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LUTHERAN SOCIAL WELFARE WORK AND  
THE EMOTIONALLY DISTURBED CHILD

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A Research Paper 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

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by

Dennis W. Pegorsch

November 1966

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## CHAPTER I

### INTRODUCTION

The attention of the Lutheran Church to its responsibilities for the well-being of men everywhere is not new. This responsibility includes not only a spiritual concern but also a concern for the emotional, physical, mental, and social well-being of men. In the past the Lutheran Church has taken an interest in sharing the love of God (agape) with those in need, for the witness of the Gospel is not confined to the written or spoken word, but it is also expressed in Christian service to troubled people. Lutheran welfare service can be defined as:

...faith active in love, sensitive to the promptings and guidance of the Holy Spirit, and responsive to human need. It is the arm of the church, both local and universal, extended in help toward that person who is referred to by our Lord as our "neighbor." As such it is rooted in the theology of the church, derived, in turn, from the total Biblical revelation, of which Jesus Christ is the center.<sup>1</sup>

One of the many areas in which the Lutheran Church can demonstrate a responsive concern to human need is among emotionally disturbed children. Emotional disturbance among children is more and more becoming a significant problem in our society which calls for real concern and consideration.

### Statement of Aim and Limitation

In this research paper there will be an examination of the theology and the responsibility of the Lutheran Church in social welfare work and particularly in its mission to emotionally disturbed children.

Although much has been said and written in the area of church and youth, little emphasis has been placed on re-examining the church's concern for emotionally disturbed children. This paper will not deal with juvenile delinquency per se even though there is a very fine distinction between juvenile delinquents and emotionally disturbed children since many juvenile delinquents are emotionally disturbed. But due to the limited amount of materials dealing specifically with emotionally disturbed children, books and periodical articles pertaining to the emotional disturbances of juvenile delinquents had to be utilized.

### Definition of Terms

The emotionally disturbed child is "the child with an unescapable problem, which he cannot solve adequately."<sup>2</sup> Fritz Redl and David Wineman characterize emotionally disturbed children as "children who hate" because they cannot meet the challenge of the tasks of everyday life without becoming "a helpless bundle of drives," and children such as these can not face up to fear, anxiety, or insecurity of any kind without breaking down into disorganized aggression.<sup>3</sup> The emotional

disturbance is therefore the result of his being unable to arrive at a balance between the satisfaction of his inner needs and the requirements of his environment. Whether the Lutheran Church on the basis of its theology has a responsibility to children such as these is the concern in this paper.

### Methodology

The research for this study comprised an examination of written materials, both books and periodical articles. Several interviews were also included. The interviews are not a major part of the research in this paper, but they help to include some of the thoughts of people in the field of social welfare work. Some leaders in the field feel that as the Lutheran Church considers some of the more difficult needs of the whole man in society there will be a greater demonstration of the renewing power of faith in a secular society.

### Establishing a Context

The emotionally disturbed child and his needs have become a subject of increasing concern in this present day, complex environment. Modern living conditions have made it more difficult for parents to create a setting in which both their needs and the needs of their children can be satisfied with relative ease. Most parents love their children and are conscientiously trying to meet their children's needs. Brunno Bettelheim, Principal of the Orthogenic School, University of Chicago, said:



But more and more of them become weary of the struggle to arrange life sensibly for their children, while modern pressures create more and more insensible experiences which are added to the life of the child. More and more they are exposed to crowded living quarters, to overstimulating and incomprehensible experiences through radio and television, and have to face almost daily some new gadget they must learn to master or avoid.<sup>4</sup>

Bettelheim stresses the fact that growing children rely not only upon love, but also the adult care that answers both his spoken and unspoken needs. The simple fact is that the emotionally disturbed child has a problem which he cannot escape or solve adequately.

Brunno Bettelheim points out that "the disturbed child has to master three main problems - that of his home, his school, and his peers."<sup>5</sup> The home is the first line of defense, but where there is a breakdown of the family structure, the child's needs must be met by the community in the form of social welfare work. The Social Security Administration's Report of the Advisory Council on Child Welfare Services states:

All child welfare services are rooted in concern for children. Such services are a manifestation of man's desire to help others, of the community's common concern for all its members or of man's need to translate love of God into service to man. Child welfare agencies carry out one of the fundamental functions of a democracy - conservation of the rights and opportunities of its people and enhancement of their welfare. It is the joint responsibility of public and voluntary agencies to give leadership in making certain that no child goes uncared for.<sup>6</sup>

This points to a basic and important consideration that the

welfare of children is the responsibility of both public and private agencies.

Historically the churches have been closer than any other institution to the family and its needs. "Not only parents, but clergy, teachers, doctors, psychologists, and social workers all have a part to play in the improvement of family life."<sup>7</sup> Today the church is still active in working with emotionally disturbed children in the local communities, but secular social services have taken over much of this work. More and more people in this secular society are turning not to the church but to the state and the community-sponsored agencies for help.

Therefore, the question arises today if the church still has a role in this work. Some public social welfare workers are asking if the church should continue its social welfare activities among emotionally disturbed children. There is a transition facing the church. There is the possibility that the church no longer has a major responsibility for social welfare work and active participation in this area of service. Dr. George Muedeking, Associate Professor of Functional Theology at Pacific Lutheran Theological Seminary in Berkeley, California, writes:

If these questions can be answered in any positive fashion, then the "transition" facing the church is that of finding a social welfare activity that is still open for its ministry. It must answer the question whether it expects that activity to be competitive to the Welfare State, or simply complementary to the Welfare State, as the church tries to work in the interstices that arise from the omissions of public welfare programs. Is it pos-

sible that the church has anything really distinctive to offer that can never be duplicated by public welfare assistance?<sup>8</sup>

Dr. Muedeking notes that the church must examine itself in this transitional period and find areas where it can contribute something above and beyond what public welfare can offer.

Being conscious of the supreme worth of persons, Christians will not be complacent in the presence of the fact that so many lives growing up in our society are wrecked, spoiled, and dumped on "moral and social scrap heaps" before hardly having a chance to begin.<sup>9</sup> Christian love for emotionally disturbed children is not a forced thing based on a sense of duty, but this concern "is a spontaneous expression, an overflowing generosity of spirit which unhesitatingly goes 'the second mile' as Jesus 'for joy that was set before him' went to the cross."<sup>10</sup> From the love of Christ a similar love has been generated in the hearts of Christians which will realize itself in active expression. Therefore, when Christians are confronted by the needs of individuals whether it be physical, mental, emotional, or spiritual, they are naturally concerned. In his book, Understanding and Preventing Juvenile Delinquency, Haskell Miller underwrites this concern.

...it is a basic concern which cuts to the core of Christian philosophy and value convictions. It is simply inconceivable that a person who is a sincere Christian can remain callously indifferent to the destruction of a child...<sup>11</sup>

It is in this light that the Lutheran Church is beginning to re-examine on the basis of its theology its responsibility to emotionally disturbed children. The church's past role and

present responsibility predicated on its theology will be investigated next in this study.

## CHAPTER II

### THE CONCERN FOR EMOTIONALLY DISTURBED CHILDREN

Before the Lutheran Church can determine its responsibility to emotionally disturbed children on the basis of its theology, an understanding and a sensitivity to the problems and needs of these children is necessary. Then only can the church validly study its involvement and role in social welfare work.

#### An Understanding of Emotionally Disturbed Children

The emotionally disturbed child is one whose basic controls either have not fully developed to meet the conflicts of life or have broken down in the face of insurmountable problems. Fritz Redl and David Wineman in their book, Controls From Within, state:

✓ ...such children are not able to face up to fear, anxiety, or insecurity of any kind without breaking down into disorganized aggression. They cannot cope with guilt feelings produced by what they do without again becoming full of aggression (because they feel guilty) and repeating the same acts which initiate this guilt in the first place. ①

In other words, the emotional growth is deficient because they are "crippled emotionally by a childhood lack of love and sense of belonging or by prolonged conflict and frustration with the family relationship."<sup>2</sup> The aggressive energies, normal to all and beneficial when rightly directed, are driven

by hate and fear rather than by love.

Their personality structures are such that they normally react to their problems with antisocial behavior.<sup>3</sup> First of all, they suffer from extreme emotional deprivation - affection, recognition, and a sense of belonging. This robs them of the resources for handling their emotional problems or anxiety in a constructive way. Secondly, they fail to internalize moral principles because of their emotional problems and anxiety. They fail to develop a conscience and they are unable to master their immediate urges and needs for the sake of conforming to social standards. And finally, they often respond to their problems by aggression to authority since they are driven by hate and fear rather than love. This may also be a weapon against parents by whom they feel they have been rejected.

These children also become the victims of adult conflicts or a breakdown in the machinery of social control.<sup>4</sup> This breakdown in the relationships between children and adults is underscored by Räd1 and Wineman in their book entitled Children Who Hate.

...the quality of the tie between child and adult world was marred by rejection ranging from open brutality, cruelty, and neglect to affect barrenness on the part of some parents and narcissistic absorption in their own interests which exiled the child emotionally from them....This whole vacuum in adult relationship potentialities cannot possibly be over-estimated in terms of how impoverished these children felt or how much hatred and suspicion they had toward the adult world.<sup>5</sup>

The lack of control shows itself primarily as a failure to transmit traditional moral standards and social values in this world of continuous change. This, then, results in a weakening or breakdown of traditional groups and institutions, such as the family, church, and local community. The undeveloped personality factors and the breakdown of the group-control factors both contribute to the emotional problems of children.

#### Factors Related to Increasing Emotional Disturbance in Children

In the past the family was the social institution that looked after most of the personal and social needs of the children. Society, however, is becoming more and more complex, and the family is being forced to give up many of its functions to other agencies, such as the school, the church, the local community, the state, and the national government, who can meet the needs more efficiently. Haskell Miller feels that the complexity of our society causes some far-reaching implications.

✓ All institutions, customs, and values tend to be challenged and disturbed by these changes, and individuals of all ages appear to be finding it difficult to achieve and maintain psychological, social, and moral equilibrium. The family, in particular, sensitively reflects this disturbed condition of the total society, and often becomes the main channel through which disturbances and disorganization are passed along to the child.

The young growing up in a disturbed and disorganized society may be expected to have diffi-

culty in acquiring adequate definitions for their behavior or in getting any of their other needs met.<sup>6</sup>

The instability of this changing society affects the family structure, and this instability, in turn, is passed on to the children.

The disorganized family is one of the major contributing factors in the increase of juvenile lawlessness and emotional disturbance. It is "the incubator of emotional insecurity and stress" that inclines children to delinquent behavior.<sup>7</sup> In this day and age it is not hard to spot these children who are in the midst of an identity struggle. The child who has not found himself is often rebellious, insecure, and confused. The love and security once found in the family structure is gradually disintegrating.

The breakdown of the family structure as the dominant influence in the lives of children is caused by various conditions within the nation and the whole Western civilization. The family is inevitably influenced by its environment, "as well as being a contributor to the shaping of that environment."<sup>8</sup> The home is affected by several tangible and immediate threats. One is the increasing divorce rate which threatens to undermine the very foundation of the American home. "A rate of one divorce for about every four new marriages seems probable... for the immediate years ahead."<sup>9</sup> Another threat to the American home is the growing prevalence of extramarital sex relations.<sup>10</sup> The emphasis on sex in our present society obscures the fact that marriage embraces much more than the gratification



of the sexual impulse. A third and very important factor is that parents are too busy with their careers, their own self-indulgences, and their own needs that they neglect or even reject their children. There are many other tangible threats to the home, such as excessive drinking, immoral conduct, relaxation of home controls, anxiety over family finances, and personal indifference. Not only will this civilization determine the future of the family, but also the family will determine the future of this civilization.

One of the hopes for the renewal and salvation of the Western civilization is an inner revival beginning with the basic institution of the family.<sup>11</sup> Most Protestant and Roman Catholic students of the family would agree that the Christian family is "a great formative factor of civilization," as stressed by George Joyce, author of Christian Marriage, who also suggests that:

...the civilization of Christendom - the civilization of which we are the heirs - was founded on Christian Marriage....And where the Christian ideal of marriage prevails, the family, strengthened by supernatural sanctions, will hold good through every crisis, and even in the greatest political convulsions provides the principle of eventual recovery.<sup>12</sup>

According to this, the Christian family can help to provide some stability so badly needed in this confused society.

Not only in the home, but also in the school and in the community children are striving for recognition, acceptance, affection, and the inner sense of security and worth that these should provide. And if, just as in the family, the

school or community offers too many difficulties - "barriers that block this attainment" - or if "either heredity or early childhood conditioning has produced a defect or deficiency in the child's mechanism of adjustment," he may not be able to attain this necessary state of well-being without outside help.<sup>13</sup> This conflict of not being able to escape the problem or solve it is a cause of emotional disturbance. In reaction to this inward conflict the child either rejects society and withdraws into his own world or attacks society and lives with inner frustration and hatred.<sup>14</sup>

In addition to the family, the school, and the community the church has often failed to meet the needs of children. The church can be contributing to increasing emotional disturbance when it fails to give the guidance and intervening help when it is needed. Lowell J. Carr, writing for the Michigan Juvenile Delinquency Information Service feels that the aid of churches is needed in any community delinquency control program if it takes the form of service rather than verbal idealism.<sup>15</sup> Austin L. Porterfield in Youth in Trouble found that the churches were doing very little in making the ideals of Jesus Christ functional to the extent of acting as a preventive of delinquency.<sup>16</sup>

Not only in the area of juvenile delinquency, but also in the area of emotional disturbance among children the church could do much more to help children and their parents with their specific and tangible needs. Dr. Guy Roberts, who worked

with the social welfare program of the Council of Churches in Pittsburgh states:

...whatever its failure has been in the past, the Church believes itself to be the purveyor of a divine power that can transform human personality and stabilize human character. For nearly 2000 years it has been giving testimony to and evidence of such transformation, though the relative numbers affected may have been small. It may be charged that the Church has depended too much on exhortation and direct appeal and too little on an intelligent understanding of (1) the emotional forces that operate with the child and (2) the frustrating factors in the family and community situation that form emotional complexes and compulsive drives which prevent the growth of wholesome ideals and behavior patterns.<sup>17</sup>

Roberts feels that the church has had some great shortcomings in the past, but that there is a great potential in the church which so often is not realized.

First a better understanding by the church of emotionally disturbed children and the factors leading up to their emotional disturbance, such as the complexity of this changing society and the effects it has on the family, is necessary. Then consideration can be given to the question whether or not the church has a concern in social welfare work, and especially, is there a need for active involvement in helping emotionally disturbed children.

## CHAPTER III

### THE CHURCH'S MINISTRY IN SOCIAL WELFARE WORK

In this chapter the growth and direction of the church's past concern for social welfare activities will be sketched. Then in the light of this overall picture of the church's past involvement, the present direction of the Lutheran Church in social welfare work and the future of the church's mission to emotionally disturbed children can be studied.

#### Our Calling In Christ

The desire of Christians to serve the spiritual welfare of mankind finds its basis in the calling of Christ to love God above all things and to love one's neighbor as one's self (Luke 10:27). "It is the love of God in Christ itself that should compel a community of believers in Christ to exercise themselves in the task of witnessing to the Christ."<sup>1</sup> The love of God finds its witness in the love of men for men. This witness of love has its pattern and example in Christ.

God sent His only begotten Son Jesus Christ into this sin-filled world because of His great love for mankind (John 3:16). In Mark 10:45 Jesus summarized his work in this world saying, "For the Son of man also came not to be served but to serve, and to give His life a ransom for many." It is evident from the Gospel accounts of Jesus' life and work that Jesus did live His life for others. His concern was a spiritual one,

but it manifested itself in the redemption of the whole man. Dr. Martin Scharlemann of Concordia Seminary, St. Louis, Missouri, in a paper for the Lutheran Social Work Institute in 1958 stated:

Disease, like sin, is part of Satan's tyranny. Hence Jesus attacked them both....Curing those who were ill was part of Jesus' concern for God's kingdom. It was His way of applying God's power to specific needs.

...Any distinction such as saving souls in contrast to healing the body is foreign to the Good News we have from Him(Jesus). The Gospel is intended for the whole man in God's new community.<sup>2</sup>

In this statement and throughout the Gospel accounts there is this close connection between the forgiveness of sins - man's spiritual well-being - and the healing of disease - man's physical well-being.

This undeserved concern of God for the whole man is based on the perfect love of God. The love of God for mankind finds its climax in the suffering, death, and resurrection of Jesus Christ. Jesus humbled Himself and gave Himself for all men, and so also all Christians see their calling in the command and example of their Lord. St. Paul writes in Philip-  
pians 2:3-9:

Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which you have in Christ Jesus, who, though He was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in the likeness of men. And being found in human form he humbled himself and became

obedient unto death, even death on a cross.  
Therefore God has highly exalted him and  
bestowed on him the name which is above  
every name... (RSV)

St. Paul in these words to the congregation at Philippi sets forth the connection between Jesus' life of service and the responsibilities of all believers in Christ.

The Rev. Harry N. Huxhold in an address at Valparaiso University stresses the Christian responsibility in its relation to Christ.

...as the church shares its glad tidings concerning the Christ, it is concerned with people. As the church witnesses to men, it must witness to the whole man, to the total personality.... Whatever the needs of men are they demand the attention, full of love, and service of one's neighbor. Our Blessed Lord clearly demonstrated by His own life and by His preachment that His Ministry of Mercy to those in need of His love was also to be identified with the ministry of His Gospel.<sup>3</sup>

This concern for people - both their spiritual and their physical welfare is explicit in the early Christian Church.

#### The Concern of the Early Church

The early Christian Church, first of all, considered welfare work a necessary element in church life, as Dr.

Scharlemann states:

It did not occur to them that any one should even want less than all three "w's" of life in this new community: worship, witness, and welfare. For worship without the other two tends to become dead form, and witnessing unattended by worship and welfare often turns the church of the Word into a church of words, and, again, welfare without worship and witness is tempted to become mere social service.<sup>4</sup>

It is for this reason that St. Peter suggests that all three activities belong to the full life of the church.

Whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ... (I Peter 4:11). (RSV)

From this passage it is clear that the three aspects of witnessing, rendering service, and glorifying God in worship were already assumed by the first century Christians.

Secondly, the New Testament Church appears to follow the pattern of their Lord's own welfare work. Originally there seems to be a minimal concern for officially structured assistance to the needy. Dr. George Muedeking observes:

Believers offered their help with characteristic spontaneity, volunteering their assistance at whatever point they were apprised of a need. Directed, planned, channelized ways to express Christian love are conspicuously absent.<sup>5</sup>

For the early Christians welfare work was an automatic working of love and concern to those in need. St. Paul simply assumes that if the Corinthians know of the needy in Jerusalem, they will respond without being asked to do so. This was a time when the members of the Christian community had all things in common as Dr. Alan Keith-Lucas, Professor of Social Work at the University of North Carolina points out.

They (the early Christians) felt an outpouring of love, which took the form of holding all things in common.<sup>6</sup>

Later this common concern for the members of the community who were in need was supplemented by choosing qualified men to see that there was a daily distribution to those in need.

In Acts 6:1ff there arose the problem of the Gentile widows being neglected in the distributions. To correct the problem "seven men of good repute, full of the Spirit and of wisdom" (Acts 6:3) were appointed to oversee the welfare work of the church in Jerusalem. The seven deacons, as they came to be called (Philippians 1:1), were to assist the twelve Apostles in the distribution of charitable provisions.

The diaconate of the early church was developed in response to specific needs within the corporate life of the church itself. It was a special ministry which followed the example and pattern of Christ, who "came not to be served, but to serve" (Mark 10:45).

The idea of service (διακονία) and serving (διακονεῖν), with particular illustration from service at table, underlies all of Jesus' teaching about his own ministry and that of his disciples after him (cf. Matt. 25:44; Luke 12:37; John 12:26; and esp. Matt. 20:26-28; 23:11; Mark 9:35; 10:43; Luke 22:26-27).<sup>7</sup>

The above quotation from the Interpreter's Dictionary of the Bible points out the origin of the diaconate's responsibility. In this sense the diaconate is the foundation of all ministry in the church.

Until the days of Constantine, Christianity was not a recognized religion in the Roman Empire, and therefore the church could not own any property, and its members were not helped and assisted by the Roman government. Dr. Martin Scharlemann points out that "during this period the church was thrown back on her own resources and devoted the energies of her inner life" to care for her own people in need.<sup>8</sup>



Although the early Christian Church had to rely on its own resources, it succeeded in some great accomplishments in its service to those in need.

Under Bishop Cornelius (253-255 A.D.) 1500 persons were on the rolls of the churches in the city of Rome. In 259 A.D. a plague broke out in Alexandria. Citizens fled to the desert. The Christians, however, remained and rendered assistance to the sick and dying whether they belonged to the church or not. In the days when John Chrysostom served as Patriarch in Constantinople no less than 30,000 needy persons were taken care of by that church. In North Africa, during the days of Tertullian, we hear of congregational welfare funds to which people contributed once a month.<sup>9</sup>

From this brief description of the early church's welfare work, the concern of church for the needy is very apparent.

#### The Concern of the Church from the Fourth Century to the Reformation

The next phase of the church welfare work came with the rise of Constantine to power. During this period much of the power of the state fell into the hands of the bishops who combined their spiritual and their civil authority. As this happened the church became an arm of the state. Scharlemann points out:

...government itself took over large areas of concern which before this had belonged to the church. We have here the beginning of that institutionalism which remained rather characteristic of the church until the days of the Reformation.<sup>10</sup>

With this type of institutional concern there was also a shift from the pattern of love in Christ to a civil responsi-

bility.

Then with the fall of the Roman Empire many Christians despaired of reconstituting "a Christian society." This gave rise to monasteries and a new concept of the problem of poverty and need. Dr. Keith-Lucas in The Church and Social Welfare writes:

For a time the church played with the theory that poverty was somehow holy. Because some saints chose poverty as a way of ridding themselves of worldly preoccupation the church was apt to hold that poverty was ordained by God for the poor person's salvation....An orphan deprived of family life is thought somehow to be "lucky" because of the difficulties he has had to overcome.<sup>11</sup>

The monasteries were "hotbeds" for this view that a man can earn the favor of God by what he does.<sup>12</sup> This concept had its origin in The Shepherd of Hermas.<sup>13</sup> If the question is asked, "What will make God favorable to me?" the answer would be, "The more a man is like God." In other words, if man strives to be more like God, than God will be more inclined toward him. And therefore, since "God is love," the acts of charity or love must be the best chance of winning God's divine favor. Based on this theory, as set forth already in The Shepherd of Hermas, the monasteries became centers for charity, places of refuge for the stranger, the poor, and the traveler. Dr. George Muedeking states that through the Middle Ages, "whatever relief there was - and there doesn't seem to be too much of it - arose around the monasteries."<sup>14</sup> During this period the welfare work of the church continued, but its basic motive shifted from the example of Christ's love and concern for those in

need to a meritorious striving of man after God's favor.

### The Reformation Concern

The Reformation put an entirely new perspective on church social welfare work. The cardinal rule of the Reformation, according to Muedeking, is the proclamation that God loves man for His own sake, not for the sake of anything he may do.<sup>15</sup> Thus it isn't possible for man to try and earn His favor, since He already loves and offers man forgiveness and hope for the sake of His Son Jesus Christ. The concern and love Christians show for their fellowmen is an expression of gratitude for His love; it is a sharing of the gifts God has given the Christian.

With the Reformation in Germany there came a new spirit which was based on the concept of justification by faith. The results of this justification by faith are the acts of mercy and love patterned after the example of Christ Jesus. This was the basic contribution of Luther not only to the overall picture of the Reformation, but also to the concept of the church's responsibility in social welfare work. Martin Scharlemann sums up Luther's attitude in these words:

Luther calls welfare work the "red dress," which Christians wear in the world over the white undergarment of faith. For him one's neighbor is that person who is in need of our help. "Do you want to serve Christ?" he asked. "Then go to your neighbor that is sick, and there you will find Christ." Luther interpreted the universal priesthood of believers in terms of mutual service.<sup>16</sup>

Despite the later actions of Luther, he strongly felt that the church did have a responsibility to be concerned with

those in need.

The Reformation occurred in a time of fundamental changes in the total outlook of society. Feudalism was breaking down; the extended family system, secure on the manor, was disintegrating as people migrated to the towns. With all this social turmoil, welfare needs rapidly increased. To cope with the growing need, Luther insisted that the city government, the civic leaders, and the secular princes had to assume their share of responsibility in welfare work.<sup>17</sup> Luther had helped to open up spiritual freedom for the common man, the peasant, when he said,

...the message of Christ, the promised Messiah, the word of life, teaching only love, peace, patience and concord, was incompatible with serfdom, corvees, and enclosures.<sup>18</sup>

Due to the violence of the peasants and their revolts against authority, Luther had to denounce their actions. This then made many turn away from the church as a source of help.<sup>19</sup> The secular princes and the civil governments became the providers for those in need. Welfare work once more became institutionalized.

This kind of institutionalism prevailed "almost universally until the time of Pietism and, particularly, the days during which the welfare program of August Hermann Francke at Halle got under way."<sup>20</sup> After the Thirty Years' War there was a great need for social welfare work, but the church in Germany did not meet this need. The church suffered from a stress on pure doctrine and formalism which resulted in the

absence of an active, practical religion.<sup>21</sup> German Pietism, founded by Philip Jacob Spener, encouraged a more active involvement in practical church work. Francke not only promoted the general religious program of Spener, but added the work of Inner Missions as a central factor of Lutheranism. A special feature of his Inner Missions was the establishment of his "Institutions" at Halle. They consisted of a school for poor children, a tuition school for the well-to-do, another for the children of the nobility, and in 1696 an orphan school. Spener and Francke in the Pietistic movement did not want to form a new church, but groups within the constituted church (ecclesiolae in ecclesia) and "serve as a spiritual leaven for the larger group by promoting a "living Christianity,"<sup>22</sup>

The contribution of August Francke stands out in this Reformation period as a major contribution to the active involvement of the church in a welfare program. Scharlemann evaluates his work, saying, "his work was not just an episode in church welfare work; it inaugurated a new epoch."<sup>23</sup> So also Luther and the other reformers did have a strong influence on developing a philosophy of social work, but the conditions and the events of the time hindered the desired results of church involvement based on the example of Christ Jesus.

#### The Early Concern in America

In Colonial America the early settlers brought with them the Calvinistic system of social welfare. The Puritan spirit

emphasized "respect for the individual and the sense of individual responsibility, but it also kept the punishing attitude toward those who could not provide for themselves."<sup>24</sup> This is the Calvinistic influence of each person being personally responsible for his fate which meant that people need only to act with discipline to overcome poverty.

The Declaration of Independence, in stating "that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty and the pursuit of Happiness," explicitly established the basic philosophy of respect for all people regardless of race, creed, color, or economic status. The early history of social work in the United States was restrictive since it dealt with such questions as whether a poor person was "worthy" or not, whether help should be given to those who are not "valuable" to society.<sup>25</sup> Dr. Gisela Konopka, Professor of Social Work at the University of Minnesota, gives this description of early social work in the United States.

Poverty was treated as complete dependency, with the poor having no say in decision-making, with their activities supervised and their domiciles determined.... Services to people with other problems - dependent children, unmarried mothers, lawbreakers, and the mentally sick - were all handled with the same basic convictions that people with difficulties were different from those who did not have them, and that the essential difference lay in their incapacity to handle their own affairs.<sup>26</sup>

Early social welfare work held that the concept of people in need is equated with people who were different and incapable.

In the seventeenth and eighteenth centuries laziness and drunkenness were considered the main causes of poverty. This made the individual, in keeping with the Puritan philosophy of individual responsibility, responsible for his social and economic status in life. At the end of the nineteenth century and the beginning of the twentieth, many basic changes in the environment had an impact on the philosophy of giving, as Dr. Konopka states:

...a change occurred because of the interest in psychological testing and the emphasis on environmental factors as causes for differing behavior. The poor man was no more considered wholly responsible for his fate. His condition was seen as a result of mental retardation or unfavorable environment.<sup>27</sup>

This change in attitudes was the basis for the many changes and reforms which took place during the beginning of the twentieth century.

#### The Concern in the Twentieth Century

In the book, The Growth of the American Republic, Vol. II, the period between 1890 and the First World War is called "the era of American Reform Movements," and it is described as follows:

Its manifestations...agrarian revolt... strong government regulation over industry...new and intelligent concern for the poor and the underprivileged, for woman and children, for the victims and derelicts of society, for the immigrant, the Indian and the Negro...reform of political machinery...restoration of business ethics...a new social and political philosophy, a philosophy that rejected laissez

faire and justified public control of social and economic institutions on the principles of liberal democracy.<sup>28</sup>

During this period of reform private social agencies "became significant in forming the basic philosophy of the emerging, more formalized profession."<sup>29</sup> Among the endeavors in social welfare work there was the Charity Organization Society founded in Buffalo in 1877 and the settlement house movement with the Neighborhood Guild in 1886 as the first one in the United States. Usually these organizations and settlement houses were founded under religious auspices.

The general picture of social welfare work during the early years of the twentieth century is described by Dr. Konopka.

(These)...were the years of the struggle of the young social work profession to clarify its goals, establish itself as an entity, and develop a common body of knowledge teachable in its own schools.<sup>30</sup>

These years of struggle formulated goals - goals not only of healing those in need, but also goals of prevention.

During the second half of the twentieth century there are two absolute values.<sup>31</sup> There is the "dignity of each individual" in that man is seen as a total being - physical, intellectual, emotional, spiritual, and these interact with each other. Secondly, there is the "acceptance of the responsibility of individuals for each other." Man has a potential for good and bad, for hate and love, he needs to grow and develop. When a man doesn't grow and develop properly through the basic institutions, such as the family, the school, the



church, and the community, other institutions must help. Social work agencies, one of these institutions, - both public and private - help to fulfill the needs. Konopka writes that this concern has its roots "in increased knowledge of the human being (this knowledge changes constantly), in the ethical humanism of the 16th and 18th century, and in the great religious teachings."<sup>32</sup> Each individual social worker can take one of these three factors for his basic motive, but these three do not have to contradict each other in practice.

Basically social work is a helping profession, "devoted to trying to understand the individual problems of people, to extend empathy to them, to help them fulfill themselves as human beings."<sup>33</sup> It strives to help through a relationship of love - a concern for the needs of others and serving this purpose.

From this overall description of social work in the twentieth century, the church's ministry of concern should be noted more clearly. The Lutheran Church combined social welfare with its evangelistic responsibility, as George Muedeking stresses:

Social welfare exists "to restore men to Christ,"  
 .... Thus the Lutheran Church in America invests no  
 money in any welfare program that professes to  
 relieve only the soul and body without aiding the  
 Spirit.<sup>34</sup>

This pattern of confronting people who need help is the concern of the church today, for then the church can speak to both the spiritual and the physical needs of the whole man.

The church has been involved to a greater-or-lesser extent through the centuries in social welfare work. The motive of Christians to help others in need has its foundation in the serving ministry of Jesus Christ. This ministry of service continued to be based on the example of Christ's love for others in the early Christian Church which developed the diaconate in response to the needs of the early church. The concern of the Christian Church from 325 A.D. to the Reformation, for the most part, fell into a type of institutional concern. The Reformation Period basically had a Christian concern of love for others in the background, but in many instances this gave way to a secular responsibility, except for the work of August Hermann Francke. In the early history of this country social welfare included the concept of personal responsibility for one's plight. During the twentieth century the concern has been one of love for those in need with stress on the "dignity of the individual" and "the acceptance of the responsibility of individuals for each other."

It is from this point of departure that the renewed concern of the Lutheran Church in a Changing World will be examined.

## CHAPTER IV

### THE RENEWAL OF CONCERN IN A CHANGING WORLD

So far in this paper the needs and problems of emotionally disturbed children and the over-all picture of the church's past involvement in social welfare activities have been examined. In this chapter attention will now be given to the present involvement and problems of the Christian Church in social welfare activities. Special emphasis will be placed on the uniqueness of the Lutheran Church's role in its future mission to people in need.

#### The Church and the Welfare State

One of the concerns of the church in social welfare work today is the relationship of the church and the welfare state. In this mushrooming welfare society the government - municipal, state, and national - has gradually been taking over the concerns of social welfare needs. This gives rise to the question of the church's relationship to the welfare state, which Bishop Berggrav described in his address at the 1952 Lutheran World Federation in Hannover.

The specific character of the welfare state is this: on the one hand it is totally secular, and does not in any way whatever acknowledge God as the Lord of all life; on the other hand, it acts as though it were Providence itself and assumes the right of entering into all the spheres of human life....What the Gospel bestows upon the poor and needy as a gift, or as mercy or grace, the welfare state

wishes to distribute to them as their rightful share, as something to which they are justly entitled....The state strives to assume control of one field after the other; ....In all these activities the Church at one time had done the pioneer work; but now its activity is gradually becoming "superfluous." The diaconate of the church - at all times one of the most significant means of proclaiming the message of salvation - is simply, quietly being brought to the end... This state wishes to become...a kind of "All-Father;"....The state which we see developing today, attempts to take the place of God by substituting welfare, for God and faith.<sup>1</sup>

Bishop Berggrav feels that social welfare is gradually coming under the complete control of the state, and the state tries to distribute welfare not because the state is gracious or loving, but because the citizens have the right to this aid.

Today already the greatest bulk of social services are rendered by tax supported public agencies. The rapid development of services under public agencies has caused many people to ask whether there should be church supported services at all. There is a need for the church to define the role of the voluntary church sponsored agency in this day of expanded state supported welfare programs. The Rev. Paul A. Boe, the Executive Director of Charities in the American Lutheran Church, pointed this out in 1963.

We do not believe that the church can delegate its responsibility for meeting the needs of troubled people. The church would cease to be the church of Jesus Christ if it did not have within its structure the means of reaching into the troubles of society and bringing the concerns of the Gospel to bear on them. It will be the responsibility of agency boards as well as the church bodies themselves to con-

tinually think through and redefine the role of the church and its agencies as they exist in our culture today.<sup>2</sup>

In other words, if the church wants to continue the witness to the whole man, it must decide how and where it can best meet this responsibility in this age of the welfare state.

### The Uniqueness of the Church's Concern

The uniqueness of the Christian Church is the task it has to share the love (agape) of God with all men. This loving of the unlovely refers to "a spontaneous uncalculated offer of help given without expectation of return," and it is given simply because "God's own uncalculating spontaneous agape wills to love the neighbor through the life of the Christian."<sup>3</sup> This love is an involved, active working in an attempt to effect good in and for another.

This attempt to effect good is more than a "job." It is a Christian responsibility, as Rev. Harry Huxhold states:

It is the responsibility of the Lutheran Church, as a part of the community of believers, to enunciate freely and richly the grace-filled and life-giving promises from God in her social welfare work. If she fails to do this, she fails to utilize the primary resources of healing love, she fails to bring Light to the world of darkness and life to the world of death.<sup>4</sup>

This is a responsibility to the whole man - physical and spiritual. It is a way of hope to the man who is alienated from God and under the just wrath of God. The believers in Christ, the royal priesthood of believers, have reason to dis-

charge the duties and service of love to men and their needs. For those active in this field of service, this concern for others goes beyond that of a personal career or a professional interest; it is a unique, self-giving love (agape) for the spiritual and physical well-being of those in need.

The priesthood of believers has the gift of faith and the commission to serve men and their needs. As St. Paul writes in Ephesians 2:8-10: "For by grace you have been saved through faith....For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them." Dr. William Lazareth of Lutheran Theological Seminary stresses that Christianity embraces within itself both "a religious faith and an ethical way of life."

This interaction of men's God-given faith and life constitutes an organic unity in which the Christian religion and ethic complement each other as root and fruit of the same God-pleasing tree. Faith gives life its religious meaning while life gives faith its ethical opportunities. ...The Christian life is essentially man's faithful re-enactment of the servant shape of God's act in Christ. It is God's love channelled through man's faith for our neighbor's benefit. This is Christian ethics: faithful deeds meeting neighbor's needs, for Christ's sake.<sup>5</sup>

As Creator, God supplies the Christian life with "its theater of action;" as Redeemer, God provides "its pattern and style;" and as Sanctifier, God generates "its motives and power."<sup>6</sup> This triad can be referred to as the ethic of community, the ethic of freedom, and the ethic of grace. Having been freed for service through Christ and having been given unselfish love (agape) as a source of power (faith active in love), "the Chris-

tian ministry of mercy truly re-enacts the suffering-servant form of God's loving act in Christ;" the Christian man then finds himself living within "God-ordained social structures in the midst of particular neighbors with concrete needs which await his personal love and social justice."<sup>7</sup>

The Christian Church, therefore, is not a foreign element in this world, entirely otherworldly in its meaning. For through the church - its cultus, culture, and message - God speaks to man in a personal relationship based on the love of God for sinful men. Rev. F. Wentz in an article in the Lutheran Social Welfare Quarterly writes:

Personal address is always relevant transcendence in a word from out there which addresses you in here. Lutherans stress the Word. Though God speaks from on high, his word has come fully among us. Though this dialectic, this conversation always leaves man overcome, yet the conversation continues. And the involvement is total. The Word has shocking relevance for the totality of man's life and, indeed, for this whole world. The Word is not a foreign object struck down into this earth, a kind of pipeline to another world. It is relevant, pertinent to all of life, a new dimension added to every aspect of life.<sup>8</sup>

In other words, God has proclaimed His will for all believers, and His will is to find relevant involvement for the whole man. This actualization of His will and love for mankind in human lives is the fulfilling of a Christian's uniqueness.

#### The Role of the Church Today

The Lutheran Church does have a responsibility in meeting the needs of troubled people. Of the six Mission Affirmations

which were adopted by the Lutheran Church--Missouri Synod at Detroit in 1965, the fourth and fifth Affirmations have special relevance to the concerns of this study. The fourth Mission Affirmation states that "the Church is Christ's Mission to the Whole Society." Its third resolve is,

That Christians be encouraged as they attempt, under the judgment and forgiveness of God, to discover and further His good purpose in every area of life, to extend justice, social acceptance, and a full share of God's bounty to all people who are discriminated against and oppressed by reason of race, class, creed, or other unwarranted distinctions.<sup>9</sup>

The Christian recognizes that all men are equal in God's sight and each deserves to share in the love of God. When the church understands its mission(its "sentness" to the world), the individual members of the Body of Christ will go out into "every area of man's activity in the world in real partnership with those who are not yet members of the body."<sup>10</sup>

The fifth Mission Affirmation which was adopted is that "the Church is Christ's Mission to the Whole Man."<sup>11</sup> This affirms that Christians are to be concerned about the whole man, not only the soul. Dr.Martin Kretzmann, Mission Study Director of the Lutheran Church--Missouri Synod, says,

When the church understands itself to be Christ's mission to the whole man, it will again realize the true nature of activities like social welfare, medical work, uplift through education, and all efforts which help man to realize his potentialities to serve God and man as a full human being.<sup>12</sup>

Just as Jesus' mission was to the whole man - body, mind, and soul - so also the mission of the church which is the Body of



Christ is to witness to and to serve man as a total being.

The Mission Affirmations with their emphasis on the spiritual and physical welfare of all men help to point out the great and unique responsibility of the Lutheran Church today. Shad Hoffman, Children and Youth Specialist of the American Public Welfare Association urges the continued interest and support of the Lutheran community.<sup>13</sup> First of all, he feels that the concept of serving God through service to mankind has been one of the distinguishing features of the Judeo-Christian heritage; it is the philosophy which has affected, perhaps more than any other, the course of the Western civilization. Secondly, the Lutheran agencies have themselves played a significant part in pioneering, supporting, improving, and supplementing the public welfare services. The public welfare concern is the outgrowth of this historical religious concern for human dignity. Mr. Shad Hoffman concludes his address given at the general session of the 1962 Lutheran Midwest Regional Conference on Social Welfare in Green Bay, Wisconsin, with these words:

"As the public welfare program improves in response to public interest, the historical partnership with voluntary agencies will become even more important than in the past..." Public welfare cannot do the job alone. We welcome, even urge, the continued interest and support of the Lutheran community and its social agencies.<sup>14</sup>

Hoffmann feels that the church has to take an active part in social welfare work as it has done in the past. Dr. Keith-Lucas in his book, The Church and Social Welfare, is in

agreement with Hoffman in regard to the place of the church.

The last few years have seen a great resurgence in church social service, particularly in church children's homes. There are indications of the birth of a "third force" in modern social welfare supplementing and complementing the two that now dominate the field - public and community agencies.<sup>15</sup>

Within the last few years the church has been striving to fulfill its responsibility to those in need.

In this chapter, first of all, attention was given to the problem of the Lutheran Church's relation to the welfare state, asking if it still does have a role in the area of serving others. The unique Christian motivation of the church urges Christians to become aware that the church does have a responsibility based on the will of God and the love of Jesus Christ to serve the whole man in the whole society. And finally, the Lutheran community and its social agencies do have a place in social welfare work along with the public and community agencies. Having seen that the church does have a valid mission in the world, the next chapter will describe the mission of the Lutheran Church in social welfare work, particularly as it applies to serving children with emotional disturbances.

## CHAPTER V

### THE CHURCH'S MISSION TO DISTURBED CHILDREN

Several items have been examined so far in this study: the concern of the Lutheran Church for emotionally disturbed children, the church's ministry in social welfare work, and the renewal of this concern in a changing world. In this chapter some present day services and social welfare programs will be studied as to how the Lutheran Church can serve the needs of emotionally disturbed children. This will include both preventive measures in emotional disturbance among children and a church-oriented welfare program for emotionally disturbed children. The concern of the church for disturbed children and the problem situations that aggravate their conditions will be viewed in terms of direct action. First of all, the preventive measures in the area of emotional disturbances among children will be noted.

#### Preventive Measures in Emotional Disturbance

##### The Family and the Child

The breakdown of the family was mentioned in Chapter II as one of the major factors in emotional disturbance. There is a vital need for the family to answer and meet the needs of the child. Parents carry responsibility for a child's development in two principal ways as Gibson Winter points out

in his book entitled Love and Conflict.

They give him direction and character as they deal with him at home. They also guide him as they share with the agencies, which train him in the years of transition.<sup>1</sup>

Children look to their parents for security and guidance, especially as they meet with the problems of life which they can not be expected to face until they are older.

Another factor closely related to the direction and character given to a child by his parents is the lack of love. Too often parents, because of their own emotionally starved youth, are incapable of love. Many parents are overcome by the hard facts of life, overworked, or too involved with other things to be more than irritable with their children. Dr. Carl Binger, lecturer on Psychiatry at Harvard Medical School, said in a CBS radio broadcast series:

The worst attitude toward them (children) is indifference, neglect, and harshness. The best attitude is warmth, devotion, and love, and by this I do not mean sentimentality or spoiling, but respect, a willingness to understand, to help, and to encourage.<sup>2</sup>

Children need to be loved and respected by their parents as one of their basic needs, which must be met for proper development.

A third factor which is almost a cliché is that children need acceptance in the home. Very often parents have great difficulty in accepting their children's inadequacies - the success symbols of this day and age, - such as being good in sports, getting good grades in school, and being popular.

Parents often forget that "the child is who he is" and that "he is in part the creation of his parents."<sup>3</sup> As the child grows up, he can change, but only if he is accepted for the person he really is. If he does not receive this acceptance from his parents, he will never be able to accept himself, which would cause lack of confidence and security as an individual.

Direction, love, and acceptance are three essential factors which are found in the home to meet the needs of the child. Albert Deutsch in his book, Rejected Children, says that a good home for children "may be a one-room apartment, a trailer, or a twelve-room house, but it is a good home for a child if...", and then he goes on to name some of the following factors.<sup>4</sup>

A home is good if the child is loved and wanted - and knows it; if he is a part of the family, has fun with the family, and belongs; if he is helped to grow up by not having too much or too little done for him; and if he has some time and some space of his own to develop as an individual. His early mistakes need to be understood as a normal part of growing up, but at the same time he needs to be corrected without being hurt, shamed, or confused. His growing skills - walking, talking, reading, and making things - should be enjoyed and respected. He plans with the family and is given real ways to help and feel needed throughout childhood. He deserves freedom that fits his age and needs, and responsibi-

lities that fit his age, abilities, and freedom. He should be able to say what he feels and talk things out without being afraid or ashamed; he can learn through mistakes as well as his successes, and his parents should appreciate his successes rather than dwell on his mistakes. As he grows older, he has to feel that his parents are doing the best they can and they know the same about him. He should sense that his parents care as much about him as they do about his brothers and sisters, and the family has to stick together and help one another. There is a need for him to be moderately and consistently disciplined from infancy, to have limits set for his behavior, and to take increasing responsibility for his own actions. And finally, but not least, Deutsch stresses that the child has to have something to believe in and work for which is communicated to him by his parents who have lived their ideals and religious faith. These fourteen points of Albert Deutsch have an important and necessary place in the structure of a good home.

As the child grows older, a church or school is almost helpless in forming attitudes unless they are reinforced in the primary group of the family.<sup>5</sup> Professor David Schuller of Concordia Seminary, St. Louis, Missouri, states:

When there is a conflict between the values learned in the emotional atmosphere of the family and those learned in the more formal setting of a school or church class, almost invariably the value learned in the home will predominate.<sup>6</sup>

The importance of the family in the development of the emotional

stability of a child is very explicit, but there is still the question of what responsibility the church has in helping the family structure attain these goals and in aiding the unstable family in which these goals are inadequate or nonexistent.

#### Helping the Family through the Church

In the past the church has been closer to the needs and problems of the family than any other institution. When there is an inadequate or nonexistent family structure or when problems and needs arise within the family structure, the church has an important function to deal "with matters of material and moral, as well as spiritual, concerns."<sup>7</sup> The church has the capacity to implement a ministry of love to others, whether it is a family or an individual child in need.

Church bodies have the capacity to bring together the resources of many individuals to do things which they could not do separately. The organized church, therefore, has the chance to serve the complex needs of families in trouble and emotionally disturbed children. Rev. Paul Boe states:

The day is long past when kindness of one neighbor to another can really resolve the deep and serious problems that trouble society. While we as individuals must continue to express love and concern..., we must also organize ourselves.... You and I, as individuals, have a difficult time helping the severely disturbed child.... In order to meet them (these needs) we must organize ourselves to create the means by which these needs can be met.<sup>8</sup>

The social welfare agencies of the church are the media by which many of these needs can be met on the basis of an active Christian love.

The church has a preventive ministry to children and to families in which problem situations can cause emotional disturbance among the children. The emotionally disturbed child is often severely rejected in reaching out for his share of love, respect, and understanding. The church can seek to strengthen this feeling of belonging to God, and it can undertake to intensify his sense of belonging socially, of belonging to society.<sup>9</sup> In connection with the latter point, a vital, well-organized youth program can be of real value, as Ross Thalheimer and Benjamin Coleman, quoted in an article found in the October, 1955, Pastoral Psychology publication, say:

Though the program should give him a sense of belonging, it should also offer him an opportunity to discharge, in a harmless way, his anti-social or negativistic drives....Such help is also indicated in many instances as a preventive measure, that is, to ameliorate the factors which, if unchecked, will eventuate in delinquency.<sup>10</sup>

The individual congregation has an opportune situation for such a preventive ministry.

In addition the individual congregation, or, better yet, a number of congregations in a metropolitan area have an opportunity to set up a program not usually provided in public welfare work. Ross Thalheimer and Benjamin Coleman list a number of these services in their Pastoral Psychology article which include the following suggestions.<sup>11</sup>



First of all, there is parent education which involves periodic discussions with parents. This service is based on the premise that better understanding of parent-child problems can improve the home environment.

Second, community education, although similar to parent education, is directed to a wider audience with an approach through a general meeting rather than group discussion. The objective is a better understanding of interpersonal problems generally, not just of parent-child problems. A service such as this is important in minimizing potential development of emotional disturbance and juvenile delinquency.

Next a remedial instruction service which involves assisting children acquire basic educational skills needed for satisfactory school adjustment is very worthwhile. It can be accomplished by the involvement of either a remedial specialist or, in a large number of cases, the sympathetic and intelligent assistance of laymen. This is a simple but very significant way in which the laity can effectively participate.

Fourth, a psychological testing service, which involves the administration of tests designed to evaluate the individual's intelligence, interests, aptitudes, or basic personality, can be a valuable adjunct in both the treatment and prevention of emotional disturbance and delinquency. This service, however, requires the utilization of trained personnel.

Another type of service is psychological guidance which involves counseling or psychotherapy on an individual or group basis. This service is more readily feasible in metropolitan

areas where there are qualified psychologists, psychiatric social workers, or psychiatrists who might volunteer their services on a limited basis.

And finally, a referral information service involves the providing of information about psychological resources to which parents could take their child who might be having some emotional problems. Any church can readily set up such a service.

These services, which are included in the welfare program set up at St. Luke's Protestant Episcopal Church in New York city, are just a few of the more professional services which could be set up and utilized in serving children and adults in need. It should be said that such services function most efficiently when there exists in the community some sort of cooperative church organization.<sup>12</sup>

There are many ways in which the church can minister in a preventive way to the needs of potential emotionally disturbed children. Christian love can be extended to families who are having problem situations. Individual members of small groups of members can attempt to alleviate the factors causing the problems. The Sunday school or youth groups can show a Christian concern for a problem child by giving him a feeling of belonging in the church. There are additional services, such as giving children the opportunity to go to summer camps or special schools who otherwise would be denied the opportunity for beneficial, outside influences.

Whether in professional, semi-professional, or non-professional services, the individual congregation or a number of congregations cooperating together can offer many preventive measures to families and children in need of such services. The second half of this chapter will describe a more professional social welfare program which, according to what men and women in the social work field say, the Lutheran Church can offer in its mission to emotionally disturbed children.

#### A Church-oriented Social Welfare Program to Emotionally Disturbed Children

Most Lutheran churches maintain or are involved in or contribute to some social welfare services. The Lutheran Church--Missouri Synod has been active in such areas as family services, services for unmarried mothers, adoption services, foster home services, and children's centers or homes. Not all of these services work directly with emotionally disturbed children, but most of them deal either directly or indirectly with children having emotional disturbances or having potential emotional problems. One of the social welfare services listed here is the children's institutions which has undergone the most radical change within the last twenty years in the type of service and treatment which they provide for emotionally disturbed children. This section will give attention to the social welfare services which many Lutheran Welfare agencies provide.

## Family Services

First of all, one of the largest service programs of most Lutheran Welfare agencies is the family services. This involves casework services, "a process which enables people to draw upon their own resources (spiritual, emotional, intellectual, economic, and social endowments) and the resources of their environment (schools, churches, employment, social groups, community facilities, and various forms of financial assistance available to them) to improve their own personal adjustment and their relationship with others."<sup>12</sup>

This service helps individuals to live better as members of their own family group. Casework services to families and individuals include marital conflicts, parent-child relationships, personal adjustment problems, general family problems, and consultation to pastors and church workers.

The parent-child casework services have both a preventive and a curative purpose; they include advice and aid in problems of school adjustment, conflicts between children and parents, problems of adolescence, and the special problems of the family having an emotionally disturbed child or a mentally retarded child.<sup>13</sup> In many incidences the casework services prevent serious emotional disturbance and often can aid in helping the child overcome his problems without removing him from his home. In Lutheran agencies the family service is often designed to supplement the counseling service of the parish pastor in those cases where the particular skills, training, and knowledge of

the caseworker are needed.

### Unmarried Mothers

Recognizing the problem of "unmarried parenthood" is a concern of many Lutheran Social Welfare agencies. The services rendered help in planning and advice to unmarried parents and their families, securing both their welfare and the welfare of the child born to them. In this area the caseworker helps the girl with practical planning for her coming child; it involves help with many emotional problems that are involved with bearing a child out of wedlock. According to a brochure of the Lutheran Child Welfare Association of Illinois, the attempt is made through the relationship the caseworker establishes with the girl to help her not only with all the anxiety, fear, and guilt inherent in the situation, but also with her more basic emotional and personal problems which have led her into the situation.<sup>14</sup>

In regard to the child which is born, temporary foster care of the child can be offered to a mother if she needs some time in which to reach a decision about the future of her child. Also if the mother decides to keep her child, the agency will offer whatever help it can to her in working out an adequate plan for herself and the child. In all of these cases spiritual guidance is very important and it is readily available.

## Adoption

A third service is adoption whereby a child can become a member of a family not his own by natural birth. Through adoption the parent-child relationship is established, the bonds of love are forged, and the child and parents receive all the privileges and obligations of a natural family. Many of the children up for adoption are born to unwed mothers and are given up at birth for adoption. There are other children who are permanently separated from their natural parents after infancy or later in childhood due to desertion, parental neglect, death of parents, and similar other reasons.

During 1962 a total of 121,000 children were adopted in the United States which is an increase of 6.1 percent of the total number of adoption in 1961; out of these 121,000 about 70,000 were illegitimate children.<sup>15</sup> These children are of a wide age range with varied potential, both white and non-white children. There has been an increase, according to the United States Department of Health, Education, and Welfare's 1962 Child Welfare Statistics, in adoptions arranged by social agencies, in adoptions of nonwhite children, and in adoptions of illegitimate children.<sup>16</sup>

The concern of Lutheran agencies is to find the most suitable family for each child, a family where he will grow up with the same security and opportunities that a Christian family seeks for its own children. The Lutheran Child Welfare Association of Illinois states that the ideal home for a

child is "a young Christian family, well endowed with the natural abilities for parenthood and free of major health, emotional, economic, or social problems."<sup>17</sup> The welfare and concern of the child is the important factor. Adoption services have a responsibility to give the child the love and security which he needs to prevent emotional disturbance.

### Foster Homes

Due to circumstances within their own family, some children need a foster home which has become another service of most Lutheran Welfare agencies. A foster home, or a boarding home, is a family home for a child not related to the foster family. It can be described as:

...a home in which a child lives as a member of the family for a brief period, a long time, or during his entire childhood, even though he often still has some ties and some relationship with his own family.<sup>18</sup>

Often these children have problems arising out of one or more of the following reasons.

Some are newborn infants being cared for briefly by foster parents until they are placed for adoption.

Some are babies who for some reason cannot be placed for adoption and need a foster home until permanent plans can be made.

Some are children who have been left only one parent in the home because of illness, death, or desertion.

Some are children who have been mistreated or neglected and who will probably never return to their own people, but where legal adoption is not possible.<sup>19</sup>

The foster parents must be mature and experienced people to cope with the normal and sometimes unusual problems of these children, but young enough to be real parents with love and acceptance. Foster parents are people, chosen by Lutheran agencies, who have a Christian faith that works by love, and share that faith with the children in their home. The foster-home services have increased steadily since 1910 and the picture is for continued increase in this age of a complex and problematic society.<sup>20</sup>

#### Children's Residential Treatment Centers

The final service, to be discussed in this paper, is residential treatment centers or homes, provided by many Lutheran agencies, for the more severe emotional disturbances. This is probably the oldest form of church welfare work, but it is also one which has changed most radically within the last two decades. Formerly the children's institutions had a different identity; they were the church's orphanages for children who had no parents or who came from incomplete or financially inadequate families. The institutional children's homes were substitute homes where children grew up when their parents could not care for them, and most of the residents were not substantially different from other children in the community. In first part of the nineteen-fifties a radical transformation took place; as the state, local, and federal governments "eased the lot of the orphan financially and



custodially through child welfare programs, these private agencies moved increasingly into treatment help for disturbed children."<sup>21</sup> Here the church, by its very nature, sought out some real needs and it is witnessing to something it believes to be important.<sup>22</sup>

This also explains why there has been a decrease in institutional care for children. There were about 25,000 fewer children in homes for dependent and neglected children in 1960 than in 1950, according to the United States Department of Health, Education, and Welfare's 1965 report.<sup>25</sup> The report gives three reasons for this:

(1) Certain problems that cause or contribute to, the institutionalization of "dependent and neglected" children have declined. Advances in national standard of living, and improvements in nation's health, ...declines in orphanhood as mortality rates for both men and women have decreased, and the reduction of poverty....

(2) The growth of economic security and human welfare programs has reduced the numbers of children separated from their families for reasons of poverty and has made alternative arrangements to institutional care....

(3) The role of institutions as a method of child care....a more limited and selective use of institutional care than in the past.<sup>24</sup>

In other words, there has been a decrease in institutional care because the needs have changed. For example, after the second World War the Lutheran Children's Home in St. Louis had about 120 children under its care, most of whom were normal boys and girls in need of a place to live. During the late nineteen-fifties the children who came under the Home's care were more and more emotionally disturbed; the Home was

gradually transformed into a residential home for emotionally disturbed children with approximately 24 to 26 children in residence there. This decrease, however, does not mean the end of all institutional welfare work.

Joseph Roth points out in his article in the Today's Child and Foster Care publication that the emotionally disturbed child has often been overlooked and unloved in large groups of children who were cared for by a limited and unprofessional staff.<sup>26</sup> The children in most institutional homes at the present time are classified as "character behavior disorders" with problems such as fire-setting, enuresis, unrelieved apathy, stealing, and inability to form object relationships. The group setting itself is an important factor for the damaged child - "at this stage in his life he can relate more easily to a group or subgroup of his peers."<sup>27</sup> The institution can have a greater tolerance of deviant behavior than the community could, and the staff can be trained to accept less emotional return from the children than foster parents or the community could expect.

Therefore the institutional care program provides group living and casework treatment for children whose personal needs and problems require that they live in a special setting rather than in a family home for a period of time. The services available at a children's residential treatment center usually include the following factors.<sup>28</sup> (1) There is usually a psychiatric consultant who works with the caseworkers in formu-

lating a diagnosis and a plan of treatment for each child.

(2) There is the casework service which provides for individual therapy or treatment of children by caseworkers. This casework treatment is also provided to the child's family in an attempt to improve family relationships and to prepare for the child's return to his home. (3) There is group therapy provided by professional group workers who also direct the recreation program. Group therapy is directed toward helping the child through interaction with a peer group, in a controlled situation, to work through some of his problems which have interfered his ability to make adjustment to life situations. (4) Group living under the care of houseparents help the children relate better to adults and other children. (5) A remedial school program is often set up where the work is generally ungraded, and the child is prepared to return to a normal school setting. For those children who can do normal work and whose behavior permits, attendance in neighboring schools is provided. (6) Religious training is an important aspect of a Lutheran children's institution. This guidance can be very beneficial to the child.

These are a number of the essential services which most children's treatment centers provide for the emotionally disturbed children. The program is structured to help these children to overcome their character and behavior problems and provide for them a setting for growth and ability to face relationships with people. The total treatment demands "the

insights of social work, psychiatry, medicine, religion, education, and psychology skillfully blended into individualized tailored care for each child."<sup>29</sup> Although the need for children's institutional services has changed, there is still a very real need for them in helping children with severe personality problems or children who are emotionally disturbed.

This concludes a general overview of the preventive measures and the church-oriented social welfare services offered by many Lutheran congregations and social welfare agencies. Under the preventive measures in emotional disturbance direction, love, and acceptance in the family are essential for the development of the emotional stability of a child. But where the family structure is inadequate and non-existent, the church has a responsibility in aiding the family and/or the problematic child to overcome some of the problems. The church has a good opportunity to set up services such as parent education, discussions, community education meetings, remedial instructions for children, psychological testing services, psychological guidance, and many other similar services for the family. The second half of this chapter examined a church-oriented social welfare program for emotionally disturbed children which included welfare services such as family services, services for unmarried mothers, adoption services, foster home services, and children centers. There are other services which can be and are provided by some

Lutheran agencies such as day treatment centers for highly disorganized children and working with children who are on the verge or are somewhat mentally retarded. The work among emotionally disturbed children has been very successful in some areas, but the question now is whether we have done enough in this area among disturbed and problematic children.

## CHAPTER VI

### CONCLUSION

Having examined the theology and role of the Lutheran Church in social welfare work, several conclusions can be made. A primary conclusion of this study is that there is a responsibility and a mission of the church to the whole man in the whole society through social welfare work. This is especially true with respect to the prevention of problematic family situations and the rehabilitation of emotionally disturbed children.

One conclusion is that there is a real need in this complex society for the church to aid the whole child in his war with the world. A real concern for emotionally disturbed children will be felt only when the Church - the Body of Christ - understands the inward conflicts of children in this confused society. The weakening and breakdown of the traditional standards(moral and social) and institutions(the family, the church, and the local community) have greatly contributed to the emotional insecurity and problems of today's youth. If the present trend in society continues, the juvenile lawlessness and emotional instability will continue to increase. Youth are the product of this culture which is at the present time materialistic, humanistic, and nihilistic. There is a real need for the family, the community, and the church to re-evaluate their standards and goals. Unless there is an awareness of the pro-

blems and unless there is a climate of acceptance of, trust in, and support of today's youth the existing conditions will get worse before they get better.<sup>1</sup>

Another conclusion is provided by the life and example of Christ Jesus and the past history of the Christian Church. The life and work of Christ was a clear example of self-giving love (agape) and concern for others. Just as Christ Jesus out of love came not to be served, but to serve, so also Christians who are members of the Body of Christ are called to serve others to the glory of God. This concern of Jesus was a spiritual and physical concern to the whole man for his complete redemption and renewal.

The past history of the church down through the ages carried out this concern to a greater-or-lesser degree. From the early Christian community onward welfare work was a responsibility Christians recognized and fulfilled. The diaconate of the early church is a good example of the response to specific needs. During the Roman Empire down through the Reformation there was a more institutionalized rather than a spontaneous concern, but the social welfare needs were recognized. From the beginning of this nation there was a sense of social concern although it was a more legalistic concern based on personal responsibility. In the twentieth century, however, the Lutheran Church combined its social welfare concern with its evangelistic responsibility with the serving ministry of Christ Jesus as its example, but often the results were not extensive enough to meet the needs of

society.

From the life of Christ and the past concern of the Christian Church there is a historical basis for a responsible ministry to the spiritual needs and the physical needs of men. The Christian Church has a responsibility to mankind. This mission is "the unchanging, divine, sentness of Christ in and through changed people to God's world of unchanging need but constantly changing circumstances."<sup>2</sup> The recent Mission Affirmations of the Lutheran Church--Missouri Synod testify very explicitly to this mission and responsibility of all Christians.

This responsibility has been stressed over and over again in words and resolutions, but this "divine sentness" often does not go beyond words into active involvement with the needs of men. There are many pressing needs and the church has the capacity to respond to them and to fulfill its calling.

The third conclusion deals with one of these pressing needs. Jesus commanded in Matthew 19:14, "Let the children come to me, and do not hinder them; for to such belong the kingdom of heaven" (RSV), was more involved and significant than it may at first appear. In this day and age there is a greater need than ever before for the Lutheran Church to focus its attention to the needs of emotionally disturbed children, as the first conclusion points out. The precedence for this concern to emotionally disturbed children comes from the serving ministry of the Lord Jesus Christ and the example of the



Christian Church, as the second conclusion states. The Lutheran Church can not afford to be indifferent to the increasing emotional disturbance among the children of this society.

In summary, those active in the field of Lutheran social welfare work state that:

The Lutheran Church has a God-given responsibility and opportunity to make a worthwhile contribution to the common good and welfare of these children. Mr. Alvin Welp, former Director of Lutheran Children's Home in St. Louis, has stated: "If we really practice our Christianity, we have a much greater responsibility to emotionally disturbed children than any public welfare institution has."<sup>3</sup> It is a responsibility, according to Mr. Welp, which is based on Christian love and goes beyond the humanistic professionalism of many public institutional staff members. At the same time Mr. Welp included a warning that if Lutheran social welfare work under church auspices is carried out only on the basis of a secular community service, then it has no justification to be called Lutheran social welfare work.

The Christian man and woman and the whole church have a unique concern with the self-giving love of Christ Jesus as its basis. The church-related welfare work becomes a way of "bearing one another's burdens and so fulfilling the law of Christ" (Galatians 6:2 RSV). Those working in Lutheran welfare face the task of thinking through their

Christian understanding in relation to their daily activities and their daily activities in relation to their Christian understanding.<sup>4</sup> This is the "plus factor" of the God-given responsibility and opportunity in serving emotionally disturbed children.

## FOOTNOTES

### CHAPTER I

<sup>1</sup> Martin Scharlemann, "The Theological and Historical Basis for Lutheran Welfare" (St. Louis: The Department of Social Welfare, The Lutheran Church--Missouri Synod, 1958), p. 2.

<sup>2</sup> Guy L. Roberts, How the Church Can Help Where Delinquency Begins (Richmond, Virginia: John Knox Press, 1958), p. 31.

<sup>3</sup> Fritz Redl and David Wineman, Controls From Within (Glencoe, Illinois: The Free Press, 1955), p. 15.

<sup>4</sup> Bruno Bettelheim, Love Is Not Enough (New York: Collier Books, 1965), p. 13.

<sup>5</sup> Albert Deutsch, Our Rejected Children (Boston: Little, Brown, and Company, 1950), p. 143.

<sup>6</sup> Mary Polk, "Today's Foster Child," Today's Child and Foster Care, (April, 1963), p. 3.

<sup>7</sup> Canadian Youth Commission, Youth, Marriage, and Family (Toronto: The Ryerson Press, 1948), p. 188

<sup>8</sup> George H. Muedeking, "Lutheran Theology and Social Welfare," Lutheran Social Welfare Quarterly, II (December, 1962), p. 49.

<sup>9</sup> Haskell M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdom Press, 1955), p. 17.

<sup>10</sup> Ibid., p. 53.

<sup>11</sup> Ibid., p. 57.

## CHAPTER II

<sup>1</sup>Fritz Redl and David Wineman, Controls From Within (Glencoe, Illinois: The Free Press, 1955), p. 17.

<sup>2</sup>Guy L. Roberts, How the Church Can Help Where Delinquency Begins (Richmond, Virginia: John Knox Press, 1958), p. 82.

<sup>3</sup>K. Young, "Emotionally Disturbed Children and Juvenile Delinquency," Class notes from summer course entitled 'Church in a Changing Society,' P - 684 (St. Louis: Concordia Seminary, 1965), p. 47.

<sup>4</sup>Ibid., p. 49.

<sup>5</sup>Fritz Redl and David Wineman, Children Who Hate (Glencoe, Illinois: The Free Press, 1956), pp. 50-51.

<sup>6</sup>Haskell M. Miller, Understanding and Preventing Juvenile Delinquency (New York: Abingdon Press, 1955), p. 46.

<sup>7</sup>J. Marcellus Kik, "Combating Juvenile Delinquency," Christianity Today, III (July 6, 1959), p. 14.

<sup>8</sup>T.B. Maston, Christianity and World Issues (New York: The Macmillan Company, 1957), p. 86.

<sup>9</sup>John Sirjamaki, The American Family in the Twentieth Century (Cambridge: Harvard University Press, 1953), p. 165.

<sup>10</sup>Maston, p. 90.

<sup>11</sup>Ernest R. Groves, The Family and Its Social Functions (Chicago: Lippincott, 1940), p. 594.

<sup>12</sup>George Hayward Joyce, Christian Marriage (London: Sheed and Ward, 1948), p. v.

<sup>13</sup>Roberts, p. 41.

<sup>14</sup>Redl and Wineman, Controls, pp. 16-17.

<sup>15</sup>Lowell J. Carr, Organizing to Reduce Delinquency Ann Arbor: The Michigan Juvenile Delinquency Information Service, 1936), pp. 37-38.

<sup>16</sup>Austin L. Porterfield, Youth in Trouble (Fort Worth: Leo Potishman Foundation, 1946), pp. 109-111.

<sup>17</sup>Roberts, p. 50.

## CHAPTER III

<sup>1</sup> Harry Huxhold, "The Church's Ministry of Healing and Mercy," Lecture presented at the Lutheran Social Work Institute at Valparaiso University, 1958, p. 2. Rev. Huxhold's position or relationship to social welfare work was not stated.

<sup>2</sup> Martin Scharlemann, "The Theological and Historical Basis for Lutheran Welfare" (St. Louis: The Department of Social Welfare, The Lutheran Church--Missouri Synod, 1958), p. 2.

<sup>3</sup> Huxhold, p. 2.

<sup>4</sup> Scharlemann, p. 29.

<sup>5</sup> George H. Muedeking, "Lutheran Theology and Social Welfare," Lutheran Social Welfare Quarterly, II (December, 1962), p. 50.

<sup>6</sup> Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 19.

<sup>7</sup> M.H. Shepherd, Jr., "Deacon," The Interpreter's Dictionary of the Bible, edited by George Buttrick (New York: Abingdon Press, 1962), Vol. I, 785-786.

<sup>8</sup> Scharlemann, p. 31.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid., p. 33.

<sup>11</sup> Keith-Lucas, p. 19.

<sup>12</sup> Muedeking, p. 51.

<sup>13</sup> "The Shepherd of Hermas," The Ante-Nicene Fathers, edited by Alexander Roberts and James Donaldson (New York: Charles Scribner's Sons, 1899), Vol. II, 25.

<sup>14</sup> Muedeking, p. 51.

<sup>15</sup> Ibid.

<sup>16</sup> Scharlemann, p. 33.

<sup>17</sup> R.H. Tawney, Religion and the Rise of Capitalism (London: Harcourt, Brace, and Co., 1926), p. 74.

<sup>18</sup> Muedeking, p. 51.

<sup>19</sup>Gisela Konopka, "Social Work Philosophy in Historical Perspective," Lutheran Social Welfare Quarterly, II (December, 1962), p. 4.

<sup>20</sup>Scharlemann, p. 34.

<sup>21</sup>Lars P. Qualben, A History of the Christian Church (New York: Thomas Nelson and Sons, 1958 rev.), p. 364.

<sup>22</sup>Ibid., p. 365.

<sup>23</sup>Scharlemann, p. 34.

<sup>24</sup>Konopka, p. 5.

<sup>25</sup>Ibid.

<sup>26</sup>Ibid.

<sup>27</sup>Ibid.

<sup>28</sup>Samuel E. Morison and Henry S. Commager, The Growth of the American Republic (New York: Oxford University Press, 1942), II, 356.

<sup>29</sup>Konopka, p. 6.

<sup>30</sup>Ibid.

<sup>31</sup>Ibid., p. 11.

<sup>32</sup>Ibid.

<sup>33</sup>Ibid.

<sup>34</sup>Muedeking, p. 53.

## CHAPTER IV

<sup>1</sup> Eivind Berggrav, "State and Church - the Lutheran View," Address given at the Lutheran Federation Assembly, Hannover, 1952, p. 4. There is no additional information known or stated in the address concerning Bishop Berggrav.

<sup>2</sup> Paul A. Boe, "The Obligation of the Church in Social Welfare," Lutheran Social Welfare Quarterly, III (September, 1963), p. 20.

<sup>3</sup> George H. Muedeking, "Lutheran Theology and Social Welfare," Lutheran Social Welfare Quarterly, II (December, 1962), p. 56.

<sup>4</sup> Harry Huxhold, "The Church's Ministry of Healing and Mercy," Lecture presented at the Lutheran Social Work Institute at Valparaiso University, 1958, p. 4.

<sup>5</sup> William Lazareth, "Christian Faith and Social Welfare," Address delivered at the Seminar on Lutheran Welfare in New York, November 10-11, 1958, p. 3.

<sup>6</sup> Ibid., p. 4.

<sup>7</sup> Ibid., pp. 4-5.

<sup>8</sup> Frederick Wentz, "Lutheran Social Ethics as Resources for Modern Social Welfare," Lutheran Social Welfare Quarterly, IV (June, 1964), p. 25.

<sup>9</sup> "Affirmations on God's Mission," Adopted by the Lutheran Church--Missouri Synod at the Detroit Convention, 1965, p. 5.

<sup>10</sup> Martin L. Kretzmann, "Report of Mission Self-Study and Survey," (St. Louis: Lutheran Church--Missouri Synod, 1963), p. 7.

<sup>11</sup> "Affirmations on God's Mission," p. 5.

<sup>12</sup> Kretzmann, p. 6.

<sup>13</sup> Shad J. Hoffman, "Public Welfare's Changing Emphasis in Service to Families and Children," Lutheran Social Work Quarterly, III (September, 1963), pp. 21-22.

<sup>14</sup> Ibid., p. 32.

<sup>15</sup> Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 63.

## CHAPTER V

<sup>1</sup>Gibson Winter, Love and Conflict (Garden City, New York: Doubleday and Company, Inc., 1958), p. 125.

<sup>2</sup>Carl Binger, "Man's Last Enemy - Himself," Pastoral Psychology, (November, 1958), p. 22.

<sup>3</sup>Winter, p. 132.

<sup>4</sup>Albert Deutsch, Our Rejected Children (Boston: Little, Brown, and Company, 1950), p. 212.

<sup>5</sup>David Schuller, The Church's Ministry to Youth in Trouble (St. Louis: Concordia Publishing House, 1959), p. 31.

<sup>6</sup>Ibid.

<sup>7</sup>Canadian Youth Commission, Youth, Marriage, and Family (Toronto: The Ryerson Press, 1948), p. 133.

<sup>8</sup>Paul A. Boe, "The Obligation of the Church in Social Welfare," Lutheran Social Welfare Quarterly, III (September, 1963), pp. 15-16.

<sup>9</sup>Ross Thalheimer and Benjamin Coleman, "What Can the Church Do About Juvenile Delinquency?," Pastoral Psychology, VI (October, 1955), p. 30. No additional information as to the background of these two writers.

<sup>10</sup>Ibid., pp. 30-31.

<sup>11</sup>Ibid., pp. 31-32.

<sup>12</sup>"Services to Families." (River Forest: Lutheran Child Welfare Association of Illinois, n.d.), p. 2. A brochure.

<sup>13</sup>Ibid., p. 3.

<sup>14</sup>"Services to Unmarried Mothers." (River Forest: Lutheran Child Welfare Association of Illinois, n.d.), p. 2. A brochure.

<sup>15</sup>Child Welfare Statistics, 1963 (Washington, D.C.: U.S. Department of Health, Education, and Welfare - Children's Bureau, 1964), p. 2.

<sup>16</sup>Ibid.

<sup>17</sup>"Adoption" (River Forest: Lutheran Child Welfare Association of Illinois, n.d.), p. 3. A brochure.



<sup>18</sup>"Foster Care for Children" (River Forest: Lutheran Child Welfare Association of Illinois, n.d.), p. 1. A brochure.

<sup>19</sup>Ibid., pp. 1-2.

<sup>20</sup>Martin Wolins and Irving Piliavin, Institution of Foster Family (New York: Child Welfare League of America, 1964), p. 36.

<sup>21</sup>"The Religious Nurture of the Emotionally Disturbed Child in a Residential Treatment Program," Journal of Pastoral Care, 16 (Winter, 1962), p. 193.

<sup>22</sup>Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 62.

<sup>23</sup>America's Children and Youth in Institutions, 1950-1960-1964 (Washington, D.C.: U.S. Department of Health, Education, and Welfare - Children's Bureau, 1965), p. 5.

<sup>24</sup>Ibid.

<sup>25</sup>Interview with Mrs. N. Miller, former Assistant Director of Lutheran Children's Home, St. Louis, Mo. (November 7, 1966).

<sup>26</sup>Joseph Roth, "The Evolution of a Group Home," Today's Child and Foster Care (New York: Child Welfare League of America, Inc., 1963), p. 29.

<sup>27</sup>Ibid., p. 28.

<sup>28</sup>"Lutherbrook Children's Center" (River Forest: Lutheran Child Welfare Association of Illinois, n.d.), pp. 2-3. A brochure.

<sup>29</sup>"The Religious Nurture of the Emotionally Disturbed Child in a Residential Treatment Program," p. 194.

## CHAPTER VI

<sup>1</sup>Elmer N. Witt, "Our Mission to the Youth of America," Background Papers Relating to the Mission Self-Study and Survey (St. Louis: n.p., n.d.), p. 91.

<sup>2</sup>C.T. Spitz, Jr., "The Christian Mission in a Changing World," Background Papers Relating to the Mission Self-Study and Survey. (St. Louis: n.p., n.d.), p. 1.

<sup>3</sup>Interview with Mr. Alvin Welp, former Director of Lutheran Children's Home, St. Louis, Mo. (October 11, 1966).

<sup>4</sup>Harold Hass, "Ohio Lutheran Welfare Faces the Future," Lutheran Social Welfare Quarterly, III (June, 1963), p. 7.

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