Karl Deschweinitz gives the scope of case work in the following:

"Whatever processes are followed in helping a man out of trouble, whether or not they consist in interpreting people to each other and themselves, in stimulating initiative and in opening opportunity for self expression, they should all focus upon the task of releasing the individual from the misunderstandings, the inhibitions, and the restrictive influences that block his development and in encouraging him always to a higher use of his abilities. To help a man in this way is to prepare him for the making of all adjustments and to set him upon the road to the mastery of living."²

Case work embraces counseling which, as Henry Bone says, is less a profession in itself than a technique or art employed as part of a more inclusive responsibility in those professions dealing with persons such as doctors, teachers, pastors, religious or social workers.³ Counseling is the more intimate part of case work in which the counselor manifests his interest in the individual and his willingness to cooperate in adjustments. Effective counseling is very dependant upon the cooperation of the counselee.

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1. Ibid., published in 1907.
2. Karl Deschweinitz. The Art of Helping People Out of Trouble, p. 34.
3. Cf. Rollo May: The Art of Counseling, p. 16.

"In social counseling the case worker assists the client to formulate his problem, analyze his situation, explore resources, decide an action and secure needed services."¹

A case worker often has the responsibility of creating opportunities for adjustment as well as counseling for the adjustment.

C. Limitations of Social Case Work

It has been observed that the scope of case work is as broad as the scope of human problems with which it deals. This statement however should be modified for the social case worker because there are several limitations in his work. In an effort to erase misunderstandings between the clergy and social worker Alice McCabe writes:

"Case work does not in any formal sense, admit God's presence into the relationship between the worker and the person in difficulty. This does not mean the case worker is anti-religious as it is often believed by ministers to be, but rather that it operates outside of religion and is neither anti- nor pro-religious in its approach. Its goal in relation to the individual who seeks help is the strengthening of his own inner resource to the point where he has greater confidence in his own capacities, can take personal responsibility for his own destiny and has less need to revert to the old dependencies and defenses of childhood."²

Cities and states throughout the country apparently have varying rules regarding the extent to which a worker may offer spiritual guidance. Some cities prohibit the mention of religion by workers in public agencies. In contrast to this, however, Miss Sheppard gives the conviction of Elwood Street, former director of Public Welfare in Washington, D. C., that there is an evident need of more Christianity in Social Work.³ Sheppard further quotes Miss Margaret Miller, of the

.

1. Strobe and Strobe: Social Skills in Case Work, p. 152.
2. Alice McCabe: Pastoral Counseling and Case Work, pp. 5-6.
3. Gladys Sheppard: A Study of the Relation of Christianity to Modern Social Case Work, p. 68.

House of Detention for Women in New York, and social worker of fifteen years' experience as making the following remark to her:

"I cannot carry on my work without the help of Christianity. The broken lives with whom we deal need God. It takes Christianity to adjust a personality. I recognize the importance of professional training, but if a social worker does not have something more, if she doesn't have what it takes to adjust her own life, she cannot be of much use to me here."¹

Here are given two limitations of social work: first, it usually gives no place for spiritual aid and second, few social workers are equipped to offer help thru their own Christian faith. Christian colleges are only beginning to realize the need and field for Christian social work. Another limitation of social case work is that help is only offered when it is sought except in cases where an individual is a public offender or entirely irresponsible.

"The first and hardest lesson to learn about people in trouble is that they can be helped only if they want to be helped.... No one can make him think by thinking for him. Whatever happiness a person achieves depends fundamentally upon himself."²

D. General Principles of Social Case Work

There are many stated principles and concepts in professional social case work, but a worker cannot learn these and feel that she is equipped to absolve all the problems of her clients. She must have a general understanding and appreciation of people and of their problems and behavior patterns. It is important to be able to deal with

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1. Ibid., p. 69.
2. Karl Deschweinitz: The Art of Helping People Out of Trouble, p. 35.

a person psychologically since a case worker always meets a client at a critical stage in his life. The principles of case work to be given here as suggested grist for the mill of a Christian lay worker are all of value because of the psychological basis for each, i.e. the relation of that principle to the behavior of the one needing help. A client's actions may be only a cloak hiding his real problem. Strode says that "the social case worker endeavors to understand why people behave as they do rather than judge overt behavior."¹ In facing her client's problem in this way she judges none as "worthy or unworthy."² Interviewing comprises the major part of case work. A meeting, either planned or impromptu, in which a conference takes place between two individuals is termed an interview. Garrett says that such a meeting is "much too individualized to be reduced to a formula."³ Of primary importance is that one making interviews have a working knowledge of human beings and their behavior and that above all he know himself. Some of the principles of case work which the Christian lay worker may adapt and adopt for his techniques follow.

1. Objective Approach

In supervising case work students in field work Dr. Genz instructs them to maintain an open mind but to have all the information possible about the client before an office interview or a home visit.⁴ The case worker should guard against passing judgments on

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1. Josephine Strode: Introduction to Case Work, p. 80.
2. Ibid.
3. Annette Garrett: Interviewing. Its Principles and Methods, p. 7.
4. Author's student work with Dr. Herta Genz.

peoples' attitudes (subjective especially) as they are usually sincere in those which they hold.¹ Regarding prejudices Garrett states:

"A helpful step in discovering our own prejudices is to jot down a list of those we know others to possess. A little self scrutiny will then convince us that these are not as alien to our attitudes as we had assumed."²

One may profit by watching how prejudices affect the behavior of others and self. The case worker must have impartial judgment, especially must he be careful not to allow his own feelings to be evident; he must learn to control his feelings but not attempt to suppress them.

Strode states that principle in this way:

"In social case work objectivity and freedom from emotional bias should be maintained, truth sought and sensationalism avoided, and all facts weighed carefully before drawing any conclusions."³

This is practical advise for any contact, professional or otherwise.

2. Establishing Rapport.

To win the confidence of the client and establish rapport is basic not only to a successful interview, but also to the successful development of the case. The case worker must win his clients' confidence and be worthy of it before he can expect confidences to be revealed. Real sincerity and friendly attention lead to this end because the case worker must be non-conditionally the friend of the client. In establishing ease and rapport, the case worker realizes that it is essential for the client to know that his confidences will

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1. Cf. Annette Garrett: Interviewing, Its Principles and Methods, p. 15.
2. Ibid., p. 21.
3. Strode: Introduction to Case Work, p. 80.

be respected. "Information about clients and their affairs should not get beyond protected case records."¹ Consideration of the physical setting of an interview, the client's level in society and education, and the tact used in questioning all contribute toward establishing rapport.

a. Begin Where the Client Is

Always begin where the client is in an interview. Let him talk freely. Observe where the client is, intellectually and socially, adjusting the interview to his Harvard English or to his slang.² If the interviewer is relaxed and calm rather than shocked at the client's manner, it will aid the client in becoming relaxed. An official appearing desk with a professional appearing case worker behind it can easily become such a barrier that a client will not feel free to share his problem.

b. The Importance of the Physical Setting

The importance of the physical setting can not be overestimated in creating the right atmosphere for a successful interview. An orderly, quiet office invites freedom and relaxation in contrast to the large office with several desks and people coming and going, a type which only invites confusion. Likewise home interviews should sometimes be planned when the parent can quietly talk without disturbances or embarrassment before her children. The case worker must be considerate of his client, using tact and avoiding situations that would

.

1. Strode: Introduction to Case Work, p. 82.
2. Cf. Annette Garrett: Interviewing, Its Principles and Methods, p. 36.

embarrass him. The case worker is dealing with a personality. Strode says:

"The Social Case Worker has respect for the personality and life experiences of her client as well as the client's right as an individual to control his own affairs."¹

Strode continues with the fact that although the client's behavior may be different from his own, the case worker must remember that "patterns of conduct are social products."²

c. Value of the Sincerity of the Case Worker.

While endeavoring to establish a friendly relationship with the client, the case worker must also secure "reliable and significant information."³ If the case worker has a real liking for people and is alert during the interview, rapport is not difficult to attain. If the case worker is not sincere and honest with a client, rapport is lost. Strode defines rapport as "a relation of harmony wherein differences are reconciled" and further states that "Rapport implies security in relationships."⁴ Will Rogers once said that he never met a man he didn't like.⁵ Such a personality trait is an asset, especially for the social case worker.

d. Questioning.

After a client has presented his story or problem to the case worker with perhaps only a "um-hm" or "nod" from the case worker to encourage his conversation, there undoubtedly will be items which

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1. Strode: Introduction to Case Work, p. 81.
2. Ibid.
3. Ibid.
4. Strode and Strode: Social Skills in Case Work, p. 48.
5. Cf. Carl J. Schindler: The Pastor as a Personal Counselor, p. 4.

need explanation or more details or perhaps the client has purposely refrained from "telling all." The case worker must necessarily have some of this information but her questioning must be tactful. Garrett says it should be friendly, never accusing. Accusing questions break the desire of the client to help or to be helped. Sympathetic encouragement in questioning produces better results than answers that are dragged out from an unwilling client.¹

3. Cultivate Powers of Observation.

Because of varying backgrounds and interests, individuals observe different things in a given situation. The case worker must be alert in her observations - both to what the client says and what he does not say. Beginning and concluding remarks are worthy of note. While allowing the client to tell his own story, even though it be rambling, the case worker may take mental notes of attitudes and tensions and try to discern first the client's problem as he sees it. This may be only a symptom of a far greater problem which may not be discovered in a first interview - or even a second. While problem sources must eventually be dealt with, symptoms, too, must never go ignored. The client's faith in his case worker is strengthened by the first help or encouragement offered.

The case worker also must observe what other individuals are involved in the case and to what extent. Often family or business or school associates will "make or break" a personality. New associates or new attitudes toward old associates will go a long ways toward cure.

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1. Cf. Garrett: Interviewing, p. 37.

The case worker should discover the client's purpose in coming to the agency - the real purpose is not always spoken. In making this discovery the case worker will want to learn what the client expects of the agency. Advice or sympathy may be all that is needed. Financial aid is no longer the outstanding aid given clients. The relation of the function of the agency to the expectations and needs of the client must also be determined. The social service exchange is a centralized agency which relates and systematizes the functions of particular agencies. The case worker must have the keen eye, ear, and mind to determine what help is needed immediately and to meet that need as adequately as possible.¹ An understanding case worker will often discern other problems than those mentioned by the client, problems of which he may be unaware. A brief remark may be sufficient to help the client continue to unburden himself. Although the case worker should never falsely reassure a client, a word of encouragement goes a long way.

4. The Value of Patience.

Patience is a "must" of the successful case worker. Rambling stories, lack of ability in expressions, mannerisms, false impressions are only a few of the client's traits to which the case worker must patiently adjust himself. These annoyances are often due to what psychologists term "ambivalence" or conflicting pulls in a personality. Feelings of "ought" and desires to do otherwise need the sympathetic

.

1. Cf. Strode: Introduction to Case Work, p. 91.

understanding of the case worker. In offering this he may succeed in establishing a sense of security. Choices are more easily made when one feels secure.

5. Advise Sparingly.

In endeavoring to help a client, a case worker should guard against giving out definite advice. One is apt to be blamed if results are unsatisfactory. There is also a keener satisfaction for the client and a deeper sense of confidence established in himself if he makes his own choices - especially if they have satisfying outcomes. In counseling with a client, tactful questioning and constructive information may direct the client to choose what the case worker knows to be best. If a client problem is so great that he makes himself entirely dependent upon his counselor, suggestions may be made to test the client's ability to himself. In recognizing inabilities the case worker must "assist the client to help himself within the limits of his ability."¹

6. Communication.

Communication is the process through which experiences are transmitted from one person to another. It is "social interaction".²

a. Voice.

The voice in which ideas are communicated is important. From the first greeting of one's client a pleasant, obligatory or dull

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1. Strode: Introduction to Case Work, p. 81.

2. Strode and Strode: Social Skills in Case Work, p. 38.

voice may set the stage for the whole interview. "The pitch, inflection and emotional tone of a speaker's voice often convey ideas more surely than the words spoken."¹ A pleasing voice brings rewarding returns, sometimes quieting disturbed clients and easing a tense situation. Even the tempo of a case worker's speech should be adapted to the custom and practise of the community.²

b. Appearance.

Teachers have long been aware of the affect of their choice of clothes and appearance. Neatness, attractiveness, and beauty help produce orderliness and attention. Carelessness or clashing colors are disturbing and exciting. The Case Worker also has discovered the part appearance plays in an interview in producing ease, harmony and interest.

c. Attitudes.

A true case worker is aware of the influence of attitudes, both those of the client and his associates. Attitudes of a client, of a community, family or friend, may create or solve a problem. Because attitudes are so easily caught, a case worker must ever be on the alert as to any she may manifest. The contemporary racial problem may be helped by the case worker who realizes that society at large is a human, not a racial problem. In her communication race or a particular church are not mentioned.³ The case worker's attitude is always one of tolerance.

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1. Strode and Strode: Social Skills in Case Work, p. 41.
2. Ibid.
3. Author's student interview with Dr. Genz, July 1944.

d. Behavior of Case Worker.

It has been previously mentioned that sincerity is a major qualification for a case worker.¹ A case worker cannot communicate one attitude or opinion with her lips and contradict it by her actions. A person in need of help is quick to discover such a contradiction. The case worker's behavior must agree with his words.

7. Empathy.

Acquaintance with the environment in which one serves offers a deeper understanding of current problems. Empathy, that is, identifying oneself with another or putting oneself in another's place, is the only means of hoping for a satisfactory diagnosis and solution to a problem. Empathy is accomplished through observation, reflection, study and experience.²

8. Frequency and Time of Interviews.

Interviews, especially first interviews, should be planned to last between fifteen minutes and an hour. Long interviews have a bad effect; sometimes the client tells more to his new friend, the case worker, than he later considers wise. Perhaps after a long interview he may feel that he has nothing further to say, whereas frequent short contacts with a case worker will be constructive to his problem and morale. Frequent contacts reveal backgrounds of experience and heredity whereas a first interview may present only the foreground of the problem. The root of a mental problem is rarely apparent on a

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1. Strode and Strode: Social Skills in Case Work, p. 35.

2. Ibid.

first interview.¹ Although the case worker must respond in some way in terms of the immediate situation, she realizes that it is not the whole picture.

As to the duration of time given to a particular case, no statement can be made. Much depends upon the type of problem involved. One or two interviews may be sufficient; several month's help may adjust another whereas some cases are never closed because of the inability of the client to maintain independence.

E. Criteria for Social Adjustment

If a worker, in diagnosing a case after an interview, discovers in what areas the client is adjusted, she will discover that these areas of adjustment may aid in the prognosis of deficient areas. The case worker's objectives will be planned in terms of bringing about satisfaction in as many of the following areas as is possible for the client to experience.

"1. Economic Security.

Security based on legitimate employment. (If employment is not available, the form of aid given should be as regular and secure as possible).

2. Health and Strength.

Maximum fitness possible (mental and physical) involving adequate diet, medical and dental care, satisfying work and invigorating recreation.

3. Education.

Opportunity for education within the limits of one's capacity, including cultural, vocational and avocational training.

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1. Cf. Richard Cabot: Social Service and the Art of Healing, p. 12.

4. Possession of Symbols of Status.

These include membership in organizations, money for church contributions, house furnishings, and other things essential to customary standards of decency.

5. Opportunity to Play Socially Acceptable Roles.

For the father, the breadwinner of the family; for the mother, the planner and arbiter of family expenditures, and for other members of the family, their customary roles at home and in the community.

6. Satisfaction of Fundamental Drives.

For affection, for new experience, for security, and for recognition.

7. Control of One's Own Affairs.

8. Opportunity for Creative Expression.

9. Faith in the Structure of One's Life.

Its form, standards and relative permanency.

10. Happiness.

Some measure of enjoyment and contentment.

11. Opportunities of Service for Others."¹

F. The Church as a Resource for Case Work

It has been stated that many social agencies do not recognize religion as related to their field of service.² However, members of the Christian Church realize that herein lies a source of power and satisfaction for the life which has found the world insufficient for its adjustment. A tract published by the United Lutheran Church of America states that:

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1. Strode and Strode, Social Skills in Case Work, pp. 51-52.

2. Intra "C", p. 6.

"The Church, above all other forms of human society is divinely equipped to contribute toward the solution of social problems, because the Church alone knows the true nature of man, whose life and existence are involved in this problem. She alone knows the true nature of human society in which man atomized by the influence of sin is again to be integrated. And she alone knows God is the One Who created and redeemed and will bring to perfection the individual as well as society."¹

The fact that the church can be a resource for Case Work can not be questioned. The fact of the church proving itself adequate to meet the needs of society is often questioned. By their fruits shall they be known.

G. The Responsibility of the Church to Society

The Christian Church has a dual responsibility; first to God to be true to the faith that salvation through Christ, the only Savior, is for all men; second, to the community in sharing that faith with its constituency. The accomplishment of this responsibility depends to a great extent upon the Pastor and other professional leadership of the church. There are, however, a large number of lay members of the church who have positions of leadership, i.e. teaching, directing clubs, young people's work and calling. The example and witness given by them, as well as by each member of the church, influences for good or bad the reputation and strength of the church in the community. The Church must recognize the local problems of society and bravely and adequately prepare itself to meet them.

"The Church must regard the social ills of our age with a sympathetic understanding which inspires willing helpfulness.

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1. The Church and Social Problems. Published by the United Lutheran Church of America, p. 1.

and ... "render active assistance to all individuals and classes who suffer from the present social ills and their consequences."¹

The Church definitely has a responsibility to society. To accomplish its task it must first produce transformed lives among its members and then, through its members as lay leaders reach out to all its constituency and the community.

H. Summary

In this limited study of the approach of social case work to adjustment for the mal-adjusted, it has been the purpose of the author to present facts that would be of value to the Christian lay leader.

Although much background knowledge is necessary for the understanding of human problems, social case work could be defined similarly to the common definition of politeness, i.e. Case work is to do and say the most helpful things in the kindest way.

The scope of case work has been found to be as great as the scope of human problems with which it deals. Social case work is limited in its effectiveness, however, because it usually operates outside of religion and offers no spiritual aid. Moreover, few case workers are equipped to offer help through their own Christian faith. From the many principles observed in social case work, those which would prove practical in Christian lay leadership have been presented. These principles include the value of an objective approach, the dependence of a successful interview upon establishing rapport, the necessity of

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1. Ibid,, p. 1-2.

developing one's powers of observation and the value of patience. Reasons for advising sparingly are given. Means of communication, i.e., voice, appearance, attitudes and behavior, must be considered in case work. The cultivation of empathy has been proved an asset. Frequent interviews, not exceeding an hour, have been found most helpful. Certain criteria for social adjustment have been offered as an aid in studying areas of assistance.

The unquestionable fact that the church is a resource for social case work has been established as well as the fact that the church owes a great responsibility to society. It will be the purpose of the subsequent chapter to show how the responsibility may be met.

CHAPTER II

SOCIAL CASE WORK PROCEDURES FOR NON-PROFESSIONAL CHRISTIAN LEADERS

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SOCIAL CASE WORK PROCEDURES FOR NON-PROFESSIONAL CHRISTIAN LEADERS

INTRODUCTION

Much study and field work are required as preparation for professional social case work. There are specialists for the various types of case work. According to Dr. Genz, the public should be made acquainted with this fact.¹ The non-professional Christian leader in the church should not consider himself in a position to take the place of a professional case worker nor should he allow people in the church to consider him as such. However, case workers are sometimes born, not made, and the lay leader can accomplish much through an acquaintance and practise of some of the techniques used in professional case work as shown in Chapter I. The following Code of Ethics for a Social Worker could be followed to the letter by a non-professional case worker remembering that the organization which he represents is the Church.

"I. Personal Conduct

- a. A social worker should so conduct himself in his private life as to deserve the confidence and respect of the community and his organization.
- b. In public life, as the interpreter of his organization, courtesy, kindness, patience and promptness should mark his services.

II. Obligations toward Client

- a. He should deal with his clients openly and frankly.

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1. Intra A. Chapter I.

- b. He should act as the trustee of his client's confidence, discussing personal problems only with those legitimately interested in promoting the client's welfare.
- c. He should be understanding, considerate and sympathetic toward his client's point of view."¹

Because of the great dearth of trained church social workers, denominational colleges are being urged to incorporate social work in their curricula. Summer conferences and work camps could also emphasize this field as a vocation. However, the non-professional case worker can often accomplish more in helping mal-adjusted people due to the fact that he is one with his client. If he has an adjusted personality, a Christian philosophy and proper motivation and the ability to cooperate with professional leaders of the church,² his is a satisfying and worthy task.

Because religion ministers to the whole of life the non-professional case worker in the church will not limit his field of service to either material or spiritual aid; both are needed.

"The Church stands and must ever stand for the reality and permanence of spiritual needs. Man is essentially a spiritual being and cannot live by bread alone. He can never outgrow his need of a church, his need of worship and prayer and spiritual aspiration. If he did so he would cease to be a man and real back into a beast. And it is not the spiritual needs of the people that first impress one who moves about among them. It is their material needs, their insecure hold on the very necessities of life. And it is material needs they are most conscious of."³

Physical or economic adjustment will prove to be only temporary unless the one so aided is also helped in attaining the right attitude

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- 1. Earle Fiske Young: The Case Worker's Desk Manual, Revised Ed. p.8.
- 2. Cf. John McDowell in The Church Social Worker, Vol. VI, June 1945, No. 2, p. 3.
- 3. Quoted from Watson by A. J. W. Myers: Christian Life in the Community, p. 82.

toward life and discovering the Source of his daily strength and joy.

Case work is not only a means to an end for the lay leader in the church, but the responsibility of every Christian. Jesus, in teaching the young lawyer true love for his neighbor, the second greatest commandment, told the story of the Good Samaritan.¹ In this story, told nearly two thousand years ago, are set forth the four main principles of social case work.² The certain man who fell among robbers was ignored by two professional people but a certain Samaritan (surely a layman with professional insight) recognized the need of the man who had been so cruelly treated. This man had compassion for the one in trouble which was the necessary motivation for ministering to the need, i.e. offering first aid. The certain Samaritan realized that aid must be continued until the man recovered so, due to his knowledge of available resources, he took him to an inn where more adequate help could be given. When the Samaritan was satisfied that his new friend was receiving proper aid for his recovery, he arranged for the care to continue as long as was necessary. He did not, however, consider that his responsibility was completed. He was interested in a satisfactory outcome of the case so planned to follow it up and come back again. Lay leaders in the church, without assuming any professional ability, may prove themselves neighbors to those in need, by bearing in mind these ageless techniques of case work.

A. Recognition of Symptoms of Need

Not all clients of case work or people needing help within

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1. Luke 10: 25-37.

2. Suggested by Dr. Herta Genz in an address given at The Biblical Seminary, August, 1944.

the church have such obvious symptoms as the certain man on the Jericho road. Not all needs are physical, nor are all needs realized by those afflicted. The church leader must have an emotional as well as an intellectual understanding of people and try to sense the emotion of his client as well as its degree and quality.¹ This is best achieved through genuine interest in people. That "the proper study of mankind is man," is proved again and again. McKeever states, "It is a prerequisite for the Sunday School teacher to know both about the Scriptures and about the child."² The acquirement of a technique of recognizing need is most important.

"This can be gained only by actual practise. The social worker must be keen as a detective, for those claiming to need assistance often have a shrewd way of distorting facts. Yet he must have sympathy and a real desire to help. A Social Worker must know how to help people to help themselves.....Sentimentalism is the base of all intelligent Social Service."³

Recognition of symptoms of need is often referred to as "diagnosis" in case work. In fact "diagnosis" and "treatment" occur frequently in Social Case Work literature and have slightly different significance than when used in medical science from which they are borrowed.

"Diagnosis in case work practice refers to conclusions and interpretations of case workers regarding the problems and needs of clients, and the term "treatment" to measures which case workers take to help meet the problems and to aid in the social adjustment of clients."⁴

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1. Cf. Garrett: Interviewing, p. 25.
2. William A. McKeever: How to Become an Efficient Sunday School Teacher, p. 24.
3. The World a Field for Christian Service. Text Book for Teachers, Part III, Course XII, Judson Press.
4. Strode: Introduction to Case Work, p. 116.

Hence we see the terms do not describe as definite a procedure as in medicine. No prescribed treatment can be offered as a promised cure for a problem. If a worker can help his client to "think objectively about his situation and to gain a perspective and clearer understanding of his own problem"¹ the case is headed toward progress. The present trend in diagnosis is to become acquainted with the client's family, their relationships to each other and to him rather than base all evidence on the physical or economic environment. However consideration should be given to the general areas of Family History (physical, psychological and sociological) Environment, Economic status, Health and Resources.² Zahniser says that "diagnosis is the "nut of the whole science" of case work."³

Some of the symptoms of need for case work follow. While the term "client" is usually used in social case work, it is hardly the word for those to whom a non-professional leader ministers with "friendly guidance."⁴ However it will be used here for lack of another such specific term.

1. The Requested Interview.

A requested interview is of course the most obvious manifestation of an individual needing help. A client may ask for an interview for any number of reasons but usually it would be either because he is facing a new problem in his life in which counseling or other

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1. Strode: Introduction to Case Work, p. 87.
2. Cf. Ibid., p. 92.
3. Charles Reed Zahniser: Case Work Evangelism, p. 73.
4. See Richard Hoiland: The Ministry of Friendly Guidance.

aid is needed or that he simply feels the need of unburdening himself to another. Many individuals have never attained the independence of maturing and learned to think for themselves or to stand on their own feet.

As stated in "Interviewing," ¹ patient, friendly listening is important, especially during a first interview. If more information is needed for an understanding of the case than the client has offered, inquiry should be limited to that need; never should it be made for the sake of inquiry or to satisfy the curiosity of the case worker.

Often an interview may be desired by an individual but because of shyness or his assumption that the lay leader is too busy, no request will be made. Lay leaders in the church have an advantage over social case workers in that it is their responsibility to cultivate friendships before problems arise and in this way either prevent them or recognize them in early stages, perhaps even before the client becomes aware of them. If a leader does recognize the development of a problem, it is her responsibility to encourage, though perhaps indirectly, the sharing of that problem. The advantages of a requested interview lie in the fact that the client recognizes some maladjustment; he admits it to himself and then to another, and in asking for an interview he is asking for aid to adjustment.

2. Sickness

The word "sickness" covers such a broad scope of human ailments, from measles to chronic rheumatism or from fatigue to mental

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1. Intra, Chapter I.

sickness that its symptoms are not always recognized immediately. Here again the broad background of knowledge required for social case work proves of value. Parents often learn first through the relative good or poor behavior of their children when they are not feeling well. The frequency of calling a doctor usually depends upon the parent's confidence in their own knowledge or ability to cope with the symptoms. So, too, the lay leader must learn to become aware of those whose sudden lack of interest or vitality, as well as the more obvious manifestations of illness, need greater or less responsibility. The need of some may be encouragement or financial assistance to see a physician or psychologist, while some may need to be made aware that they should be segregated from society for a time. The lay leader must never assume more responsibility in diagnosis or treatment than for which his training has prepared him, but his sympathetic advice and friendship during illness may determine the possibility or extent of cure.

3. Indifference to the Church.

Every city and town has a large group of its population who are indifferent to the church. Some attend occasionally and some never go. When asked why they do not attend such excuses as being too busy or too tired or having binding responsibilities are offered. Comparatively few offer real reasons for their lack of attendance. Often they are unaware themselves of the true reason that keeps them away. A wise lay leader will acquaint himself with some of these reasons and not only break the barriers that keep folks outside but help in making the church so attractive that people will be eager to tread on the wel-

come mat.

Indifference in some people is due to background. Children of a mixed marriage often are sent nowhere to church to avoid family conflict. Un-Christian behavior of a church going neighbor or parent may have tainted the whole church for an individual who was affected by that behavior. Some people stop church affiliations because of misunderstandings or their inability to get along with others in the church. It may be that a former affiliation has been with a church of a different denomination than the local church and they are afraid of differences in faith. One suburban town has a committee called the "Welcome Wagon" which is supported as a commercial enterprise. The work of this committee after securing the name and address from the gas and electric company is to visit new comers in town, discover the family interests and choice of church and then inform local organizations and churches so that the family may be invited to attend. This has helped prevent many from becoming indifferent to the church.

Indifference to the church is sometimes traced to a lack of tie. Most people like to feel wanted or needed in a group. Responsibilities and binding friendships are most productive of strong church affiliations.

Lack of conviction as to the place of the church in the community and individual life is probably the greatest reason for empty seats in a church. Any of the above reasons may have influenced an individual but often his faith has been weakened or destroyed by false or destructive teaching. In the past decade many college youths have lost the faith of their fathers through a wrong approach to the study

of natural science and the lack of emphasis of the college as to the value of regular church attendance. Unhappy circumstances in life or the death of some one dear may break a weak faith at a time when one with strong convictions would be strengthened. The lay worker who endeavors to help those who are indifferent to the church must have very strong convictions as to the value of the church in the community and the individual life. He must have a deep faith that the Gospel of Christ is for all people and that His grace is sufficient to meet their needs. He must have faith in intercessory prayer and fortitude to shield himself from discouragement.

4. A-social Behavior.

A-social behavior is frequently attributed to poor training or individual choice. More often however it is due to circumstances. In observing behavior of any kind we look at a person and wonder how he got that way. Since abnormal behavior is an exaggeration in degree of what is found in normal behavior, we realize that sometime in that particular life wrong influences have taken control. Much maladjustment is due to childhood experiences rather than real illness. Many mental cases may be traced to a point in life when help was needed but not given adequately. It is necessary to find the cause of a-social behavior and to treat the cause. Dr. Tibbets of Riverside Church¹ asserts that every trouble-maker in the home or church school is a psychological problem. This is true of adults as well as children.

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1. Conference on Home and Church Cooperation, Fifth Avenue Presbyterian Church, 1943.

The disturbing factor in the life of the trouble-maker must be discovered because an individual is the product of his life's experiences. The lay leader will not only use all available resources to discover and treat the cause but he will strengthen his constructive work to prevent similar cases.

5. Complaints.

Complaining is another indication to a leader that his personal attention is needed. Complaints are often suggestive of the fact that an individual is unable to get along with others or to adjust himself in a group. Complaints may suggest desire for greater achievement but lacking ability or they may be a cloak for fear or selfishness. One of Aesop's fables quotes the weakest wheel as saying, "Creaking has always been the privilege of the weak."¹ The case worker aware of this fact will not take the complaint at its face value but rather he will endeavor to strengthen the faith and purpose of the one complaining and indirectly lubricate the point of friction.

B. Administering to the Need

Recognition of a client's need for help would be of no value if the case worker offered nothing in the way of treatment. Prognosis, however, must be planned with great care for each individual client for no two would respond to treatment in the same way. Sham adjustments are valueless and temporary. Youth especially demand reality.

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1. Catherine A. Miller: Private Enemy No. I, p. 97.

1. Friendly Attitude

It may be said that a Christian leader's greatest resource in influencing other lives is the sharing of his own faith and Christian personality. Next in line would be Christian fellowship in the church.

"Among the most powerful instrumentalities at the disposal of the church for the remaking of life is plain friendship, expressing itself in a high level of Christian group comradeship."¹

Appreciation of a client's abilities and effort will go far in encouraging further effort toward adjustment. Dale Carnegie's science of influencing people seems to be based upon honest praise and appreciation of the other fellow.²

"This desire for approval of those around us is part of a still deeper craving of any normal personality, namely our desire for comradeship. We must have it; we are not made to be alone. Loneliness is a real disease. The demand for satisfying human relationships is as normal a need as our appetite for food."²

2. Patient Listening and Counseling.

There are times when a case worker needs plan no other treatment for a maladjusted person than his own patient listening and willingness to share a burden. Here again his Christian faith in prayer may support and strengthen that of his troubled friend. A hopeful attitude not only helps establish rapport but confidence in one's future. Revealing one's personal problems is not always easy. A case worker may consider how sensitive he would feel in a similar position and

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1. Albert W. Beaver; Remaking Life, p. 156.
2. cf. Dale Carnegie: How to Win Friends and Influence People.
3. Beaver, p. 157.

counsel as he would appreciate counsel himself.

3. Becoming the Good Neighbor.

After Jesus told the story of the Good Samaritan, He asked the young lawyer who had proved himself a neighbor. The young man answered, "He that showed mercy on him." Jesus said, "Go and do thou likewise."¹ Jesus never accepted sham or pretense for devotion. He expected men to prove their love at all times rather than talk about it. He who would prove himself a good neighbor is no "fair weather friend." He stays by when needed and gives himself unreservedly to the cause. There is no place for selfishness or false pride in case work, especially Christian case work. A client receives either first consideration of ones' time and energy or he remains maladjusted.

4. Presenting Christ.

Man's greatest need for adjustment and a sense of security is met through a right relationship with God. He must be saved from sin and self. Saint Augustine once said, "Thou hast made us for Thyself, and our heart is restless until it rest in Thee."

Lay leaders in the church, though they are no more professional evangelists than professional case workers, have perhaps an advantage in sharing Christ. Their frequent intimate contact permits no barriers. Their own victorious living speaks for itself. Their own personal friendship with Christ is an inspiration and challenge to others.

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1. Luke 10: 36,37.

a. Presenting Christ Through Teaching.

Teaching is the most direct means of sharing our faith with others. In teaching the question may arise as to the preference of Bible-centered or experience-centered material. It is not however a question of "either-or" but the proper use of both. It may be considered a cycle. Knowledge of the Bible should lead to belief and belief should lead to action, and the realization of the new life in Christ. Growth in the Christian life would be gained through continued study of God's Word. Neither teachers nor students can over-estimate the value of fresh, personal contact with the Bible.

b. Presenting Christ Through Witnessing.

No amount of learning is worthwhile unless the student is convinced that the truths he has learned are practical and have value to him. This conviction is often gained through the witness of his teacher and other Christian leaders. Frank Leavell, who has had a great ministry with young people of the South says,

"Amid all the opportunities afforded for soul winning no one, nor all combined, can rightly displace the responsibility of the individual Christian for consistent, year in and year out personal contact with individuals. That method is clearly taught as the Jesus Method and therefore our method. Present day tendencies, developments, ideas, and accepted ideas by "specialists", as well as inactivity by many church members, cannot excuse the individual from his major responsibility."¹

We share Christ through the consistent, daily practice of the truths taught by Him.

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1. Frank H. Leavell, Christian Witnessing, p. 82.

c. Presenting Christ Through Personal Work

Personal work is another means by which we may share Christ with others and thus minister to a need for victorious living. Personal work, however, requires much tact as well as understanding, both in the use of Scripture and in the type of person with whom one deals. If approached wrongly, one may lose rather than gain the individual for Christ. Scripture is sometimes abused by well meaning people who throw out memorized phrases, treasured by them, but apart from their context, meaningless and barren to unbelievers. Gilbreath illustrates this in the following:

"The phrase, 'Ye must be born again' has been worn threadbare, not by intelligent examination, but by constant and fervent repetitions. If you recall your 'Alice in Wonderland,' there was a time when Alice saw a great Cheshire cat perched on the limb of a tree. She was intrigued by the grin on the cat's face. So engrossed was she in the grin that body, head, and mouth of the cat disappeared leaving only the grin. It occurs to one reading the story that a cat with neither a body nor bite, nothing but a grin, would be a useless sort of cat in a world of mice. And this is a world of mice.

Something like that has happened to some of our phrases like 'ye must be born again' and 'come to Jesus.' We have been so intent on giving them an emotional meaning and a Holy Sound that they have lost body and bite. A religious experience which is no more than a holy grin is a useless sort of religion in the world."¹

It has been emphasized throughout this study that sincere friendliness is a prerequisite for all successful case work. A Christian case worker must go a step further and genuinely love those in his ministry. A Filipino girl once accusingly said to a missionary, "You only love our souls - you do not love us." Teaching, visiting, club

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1. Joseph Earl Gilbreath, Individual Growth in a Social Crisis, pp. 117-118.

work and friendship are not enough; soul winning is the motive from which results may be expected but it will not stand alone. Neither can a minister accomplish it alone. Effort thus spent has eternal results.

The resources of the gospel which give power for daily living are available in personal work. They can be made vital both by teaching and by example of the Christian lay leaders.

C. Knowledge and Use of Resources

Social work today is so well organized that in almost every city or community there are agencies providing every type of need. However, few people ever anticipate problems and consequently they are uninformed as to the aid available. Frequently pride also stands in the way of deserving people who dread taking "charity." One again becomes aware that social agencies signify economic need alone to the majority of people, whereas their program provides for the adjustment and general good of the whole community in such areas as housing, health, safety, recreation, proper working conditions and child guidance. Contemporary conditions such as the "depression", the "years of prosperity" and war create their own problems and social agencies must keep up to date in providing for these fluxes. If the community and city leaders are alert to public needs, their agencies will not only provide for the maladjusted but will plan adequate measures for prevention through social education and recreational activities. The church must plan an important roll in this service. It is the responsibility of leaders in the church to make themselves acquainted

with neighborhood conditions and facilities. Adequate recreation and educational privileges can go far in the prevention of youth delinquency. Mothers' clubs may be so well directed that health problems almost disappear. Adult study groups in social education, sponsored by the church, are not only a benefit to the church but their influences should seep into the community as well. Isaac Landman in a meeting of the Religious Education Association stated that churches must influence the larger social environment. They cannot function directly in economic, social and political institutions but they may influence the social structure profoundly. If we develop more intensive loyalties in youth for the church through instruction, worship and service, they will prove the value of the investment.¹ Landman further asserts that "religion must not only set standards and establish sanctions but give youth the power to carry through in daily experience."² Because of its spiritual power, the church has a great opportunity in aiding humanity establish self security.

1. Acquaintance of Leader with Social Agencies.

While the public in general is uninformed as to the resources of help in its community, the leaders in the church should make it their business to become acquainted with the various agencies, their functions and efficiency. Lay leaders through thus enlightening themselves may do much to break prejudices in regard to social agencies

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1. Cf. Religious Education, September-October, 1944, p. 285-287.
2. Ibid., p. 288.

being only for the underprivileged. Behavior problems, such as could be helped through a child guidance clinic, exist in families of means as well as among the poor. An institution for the ageing may provide happiness for an elderly person as well as for his family. A city or county directory of social agencies will reveal that beside the necessary charitable institutions, there are accommodations for all classes of people. Fees in public agencies are usually adapted to the means of the client. Listings of hospitals, clinics, family service, camps, clubs, schools and penal institutions show the variety of cooperating agencies. Most churches and communities are giving much thought in providing for returning service men; the families of service men also must be considered. A recent book, "Patients Have Families"¹ shows the relation of the family to its sick member. The non-professional leader in a church will find that his acquaintance with resources in the community will not only give him understanding and stability in his work but establish confidence in the hearts of those whom he serves.

2. Referral to Pastor or Professional Church Leader.

The lay leader in the church will want to learn to recognize symptoms of need. His sympathetic ministry to the immediate needs of the client will prove that "well begun is half done." After he has given first aid, however, he must utilize available resources, guarding against taking responsibility or offering aid which he is not qualified to give. Problems of maladjustment have such deep rooted

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1. Henry B. Richardson: Patients Have Families.

beginnings that even a professional case worker in his specific field takes time and care in his prognosis of therapeutics. The non-professional leader, through his frequent and intimate contacts with children, youth, or adults, has the advantage of discovering problems in their early stages. Through conference with a pastor or professional case worker, he may be guided in providing a contact with a right agency or he may be instrumental in making the adjustment.

3. Knowledge of and Use of Dependable Professional Men.

Within the local church are usually found a few professional people. Conference with a doctor, lawyer, school teacher or business man may give a lay leader a new approach to some phase of his work. The non-professional leader in the church will do well to acquaint himself with professional people in the church and community who will cooperate in providing adjustment for those needing it. Professional people are sometimes prone to observe and criticize a lack of professional standards in the work of the church. If, on the other hand, leaders recognize the contribution which professional people can make either to the individual or the group, or to himself, as a leader in understanding a case, the counsel and aid which a professional person may give can be utilized to great advantage. Seeking the cooperation of a professional person may work two ways, i.e., not only aid in providing for the maladjustment but also draw them into closer fellowship with the church.

D. Follow-up Work

Few people can refrain from befriending others when there is

an obvious need. This is usually accomplished through long and patient case work and while cure sometimes appears to have been experienced, follow-up work is always necessary to assure a stable, permanent adjustment. For lack of follow-up work maladjustments reappear and treatment is again necessary. Zahniser says that one never gets through in case work. Rarely can cases be marked off as closed.¹ In giving spiritual aid to the maladjusted, Christian leaders must realize the necessity of cultivating their converts or their second state may be worse than the first. If new Christians are given sufficient understanding and appreciation of the faith, it may act as a leaven in their lives. So building their lives is of equal importance to adding members to the church. A minister cannot be exclusively a fisherman. If he neglects the work of a shepherd, he is doing only half of his work. It is because of the many and varied tasks a minister has that lay leaders in the church have the great responsibility and privilege of assisting in the work of the shepherd, i.e. the follow-up.

1. Consultation with a Pastor or Professional Church Leader.

The first step of the lay leader in follow-up work should be consultation with the pastor or professional church leader. Together they may determine the progress gained and the extent to which case work should be continued. The development of a feeling of at homeness in the fellowship of the church is one of the first goals to be sought. Follow-up work, in relation to the treatment of a recurrence of mal-

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1. Cf. Charles Reed Zahniser: Case Work Evangelism, p. 112.

adjustment, may be valued as the ounce of prevention worth a pound of cure.

2. Contact Constructive Movements.

Meeting a client at his own social and intellectual level is good case work technique. In contacting constructive movements to absorb a maladjusted person, one should consider his background and plan the affiliation accordingly. A neighborhood house may be more accessible and better meet the needs of a child from a poor tenement area than a Sunday School on the fashionable side of town. Some of the constructive movements which may be used in prophylaxis will be presented.

a. The Church School, Youth Groups and Neighborhood House.

Little needs to be said to introduce the Church School as a constructive movement. While its teaching standards vary as well as its spiritual depth, it without doubt contributes the most to the character building of children of any one organization. Statistics in courts and penal institutions bear witness of the fact that those who fall into their custody are, to a large extent, those who never attended Sunday School.

Because of graded and departmental plans in the Sunday School adjustment is easily made for all ages, Promotions provide for the individual who would be easily lost in outgrowing another organization.

The responsibility of the church to youth has been forced upon all intelligent Christians in the past few years when delinquency of youth has been steadily increasing. Community needs and facilities have been carefully studied. Planned recreation as well as opportuni-

ties for service very soon proved their worth. However, as long as youth are youth, there will never be a time when society may become indifferent to their needs. Church youth groups, "teen age canteens", summer camps and "Youth Caravans" are a few of the organizations guiding youth as he wins their confidence and counsels with them.

Neighborhood houses, sponsored by various denominations and charity organizations have proved a blessing in countless lives since Jane Adams first proved herself a neighbor to the foreign born in Chicago. Clubs for boys and girls of all ages as well as for parents, are creating fine American citizens of those who might have been a menace to society in the struggle to become self sustaining. Tolerance and genuine love manifested in the life of a Christian leader are strong bonds in creating and preserving adjustment for new and underprivileged Americans. The influence of a neighborhood house is felt not only in the life of an individual or a family but in the adjustment of a whole community.

"Social conditions do not of themselves save souls but they do of themselves damn souls if damnation is interpreted not as a legal status known to God alone but as a quality of life known to men only too well."¹

b. Young Women's and Young Men's Christian Association.

The Young Women's and Young Men's Christian Association, internationally known and recognized as a dependable refuge and place of Christian fellowship, are resources of adjustment in almost every city. Organized especially for youth and young adults, their program pro-

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1. John Bennett: Social Salvation, p. vii.

vides physical, mental and spiritual training for all ages. The fine leadership usually found in these Associations has set many youth in the right direction. Scholarships for "Y" camps are usually available for worthy clients. Leaders of youth are always eager to provide a camping experience as a means of adjustment. Several weeks in a new environment with congenial company and leadership create a lasting impression on most youth.

c. Christian Friendliness.

One of the leading protestant denominations calls its bi-lingual and bi-racial work "Christian Friendliness." Although it is not an organization, its work will be presented because of its effectiveness and the great need for further work in this field with new Americans. A field secretary usually studies a community for several days to discover national and racial groups before presenting findings to a group, usually composed of women. To them she shows the opportunity and the techniques by which these lonely families may be reached for Christ. Friendly visits into the homes, usually made by one or two women, often begin real friendships. Teaching English or tricks of American cookery soon help the new American feel that she wants to become a part of her new environment. First her children are sent to Sunday School and gradually she has a desire to come herself. No attempt is made to proselyte. Rather affiliations with one's own denomination is encouraged, for in this is found most immediate satisfaction. As prejudices are broken, the Christian Friendliness visitor often discovers that she is gaining more from the courage and talents

of her foreign neighbor than she can ever offer herself. This is real Christian case work. Leadership for youth clubs often develops through these contacts.

d. The Big Brother Movement.

Eight hundred men in greater New York are demonstrating the church in action by taking an interest in boys who need adult comradeship. The Big Brother Movement, as the group is called, is made up of laymen who take a non-professional friendly approach as a means of gaining the confidence and love of maladjusted boys. The men try to avoid permitting a youngster to become conscious that he is being treated for his behavior. Through wholesome, constructive good times together, it is hoped that the boy will identify himself with the attitudes and habits of his big brother. Periods of parole and probation for young men and boys are usually satisfactorily concluded as a result of this movement. Dr. McCoy assures people that if they give themselves more on a volunteer level as proper examples of leadership, much delinquency can be prevented.¹

e. Children's Homes.

Orphaned or part orphaned children as well as those from broken homes are often future delinquents unless a provision of security can be offered for them. Many denominations provide children's homes for these unfortunate children. Group living under Christian leader-

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1. Dr. Joseph H. McCoy: Conference on Home and Church Cooperation, Fifth Avenue Presbyterian Church, New York City, 1943.

ship often proves a temporary solution. However, no institution can replace the family as a unit of society and case workers should avoid considering such a permanent adjustment, at least after two or three years. There is a great need and opportunity for Christian families to offer their homes for foster care of dependant children. Lay leaders may cooperate with professional case workers in making these adjustments but their greatest task will be in convincing worthy families of their responsibility and privilege. A recent magazine states, that foster homes in Buffalo, New York, are working miracles for those of our youngsters who most desperately need a mother's attention."¹

f. Adult Church Groups.

Programs, activities and study groups of adults in the church vary according to their age and interests. These groups may become a real resource of the church in gaining and holding the interest of new adults in the community. Potential leaders may be found especially in the young adult groups. An opportunity for service will strengthen their loyalty to the church.

"The appeal of the church should not be on the basis of what its Young People need, or think they need; rather it should set its Young Adults face to face with the needs of others around them; it should present to them the most pressing and urgent tasks the church has to do. Young Adults deserve such a challenge."²

If people's needs are emphasized they are apt to become self centered. It is more helpful to themselves and others if they are made to feel that they are needed. "People of all ages need to cease receiving

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1. Women's Home Companion, Vera Connolly: No Place Like Home, March, 1945, p. 31.
2. The Church and Its Young Adults, 1943, p. 32.

and begin to give."¹ A contemporary minister says the church is "the company of those who love bound together in the service of those who suffer."²

3. Continuation of the Good Neighbor Policy.

If kindness, consideration and genuine friendliness have contributed toward the adjustment of a person who was previously unadjusted, a continuation of the Good Neighbor Policy should be encouraged. Very often, as was observed in the Christian Friendliness program, volunteer leaders enjoy the contacts they have made so much that they wish to continue them. It would be unwise to allow a client to depend too much upon one's friendship rather than broader his contacts but true friendship is never temporary. Lay leaders have more opportunity to practise this policy than the professional case worker with a heavy load.

4. Consistent Relationships with the Church.

The efforts of a pastor, case worker or lay leader would miss their mark if they failed to establish consistent relationships with the church. Follow-up work may be carried on through most church contacts. Some of the therapies offered every believer by the church are "prayer, worship, confession and forgiveness, instruction in moral and religion, assurance, comfort, conversion (recentering of personality), occupational therapy, fellowship, suggestion, Christian nurture

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1. Ibid, p. 38.

2. Ibid., p. 74.

and preaching."¹ There must be a balance in the emphasis of these treatments. Undue emphasis of any in particular might hinder rather than aid adjustment. Through these therapies the church of Christ "develops normal personality in members of the Beloved Community. It does not save a man in his individuality but by intergrating him into the body of Christian believers."² By judicious and intelligent case work, the church can accomplish much in adjusting personal and family problems. Professional case workers declare that they are often baffled in recognizing spiritual needs which they are not equipped to offer. Ministers need to become more conscious of the patience needed and the intricacies involved in the successful handling of spiritual needs. Winchester emphasizes this in the following:

"When the family is in need of medical aid, the assistance of a physician is sought. If the family requires legal assistance, the case worker turns to a lawyer. But when there is need of spiritual help, too often the clergyman who is appealed to has little comprehension of the fact that he is dealing with a case which requires long and delicate handling. This family case worker should be provided by the church, either through the pastor or some lay person skilled in the requisite technique."³

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1. Karl R. Stolz: The Church and Psychotherapy, p. 124.
2. Ibid. p. 97.
3. Benjamin Winchester: The Church and Adult Education. p. 92-93.

SUMMARY

While contemporary social case work techniques have been scientifically developed and practised, their basic principles may be discovered in the story of The Good Samaritan. The four main steps in the procedure taken by the Samaritan in the story are up to date and may be adopted by non-professional church leaders in their service to those needing help. Recognition of symptoms of need is the first step necessary. Needs may be recognized by a personal request for an interview, by sickness, indifference to the church, a-social behavior or complaints.

After a need has been recognized a church leader will try to meet the most immediate needs of his client. A friendly attitude in patient listening and counseling will help. The leaders simply becoming a good neighbor to a needy friend will bring most immediate comfort. In presenting Christ through teaching, and by witnessing to His power and love as well as through personal work, the leader will give the mal-adjusted person a sense of peace and security.

If a lay leader is interested in helping a needy person find adjustment, he must know and be informed as to necessary procedures in using resources of his community. Discussing the case with the pastor or professional church leader will broaden the understanding of the lay leader and better qualify him for helping in the adjustment. Professional men in the church and community are a valuable resource and should be consulted and used in their respective fields.

After adjustment has been begun or apparently established, follow-up work is necessary as a prophylaxis. Further consultation with the professional leaders of the church should assist a lay leader in choosing from available resources those organizations or movements which would best aid in the development and stability of the client. Recognized organizations are the Sunday School, Young People's groups and neighborhood houses and The Young Men's and Young Women's Christian Association. The Christian Friendliness plan and the Big Brother Movement have proved to be very helpful. A leader should know the best children's homes for dependent children. Adult groups in the church prove to be a source of potential leadership as well as a resource for the needy. A continuation of the policy of being a good neighbor should be carried beyond the crisis of need and adjustment. The ultimate goal and essential prophylaxis for the maladjusted is the establishment of consistent relationships with the church.

CHAPTER III

SUGGESTED TRAINING FOR EFFECTIVE LEADERSHIP

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INTRODUCTION

The high calling of Christian leadership is a privilege and responsibility to which church members should respond with enthusiasm and devotion. Pressure of time, lack of self confidence, lack of preparation and blindness to the need are only a few of the barriers keeping competent youth and adults from a place of service. Time, effort, patience and training are needed for effective leadership. Willingness to accept responsibilities of leadership draws big dividends. Most leaders would agree that the joy received from their work overbalances the effort invested.

Theodore Roosevelt once said, "I advocate a man's joining in church work for the sake of showing his faith by his work."¹ One who would prove his faith by the service of leadership need not necessarily be a teacher, club leader, or president of a women's society. Not all needing leadership affiliate themselves with groups. Friendly contacts of a constructive nature are needed throughout the whole parish, especially by the lonely and unadjusted. To these people consecrated Christians may prove themselves "good neighbors" and prayerfully expect results. President John A. Mackay of Princeton states, "There is a social aspect of Christianity; its growth is contingent

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1. Where Thou Lodgest, War Service Unit, Board of National Missions, Presbyterian Church, U.S.A. p. 7

upon association with others."¹

Because outcomes of leadership are so dependent upon technique, leaders or prospective leaders should avail themselves of an opportunity for preparation. A proposed training program is presented here with special emphasis on techniques of case work as they may be employed by the non-professional leader.

A. Objectives

Latent leadership in the church is often due to lack of understanding of what the church should be accomplishing. The majority of people's only contact with the church is the Sunday School for children and Sunday morning worship for adults. Organizations of the church often have in their membership those who have no other contacts with the church. Neither of these contacts is sufficient. Much can be accomplished through the integration of other organizations with the church and Sunday School, i.e. occasional group attendance in the church and by presenting the work of the church in the individual groups. The objectives of a period of training for leadership would be to present the whole work of the church as a challenge for personal service and to offer preparation for meeting that challenge.

1. To Present the Purpose and Work of the Church.

The common usage of the word "church" implies an edifice in which worship, religious education and fellowship take place. The

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1. John A. Mackay: Ordination sermon, Madison Avenue Presbyterian Church, New York City, August 6, 1944.

value of the worship, religious education and fellowship carried on in the church however is dependent upon the "Church" which is houses. Paul declares the Church is the Body of Christ. A Pastor's manual states:

"The Church is the medium through which Christ would express His thoughts, feelings, and will to mankind.... The Church is a fellowship of believers, who have committed their lives to Christ, have banded themselves together for worship, fellowship and service....The business of the Church is to make Christ known to all the world. Its other accomplishments are only incidental to this main purpose."¹

It is important that the above statement be emphasized. The "incidental" accomplishments of the church are valuable only as they help in making Christ known to all the world. Organizations have their place in the Church because they can and should help in achieving this goal. Their success is dependent upon trained leadership.

2. To Present the Challenge of Personal Service in the Church.

One frequently hears a person say, "I never know what is going on in the Church." Notices in the calendar are only a group of words to the person who has had no contact with a particular group. Open house or a guest night presents an opportunity for personal observation which is usually needed to develop sufficient interest for either group participation or leadership. Opportunities for leadership should not be presented as a need only, but as a high calling and privilege as well. The challenge of such a call comes only when one visualizes the need and responds.

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1. The Christian Life Fellowship, Presbyterian Church, U.S.A. p. 6.

Someone has written:

"I read
In a book
That a man called
Christ
Went about doing good.
It is very disconcerting to me
That I am so easily
Satisfied
With just
Going about."¹

The church demands more than the complacency of "just going about."

3. To Equip a Leader for Service.

Qualifications of leadership vary according to the needs in a particular opportunity for service. Many people have natural tendencies of leadership. A period of training should better equip them for effective service through (a) an understanding of psychological patterns of various ages; (b) knowledge and use of resources; (c) understanding of techniques of case work.

B. Promotion

Effective Christian service demands good leadership. Opportunities for training should be made available by the church for those in its service.

1. Lay Participation.

In planning a program of training for leadership, consideration should be given to the probable constituency of the group. Leaders

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1. George Small.

in service, regardless of the organization with which they are connected, and potential leaders who have been discovered by the Pastor or Director of Religious Education should be encouraged if not urged to attend. A large city church offers cards to its new members on which may be checked one's experience or interest in the work and leadership of the church. Unrevealed talents are thus brought to light. A White Gift service at Christmas was climaxed by an opportunity for members of the congregation to check services in which they would be willing and able to assist. A good response should be expected from such willing helpers for a training group to enable them for the greatest influences possible. Dr. Horne writes:

"Every person exerts some influence and so is to some extent a leader. Every person, too, is influenced by many and must to a great extent be a follower.... Leadership is influence, and no person is entirely without influence. We are able to lead and serve our fellows just to the extent that we can influence them."¹

2. Supporters.

The success of a leadership training program would depend to a great extent upon the encouragement and support of the Pastor, officers of the Church and the Church School staff. Enlistment should be made through them. Necessity of training in leadership for most branches of service should be an observed, if unwritten, law in the church. A leadership training program should have a permanent place in the Church School Budget.

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1. Herman Harrell Horne: The Essentials of Leadership, p. 11.

C. Organization

The organization of a training program should be determined by those promoting it, probably a committee appointed from the Board of Christian Education in the church. The supporters of the plan should consider a time and place of study suitable for the convenience and benefit of the greatest number of participants.

1. Time and Place.

Leadership training should never cease. However, a definite beginning is necessary. Time and place of meeting would determine to a great extent those who would participate. There are several ways in which training might be offered.

a. In the Sunday School Hour.

The Sunday School hour offers an opportunity for a regular and prolonged period of study for potential leaders. Extra-curricula activities could be carried on occasionally through the week and collateral reading encouraged. Sunday School teachers in service, however, would be necessarily exempted.

b. In a Young People's Group.

A post high school young people's group could benefit itself as well as the church by devoting its evenings for a season to such a program. Field trips could be combined with social programs, i.e. a picnic supper or concert and experiences in social service provide an outlet for Christian service.

c. Weekly or Bi-weekly Evening Meetings.

Evening meetings through the week would probably accommodate

the largest group of people for leadership training. Meetings should begin early in the fall and continue until around Christmas time if held weekly. If bi-weekly meetings are arranged they may be planned for fall, winter and early spring. If this plan is followed, social activities should be incorporated as suggested for the young people.

d. In Camp or Conference.

A summer camp or conference offers an excellent opportunity for intensive study in leadership. Outstanding teachers and speakers are usually available and for this reason, vacation time is a good time to consider theory of leadership training. Lack of opportunity for observation and field trips as well as lack of time for collateral reading limit, however, the effectiveness of this choice of time and place.

2. Teachers.

The teachers of leadership training should definitely be successful and qualified leaders themselves. The pastor or director of religious education would usually be the one to conduct most of the classes. Professional people, however, should act as visiting teachers for particular subjects of study. Those in the church who are so qualified should be considered first but the selection should not be limited to them. A professional mental hygienist, case worker, educator, officer of the court or missionary, as well as representatives of social agencies would all contribute to an understanding of what is involved in leadership and in the adjustment of the unadjusted.

D. Program

The details of planning a leadership training program would

be quite dependent upon the age group, the time and place and the local resources. The following program outline would necessarily be adapted to the above conditions.

1. Library.

A library in the church should provide resource material for classes as well as offer sufficient and valuable material for a continuing program of study and preparation. The International Council of Religious Education as well as denominational boards offer suggested lists of books for a worker's library.¹ Current magazines such as the International Journal of Religious Education and Parents Magazine should also be available. The library should keep up to date with books and pamphlets dealing with current and local problems. The church library could be supplemented by a list of books available at the public library. A memorial library plan provides for a growing library.

2. Field Trips.

Field trips are essential to the understanding of the communities' needs and resources. Opportunities for direct observation stimulate interest and deepen one's understanding of social problems. Most field trips should be pre-arranged with those in charge of the agency to be visited in order that unpleasant situations be avoided. A greater variety of work can be presented to a class if it is divided into interest groups for field trips and each group offered a class

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1. See Books Suggested for the Church and Church Worker's Library:
Presbyterian Book Stores.

report. Since training involves both theory and practice, volunteer or student work might be arranged in some fields.

3. Study of Local Community Agencies.

Field trips offer the best opportunity for acquaintance with local community agencies. Representatives of a limited number of agencies could also offer direct contact to the class. The class should become acquainted with the directory of social agencies of the city or county. An index file of recommended agencies would be a valuable project for the class or its individuals. This file should also include necessary procedure for securing services. A basic source book for an understanding of local resources and needs is "Your Community" by Joanna Colcord.¹

4. Classes.

Classes for leadership training should include lectures, discussion, reading reports (both assigned and unassigned) observation reports and material displays. Class members should be encouraged to keep permanent note books and clippings. The following suggested areas for study may be considered a minimum plan.

a. Psychology.

A general understanding of why people behave as they do is essential in good leadership. Although non-professional leaders should not assume professional responsibility in dealing with major problems of maladjustment, they will find fewer problems in their work if

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1. Joanna Colcord: Russel Sage Foundation, 1941.

they themselves understand basic principles of psychology. Problems and patterns of behavior vary in different age groups. Assigned reading should be planned to meet the age interest of the various members of the class. Recommended books are:

Cole, Luella B.; Psychology of Adolescence
Danielson and Moore; As Children Grow
Mould, Ralph Norman; Guiding Boys and Girls to Christ,
Board of Christian Education, Presbyterian Church,
U.S.A. pp. 10-14
Norborg, Sv.; Varieties of Christian Experience
Preston, George B; Psychology for the Curious
The Substance of Mental Health
Sherrill, Lewis Joseph; Understanding Children

b. Method and Technique of the Church Leader.

Knowledge of material and psychology and spiritual convictions are insufficient for successful teaching or leadership. One must observe methods and technique in adjusting personality problems to accomplish his ultimate goal of making Christ known to the individual. Principles and techniques of social case work as given in Chapter I and their suggested use as given in Chapter II, should be valuable to the Christian lay leader. Suggested texts are:

Dicks, Russel L; Who Is My Patient?
Horne, Herman Harrell; The Essentials of Leadership
Jesus the Master Teacher
McDormand, Thomas Bruce; The Art of Building Worship
Services
Mould, Ralph Norman; Guiding Boys and Girls to Christ
Slattery, Margaret; A Primer for Teachers
Strode, Josephine and Pauline; Social Skills in Case Work
Wallace, J. Sherman; The World a Field for Christian
Service, Chapter 36
Y.M.C.A. Leadership Training Institute; Handbook for Lay
Leaders, White Plains, N. Y.
Visitation Evangelism Manual; Federal Council of Churches
of Christ in America

c. The Home.

Church leaders are realizing more and more that the success of the church school program depends upon parent cooperation. It is also realized that problems of maladjustment often begin in the home and must be treated through the home. Non-professional case workers should not only understand problems of the home but be able to recommend constructive reading for parents. Starred books in the ensuing list may be recommended for parents to read.

Black, Guy, and others; How to Conduct Family Worship at
the Table
Bro, Marguerette E; When Children Ask
Parents' Magazine
Preston, George; Psychology for the Curious
The Substance of Mental Health
Sherrill, Lewis Joseph; The Opening Doors of Childhood
Sweet, Herman J.; Opening the Door for God
Taylor, Florence; Their Rightful Heritage
Taylor, Katharine W; Do Adolescents Need Parents

d. Counseling.

Counseling is one of the most important constructive factors of lay leadership. In it rests great opportunity and responsibility. Its concept and techniques are presented in Chapter I. Helpful reading is found in the following books:

Bonnell, John Sutherland; Pastoral Psychiatry
Elliot, Harrison S. and Grace L.; Solving Personal Problems
Fenton, Norman; The Counselor's Approach to the Home
Garrett, Annette; Interviewing, Its Principles and Methods
Hogue, Helen Gibson; Bringing Up Ourselves
May, Rollo; The Art of Counseling
Rhoades, Winifred; The Self You Have to Live With
Strode, Josephine and Pauline; Social Skills in Case Work
Zahniser, Charles Reid; Case Work Evangelism

e. Devotional Helps.

A Christian leader must have strong and deep convictions if

he is to influence the lives of those about him. Ligon writes, "The only way to change man is to change his fundamental emotional attitudes. No amount of information can do that effectively."¹ The following list of devotional reading is arranged for various ages and is only suggestive of the wealth of available books for a leader himself or for him to recommend to others.

For Children

Bower, C. A.; Finding God (Intermediates)
Burdekin, Harold; The Secret Place
A Child's Grace
Jones, Jessie and Elizabeth; Small Rain
Burt, Olive W.; God Gave Me Eyes

For Young People

Cowan, Mrs. Charles R.; Streams in the Desert
Gordon, S. D.; Bent Knee Time
Havergal, Frances R.; Kept for the Master's Use
Jones, E. Stanley; Abundant Living
Lester, Muriel; Why Worship
Lewis, C. S.; The Screwtape Letters
Newton, Joseph Fort; The Stuff of Life
Altar Stairs
Speer, Robert E.; Five Minutes a Day
Weatherhead, Leslie; Transforming Friendship
Denominational Quarterly Readings.

For Adults

Brother Laurence; Practising the Presence of God
Buttrick, George A.; A Way of Prayer.
Chambers, Oswald; My Utmost for His Highest
Day, Richard Elsworth; Filled with the Spirit
Homrighausen, Elmer G.; Choose Ye This Day
Jones, E. Stanley; Victorious Living
Lewis, C. S.; The Case for Christianity
Lewis, Edwin; The Practise of the Christian Life
Murray, Andrew; With Christ in the School of Prayer
Sadler, Alfred J.; Out of Doors with God.

f. Bible Study.

A program of study for leadership would have no foundation without the study and use of the Bible, a leader's chief source of direction. If the training period is taken at a conference, method of Bible study would certainly be one of the courses offered. If the training is taken in the local church, a mid-week Bible forum would offer a continuing program of Bible study. If neither of these is possible, a definite part of the study course should be given to "Method" of Bible study, using the book of Mark. Devotional periods preceeding or following each class should also be considered. From time to time these could be conducted by members of the class. The following books are suggested for method and as a challenge for continued study:

Cruden's Concordance
Goodspeed, Edgar J.; The Story of the New Testament
Translation of the New Testament
Kuist, Howard; How to Enjoy the Bible
Micah
Love, Julian Price; How to Read the Bible
Slattery, Margaret; A Primer for Teachers, Chapter 9
Smither, Ethel L.; The Use of the Bible with Children

SUMMARY

Christian leadership is a privilege and responsibility to which qualified church members should respond with devotion. One's faith is best proved by service for others, even one's friendship may help erase problems of maladjustment. Because outcomes of leadership are so dependent upon technique, churches should offer training for active and prospective leaders. A suggested plan of training is offered in which consideration is given to a variety of ways in which the training may be presented. The objectives of a period of training for leadership would be to present the whole work of the church as a challenge for personal service and to offer preparation for meeting that challenge.

Officials of the church and church school should promote and support an opportunity for leadership training - both for leaders in service and potential leaders who have in some way manifested interest and ability. The church should have it generally understood that training is essential for leadership and provide means for continuous growth in knowledge and technique.

The time and place for leadership training would be largely determined by participants. The Sunday School hour could be used for a group of prospective leaders. The Sunday evening hour of a Young People's group could outline a season's meetings under the plan. Mid-week meetings in the evening would probably accommodate the largest group of people for leadership training. Summer camps or conferences offer an opportunity for studying theory of leadership but can offer

offer little in practical form.

Teachers in such a training program should be qualified for the responsibility. The pastor or director of religious education would usually be the one to conduct most of the classes. Visiting teachers should be those who are specialists in their profession.

In planning a program for leadership training, time, place and participants should be considered. A library comprised of standard books in method, psychology, counseling, pedagogy, parents problems, devotional aids and Bible study should be made available for the class and for continuous use.

Field trips providing opportunity for direct contact and observation of local resources should definitely be part of the training. Representatives from community agencies should also help in interpreting the outreach of the church.

Classes should be planned to include discussion, reports and displays as well as lectures. A minimum plan should include study of psychology, method and technique, the home, counseling devotional helps and Bible study. Recommended books for class preparation and outside reading are offered in each field.

CHAPTER IV

GENERAL SUMMARY AND CONCLUSIONS

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A. Summary

One of the great resources of the church today is its lay workers; without their cooperation the pastor or director of religious education can accomplish little. Techniques of social case work, which have evolved from philanthropic charity, offer an effective approach to helping people. Lay leaders in the church could well apply some of these techniques in helping to bring about adjustment for maladjusted people.

In the first chapter is presented the scope and limitations of this art of dealing with human problems, known as social case work. Some of the general principles of this art are to take an objective approach to problems, to establish rapport with clients by consideration of their physical and emotional ease, to cultivate powers of observation and also habits of patience. One should advise sparingly and guard that means of communication, such as voice, appearance and attitudes, be pleasing. The development of empathy is of great value in helping people. Consideration should be given to time and frequency of interviews. Criteria for social adjustment are offered to assist in discovering areas in which help may be given. The spiritual life and fellowship found in the church have proved it to be a resource for social case work. For this reason the church has a responsibility to society in offering its resources for the help of the maladjusted.

Because of the effectiveness of social case work procedures in the field of social work it is assumed that they would be valuable if adapted for work in the church. An analysis of the story of the Good Samaritan shows that some of the most important principles are very old. Chapter II uses the outline of this story as suggested procedure for a non-professional case worker or leader in the church. Recognition of need is made through various symptoms such as a request for an interview, sickness, indifference to the church, a-social behavior and complaints. In administering to a recognized need a friendly attitude, patient listening and counseling are a great help to the client. Acting as a good neighbor is both Christian and effective. In presenting Christ through teaching, witnessing or personal work, one aids greatly in meeting a universal need.

After meeting the immediate needs of a person in trouble one should contact further aid through available resources. For this reason a leader in the church should acquaint himself with local social agencies. Referral to the pastor or other professional church leader should always precede any definite action with outside agencies. Often professional men in the church and community are glad to cooperate with the church in establishing adjustment.

Follow-up work should never be neglected even for those who apparently find early adjustment. After consultation with the pastor or director of religious education, constructive movements should be contacted for the development of character and emotional stability. Such contacts can be made through the church school, young people's groups or a neighborhood house. The Young Men's and Young Women's

Christian Association offer a fine program for a wide range. The Christian Friendliness plan which opens new contacts and interests for the foreign born and the Big Brother Movement which offers friendship and stability to delinquent boys, both have a real place in offering Christian adjustment. Children's Homes provide for dependent children and adult church groups may offer programs adapted to the interests and needs of its members. In helping people find adjustment real friendships are maintained and should be continued that stability also be established. Consistent relationships with the church are necessary in attaining this goal.

The chapter which follows presents suggestions for a training course for effective leadership. The plan offers as its objectives that of presenting the purpose and work of the church, the challenge of personal service in the church and preparation for leadership in that service. The program would be promoted by officers of the church, and church school and the pastor and director of religious education. Leaders in service and those with potential qualities of leadership should be encouraged to participate in the study. A committee chosen from the church board of Christian education should support and promote its success.

In organizing a leadership training program consideration of time and place would depend upon local church needs and those participating. Possible arrangements could be made in the Sunday School hour, Young People's hour, or for an evening through the week. A camp or conference could well offer leadership training. Leadership for a group meeting in the church would be carried on by the pastor

or assistant with visiting teachers chosen from professionals in their respective fields.

The program offered would have as a pre-requisite a library, equipped for the use of those training for leadership. Field trips and a study of local community agencies would provide for a knowledge of available resources. Classes would be offered in psychology, method and technique for the church leader, the home, counselling, devotional helps and Bible study. A brief bibliography is suggested for use in each course.

B. Conclusions

To provide for the apparent need and dearth of leaders in the church who understand human problems and know how to help in their adjustment, professional training should be offered which would meet this need. The art of helping people, which is sometimes a natural talent, should be perfected through training as is any other art. The church needs leaders trained in the art of case work. Training in psychology, mental hygiene and case work technique should augment the usual training of a pastor or professional leader in the church. Christian colleges and seminaries should provide for this training.

A standardized pamphlet prepared perhaps by the International Council of Religious Education would be a great help for use in leadership training. Churches everywhere should recognize the need and value of case work technique in their ministry.

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