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THE PASTOR'S RELATION TO THE SOCIAL
AGENCIES IN HIS COMMUNITY

A Thesis Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in partial fulfillment of the
requirements for the degree of
Bachelor of Divinity

by

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June 1957

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CHAPTER I

THE CHURCH AND SOCIAL WORK

The Christian Church has been doing social work among people since its beginning. It has offered shelter to the homeless and the sick. The unfortunate have been cared for and the hungry have been fed. The aid of the church was made available for every form of need. In many areas, because of the changing society, the church has allowed social work to be taken over by society itself and has retained only a portion of its original work. Yet the social work of the church is today just as important and embracing as it was then. In this day of a complex society people are no longer able to live a simple, quiet life. The problems of living have increased with the passing of time. It is the business of the church today to help supply the needs of its people in the best possible manner.

The pastor of the church has been confronted with the problems of youth, the vicissitudes of families, with delinquency, unemployment, education, frustration, sickness and death, and other situations of personal and social breakdown. Although the pastor has used his ministry to sustain people through spiritual means, he is often confused and perplexed by the complexity of behavior problems. Such problems need skill not often possessed by ministers. It

would thus seem to be to the best interest of the pastor, his church, and the community, to know just what resources are available to satisfy such needs. Thus the pastor today must realize that intelligently planned social work beginning with case work with the individual, passing through the avenue of service to the family to the problems of the community, is one of the ways in which there will come any permanent solution of social ills.

The purpose of this thesis will be to examine the pastoral office with the view to seeing whether there are areas in which community resources and pastoral work can be coordinated. The scope of the thesis will be to take into account some aspects of pastoral counseling. A brief overview of social service and social work, including some of the methods and settings, will be given. Some suggestions will be cited as to the possibility of coordinating pastoral counseling and social work.

CHAPTER II

THE PASTOR AS COUNSELOR

The effective working with the community resources is relative to the pastor's position as counselor. It is the pastor's attitude and aptitudes that determine this working relationship. In general, there must be spirituality and moral uprightness in a man who would usefully discharge the pastoral office, sound common-sense and practical wisdom, a good knowledge of psychology and of ethics, much earnestness, zeal, and patience, unbounded faith and the gift of analysis, sustained and strengthened by an intensive prayer-life. The foremost quality which must be found in the pastor is a strong faith in the power of God. God, Christ, and the Holy Spirit must be at work in the pastor, for only to the degree that this has happened can one hope to become a helper of one's fellow men.¹

His Faith

The pastor's relationship with God is the central condition that affects all other relationships. Walther states a profound principle when he says that a lazy and

¹Raymond Calkins, How Jesus Dealt with Men (New York: Abingdon-Cokesbury Press, 1942), p. 19.

indifferent minister, who serves in his office because it is one way of making a living, is worse than a minister who is manifestly ungodly.²

For when a minister, though not teaching or living in a plainly unchristian manner, is so sleepy, so void of all earnestness and zeal for the kingdom of God and the salvation of souls, the inevitable effect is that the poor souls of his parishioners become infected by him, and finally the entire congregation is lulled into spiritual sleep.³

On the other hand, when a minister leads a manifestly ungodly life and teaches ungodly doctrine, the good souls of the congregation will not follow him, but will turn away from him in disgust.⁴

The pastor must be in constant communion with God, using the means of grace to strengthen this communion. Not only does the pastor have resources common to other professions, but he has two distinctive resources. They are prayer and the Word of God. For in prayer the "pastor may release the tensions and anxiety and lay aside defensiveness in honest self-examination concerning himself and those with whom he is working."⁵ The pastor who is to minister to men

²W. H. T. Dau, The Proper Distinction Between Law and Gospel: Thirty Nine Evening Lectures by Dr. C. F. W. Walther, reproduced from the German edition 1897 (St. Louis: Concordia Publishing House, 1929, p. 307.

³Ibid.

⁴Ibid.

⁵Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953), p. 37.

in things spiritual cannot be guided merely by reason and human wisdom if he is to serve faithfully and successfully. God has not made man "dependent upon his own abilities and resources, as He did in the realm of the physical, but here the Word of God He has provided the chart and compass, and all needed specific instruction."⁶ As Westberg points out, the pastor does not apologize for his Christian faith in his contacts with people. He must refer to the wealth of Christian help that is to be found in the Bible. The pastor's conversation with people must be reinforced by daily reading of meditative, devotional and thought-provoking books, the chief one being the Bible. There is a tremendous fund of knowledge in the field of pastoral care which the Christian Church has accumulated through the centuries. The pastor has at his fingertips methods, insights and powers which psychiatry longs to have.⁷

His Education

An intregal part of the pastor's relationship with his parishioners, and those trained in the various social activities, is his educational background and its applica-

⁶O. A. Geiseman, "The Pastor and His Guide," Concordia Theological Monthly, VIII (Nov. 1937), 809 f.

⁷Granger E. Westberg, "Pastoral Counseling in the Hospital Ministry," Proceedings of the Associated Lutheran Charities, 1948, p. 28.

tion. "Religious education, evangelism, worship and preaching, administration, and social ethics can contribute much-- if the pastor's role is seen as one role."⁸ The ministerial education must be funneled into the channel of helping others. Thus the using of the allied sciences, such as courses in normal and abnormal psychology, can be useful in the total picture of the pastor as counselor. In addition to the academic courses many schools are offering courses in clinical training, directed training in the actual situation.⁹ Along with these courses, seminaries have supervised programs of field work in which the student works in the actual situation and is supervised from the pastoral and the clinical point of view.

His Person

Academic courses can only lead a pastor so far in bringing him to an understanding of the processes of counseling. The pastor must possess the gift of insight into the deeper inner feelings of behavior in others. Certain

⁸Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1949), p. 246.

⁹Such as the Council for Clinical training, Rev. F. C. Kuether, Executive Secretary, 2 East 103rd St., New York 29 New York. Information is available on request. The Institute of Pastoral Care, Rev. James H. Burns, Executive Secretary, Massachusetts General Hospital, Boston 14, Mass. List of training centers and courses for pastors will be sent on request.

skills can be learned and used, but that which is within a man is the thing that makes him a good counselor.¹⁰ He must also be able and mature enough to know his own "ego system" that distorts his relationship with others.¹¹

The pastor who is having considerable trouble in his own marital life is probably not able counselor. He usually is unable to generate confidence and assurance because of his own lack of peace within. There are times when a pastor who has had conflicts in his own home is able to give sound counsel because of having matured through his own trials. Just as often such a person is soured by his own bitter experience and projects his prejudices on those who come to him. He is sure that because such and such a thing has not worked out well in his own life it cannot work out elsewhere. When he learns to objectify his own experiences he may become a more sympathetic listener than one for whom life has been all perfume and roses.¹²

The personal growth of the pastor will aid him in gaining the objectivity which he needs in employing his education and experience in counseling.

Pastoral counseling is actually not a profession but a technique used by many professional people, including pastors, doctors, teachers and social workers.

In every church there are farmers or business men or housewives with no technical training who have a knack of getting people to open up to them. Unusually capable counselors are seldom made--they are born. A fairly good counselor, however, can be taught to be a better one through clinical training which gives him a chance to study at first hand the techniques involved

¹⁰Westberg, op. cit., p. 30.

¹¹Johnson, op. cit., p. 264.

¹²Westberg, op. cit., p. 30.

in the counselor procedure. A person who dislikes people has little chance of becoming even a mediocre counselor though he study all the theories available in textbooks and spend months in clinical training.¹³

The pastor must love the people whom God has created. He must love them no matter who they are or what strata of society they represent. A pastor in a typical church will have to counsel with a cross section of human nature. He must be able to get across to each person his deep personal concern for him. This is the kind of love that says, "I may not like the things you are doing. I may not even like your looks or your mannerisms, your clothes or the smell of your breath, but I still love you. You are a creation of God and thereby sacred in his sight. I will do all that I can to draw out the best that is in you."¹⁴

This love for people brings about what Rollo May calls "empathy." The word empathy comes from the German Einfuehlung and means a "feeling into" the situation.

To speak frankly, I have never dealt with a counselee in which difficulty I did not see myself, at least potentially. Every counselor, theoretically, will have this same experience. It is a matter of "There, but for the grace of God, go I." There is no room for arrogance or self-righteousness, but all the room in the world for humility in the counseling occupation.¹⁵

"But how to love people in Christian perspective is the

¹³Ibid., p. 27.

¹⁴Ibid., p. 28.

¹⁵Rollo May, The Art of Counseling (New York: Abingdon-Cokesbury Press, 1939), p. 39.

endless dilemma of the pastor in every relationship. It is simpler to love people at a safe distance where we can deal with them in the abstract with impeccable logic and ideal decorum."¹⁶ The love which the pastor expresses for his people must be in the same spirit as Christ works in him. Certainly the pastor cannot possibly duplicate all the experiences of his parishioners in order to get under them with love to bear them up in their problem. Yet to counsel wisely the pastor cannot be naive. He himself must be living a rich, full life in the midst of a fast moving world. If he has always lived a very sheltered existence, knows little or nothing about the ways of the world and obviously does not speak the language of the person before him, there can be little feeling of comradeship.¹⁷

Summary

The person, the educational background, and the experiences of the pastor play an important role in his working with others. As a result of these he will be able to gain insight into the problems of people. At the same time the pastor must be objective in his dealing with people, for objectivity will enable him to view their problems from their various facets. He will also recognize that there are pro-

¹⁶Johnson, op. cit., p. 183.

¹⁷Westberg, op. cit., p. 31.

CHAPTER III

THE PASTOR'S RELATIONSHIP TO HIS PARISHIONERS

The Situation

As Seward Hiltner points out, pastoral counseling may be stated as the attempt by a pastor to help people help themselves through the process of gaining understanding of their inner conflicts.¹ Thus the pastor as counselor must be alert in the field of human relationships on the basis of his understanding of the Christian religion. The help he has to give people is to enable them to live with themselves, with others, and with God. He must realize that if a person fails in any one of these three relationships, he is liable to encounter difficulties in the other two. The professional skill of the pastor constitutes the understanding of the Christian religion and knowing how its content can be applied to individual cases of unwholesome relationships.²

The pastor's being the messenger of the Gospel gives

¹Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1949), p. 19.

²Carl J. Schindler, The Pastor as a Personal Counselor: A Manual of Pastoral Psychology (Philadelphia: Muhlenberg Press, 1942), pp. 142 f.

him a "channel of access"³ into the personal lives of people. He is in a strategic position to help persons who are under stress. He is usually known and trusted in his immediate community and the community at large. He is interested in persons of all ages and conditions, and available to people at all times. He is considered to be expert in the area of religion, and it is in the bond of religion that people will more readily speak of their problems.⁴ The pastor is welcome

. . . in the homes of the parish, and in his frequent association in church and community activities he may detect personality disturbances in their early stages. He usually charges no fee for counseling, and it is largely free of the commercialism that infects many transactions, where the high cost of services deter people from seeking help.⁵

The personal relationship with people is the key to the vocation of the pastor. With this key doors of opportunity open to him; without this key doors remain closed and shut him out. The pastor who is unrelated to people may be an eloquent pulpit orator, a brilliant scholar, a stern ascetic who sacrifices personal pleasure and gains for a cause, or is a tireless administrator of church business. This does not mean to say that he cannot possess any or all of these

³Hiltner, op. cit., p. 187.

⁴Ibid.

⁵Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953), p. 79.

qualities, but he must be related to people if he is to gain the key of opportunity.

There are doors that open to the pastor that others serving mankind do not have. One of these is the pastoral call. The pastoral scheduling of a regular visitation program helps open these doors. Johnson points out that, "there is nothing that a pastor does in the filling of his duties that will bear fruit as much as pastoral calling, to demonstrate genuine personal interest to know and care for each soul and to establish the relationship of belonging together in the community of Christian love."⁶

Another area in which the pastor may come into contact with his parishioners in a very personal way is through the use of private confession. "There are people in every parish who need an opportunity to unload to a qualified listener. Yet there is no real system in which it is natural for people to come to the clergyman with their problems. As conditions are at present people wait until an extreme emergency arises before they feel right about 'bothering the minister'."⁷ Perhaps another way would be to invite parishioners at regular intervals to drop in at the study for a friendly talk.⁸

⁶Ibid., p. 42.

⁷Granger E. Westberg, "Pastoral Counseling in the Hospital Ministry." Associated Lutheran Charities, 1948, p. 46.

⁸Ibid.

The Setting

The doors of the pastor's study may be opened or closed by his public pronouncement in the pulpit. The difference between the pastor's work in the pulpit and in the counseling room is not one that sets the two functions at odds. The difference is one in method of treatment, and not one consisting in a change in basic moral principles. While in the pulpit, a subject may be treated in a dogmatic manner; the counseling room is not the place for a dogmatic treatment. If the parishioner feels that the pastor will carry over his dogmatic attitude into the counseling room, he will shun going to the pastor's door. Thus preaching is not to cause a block in the parishioner, but preaching is to convey to the hearer the fact that the pastor would be the person to go to for counseling. Yet no pastor can be neutral in matters of religion. He must believe in a positive Gospel of the saving work of Jesus Christ. Yet in the counseling situation a sermon against any unchristian attitude at the onset is wrong. The pastor must learn to become a neutral listener, Johnson explains, "who neither condemns nor condones unchristian actions which are described to him."⁹ If the counselee works through to a conclusion which the

⁹Johnson, op. cit., p. 79.

pastor considers completely wrong or even disastrous, he must make it clear that he considers his judgment in need of further thought in the light of Christian experience.¹⁰

Summary

The pastor meets people in group settings, and he meets individuals through a variety of ways in pastoral work. From the functional point of view it is probably best to think of the pastor as a group worker with a concern for individuals, and as doing some individual work.¹¹ If he is to be a true shepherd, he is alert and sensitive in all of his contacts to the signs that indicate his help may be wanted and needed. Thus pastoral counseling may be anticipated as a natural outcome of his contacts, and

. . . where there is sufficient psychological understanding, empathy, and skill to provide psychotherapy, marital adjustments, family problems, interpersonal relations, personality problems, education perplexities, vocational planning, psychosomatic disorders, problems of aging or separation, will often be referred to the pastor as counselor.¹²

The pastor is the nerve-center of many counseling situations. His office is capable of drawing and of handling many of the problems as they are brought into focus in the total ministry.

¹⁰Westberg, op. cit., p. 33.

¹¹Hiltner, op. cit., p. 147.

¹²Johnson, op. cit., p. 41.

Browning summarizes this pastoral counseling as follows:

First, to help the individual restore or increase his relationship of love with God and his dependence upon Him and His grace; second, to help him utilize all the divine resources offered by the church to make a Christian adjustment to temporal and eternal life; third, to help him solve his own moral problems and to make his own decisions about them; except in the case of immature and very upset persons who cannot decide by themselves and need someone to guide them in their decisions; fourth, to refer to community resources, when he is needing of social help than can be given by specialists, groups, social agencies, hospitals, and clinics.¹³

Johnson enlarges on this when he pictures the private practitioner not having all the instruments and skills for a diagnosis which a medical clinic may have.

The pastor of course may not have all these techniques at his disposal. His office is not equipped with the instruments, and laboratories required; neither is his professional training broad enough. He too is a specialist in his area of vocational experience, and learn as he will, he can never know enough. Yet he will be severely limited if he tries to carry on his work as a lone ranger, shall we say, or a lonely shepherd in the community. Therefore it is undoubtedly the part of wisdom for the pastor to co-operate with other professions in a community team for the best service to his parishioner.¹⁴

Thus the viewing of pastoral counseling as a helping people help themselves, coupled with the realization by the pastor that he is not always in the position to achieve this end, helps develop in the pastor an attitude that makes working with community resources possible.

¹³J. Browning, "Pastoral Counseling," Journal of Psychiatric Social Work, XVIII (Autumn, 1948), 14.

¹⁴Johnson, op. cit., p. 272.

CHAPTER IV

THE RESOURCES AVAILABLE IN THE COMMUNITY

Social Casework

The task of the pastor as shepherd of the flock is an important one, but his task cannot be done in isolation. "He is not the only healer concerned with aiding alcoholics, tuberculosis patients or psychoneurotics, or persons with emotional growing pains."¹ Those who are also vitally interested in such problems are those who are in a profession called social work or social service. The field of social work is a recognized profession which fulfills a vital function in our society.²

The professionally trained person employs the process called social casework. It is a

. . . method employed by social workers to help individuals find a solution to problems of social adjustment which they are unable to handle in a satisfactory way by their own efforts. These social problems may take the form of intra-family tensions, such as difficulties in parent-child relationships or husband-wife relationships; they may involve personal relationships outside the family itself, as with friends and acquaintances.³

¹Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1949), p. 17.

²Any survey book on sociology will contain a history of social work. E. J. Ross, A Survey of Sociology (New York: The Bruce Publishing Co., 1932), passim.

³Florence Hollis, "Social Casework," Social Work Year

The purpose is to help the individual to function more satisfactorily in life. The social worker works with the client until he arrives at an opinion about the nature of the client's difficulties and the nature of what assistance should be offered. The worker determines to what extent the present weakness in the client's functioning is due to external pressures and to what extent and in what ways this is due to factors within the individual. The worker then attempts to help the client by either manipulating the external causes or else by offering emotional help, or both, in order to help the client function more satisfactorily in life.

Social casework is found in the specific setting of the agency and the general training of the social worker. The general areas in which casework is employed are family welfare work; child welfare work; work in connection with delinquency, parole and protective care; medical social service; psychiatric social work; visiting teaching and school visiting, vocational guidance, employment, and personnel work; and social investigations.⁴

Family Welfare and Child Welfare

Book 1954 (New York: American Association of Social Workers, 1954), p. 474.

⁴Ross, op. cit., p. 511.

Family casework offers services to adults with children in their family and to adults with such problems as marital discord, always focusing on the family as an unit. In general the family service agencies offer casework services to individuals and families with a wide range of problems of personal and social adjustment. The agencies strive to support or maintain the client's current strengths by helping him mobilize capacity and resources to meet his current life situation, and help to modify the client's attitudes and patterns of behavior by increasing his understanding of himself, of his problems, and of his part in creating them.⁵

Child welfare offers services to children who are in need of assistance as a result of a break-up of the family through death, divorce, separation. The help may be given through foster family care, institutional care, or adoption. Child welfare services may include services to unwed parents to help them assume individual responsibility and protection to the child born out of wedlock. This may be within the child welfare agency itself, or it may be a specialized service or a separate agency. One of the most specialized services of child welfare is fulfilling its responsibility for looking after the needs and the security of the children who are brought under its jurisdiction. It involves expert

⁵Arthur E. Fink, The Field of Social Work (New York: Henry Holt and Company, 1942), p. 37.

social casework with the natural parents, if they are living, and the family applying for adoption, and with the child itself. Child welfare services also include child guidance clinics, which may be connected with a hospital or a school or may be a part of an agency. These clinics seek to assist children in their particular needs and problems both within the family and outside of a family. These problems may be of the nature of emotional or mental problems, which may be classified according to habit, personality, and behavior problems.⁶

Since the nature of the work is quite similar, family casework and child welfare work are sometimes united in one agency. In St. Louis, Missouri, these agencies have been combined. This agency is described as

. . . a non-sectarian family and children's agency offering counseling service to individuals and families on problems of family breakdown, child behavior, marital conflicts, and other problems of family living and individual adjustment. Limited financial assistance may be given as part of the casework plan. Provides placement service in selected boarding homes for children; counsel and assistance to unmarried mothers; and placement of children for adoption. Also offers placement service to other agencies.

Medical Casework

Social casework is found in settings where such services

⁶Fink, op. cit., p. 58.

⁷Community Service Directory, St. Louis and St. Louis

may be "secondary to the main objective,"⁸ as the social service department of a hospital, school social work, case-work in the court, clinic. One of these is medical case-work which is practiced in collaboration with the medical care of the patient. It may be found directly in a hospital or in an outpatient clinic.

Through a social study of the patient and his social situation, the medical social worker contributes to the physician and other members of the medical team an understanding of the social and emotional factors which are effecting or affected by the patient's illness or his fullest use of available medical and social services.⁹

Psychiatric Casework

Another area of casework technique in a collaborative setting, either in a hospital or out-patient clinic, is psychiatric social casework, which offers help with mental health problems. It is

. . . social work undertaken in direct and responsible relation with psychiatric work. It is practiced in hospitals, clinics, or other psychiatric settings as a part of the activities of a clinical team including psychiatrists, psychologists, and in many instances psychiatric nurses, occupational therapists, and other professional personnel concerned with the treatment of patients and the extension of psychiatric services.
 . . . Primary area has been in social casework applied in diagnosis and treatment of persons with personal

County (St. Louis: Social Planning Council, 1953), p. DEF 6.

⁸Hollis, op. cit., p. 474.

⁹Elizabeth P. Rice, "Medical Social Work," Social Work Year Book 1954, op. cit., p. 396.

and social maladjustment caused or aggravated by mental and emotional problems.¹⁰

Public Welfare

Social casework is offered in a limited way in public welfare. The historical background of public welfare dates back into the era of the Elizabethan poor laws. Public welfare offers services through governmental agencies to individuals who are legally eligible for such services. These services are enacted by laws, such as the Federal Social Security Act of 1935. The primary concern of public welfare is offering financial assistance.

It is that area of government responsibility which undertakes to assure security and opportunity for effective social adjustment to people on an individual or family basis, by meeting needs not otherwise provided for. It is tax supported. Functionally it includes all governmental activities for prevention and treatment of dependency, neglect, delinquency, and crime.¹¹

Public welfare agencies are generally classified according to their source of support and the control of administration of the specific agency. These are either on a national basis as federal agencies (Veterans Administration), or they are operated on the local county or state governmental basis. Public welfare agencies supply aid to the aged

¹⁰Ruth Irelan Knee, "Psychiatric Social Work," Social Work Year Book 1954, op. cit., p. 387.

¹¹Ellen Winston, "Public Welfare," Social Work Year Book 1954, op. cit., p. 430.

through insurance laws, and by state aid for those who do not qualify under the insurance laws. Governmental agencies provide financial assistance to the deaf, the blind, and the physically handicapped. Hospitals and clinics for those who need mental attention are operated on a governmental basis. Funds are provided and special assistance is given to children who are in need because of poverty in the home, loss of a parent and the like. There are public agencies for maternal and child care.¹²

Social Work in Group Settings

It is generally divided into three groups according to the purpose for which the group has been instituted: in the area of a class where the relationship is primarily a teacher-pupil relationship; in the social group, where the desires of its members and the relationship with others is primarily important.¹³ Group work directs its attention to such fields as education, public health, care for the sick, maintenance of homes and institutions for the disabled, deficient and insane, maintenance of prisons, reformatories, and day nurseries, maintenance of homes for the aged, the direction of leisure-time activities, club work, neighbor-

¹²Ibid.

¹³Lucy P. Garner, "Group Work as a Method of Social Work," Proceedings of the Associated Lutheran Charities, 1953, p. 53.

hood work and settlement houses, civic work, assistance to immigrants and nationalization programs, and work in connection with the improvement of housing conditions.¹⁴

Principles in Social Work

The fundamental principle in social work is the establishing of a relationship between the worker and the client.

There is no general scientific or even philosophical basis for social work. It is a field of effort to lighten the hardships of human beings by any means which a group of workers at a certain time and place believe can accomplish this task.¹⁵

The social worker's tool is the interview. Through the interview the worker not only establishes rapport with the client, but also is able to obtain the necessary information that is needed in the diagnosing of the problem which is confronting the client. The kind of information that is gained depends primarily upon the nature of the problem presented by the client and upon the type of services offered by the agency. The client's own story often needs to be rounded out by collateral information secured with his understanding of the problem and with his permission.¹⁶

Social work believes that the individual is to be

¹⁴Ross, op. cit., p. 511.

¹⁵Frank J. Bruno, The Theory of Social Work (Boston: D. C. Heath and Co., 1936), p. 5.

¹⁶Hollis, op. cit., p. 474.

accepted, as he is, with all his strengths and weaknesses. The worker is to be non-judgmental. He does not pronounce the client's words and deeds wrong or right, even if these conflict with his personal moral standard. This does not mean approval. The social worker's refusing to condemn a wrong act does not mean that he advocates the act. Rather, this approach is a matter of trying to find out what prompted the act.

Social workers believe strongly in the individual's right to direct his own life, to make his own choices, including the choice of whether to use their help . . . caseworkers believe that human behavior follows lawful rather than accidental patterns and that, therefore, can be understood and purposefully influenced. It is the product of the unique qualities of the particular individual, his previous life experiences, and the current situation to which he is reacting. In part, he is aware of his own behavior and the reasons for it; in part, he is controlled by influences within himself of which he is not fully aware. He can be helped primarily in three ways: by reduction of the external pressures or limitations by which he is confronted, by acquiring greater understanding of his situation and of himself, and through the direct influence of a relationship designed to enable him to feel the worker's acceptance and positive feeling for him.¹⁷

The worker's dealings with the client are to be confidential.

"The worker should respect and safeguard the right of the persons served to privacy in their contacts with the agency, and to confidential and responsible use of the information they give."¹⁸

¹⁷Ibid., p. 475.

¹⁸Standards for the Professional Practice of Social Work (New York: American Association of Social Workers, 1952), passim.

The social worker should be able to put himself in the other's position to gain a real understanding of what the client is going through. Yet the worker should control himself sufficiently well so that he can be objectively helpful to the client. He should have a sincere, friendly, sympathetic interest and concern. The worker needs to be disciplined so that he can be accepting of the client and not try to impose his own views on the client. Therefore the social worker should know himself thoroughly.

Social workers believe in the right of the individual to the benefits provided by the public assistance and social insurance programs and their right to equal treatment under the law regardless of individual differences such as color or religion. Hence eligibility is to be objectively determined on the basis of explicit eligibility requirements. The client should have a right to unrestricted money payments, and he should have the right to appeal from the decision of an individual worker and/or from a local agency, and none of the conditions of assistance should be degrading.¹⁹

The Community Chest and Social Planning Council

The major portion of social work is done in voluntary organizations and agencies. These agencies can be classified as sectarian and non-sectarian. They are found by

¹⁹Ibid.

private initiative, and are governed by boards and committees of privately chosen individuals and are supported by funds gathered through voluntary support. Many of the organizations band together into a group for their appeals for funds, resulting in such movements as the Community Chest and the United Torch Drives. The membership of such organizations usually provide services of a well-defined health, social welfare. They include such services as family service societies, children's service agencies and institutions, day nurseries, settlements and neighborhood centers, boy's clubs, Girl Scouts and Boy Scouts.²⁰

The Community Chest is a voluntary association of contributors and health and welfare agencies, formed to develop and preserve community solidarity and unity in the financing of these welfare needs. The Greater St. Louis Community Chest, for example,

. . . studies and determines the financial needs of its affiliated local agencies and conducts annually a fund raising campaign for the needs of those agencies and such additional state, regional, and international causes as are vital to the welfare of the Greater St. Louis community, and as are approved by the Board of Directors on the basis of studies, reports and recommendations by the Central Budget and Policy Committee. Each affiliated agency agrees to refrain from individual appeal for funds except by special permission, and agrees to cooperate through membership in the Social Planning Council in preventing duplication of effort and in promoting a sound community welfare program. . . . funds are budgeted and distributed to affiliated

²⁰Owen R. Davison, "Community Chests," Social Work Year Book 1954, op. cit., p. 117.

agencies on the basis of need.²¹

Within the community there may be a central organization which coordinates much of the social work activities in that community. This type of organization may be defined as

. . . a citizen's organization, the purpose of which is to serve as a channel for cooperative community study, planning, and action; to coordinate the work of existing services . . . to improve the quality of community services; to promote public understanding of needs and resources; and to develop an increasing effective program of community services through the most efficient planning of community resources to the health and the welfare of all citizens.²²

These community organizations are called by various names, such as Community Service Council, Community Welfare Council, or Social Planning Council. Usually its membership is made up of voluntary agencies, many of which are chest-financed, and local, state, and federal governmental agencies.²³

In addition to reviewing agencies and their programs the councils provide consultation advice and service. Many of these councils have a central registration or indexing of all persons known to social agencies within that community. These files are confidential. They may be used by the agency to obtain past history, or this central index may be

²¹Community Service Directory, op. cit., p. G-5.

²²V. M. Sieder, "The Relation of Agency and Community Welfare Council Structure to Community Organization," Proceedings of the Associated Lutheran Charities, 1952, p. 11.

²³Rudolph T. Danstedt, "Councils in Social Work," Social Work Year Book 1954, op. cit., p. 450.

used in making initial referrals or referrals to other agencies.

Church Sponsored Social Work

Voluntary social work includes those agencies established by church groups. These are supported by individual churches or groups of churches. Catholic social work is sponsored and directed by that church, and is called Catholic Charities. Jewish social work generally is not directly connected with any individual church, and seems to be interested more in the cultural than in the religious aspect of social work. "Protestant social work may be defined by reference to its auspices rather than to any specific "protestant" quality that is assumed to characterize it."²⁴

Church sponsored social work generally employs the methods and techniques of secular social service, as well as their classification of the types of service which they offer. The Lutheran Church--Missouri Synod, for example, has established the Department of Social Welfare. The duties and functions of this department are to

. . . serve as a general advisory and correlating agency for the social welfare interests in the Lutheran Church--Missouri Synod. It shall aid and assist the congregations and the social welfare agencies called into being by such congregations and/or their members

²⁴F. Ernest Johnson, "Protestant Social Work," Social Work Year Book 1954, op. cit., p. 377.

in carrying out their task, recognizing the historical principles²⁵ of the autonomy of these establishing agencies.

Thus the Department of Social Welfare is to serve as an advisory agency to stimulate in the Lutheran Church--Missouri Synod active participation in works of Christian social work. This department is to conduct and promote institutes, seminars and conferences for institutional chaplains, institutional administrators and social workers, in cooperation with existing schools and agencies within the Lutheran Church--Missouri Synod. It carries this program out in part through the Associated Lutheran Charities.²⁶

Dr. Johnson points out that the "historic tendency in Protestantism to leave to the community as a whole those forms of social work that can be quite as appropriately done by secular agencies has, of course, indicated a concentration of Protestant efforts in certain areas."²⁷

²⁵"Department of Social Welfare," Handbook of the Lutheran Church--Missouri Synod (St. Louis: Lutheran Church--Missouri Synod, corrected 1953), XIII.

²⁶The Associated Lutheran Charities is a voluntary association of agencies within the Evangelical Lutheran Synodical Conference of North America. It has 121 member agencies which are classified into four groupings, 1. City and Institutional Missions; 2. Family and Child Care; 3. Care of the aged; 4. Health and Hospitals. They meet for a mutual exchange of ideas and publish the reports in the Proceedings of the Associated Lutheran Charities. Information may be obtained from The Service Bureau of Associated Lutheran Charities, Pastor A. E. Frey, Secretary, 600 S. Brimhall St., St. Paul 5, Minnesota.

²⁷F. E. Johnson, op. cit., p. 380.

Protestant social work includes such areas of work as child care, which is one of the earliest fields of Protestant effort and continues to be a major interest. Homes and services for the aged are characteristic expression of social concern among Protestants. "Hospitals under Protestant auspices are surprisingly numerous in view of the characteristic Protestant tendency to entrust general services to non-sectarian agencies."²⁸ Family and child welfare social work is probably the most widespread of religious social work. Counseling and chaplaincy services are receiving emphasis, and developments in this area call for special attention. "Many theological schools are adding social work and psychiatric content to the regular curriculum in order to give theological students more insight into individual group behavior, and opportunity for development of skills and use of community agency resources."²⁹

Summary

The resources in the community may be many and varied. The size of the community may determine the services that will be available. In the smaller community the local governmental agencies may be the only ones available. In

²⁸Ibid.

²⁹Ibid.

the larger community the resources to work with may be many, and a choice may be presented as to which resource is to be used. "Family casework is common ground for the science of social work and the ministry of religion."³⁰

Whether the family agency is under the auspices of a particular church group, or whether it is a voluntary organization within the community, the family services probably could offer much in helping the pastor use the community resources.

³⁰Ibid., p. 383.

CHAPTER V

THE PASTOR'S USE OF COMMUNITY RESOURCES

Contact with Community Resources

The pastor to be an effective pastor must not only know his parishioners' needs and problems, but also be aware of the services and the agencies which offer these services. This is true whether the pastor has been in the service of the church for a number of years, or whether he is just entering the ministry. The community resources should be explored with the view of possibly working with the agency. Johnson notes that, "as soon as the pastor moves into a new parish, it is his privilege to call upon the professional people in his community to know who they are and explore the possibilities for future collaboration as occasion may arise."¹ This exploring of possibilities does not end with the initial investigation, for the community is ever changing and the resources change with it.

Many of the governmental agencies are known by the pastor. But Schwarz noted in his study made in Louisville, Kentucky, that social agencies are almost the last on the list of the pastor in his becoming acquainted in a new area.

¹Paul E. Johnson, Psychology of Pastoral Care (New York: Abingdon-Cokesbury Press, 1953), p. 288.

It is not that social agencies are not known, but rather that the pastors do not know how to use them effectually in their work.

The minister must come to know what team work means with other professional people in the matter of helping his parishioners and other people who come to him for help and counsel. In order for that recognition to come about, he must first learn what the resources are about him and that social workers, in particular, are concerned with the same understanding of the dignity and right of the individual.²

The pastor may be casually acquainted with various social agencies either through past experience, or else through the efforts of such groups as the Community Chest or his own church agencies. Perhaps the starting point for the pastor becoming acquainted in the community would be to contact the local planning council. Since planning councils maintain offices for information, the pastor can go directly to this office and obtain the general information about the community resources. Many of the planning councils have a prepared directory which they distribute. This reference manual to community resources gives the pastor finger tip information. For example, the Community Service Directory for St. Louis

. . . is designed to guide people in Greater St. Louis seeking help to locate needed health, welfare, or

²Frank A. Schwarz, "The Utilization of the Family Service Organization as a resource by Fifty Ministers in Louisville, Kentucky." Unpublished Master's Thesis, University of Louisville (Louisville, 1950), p. 45.

recreation service. Since most of the users of this directory may not be familiar with technical terminology, we have tried to use simple words to describe the different services.³

Such directories may be either in a bound edition or a loose leaf edition. These directories may be indexed according to the agencies, and classified according to the various services available. With the listing of the agency the directory may also give the following information,

. . . popular name, legal name, date established, date legally incorporated, name of executive, name, address and phone number of each office or branch, brief descriptive statement about agency, capacity if an institutional hospital, fees, to whom application should be addressed for information or service, office hours, local affiliations and endorsements, headings under which listed in classified section, and eligibility requirements for obtaining each service.⁴

This, or a similar listing, should be in the pastor's possession. Quite frequently the local chamber of commerce carries a listing of agencies and facilities which the pastor may find useful. Information may also be received from the local governmental offices, such as the city hall, the police department, or local child welfare office.

After the pastor has ascertained what resources are available in the community, he should deem it wise to gain first hand information about their agencies. Schwarz

³Community Service Directory, St. Louis and St. Louis County (St. Louis: Social Planning Council, 1953), p. 2.

⁴Ibid.

maintains:

The ministers will never be able to do the kind of referring and work with the agency, which will promote the best relationship, unless the ministers of the community know more about social work and what the agency offers in services which the minister may utilize. Such utilization depends not only upon the churches but upon the agency [as well].⁵

The pastor should become personally acquainted, not only with the agency, but also with the methods and principles employed by that agency. Abbot maintains that

. . . there is nothing antagonistic to religion in the casework process, and probably no real distinction can be drawn between secular casework and Christian casework. Casework in itself is not a religious process, but it can help persons express their religion more fully.⁶

In addition, the pastor should find out what procedures are employed in referring a person to that particular agency. The fees, if any, should be known. The agency may not require a fee, or they may charge a fee that is determined on an individual basis. In the main, the pastor should try to effect the best relationship with the agency and its personnel that more effective work may be done. For more effective work can be done if the worker has become aware of the motivating influence of the spiritual in a client's life, and the close tie which the individual may often have with

⁵Schwarz, op. cit., p. 56.

⁶Elsa D. Abbot, "The Family Agency in the Community as a Resource for Lutheran Pastors and Agencies," Proceedings of the Associated Lutheran Charities (1953), p. 59.

the pastor.

In effecting this working relationship, Schwarz did find in his study some of the following criticisms which the pastors with whom he came into contact voiced:⁷

1. A defensive attitude taken by the social work profession mitigates against its success.
2. Some social workers have become like some scientists, even though they may have been motivated into the work by religious principles.
3. Reluctance, of some social workers, to fully recognize the need of religion in the life of the individual. The tendency seems to be to minimize the strength which religion may give in an individual's life.
4. The professional atmosphere of an agency is lost if its physical plant is depressing and not up to the standards of other professional offices.
5. The failure, or reluctance, of some social workers to work with a minister in a team work relationship as with a psychiatrist or medical doctor.
6. Give not only the ministers but other professional groups in the community a more definite statement of function and evaluation of what the agency has accomplished and just what is expected of the other professional groups

⁷Schwarz, op. cit., pp. 47-48.

in relation to the agency.

7. More services in the area of the normally adjusted individual, rather than to services to the less fortunate.

8. Social workers may often forget that ministers are professional people and that they may be more highly trained academically and in experience.

9. Social workers should be twenty-four hour servants, like the minister and physician, to human needs. The necessity to make appointments, often several days later, may work hardships on the individual who is referred. The client is at the peak of his emotional problem when appealing to the minister.

The pastor should be aware of these problems and should see whether a good working relationship can be worked out even before he may need the services of an agency.

Connected with the emotional problems, the pastor also comes into contact with other problems, such as having to suggest a funeral home in the case of a death. Legal questions may arise in which the pastor needs assistance. Personal acquaintance should be made with a lawyer who could help him in legal matters. If the parishioner does not have a lawyer, reference could be made to some legal association, such as the Bar Association of St. Louis, which maintains a lawyer reference service. This service is

. . . created to assist persons of moderate means, who need or may need legal advice, and who are not represented by any lawyer, to make the acquaintance of

qualified legal advisers. It provides a means whereby any person who can afford to pay a moderate fee for legal advice and does not have an attorney may be referred by the Bar Association to a member of the bar willing to give a brief consultation for a fixed fee, and, where necessary, additional legal services, the compensation for which will be based upon the client's ability to pay and the nature of the services.⁸

Referrals

The pastor in order to make use of the community resources must be able to diagnose the needs of his parishioner. This is a skill which he must develop as a counselor. When the pastor feels he has an awareness of the needs of the parishioner, he may be able to counsel him in a few sessions. But it may develop that the pastor is not able to help the parishioner in a few meetings. It is then that "extended counseling" may be necessary.⁹

Extended counseling may be done when the pastor has had special training which qualifies him to do it, and when he is in a position when extended counseling will not compete with his other pastoral work . . . when a pastor with a thorough training in extended counseling is one of several ministers in a large church. . . or a well-trained mental hospital chaplain who may have psychological access to some patients the psychiatrists cannot reach, and who may have special skill in making contact with the hidden creative powers of the particular psychotic person.¹⁰

⁸ Community Service Directory, op. cit., p. B-1.

⁹ Seward Hiltner, Pastoral Counseling (New York: Abingdon-Cokesbury Press, 1949), p. 91.

¹⁰ Ibid.

Extended counseling may be undertaken when all the factors involved are taken into consideration. The schedule of the single pastor in a parish is limited. The pastor's training generally does not include the kind of guided experience which would make him an expert in the more extended type of counseling, except in rare instances.¹¹ This may be particularly true in the case of a person who is considerably maladjusted. Menninger advises pastors that while

. . . you are not a psychiatrist, there is nothing to prevent your using some of the same methods, providing you do not confuse the role of minister with the role of doctor. Presumably you are dealing with healthy-- that is to say, relatively well-adjusted--people. If their maladjustment is considerable, it is not your duty to treat them; it does not correspond with either legal or religious concepts for you to do so; and it is dangerous to do so before an adequate diagnosis of the exact nature of their difficulties has been made.¹²

But there may be times when psychologically speaking a trained therapist is not at the moment available. The pastor may

. . . be both justified in proceeding and obligated to proceed with further counseling: 1. when a therapist is not physically or psychologically available; 2. when the counseling to date has not done harm; 3. when the pastor has had enough training so that he will know at any point if it seems to be getting beyond his control or his training.¹³

When the pastor does feel that he can and should refer

¹¹Ibid., p. 83.

¹²Karl A. Menninger, The Human Mind (3rd revised edition. New York: Alfred A. Knopf, 1946), p. 462.

¹³Hiltner, op. cit., p. 84.

a parishioner, he should decide as to what procedure should be followed. Since social work depends upon the willingness of the client to receive help, the pastor cannot simply force someone to go to a particular agency. This would defeat the purpose of referral, either to the point where the person does not respond, or else a block has been placed which has to be removed before effective work can be accomplished. Schwarz found in his survey, that the majority of pastors usually make referrals by telephone, and the person referred was taken in in the usual "intake method."¹⁴

Referral by telephone may not always be practical. If that is the case, the pastor may accompany the parishioner to the agency. If he does so, he may be doing this for a special purpose. In this case, the pastor and the social worker should be working on common agreement. If the worker feels that it is agreeable, then it can be followed through in this manner.

When the pastor does make a referral, he should be aware of his functions as a pastor to his parishioners. This should not be a method of putting off a problem which the pastor does not feel like handling at the moment. He should be willing to cooperate with the social agency in every possible manner. The pastor can best learn this cooperation by functioning on a case with the worker to help

¹⁴Schwarz, *op. cit.*, p. 25.

educate the pastor through such a relationship, if he has not already done so.¹⁵ Johnson states that "one of the most difficult areas for the average pastor to deal with is his relationship with other professional persons."¹⁶ This may also be true in regards to the worker if he does not fully accept the role of the spiritual in the life of a person. For this reason, the pastor would do well to make known to the worker his feelings when making a referral. Browning points out that a

. . . mutual acceptance of professional competence and a willingness to call upon another's skills, beginning at the point of referral and continuing through the casework process, is essential to sound practice.¹⁷

Conclusion

The relationship between the pastor and the social worker may depend entirely upon the attitudes of the pastor. These are the attitudes of the pastor towards his work, towards those with whom he comes into contact in counseling, towards his attitude to other services which are available in the area of social casework and social services in general. The pastor's methods and education have constantly been

¹⁵Ibid., p. 28.

¹⁶Johnson, op. cit., p. 288.

¹⁷G. Browning, "The Role of a Social Worker in Family Casework Service in a Lutheran Agency." Proceedings of the Associated Lutheran Charities (1953), p. 44.

changed in the field of counseling. Part of this is due to the changing mode of living. Part of this is due to the many advancements which have been made in the area of helping people understand their problems and assisting them in finding solutions to these problems. This has taken place particularly in the field of social casework. As more is being learned about the human personality, more is being learned in regards to helping those who have problems within themselves. This knowledge is not only valuable to the pastor, but it also has provided additional help to him in the caring of the souls of his congregation.

More services and agencies are being established in this country, opening many new avenues of assistance for the pastor. But this assistance is of little or no value if the pastor is unable to make use of them. The more effective a pastor is in counseling, the more he will recognize the needs of his parishioners, and will recognize the limitations of the services which he has at his disposal. The pastor must learn when to use brief counseling, and when to use extended counseling. When extended counseling is necessary, the pastor must realize the problems involved, and if he is qualified he should continue. If he is not qualified, he should look outside of himself for that needed help.

The relation between the pastor and his parishioner is one filled with responsibility. When a pastor does use

outside help, he must not shirk his responsibility, but he must strive to make full use of the help being given as a part of his pastoral work. In order to do this the pastor must be cognizant of the work which social work is doing. He must know their methods and their approaches and strive to come to an understanding with the social worker in regards to a mutual working together. This in itself may be difficult if the worker does not recognize the place of religion in a person's life. It is to this end that the pastor must strive to keep this focus of religion in the mind of the social worker when a referral is made.

The use of community resources is dependent upon the pastor's recognition of the counseling problem. The use of community resources is also dependent upon the pastor's ability to accept the cooperative efforts of a qualified agency to supplement his work as the pastor of a congregation.

[Faint, mostly illegible text, likely a list of references or a bibliography, including titles like "The Field of Social Work" and "Community Organization".]

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