

THE UNIVERSITY OF CALGARY

A SURVEY OF THE TYPE AND LEVEL OF SOCIAL SERVICE

ACTIVITY OF RELIGIOUS INSTITUTIONS IN

THE CITY OF CALGARY

by

Marjorie Ann Matheson

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE

DEGREE OF MASTER OF SOCIAL WORK

FACULTY OF SOCIAL WORK

CALGARY, ALBERTA

JULY, 1993

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ISBN 0-315-93943-5

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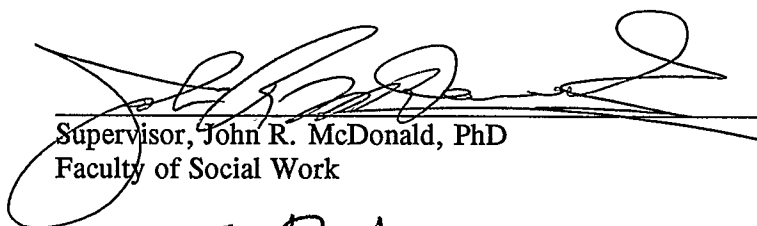
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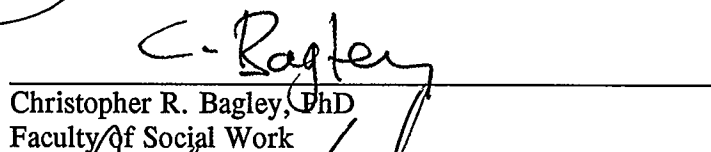


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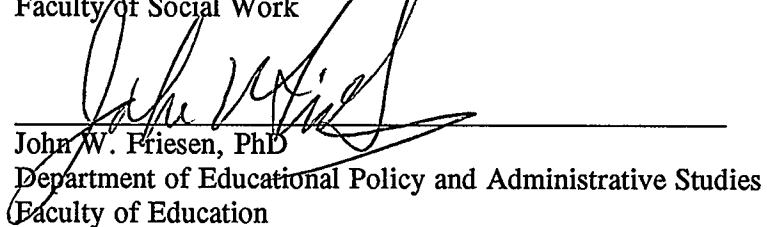
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A B S T R A C T

A SURVEY OF THE TYPE AND LEVEL OF SOCIAL SERVICE ACTIVITY OF RELIGIOUS ORGANIZATIONS IN THE CITY OF CALGARY

Social welfare has been described as the "umbrella" under which a variety of resources join to meet societal needs. Social work, understandably, is an important part of social welfare. Formal religious institutions, also, have traditionally made a significant contribution as a community resource. Indeed, the roots of social work extend back to church social service activities and the religious teachings that gave them impetus.

It is assumed throughout this thesis that religion and social work are separate and clearly differentiated today. In responding to personal and social problems, however, religious institutions sometimes have a role similar to that of social work. This thesis explores what that role consists of within the religious community of the City of Calgary in 1991.

A C K N O W L E D G E M E N T S

I would like to express my thanks and sincere gratitude to a number of people who have participated along with me. Dr. Chris Bagley who first inspired and fleshed out the idea for this thesis and Dr. Jack McDonald who patiently and painstakingly guided me through the process - it has been a privilege to work with you!

To Frances Ravinsky, my encourager, mentor, and editor, it feels like I could not have persevered without you - you have been a true friend. Robert Miller, your computer and graphic expertise was greatly appreciated.

And finally to my family - my three children, Jesse, Dylan, and Megan, who hardly remember a mother who was not studying, but patiently supported and pitched in. My parents and siblings who were always so willing to lend a hand and patiently wait for life to return to normal. Thanks to you all!

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CHAPTER 1

INTRODUCTION

Despite a diminished role in the primary institutions of society, religion and the formal structures that embody it continue to influence the customs, beliefs, values, and attitudes of many people. These influences are felt in numerous ways; four roles or functions of the church can be identified as particularly significant. First, the church provides a socializing function in relation to adherents (Durkheim, 1951; Gustafsson, 1977). Durkheim (1915) describes this role as one of social integration and defines "religion" in terms of "beliefs and practices which unite into one moral community called a church, all those who adhere to them" (p.62). Second, a stress-buffering role has been identified by several authors (Maton & Pargament, 1987; Maton, 1989; McClure & Loden, 1982; Fredich, Cohen, & Wilturner, 1988). As a subunit within the society at large it may provide a "shelter against outer stress" and "access to like-minded people" (Gustafsson, 1977, p. 59). Third, some churches have chosen to adopt a social-action role which attempts to change the social order (Manthey, 1989; Maton & Pargament, 1987). Finally, many churches have an instrumental role in providing concrete goods and

services. Maton & Pargament (1987) note that congregations have responded to "the full range of community psychological, social, and physical needs through a variety of formal and informal programs" (p.179). It is this fourth role, provision of concrete services, that is relevant to the following study.

Connection to Social Work Practice

Religious organizations respond to personal and social problems through social service activities. Religion is sometimes seen as having a role similar in areas to that of social work (Harland, 1988; Gustafsson, 1977; Wilson, 1966). Bain (1986) speaks of the role of clergy in terms of a balance between individual 'soul care' and work with the larger institutional systems - strikingly similar to the person-in-environment emphasis of social work. Although the churches' role in the provision of welfare services has greatly diminished over the past century, it remains an important part of the social networks of society. Taylor and Chatters (1986) study of the National Survey of Black Americans revealed that over 80% of the elderly Blacks received support from church members, compared to 56% who received support from extended family. As a significant community resource the identification and ultimately the evaluation of the type and quality of services available would

seem to be essential.

The aim of this thesis is to identify services presently being offered and address the specific question, "what types and levels of social service activities are religious organizations involved in within the city of Calgary?".

Use of Terminology

Religion has been conceptualized in a number of different ways.

Religion as culture is defined as "an institutionally patterned system of beliefs, values, and rituals" (Canda, 1989, p. 573). Religion as spirit or spirituality is described as "the basic human drive for meaning, purpose, and moral relatedness among people, with the universe and with the ground of our being" (Canda, 1989, p. 573). This study examines yet another conceptualization: religion, not as a personal phenomenon or group expression, but rather as institutionalized and influential in society today.

Social institutions, such as the church, have been defined as social structures which organize "activities around particular social purposes or functions" (Berger & Federico, 1985, p. 44). "Organization" and "institution" are used more or less interchangeably throughout this work with the connotation of a social structure that has become formalized or "an

established...custom or system" (Avis, Drysdale, Gregg, Neufeldt, and Scargill, 1984). Religious organizations are the structures that embody and give expression to religious beliefs. The church/synagogue is defined as the "concrete, formally organized religious body, including local churches, congregations, parishes and denominations, that are religious in their purpose and function" (Manthey, 1989, p. 387). Use of the term 'church' throughout the text is meant in a generic sense to be inclusive of all places of worship rather than its usual connection to Christian faiths.

Societal need has been defined as "that which is necessary for either a person or a social system to function within reasonable expectations for the person or social system, given the situation that exists" (Johnson, 1986, p. 7). Needs are experienced in all aspects of ourselves as human beings: our physiological being, our psychological being, our social being, and our spiritual being.

Social involvement or social service activity are terms that are used to describe the ways that individuals and organizations respond to the physical, social, and emotional needs within society. The focus of this study is on the church's role in meeting people's temporal needs as distinguished from the

church's broader function of addressing people's spiritual needs.

Thesis Question

A number of minor research questions emerge from the general question: (what are the types and levels of social service activities that religious organizations are involved in within the city of Calgary?) For example, what kinds of programs are delivered directly by church congregations and to whom are those programs available? Are congregations indirectly involved in either sectarian or secular social agencies or other community programs? How are church programs chosen and organized? What is the church's attitude towards the social role of the church, collaboration with other churches around service provision, funding sources, and evaluation? Does the church see its role as unique and special?

Clergy have a specific role in the services offered by church organizations in relation to counselling. How much counselling is being done through churches? What kinds of issues are clergy dealing with in their counselling and what techniques are they using? What are their referral practices?

Personal Interest

Personal interest in this topic area stems from a childhood lived within a religious setting and lifelong interest and involvement in the Protestant faith. Throughout my studies in the Faculty of Social Work I became increasingly aware of an underlying tension between religion and social work (both at school and at church). I found this very curious given the shared history of the two institutions.

Of particular interest to me is the social mission of the church and its long and varied evolution. I feel this particular issue to be especially relevant to me as it overlaps my professional and religious self. My quest to investigate the role of the church in society was complicated by the discovery that the church is not given serious consideration as a community resource in the social science literature.

An exploratory study to determine the levels and types of services that exist within the church community in Calgary seemed to be an appropriate place to start.

CHAPTER II

LITERATURE REVIEW

The neglect of religion in social science literature is well documented (Marty, 1980; Baynton, McDonald, & Lentjes, 1985; Loewenberg, 1988). Manthey (1989) examined religion specifically in social work literature and was able to "demonstrate conclusively that religion is neglected" (p.163). Her review of Social Work Research and Abstracts from 1983 through 1987 revealed only 14 articles on religion in the secular social work journals. References to religion and the church were also minimal in social work policy and educational literature. It was not until the early 1970's that some empirical studies of organized religion began to appear in the social work literature (Manthey, 1989).

The disregard for religion in social work scholarship is of particular interest given that the roots of social work extend back to organized religion. Most modern social services have links to earlier welfare services provided by the Church and many social workers have been motivated by the inspiration of religious teachings. The schism (which will be discussed at length in the next chapter) that developed between the two disciplines and the tensions that

ensued all contributed to religion's present relationship with the social sciences.

There were a number of factors that influenced social work's decision to abandon religion. Among them was religion's lack of a scientific theory base; a reality that caused the emerging profession of social work to turn increasingly toward the scientific method and align with sociological, psychiatric, and psychological theory and practice (Dorfman, 1988; Loewenberg, 1988). As social work established itself with other scientific disciplines, it took steps to differentiate itself from religion. Manthey (1989) states that "social work in its struggle to emancipate itself from its roots in religion, has... denied religion's relevance ..." (p.31). Both religion and social work have developed barriers (around their individual knowledge base, their methods, their organization, and a professional subculture) that have made cross-fertilization of knowledge and working alliances difficult.

Theoretical Overview

Manthey (1989) argues that the behavioral and social sciences have contributed to religion's neglect by failing to conceptualize religion in a way

that allows for "the empirical reality of the influential role of the church" (p.180). Manthey (1989) suggests that these "conceptual difficulties" have resulted in religion's lack of attention.

Religion, by definition, is placed outside of the line of scientific inquiry. Certain metaphysical assumptions about the nature of religion locate it external to the material world and thus exclude it from analysis by scientific methodology. Another frequent conceptualization defines religion as private phenomenon thus eliminating the possibility of it assuming a meaningful role as a social force. Yet other theorists describe religion as a negative force with a declining role in society that is headed for eventual extinction.

Freud (1965), for example, viewed religion as primarily a private affair, based on mass illusion, within the minds of individuals; its effects were seen to be negative and destructive. First, Freud suggests that religion serves an integrative function for the individual person. It aides in providing compensations, in the form of wish-fulfilments, to the necessary limitations placed on instinct by life as a civilized and social being. Freud (1965) writes,

"religion is an attempt to master the sensory world in which we are situated by means of the wishful world which we have developed within us as a result of biological and psychological necessities" (p. 168). It helps the individual to deal with reality by replacing one unrealistic expectation with another.

The second major function that Freud notes for religion is that of a defense mechanism. It provides a defense against feelings of powerlessness and the painful anxiety that inevitably accompanies adjustment to civilized life. Defense mechanisms are unconscious processes that "defend a person against anxiety by distorting reality in some way" (Hilgard, Atkinson & Atkinson, 1979, p. 426). Religion, according to Freud, gives individuals the illusion of being in control and being protected or cared for.

Freud's conception of religion not only places it within the sphere of individual experience, but reduces it to a defense based on self-deception - a negative force. Removed from objective reality and outside the realm of reason, religion lacks any connection to intelligence and fails to elicit a positive or meaningful role in defining ethical norms.

Durkheim differs from Freud in that he gives religion a meaningful

and positive function in society. Indeed, he viewed religion as an expression of culture with the integrative function of holding society together. In Elementary Forms of the Religious Life (1915), Durkheim analyses both religion and the role of religious ritual in enhancing social solidarity.

In Suicide (1951), Durkheim links the personal and social causes of suicide. In doing so he describes an individual effect of religion (ie. Protestant churches engender a 'spirit of inquiry') and a societal effect (ie. the traditional authority of the Catholic church generates a feeling of solidarity which results in lower suicide rates among Catholics).

Durkheim's work was influential in establishing the social world as an object of scientific study. His conceptualization of religion as an ideology - a representation of the collective conscience - however, places limitations on the role of religion in society. He states:

If religion protects man against the desire for self-destruction, it is not that it preaches the respect for his own person to him with arguments sui generis; but because it is a society....The more numerous and strong these collective states of mind are, the stronger the integration of the religious community, and also the greater its preservative value. The details of the dogmas and

rites are secondary. The essential thing is that they be capable of supporting a sufficiently intense collective life (Durkheim, 1987/1951, p. 170).

Durkheim's conception fails to allow religion a role as a proactive social force, a definer of good in society or the ability to act in an organized, institutional way.

A logical consequence of being understudied as a social structure is that description and discussion of religion is simplified and overgeneralized. As Manthey (1989; p. 308) states, "the conceptions are too global and thus have a built-in insensitivity to the rich detail and diversity in church behaviour in the world".

Max Weber contributed to the study of religion both from a phenomenological and an institutional point of view. His study of religion as a belief system (phenomenological perspective) was extensive and his conception did allow religion a prophetic role as the definer of good and a source of social, political, and economic change.

In his analysis of organized religion (institutional perspective) he advanced the emerging church-sect dichotomy in defining religion as an

institution (Weber, 1958). Church-sect theory looks at religion as an organized body with distinctions being made primarily in relation to the definition of membership. Weber describes the difference between organized religion as 'church' (state institution inclusive of all individuals) and organized religion as 'sect' (self-defined community with membership requirements):

"the religious community...was no longer looked upon as a sort of trust foundation for supernatural ends, an institution, necessarily including both the just and the unjust...but solely as a community of personal believers of the reborn, and only these" (Weber, 1958, p. 144).

Differentiating religious organizations on the basis of whether membership was obtained through birth (compulsory) or through elective association had particular relevance to the political climate of Europe at the turn of the century. It was based on an assumption about the relationship between church and state that existed at that time. Church and state were assumed to exist in a tension-free relationship while sects were viewed as dissenting and schismatic deviant groups. The fit of the dichotomous categories deteriorated over time, especially in relation to

churches in North America.

Subsequent scholars expanded on the typology, but by the late 1970's it was generally agreed that "the legacy of fruitless arguing over the church-sect distinction has been a major factor getting in the way of productive theory-building and research" (Manthey, 1989).

Another conceptual difficulty that has resulted in religion's neglect in scholarly social science research is an assumption by a number of theorists about the linear and irreversible direction of society's evolution. This particular line of thought not only disallows religion as a force for social change, but assumes that religion in general will decline and even disappear as science and technology develop.

Marxian theory, for example, which focussed primarily on the relationship of class to means of production, failed to give significance to other loci of control such as political parties, status groups, or religious organizations. Religion, defined in terms of an ideology, was seen by Marx to reflect the values of the class who had the ability to control the resources, tools, and machinery of production rather than express any kind of "eternal

truths, such as Freedom, Justice, etc., that are common to all states of society" (Marx & Engels, 1948, p. 29). Insofar as the ruling class or bourgeoisie possess the wealth of society, they control the agents of socialization such as the church and use them to maintain the status quo. This analysis denies organized religion any kind of visionary or ideal-defining role in society.

Marx's theory of social change predicted an evolutionary transition through progressive stages to an increasingly classless society. The final stage of communism would be a society in which there were no class distinctions and consequently no need for religion or any of the ideologies that supported the previous class structure. It is not surprising that this analysis, and others like it, contributed to a view of religion that locked it into the irrelevant and temporal.

Religion's historical persistence, as witnessed by a resurgence of fundamental extremism throughout the world (Toffler, 1990), has led in recent years to some recognition of its influence in modern society. Religion's public presence in the political arena has been evident to even the casual

observer (Toffler, 1990; Manthey, 1989).

Review of Services

The 1983 Yearbook of American and Canadian Churches states that in 1981 churches and religious institutions received 46 per cent of all charitable funds (Jacquent, 1983). Many concrete programs and services are offered by religious organizations.

Social service activities under religious auspices can take a number of forms; one of the varying dimensions is the degree of connection between the services and the sponsoring church. The first form of connection is a loose one seen when social service agencies are sponsored by an ethnic community "that is popularly identified with a religious group or is coexistent with a religious group" (Loewenberg, 1988, p. 140). Most Jewish agencies are sponsored by the ethnic community rather than by the synagogue. The second form of church connection is a social agency which is "an independent body but...in close contact with a church" (p. 139). Some Catholic and some Lutheran social agencies work with this model. The third form involves agencies that are sponsored by churches and are under the full legal and spiritual authority of that body but outside their administrative structure.

The fourth and final form is that of programs organized within the church's spiritual authority and administrative structure; social service activities administered from this structure are the focus in this thesis.

Studies show that religious organizations, and ministers in particular, are responding to and dealing with many of the social situations with which they are faced (Lowe, 1986; Switzer, 1983; Wylie, 1984; Hyman and Wylie, 1987). A primary focus of past empirical study has been on pastoral counselling. The limited scope of the pastoral focus has contributed to a narrow identification of church activities and tends to reinforce resistance to looking at the church as an institution by focusing on this one-to-one relationship. This thesis and the survey that accompanies it seeks to broaden the focus by identifying two categories of services. First, those services delivered exclusively by the clergy; and second, service involvement in the form of programs or formalized services offered by the religious organization.

Pastoral Counselling

A "shepherd of souls", whether in the priestly, mediumistic, or shamanistic mode, is a role that has had significance across many centuries and cultures (Haule, 1983). Clebsch and Jaekle (1983) trace the history of Christian

pastoral care in particular since the time of Christ. They identify the different functions that have characterized the pastoral role during the eight epochs into which its history is divided. The primary pastoral service relevant to this study is that of counselling.

Clebsch and Jaekle (1983) go on to point out that modern pastoral counselling developed for the most part in alignment with classical medical and psychiatric systems. Today, however, it is in a state of transformation in response to "new patterns, new strains, new expectations, new woes attending family life, especially marriage" (p. ix). They go on to note that "clergymen specializing in pastoral therapy may well contract for supervision from an Esalen encounter leader, a Gestalt psychologist, or a family process-therapist" (pp. vii, viii). Clergymen are embracing the challenge of incorporating modern insights into human existence into time-honoured approaches to soul care.

Many models incorporating psychological principles of therapy have been proposed as helpful in the religious setting. Huber (1986) advances an Alderian perspective to counselling, incorporating the concepts of striving for superiority, social interest, and encouragement. Mitchell (1986) proposes that

the psychological position is corroborated by religious thought and can be used to address religious issues. Griffin (1982) suggests that the Carkhuff model of counselling has some pastoral applications. Parsons & Wicks (1986) discusses a cognitive approach to loneliness when dealing with clients in a religious setting.

Several approaches from a social work perspective have also been advanced. Lee (1988) suggests an ecological approach to family ministry in the local church. Sweeten (1987) and Hibbs (1983) both propose a systems model for counselling in the church. O'Brien (1984) presents an approach based on the social work principles of client freedom and shared values.

Clinebell (1966) points to the unique position clergymen hold in relation to counselling. They are frequently in a position to reach many individuals in an informal, short-term encounter who would not come for formal counselling. A study of 1345 clients from five pastoral counselling centres in the United States concluded that these facilities were providing a needed service. Of those surveyed, 60% stated that although they felt the need for help, they would have had "reservations about seeking help from usual mental health services" (Endicott, Greenawalt, Nee, & Jasmine, 1983, p.61).

Many individuals actively seek out their clergyman for counselling in relation to a variety of issues. Supportive, crisis, and referral counselling are frequently part of the pastoral role. In other instances individuals attend a contracted number of sessions for short-term decision making or educative counselling (Clinebell, 1966).

Long-term or depth counselling may also be undertaken. This process may be complicated by the ongoing relationship that a clergyman has with members of the congregation. It is in this area that the pastoral model of counselling differs most from most other models. Pastoral psychotherapy may continue, on a formal or informal basis, for years. The relationship may lack the formalized contractual basis usually seen in other professions. Clinebell (1966) suggests that both time-factor and skill-level considerations may limit ministerial commitment to psychotherapy.

Issues Identified in Clergy Counselling

The presenting problems that face ministers in their role as counsellors and therapists reflect the range of issues in society as a whole. A study of the counselling practices of 67 male Church of Christ ministers in southern California by Lowe (1986) revealed that they were consulted for problems

similar to those seen by mental health professionals. Marital problems, spiritual concerns, and feelings of guilt and depression were identified as the most frequent problems brought to them. Wylie (1984) in a survey of pastoral counselling specifically identified marital problems, patient counselling, death education, alcohol problems, drug use and aging as areas most frequently dealt with aside from spiritual concerns.

Family and marriage issues have long been a stronghold of pastoral consultation and "are so frequent and so crucial that a degree of competence approaching expertness is required to meet the needs" (Clinebell, 1966, p. 96). Studies by Wylie (1984) and Hyman and Wylie (1987) concluded that health-related counselling is such a large part of pastoral counselling that specialized training in this area is now needed for ministers.

Limitations of Clergy Counselling

Many ministers consider the counselling aspect of their work to be secondary to their spiritual role with congregants. In spite of barriers such as limited training and varying degrees of commitment to this aspect of their work, clergy continue to play a significant role in the mental health of Americans. Rumberger and Rogers (1982) make reference to the

"gatekeeping" role of the clergy in relation to the mental health field. The position of clergy is considered to be crucial because of their frequent involvement at the onset of an individual's emotional distress. Despite the complexity of the issues with which they are faced, research has revealed that interaction with and referrals to other professionals and mental health agencies in particular is low (Rumberger and Rogers, 1982; Lowe, 1986).

Several studies have identified areas where pastoral training may not be adequate to address the needs presented. Consequently, the level of involvement is presently hampered by lack of skill. A study of 112 clergy members from various denominations indicated that they were unable to identify suicide lethality any better than educated layperson (Domino, 1985).

Health-related matters are often brought to ministers: Hyman and Wylie (1987) found, however, that they usually lack the technical and educational background needed to work in this area. Although clergy are frequently called upon to work with alcoholics, several authors noted a reluctance to do so (Endicott et al., 1983; Drummond, 1982). A national survey of nursing home facilities revealed unmet needs in relation to ministerial services to that population (Uhlman & Steinke, 1984).

Church Programs

Church-sponsored programs are frequently created in response to the economic and political realities in which the church finds itself. They reflect, to a great degree, the multitude of issues prevalent in society as a whole. Church programs offer a broader range of services than those offered exclusively by the clergy; the clergy often play an important part in initiating and implementing the programs and services offered by their churches.

A variety of church programs were presented in the literature: support groups for care-givers of the elderly (Haber, 1984), the handicapped (Ferguson & Heifetz, 1983), and programs for special needs groups such as alcoholics (Brown, Peterson, & Cunningham, 1988). Several programs to extend the social networks of the elderly were discussed (Taylor & Chatters, 1986; Breien, 1986; Thompson, 1986) as well as a counselling and referral service organized by a central city Black church in the United States (Rodgers & Hayes, 1984).

One particularly relevant study is a health and social service review conducted in the Roman Catholic Diocese of Calgary (Baynton et al., 1985). This review looked at parish and agency perceptions of the adequacy, role,

and structure of Diocesan service provision. Survey information was gathered from health and social service agencies, agency administrators, parish representatives, parishes priests, parish board members, and advisory committee members. This study differs from this thesis design in that it was concerned primarily with Diocese service provision through organizations associated with the Church rather than individual parish programs. It is valuable, however, in providing an overview of present church-related services in the general geographic location of this study as well as providing a sense of what expectations are within the community in relation to church service provision.

Types of Services

Survey respondents from twenty Dioceses in Canada and the United States reported that services provided included: "accommodation/housing, children's services, counselling, food/clothing, health services, services to the handicapped, services for singles, social action" (p.4). In Calgary, parishes and agency personnel indicated that the Diocese had opportunities to become directly involved in youth services, family life education, services to the dying, and pre-marriage services (p.8).

Respondents in the Diocesan study recommended a collaborative role with other service agencies in providing food/clothing, housing, crisis services, suicide prevention, home care and mental health services. They also recommended either a direct or collaborative role in working with child welfare, pregnant teens, handicapped, single parents, the elderly, immigrants, prisoners, and in providing shelter, auxiliary hospitals and nursing homes.

Evaluation of Services

Evaluation of the quality of services offered by churches is largely undeveloped. Of those surveyed in the Diocese of Calgary (Baynton et al., 1985) 35% of the respondents did not know how the needs being served by their Diocese were assessed. Some 30% of those questioned thought that planning and evaluation of services were inadequate and another 46% of the respondents did not know if they were adequate. It would seem that a large percentage of those involved were unaware of how programs were designed and managed.

Respondents of the health and social service review felt that a majority of the twenty four needs listed were either adequately or somewhat

adequately being met in the Diocese. Youth services, shelters, employment services, services for pregnant teens, suicide prevention, services for single parents, and social action programs were areas that were identified as less than adequately met.

Several areas were identified in the literature as potential ones for increased breadth in church action. These areas often involve issues that are politically sensitive: teenage pregnancy - prevention and intervention (Rolfe, 1984), wife battering (Alsdurf, 1985; Bowker & Maurer, 1986), drug abuse (Lee, 1983), and divorce (Johnson, 1985; Coates, 1983; Gordon & Gordon, 1984). The church is seen as having both an educational and service provision role in relation to AIDS (Berliner, 1987; McDonald & Natarajan, 1988).

Level of Social Involvement

The level and type of social service involvement varies greatly from denomination to denomination and from church to church. There are many factors that come together to determine if, when, and how a particular religious group will become involved in areas other than their spiritual mission (Manthey, 1989). The relationship between evangelical mission and

social responsibility has been a frequent source of tension in churches (Harland, 1988). Church groups with a primary commitment to the conversion and Christian-growth experience may lack concern for social justice and the oppressed of the world. Conversely, those absorbed in social causes, Harland (1988) argues, may lack "the insight, depth, and guidance provided by the doctrines and symbols of the faith...the ultimate issues and mysteries of life receive short shrift" (p. 92).

This philosophical debate quite likely has played a role in determining the level of social involvement by church organizations being examined in this study. One author notes that, "the subject shapes the way in which the churches view their responsibilities, conceive their agenda, and to some extent how they allot their resources" (Harland, 1988, pp. 4,5). In the survey by Baynton et al. (1985) respondents were asked "what they believed to be the role of the Catholic Church historically and today in providing health and social services" (p. 58). Fifty-three percent of the respondents indicated that "meeting human needs in general was the major goal of the Church" (p.58). Thirty-four percent also included the Catholic or Christian witness as a goal.

Williams (1984) suggests that Canadian churches are taking an

increasingly active role aimed at influencing the norms of society at a government policy-making level. Numerous documents have been released over the past twenty years by different religious bodies which address social issues relevant to Canadian society.

Mol (1985) makes reference to the potential ability of churches to "modify tensions and conflicts between subunits in society" (p. 261). Reverend Brian Stiller, executive director of the Evangelical Fellowship of Canada, has encouraged Conservative Protestants in Canada to "link social concern with concern for evangelism" (Bibby, 1987, p. 268). The group has begun this process through presentations to different levels of government on current social issues.

CHAPTER III

HISTORICAL BACKGROUND

The tension that has emerged between religion and the profession of social work was discussed briefly in the previous chapter. The relationship between the two professions is very relevant to present-day social service activity. It has defined to a large extent who does what in meeting society's needs and concerns. In order to understand present types and levels of social service activities of churches, a review of the history of the church's social service involvement and its relationship with social work seems appropriate. History provides the integrated context from which to extract understanding of present day phenomena; as one historian notes:

Nothing could be more artificial than the scientific separation of man's religious, aesthetic, political, intellectual and bellicose properties. These may be studied, each by itself, with advantage, but specialization would lead to the most absurd results if there were not someone to study the process as a whole; and that someone is the historian (Robinson, 1913, p. 66).

Three historical periods (pre-industrial, industrial, technological) will be examined. Four paradigm shifts (division of labour, capitalism, wholism,

and scientism) which provided impetus to changes in the prevailing economic/social structures and philosophical models are presented. Finally, the religious responses (Catholic, Protestant, and non-Christian) to these events will be described.

Pre-Industrial Society

The first period, that of pre-industrial society, will be summarized in terms of the rise of the modern state. It was during this transition period that the previously blended social/economic/religious aspects of life began to emerge as separate entities with economic activity gradually taking predominance.

In medieval society, the Church was "the great pillar of stability in an age of disorder, that constituted the ultimate authority on economics, as on most other matters" (Heilbroner, 1980, p.39). Loewenberg (1988) suggests that with the demise of the feudal nobility in Europe and the rise of an industrial elite, "the kings of these new nation-states amassed power and strength with the support and encouragement of the new commercial class" (p.15). This new alliance replaced the once central role of the church in state affairs. Henry VIII's break with the Roman Church in 1536-39, seems to be a significant event in weakening "one of the principal institutions for poor

relief" (p.16) and inadvertently forced the State to assume more responsibility for general welfare (Ramsay, 1988). This new responsibility was formalized in the English Poor Laws (1597-98) and later reformed in the Speenhamland system of the late 1700s.

During the era of feudal society, dating from the fifth century into the fourteenth century, basic social security was provided as part of the "functional interrelationships between landlords and their subordinate serfs" (Ramsay, 1988, p. 7). A number of events transpired in Europe from the fourteenth to the sixteenth centuries which dramatically altered the structure of economic society. With these changes, the once central role of the church in providing for the poor was exhausted and proven ineffective in meeting the expanding needs of society.

One force that was to contribute to this transformation was the gradual urbanization of agricultural society throughout Europe. These urban centers provided a hub for economic activity in trading, buying and selling. Economic growth was stimulated and the market economy took hold, so that by the sixteenth century the fragmented political and economic entities that made up medieval civilization were centralized into an approximation of

present day nation-states.

Another occurrence that influenced change over time was the coming together of different worlds. This 'meeting' began with the itinerant merchant of the eighth and ninth centuries whose caravans laden with exotic spices, luxuriously woven clothes, and other wares from as far away as India and Arabia gave Europe its first taste of economic interdependence. The Crusades likewise provided a "fertilizing" experience for Europe. Exploration and colonialism were further stimulation to commerce and economic growth. Products, especially precious metals, from abroad and later trade with the colonies provided an enormous boost to the market economy in Europe.

Two disasters also had a dramatic effect on the breakdown of the manorial system and the rise of the cash economy. The bubonic plague in the 1300's wiped out nearly one third of the population of Europe resulting in labour shortages. As a monetized life style took hold the nobility became increasingly impoverished under the feudal system. In an effort to raise needed cash the landed aristocracy enclosed communal pasture land (half of England's arable land) dispossessing the peasant population and creating a new, impoverished labour force. These vagrant poor who flooded most of

Europe during the fifteenth and early into the sixteenth centuries forced the state to address the problems of vagrancy and poverty.

Loewenberg (1988) argues that this increased involvement of the State was actually a response to threats to "domestic peace and tranquillity" (p.16) as landlessness spread throughout Europe and England. Social welfare became "the need for self-protection and for system maintenance" (p.16). Regardless of the motivating reasons, as the new social and economic order emerged the once-central position of the church was weakened primarily through its inability to be effective in dealing with the expanding needs of society.

Industrial Society

These pre-industrial events and trends provided the precursor to the harsh realities of the Industrial Revolution of the 18th and 19th centuries. Winds of change began within the religious community as early as the sixteenth and seventeenth centuries with the teachings of the Protestant reformer John Calvin (1509-1564). Calvinism "brought respectability to an ideal of struggle, of material improvement, of economic growth" (Heilbroner, 1980, p. 55). The emergence of the "Protestant work ethic" not only stimulated the growth of the market society, but aligned religious thought with the new world order.

Loewenberg (1988) goes so far as to suggest that "the Protestant Reformation ... provided the intellectual and ideological framework for developments that later facilitated the near-universal acceptance of modern secularism and scientism" (p.17).

The era of the "tramp" in the New World signalled the move from a pre-industrial, "toiler" society to an industrial one (Johnson, 1974). The world-wide depression that began in 1873, the frequent slumps and recessions that accompanied industrialization, together with the seasonal nature of much of Canada's industry in the early years resulted in fluctuating employment cycles and a transient population. It is not surprising that the early 1900's saw much labour unrest and the emergence of Trade Unions.

Working men and their families were frequently dependent on charitable organizations and municipalities for support in times of economic slump. Government involvement was based on a residual ideology that viewed welfare as a work disincentive and therefore only a temporary measure provided to the "deserving needy" (Ismael, 1988). Relief often came to the urban poor in the form of low-paying make-work projects, houses of industry, or poorhouses. Churches became involved on a more individual

needs basis supplying clothing, food, fuel and soup kitchens. Church charity workers frequently objected to government involvement with relief as an unwarranted infringement on the duties of the church (Fingard, 1983).

Pitsula (1983) states that philanthropists opposed any government effort to provide substantial relief to 'tramps' during the depression years of the 1880's and 1890's. He argues that the "threat of destitution" was a means of social control to coerce the working man into low-paying jobs.

Care of the poor in British North America during this era followed philosophically, although not always structurally, the British tradition of the Elizabethan poor laws. The basis of the British law was the recognition of the need to supply for the "honest poor" in some fashion; that is, "those unable to work by reason of age, disability, or sickness and the able-bodied who could not find employment" (Guest, 1985, p. 15). Poverty retained a stigma of humiliation and personal defect. Fingard states that:

society's inability to attack pre-industrial poverty at its source, which was unemployment, led by the 1850's to a marked preoccupation with the symptoms of poverty, especially intemperance, and a corresponding interest in social amelioration as moral rather than economic reform (1983, p. 21).

'Blaming the victim' led to government apathy in relation to the needs of the

poor. The effort of private groups and individuals in "poor relief" was fragmented, and tended to "conceal the magnitude of the problems faced" (Guest, 1985, p. 14).

A number of shifts in the economic structures of society accompanied the advance of industrialization. Division of labour and capitalism were two important economic concepts that not only gave impetus to the rationalization of labour, but radically altered social relations in all other areas of life.

Division of Labour

The division of labour came about as industry became larger and more complex. Producers found that efficiency increased if each task was subdivided into as simplified a form as possible. Thus each simplified task could be performed with the greatest amount of skill (Heilbroner, 1980).

The concept of specialization gradually spread to other aspects of society including social institutions. Increased division of labour affected the Church dramatically because "the Church [was] perhaps the most comprehensive of all institutions in the premodern world" (Loewenberg, 1988, p. 18). Although, as De Tocqueville noted in 1830, this was much less the

case in America than in Europe, the turn of the century saw a gradual lessening of the spheres (education, family life, medicine) that the Church had influence over. This shift has affected the potency of the church's voice - "it can still 'speak' to all of life. But now it is only one voice among those of many interest groups" (Bibby, 1987, p. 144).

Specialization occurred not only in relation to other institutions in society, but also within the domain of social welfare provision. Although religion and social work worked in friendly alliance in the early years, following the 1915 quest for professionalism social work increasingly differentiated itself from its historical religious roots (Marty, 1980; Manthey, 1989). The barriers that were erected (knowledge, methods, organization, professional subculture) gave the profession of social work the cutting edge in competition as Manthey (1989) describes:

non-sectarian social welfare organizations and social work by contrast were to differentiate in ways that allowed them to more successfully exploit the environment, gain selective advantage over the church and religious professionals, and ultimately compel the decline of religion in this area (p. 33).

Capitalism

Capitalism as a concept is composed of two basic characteristics: first, the right to own private property with particular emphasis on ownership of means of production, second, market distribution of resources including incomes (Heilbroner, 1980). As was discussed earlier, religion's advancement of the Protestant work ethic can be viewed as a primary contribution to capitalist society. There are, however, unintended consequences to the implementation of industrial ideology that contributed to the church's diminished role.

The establishment of a free market society resulted in a competition for resources. As separate secular social service agencies emerged and the profession of social work became established rivalry for finances, personnel, and recognition in the human service sector served to fuel secular/sacred tensions (Manthey, 1989).

As secular social work became increasingly rational and efficient, primarily through the development a practice wisdom and the introduction of professional education, a number of church workers, such as Jane Addams and Owen R. Lovejoy, turned from organized religion to social work

(Loewenberg, 1988; Marty, 1980). Marty (1980), however, cautions against confusing "migration with extinction and ...[equating] secularization with decline of religious institutions" (p. 472). He goes on to suggest that essentially what has happened is that religion has not so much "abandoned the field as [seen] it diminish comparatively" (p. 477).

Another unintended consequence of implementing capitalism is the market's failure to distribute wealth so that all citizens enjoy its benefits. Social welfare institutions are used to stabilize the distribution of income (Ismael, 1988). This role requires a very direct link with government, a position that the church has typically avoided with preference given to separation of church and state. The result is that the church's role in social welfare provision has been severely curtailed in society.

The turn of the century, with division of labour and capitalism firmly entrenched, saw rapid economic expansion in Canada spurred on by a national railroad and flourishing industrial centers. Social and labour unrest continued, however, as workers struggled to establish a safe workplace and equitable working relations. The Winnipeg General Strike in 1919 and the

Regina Riot in 1935 are instances of labour's challenge to the social structures that protected capitalist interests through "...pauperizing patterns of unemployment..." (Fingard, 1983, p. 26).

The Depression years of the 1930's did a great deal toward moving the federal government from a residual social security ideology towards an institutional model of social welfare. The institutional model offers universal programs that are based on need and are outside of the market system. It is based on the belief that market forces produce personal hardships and distribute them unequally; it is the government's responsibility to step in to ameliorate these needs (Ismael, 1988). Legislation provided the structure for the welfare state: the Juvenile Delinquent Act (1908), Mother's Allowance (1916), the Canadian Mental Health Act (1918), Old Age Assistance Act (1927), and Social Insurance Act (1935) are a few examples. Postwar years saw the government move from a laissez-faire approach in social welfare to a recognition of social expenditure as an economic investment - Keynesian economics (Ismael, 1988).

The fifties and sixties saw action in all areas with a striving for full employment and an emphasis on accessible social services (Ismael, 1988). By

the late 1960's poverty was being rediscovered and an effort was made to consolidate fragmented programs and provide a comprehensive system. By 1975, however, inflation had a serious grip on the economy and the Social Service review begun in the 1970's collapsed. By the 1980's social service expenditures (formerly the fastest growing expenditures) were being drastically rolled back and government was pulling out of its role in social service delivery through privatization (Naisbitt, 1982).

Ismael (1988) suggests that a residual model of social welfare based on conservative ideology is re-emerging. One hundred years later, Alberta's 1982 introduction of the "work-for-welfare" scheme is strangely reminiscent of the labour test used by the Houses of Industry in the 1880's. Many theorists, however, predict a shift away from the patriarchal, reductionist paradigms that have dominated European and North American society.

Technological Society

Naisbitt (1982) proposes that after four decades of institutional help, Americans are relearning their ability to rely on themselves and reclaim personal control. Naisbitt and Aburdene (1990) suggest that with the emergence of technology the position of the individual has been elevated to a

global level; they state "...we have learned that computers strengthen the power of individuals and weaken the power of the state" (p. 95). They are predicting that the age of technology with its increased emphasis on the individual will tailor its social welfare programs "to match individual strengths and needs, to have government in concert with the private sector respond to each individual, not to classes and groups and categories" (Naisbitt & Aburdene, 1990, p. 176). The emphasis will be on individual empowerment.

Toffler (1970, 1990) predicts a shift in the power structures of society. He proposes that in order to function in the Information Age nations will need to move from top-down control to horizontal self-regulation.

McDonald, Bennie, and Young (1992) propose that "an age of top down health care planning is drawing to a close and that human equality sourced partnered approaches are essential to our common futures" (p.5).

As the basis of power at all levels is redefined (ie. from mind and muscle to control of information) individuals will need to adapt and respond to an onslaught of new technology, organizational upheaval, and information overload. Toffler (1970) states that, "he must search out totally new ways to

anchor himself, for all the old roots - religion, nation, community, family or profession - are now shaking under the hurricane impact of the accelerative thrust" (p. 34).

Wholism

There is an increasing emphasis on the wholistic perspective as an important way to anchor both individuals and systems in the new age of technology. McDonald et. al. (1992) state that "issues in health and rehabilitation are now substantially social" (p. 7). They are social because as our scientific understanding of the physiological (physical systems) part of our being has grown we have become increasingly aware of its interrelationship with the psychological, social and spiritual aspects of our being. This awareness has led to calls for a more wholistic approach in the human service institutions of society. Major (1993) describes the challenge facing health care today:

Health care in the Western world has been segregated from all that science cannot explain---spirituality, positive thinking, 'magic', herbal healing, counseling and so on.... It is unable to draw upon the strength and healing powers which are found in the various other realms of human existence and human experience....Health care must be viewed as a system which "is social and cultural in origin, structure, function,

and significance" (Kleinman, 1980, p. 27)" (p. 26,31).

This analysis of our health care system is equally relevant to other institutions in society today - particularly, I believe, to the institution of the church. Bibby (1987) states that "clearly the themes of the numinous, self, and society have to be reconnected in Canada and elsewhere if religion is to have a significant impact upon the modern world" (p. 268). The mind/body split that expresses itself in separation of the sacred and secular must be reintegrated if the church or any other institution is to serve a meaningful role in the society of the future.

Scientism

Scientism is being presented as the fourth paradigm shift that has had an important impact on the church in relation to social issues. The movement away from "Science as Credo" and toward "Science as Method" (McDonald et. al., 1992), was discussed in the previous section. Many of the changes noted earlier in relation to capitalism and division of labour were fuelled in part by the rise of scientism as a dominant ideology and in the secularizing of society.

Scientism, defined as "the almost mystical belief that only science can provide the knowledge necessary for solving problems, technological as well as social and charitable" (Loewenberg, 1988, p. 19), became the primary means through which secularization was brought about. Bibby (1987) describes secularization as the placing of "strict limits on the areas of life over which religion has authority" (p.144).

Mary Richmond's publication of Social Diagnosis in 1917 and work to establish a scientific base of social casework marks the emergence of the fledgling social work profession. That together with Flexner's 1915 challenge to the profession resulted in social work's dedication to a scientific theory base.

The response of religion to this ideological position varied, although for many churches it became the final parting of ways with modern social work. Because this particular ideology had very direct connections to theology, it tended to illicit a stronger response from the religious community. Manthey (1989) notes that "theology, as the religious body's system of distinctive values, beliefs, goals, and world view has a causal priority among the variables that influence church social policy activity" (p. 413).

Charity has always been central to the Roman Catholic faith. Church documents and public statements by Popes and Bishops have taken a consistent stand on issues related to human suffering (Baynton et al., 1985). The "Decree on the Apostolate of the Laity," a document produced at the Second Vatican Council, reinforces this social mission:

In her early days, the holy church added the "agape" to the Eucharist Supper and thus showed herself to be wholly united around Christ by the bond of charity. So, too, in every era she is recognized by this sign of love...for this reason, pity for the needy and the sick, and works of charity...are held in special honour by the Church (pp. 498-99).

Catholics, generally, were prepared to embrace the new scientific and professional methods in most aspects and before the turn of the century began the development of a network of social service agencies (Marty, 1980). The Catholic Church still maintains a strong commitment to social service activities.

Judaism's response as well was quite open, partly because the well-being of their community is considered to extend beyond the confines of the

synagogue. Almost exclusively their choice has been to develop their social welfare programs independent of their religion. Social action initiatives are based in the belief that through these efforts "even the alienated Jews draw upon a spiritual tradition, however indirectly" (Marty, 1980, p.468).

The response of Protestant churches was one of "increasing internal differentiation" (Manthey, 1989, p.76). The splits were usually along denominational lines and Manthey (1989) identifies three factions each with its own social mission perspective.

Mainline protestantism

Early (pre 1900) conservative mainstream protestantism was characterized by Manthey (1989) as having "a great confidence in the prevailing social and economic order" (p.77) and generally promoting status quo. This stance failed to address social issues of the day and, in fact, did not even prepare the clergy for the change in their status and social position that was to follow the turn of the century.

Since the turn of the century mainline protestant churches have become much more socially conscious. The United Church in particular has taken public stands on social issues. The movement appeared to solidify

during the late 1960s as Canadian Churches became "...particularly vocal and increasingly ecumenical in addressing social justice" (Bibby, 1987, p. 191).

Progressive social Christianity

A second religious position that was to appear was that of progressive social Christianity. The Social Gospel was "liberal Protestantism's response to the failure of unregulated capitalism in industrial America" (Manthey, 1989, p.81). From the 1890's until the 1930's it played an important role in the massive reforms that were reshaping Canadian society. Allen (1971) proposes that "one of the most important functions was to forge links between proposed reforms and the religious heritage of the nation, in the process endowing reform with an authority it could not otherwise command" (p. 3).

The progressive social Christian perspective was quite open to the views of modern science and played a significant role in investigating and addressing the problems of the day. Although ultimately unsuccessful in intervening in the realm of social dependency, lasting contributions by the movement were the institutional church and religious settlements (Manthey, 1989, p.84). Its greatest legacy no doubt lies in J.S. Woodsworth's work in

social welfare and democratic socialism (Allen, 1971). In Western Canada, the Co-operative Commonwealth Federation, which later became the New Democratic Party, is a populous movement that took form in response to the gospel welfare movement.

Fundamentalism

The third religious position that emerged was fundamentalism, formally in 1878, and later in varying forms of moderate and radical evangelical Christianity. The range of dogma within this category is quite broad although most rejected the new sciences, particularly evolutionary theory, and Biblical criticism. Manthey (1989) describes the underlying beliefs,

Fundamentalism...was characterized by a mistrust of collective social action in dealing with problems of poverty. It espoused the individual Protestant ethic as a resolution to poverty...Conversion would bring prosperity to all. (p. 89)

A populous movement grew out of fundamentalism much the same as it did out of the social gospel movement. William Aberhart and later Ernest Manning led a political regime that was firmly rooted in right-wing religious values and thought. Social Credit enjoyed thirty-five successful years in

Alberta and lingers on today in the British Columbia political scene.

Marty (1980) argues that "the evangelical roots of modern social service often go neglected" (p.469). Although the movement failed to recognize the environmental causes of misfortune and the need for structural change in society, there were "significant levels of welfare and reform activities" (Manthey, 1989, p.91) from about 1870 onward. The physical and spiritual needs of the urban poor in particular were the concern of numerous "city missions and philanthropic agencies under church, denominational, and even inter-denominational auspices" (p. 91).

Walmer Road Baptist Church founded in 1889 in Toronto provides an illustration of one such venture. In 1912 the Church purchased another property as an outreach program - the building that is today known as the Memorial Institute. Although the outreach was to be primarily evangelistic, it also considered its mission to "minister to all the needs of the people in the community" (Goertz, 1989, p.43). The following quote from Walmer: A Century for the City (Goertz, 1989) gives some sense of the scope of these early church involvements:

Children's work was a large aspect of the ministry. A depot for pure milk for infants was distributing 2,200 bottles a month by the first year, and on October 1, a children's clinic was opened...Every week, volunteers and staff met with about 40 mothers. Nursery care was provided as the women learned sewing, cooking, millinery, dressmaking, shorthand and typing...the Institute turned its vacant space into a playground with appropriate equipment. It handled about 1,000 children a week...By the end of its first year, Memorial Institute was working with 7,000 people per month (p. 44).

Non-Christian faiths

The General Social Survey done by Statistics Canada in 1990 indicates approximately 9 per cent of Canadians are affiliated with religions other than Mainline Protestantism and Roman Catholicism (Baril & Mori, 1991). Maclean's Religion Poll conducted with 4,510 adults between January and March of 1993 found that approximately 1 per cent of Canadians are Jews; Hindus, Muslims and Buddhists each make up about .5 per cent of the population (Nemeth, 1993).

The histories of non-Christian faiths in Canada are more or less patterned after the waves of immigration that have introduced people from around the world to life in this country. Canadian censuses from 1871 to 1981 record data on Jews and Mormons beginning in 1871 and on Buddhists

and Confucians beginning in 1881. Hindus, Islams, and Sikhs do not appear in census records before 1981 (Statistics Canada, 1941). The 1991 Census report states that today Eastern non-Christian religions are the fastest growing religious group with a 144 per cent increase from 1981-1991 (Religions in Canada, 1993). The 'Other' group in this thesis survey had some striking similarities in their presentation that are quite possibly extensions of the ways that they define themselves as religious groups:

- 1.) All eight groups saw themselves as preserving a 'way of life' that was a subculture within the broader context of Canadian culture. For many it was a culture within a culture ie. Japanese lifestyle within Canadian lifestyle, but for others it was Canadian lifestyle defined in a very precise, conforming way.
- 2.) All of the groups stressed the importance of the family. This focus was the impetus behind many of the programs and services that they offered; there was a clear design in social programming to be one of support to family life.
- 3.) All the groups were fairly closed; programs were designed to meet the needs of people included in the group either by membership or by ethnic heritage. It does not appear to be the goal of these groups to extend their services to the general public. The exception to this would be the Mormons

and Jehovah Witnesses who do seek converts from the general population; in terms of service provision, however, they are very closed with regards to accessing services outside their own boundaries. As one interviewee put it, "one must be very careful about loosing neutrality" when asked about affiliation with other services delivered by local community social service agencies. There was an expectation expressed by most of the interviewees that members of their group not use secular services.

4.) The groups are also unique in defining an important preventative role for their services. Throughout the interviews interviewees consistently described their people as "strong, self-sufficient, good citizens, neighbourly, hard-working, etc." and clearly stated that their group did not have a great deal of dependency needs - "we are not a burden, we give more than we take". The implication was that participation in their group prevented the person from needing to access secular services. These groups were much clearer in defining an important role for their religious organization in the prevention and the provision of social services.

The Jews, as mentioned earlier, have often been in the forefront of modern technology in human services. The other religious groups appear to

adhere to varying degrees of fundamentalism within their particular belief system. This stance would include resisting secularizing influences especially as they relate to family life.

In summary, tracing the roots of social work and religion a clear parting of ways is evident. Different religious groups have dealt differently with the issues that precipitated that parting. Overall, however, the role of the church in relation to social need has become unclear and undefined.

CHAPTER FOUR

RESEARCH METHODOLOGY

The scientific approach to knowledge is one among several ways of knowing the world. The scientific way of knowing is very specific in its aim. The ultimate aim of science is theory; subaims to this central purpose are "...explanation, understanding, prediction, and control" of observed phenomena (Kerlinger, 1986, p.9). Scientific research then is the "systematic, controlled, empirical, and critical investigation of natural phenomena guided by theory and hypotheses about the presumed relations among such phenomena" (Kerlinger, 1986, p. 10).

Given the clear and precise aim of scientific research it stands to reason that its methodologies are exact and deliberate. Indeed, research findings are classified according to the rigor with which certain principals of investigation are adhered to. Two general classifications of research findings have been identified: quantitative data and qualitative data. These classifications are based on both the research design and on the nature of the data that is produced. In the social sciences quantitative research is used to count and correlate social and psychological phenomena.

Experimental/quasi-experimental research designs are used to investigate and deductive logic to apply theory to social reality. Quantitative research contributes to science in its purest form in that it examines relationships between reality and theory (Epstein, 1988).

Qualitative research has existed alongside quantitative research from the beginnings of modern social science. Although sometimes portrayed as contrasting paradigms, both are generally viewed as contributing important views of the human experience. Qualitative research seeks to investigate the essential character of social and psychological phenomena with emphasis placed on describing and comprehending the subjective meaning of events (Epstein, 1988). Its purpose is different from quantitative research in that qualitative research is involved in theory development, in generating hypothesis rather than testing them. Its logic is inductive (deriving concepts and theory from social reality) and its design nonexperimental.

Although the two research methods are based on epistemological differences, it is possible to combine quantitative and qualitative data in the same study (Epstein, 1988; Patton, 1982). This choice would be made when both sets of data would be seen to be making meaningful contributions to

some aspect of social phenomena under investigation.

Social research is also categorized according to the amount of information already accumulated on the topic and the purpose of the study. There are four general categories that define the purpose of research: evaluative, experimental, descriptive, and exploratory (Grinnell & Stothers, 1988; Atherton & Klemmach, 1982). Evaluative research is defined as "the systematic collection of information about a broad range of topics for use by specific people for a variety of purposes" (Patton, 1986). It differs from other forms of research in its purpose: evaluation research is aimed at action rather than truth and is used in decision-making. Experimental research seeks both associational and cause-effect knowledge. It deals with empirical data which is used to examine the relationship between two or more variables. Descriptive research answers simple, descriptive questions; it may simply verify the presence of variables or describe the relationship between two or more variables (Atherton & Klemmach, 1982). This type of research can make use of nominal and ordinal levels of measurement but requires more precise data-gathering procedures than the exploratory level. Exploratory research seeks to describe social phenomena usually with simple, often

nominal level data. It is used to generate research questions or hypothesis; it is sometimes called formative research. A descriptive research design was chosen to address the research question: "what types and levels of social service activities are religious organizations involved in within the City of Calgary?". A number of factors were taken into account in choosing the design. The first factor is the extent of prior knowledge in the area of interest. As discussed earlier, social service activity in the religious setting is a relatively understudied phenomena. The lack of theory relevant to this subject area seemed to indicate that quantitative-descriptive knowledge would be most appropriate; descriptive information could later be used to begin theory testing.

Another factor that lent itself to the quantitative, descriptive design was the composition of the research question itself. The question is stated as the implicit hypothesis "X has certain characteristics" (Atherton & Klemmach, 1982, p. 34). Rather than looking at relationships between variables, this hypothesis is descriptive in character with the purpose of enhancing social work's knowledge and understanding of a particular social system.

A number of open-ended questions were included in the questionnaire that could allow for some exploration of impressionistic descriptions of the issues under study. This section would incorporate a qualitative component to the research design that would provide another form of description of the social service activities of churches (Epstein, 1988).

Procedure

Instrument

A structured interview was chosen as the method of data collection for this study. Its ability to tap into both quantitative and qualitative data and to provide quantitative-descriptive level of knowledge seemed to make it particularly appropriate. The instrument used in the face-to-face interviews was an interview schedule (Appendix I). The schedule consists of open-ended, closed-ended, and scale items (Kerlinger, 1986). The interview was designed to examine three broad areas: church services, program planning, and pastoral counselling.

Church Services

The first section in the schedule takes a look at services offered by the congregation as a whole. Many of the programs are ones that are initiated

and facilitated by members. The design for this section was based on an "Agency Programs Survey" conducted by the Christian INFO center (1989).

The first question in this section inquires about the types of direct services each congregation is involved in and whether that service is available to members only, a particular target population, or to the general public. The second question asks about the kind of sectarian and secular social agencies that the congregation is involved with - a kind of indirect social involvement. The third question looks at the use of church facilities by community groups. The final question inquires about the church's role as an advocate. The information provided by these questions gives some very specific details about the types of services offered by the churches. The quantitative data obtained can be presented in frequency tables as a way of describing the present social service activities of the religious community.

Program Planning

The second section investigates social service activity by determining how planful and proactive the congregation is in their social programming. The questions in this section were styled in a similar fashion to the Health and Social Service Review: Executive Summary (Baynton, et al., 1985). They are

designed to inquire about the process of program selection, the goal of the social involvement, criteria for involvement, the needs-assessment process, the domain of service, and churches' role in social service provision. Funding, evaluation, and theology are also examined.

Pastoral Care Services

This section explores counselling and referral services that are available through the clergy. The format for this section was based on studies done by Joseph, (1988), Lowe, (1986), and Endicott et al., (1983). Training and the frequency of counselling involvement are asked about. Presenting problems and counselling techniques are examined by means of a frequency rating scale. Peer consultation and perceived areas of need are rated in terms of presence or absence. Referrals, connections with the profession of social work, and the perceived role of the church in society look at the church's connection to other professionals and to society at large.

Sample Selection

The unit of analysis in this thesis is the religious institutions called the church, temple, mosque, or synagogue. The population under study is religious institutions from selected denominations in the city of Calgary

during the spring of 1991 (Monette, Sullivan, & De Jong, 1990).

Denominations were selected on the basis of their salience within the church community; the choices are similar to those recognized by sociologist Reginald Bibby (1987) in his research on religion in Canada.

The population of denominations is further divided into four categories of religious organizations. These categories place the denominations into broad theological groupings. The first three categories of organizations are composed of Christian churches. A fourth category called 'Other' was created in order to have representation from the non-Christian religious community in the survey.

The first category consists of the mainline churches (Anglican, Lutheran, Presbyterian, and United Churches), churches which tend to be theologically Protestant liberal (Manthey, 1989; Bibby, 1987). There are a total of 99 churches in this category in the city of Calgary. The second category is the population of Catholic Churches which number forty seven.

The third category is the general classification of evangelical churches or, as Bibby (1987) defines them, the Conservative Protestants. This group was selected on the basis of listings in the Christian INFO Calgary Directory

1990-1991. Christian INFO is a Conservative Protestant sectarian organization which serves as an information and resource centre to the church community. This directory appears to contain the most comprehensive listing of Conservative Protestant churches in the city.

Denominations in the Christian INFO Directory with five or more congregations in the city of Calgary were included in the Conservative Protestant population. This criteria for inclusion was intended to control for size and complexity - variables identified by Manthey (1989) as relevant to the capacity of a religious organization to provide and sustain community services.

A total of 79 congregations were included in the Conservative Protestant population from the following denominations: Baptist (five Conferences), Christian and Missionary Alliance, Church of Christ, Mennonite (two Conferences), Nazarene, and Pentecostal Assemblies of Canada.

The fourth category 'Other' differs from the other three categories in that the congregations chosen were done by means of quota sampling in which "...knowledge of strata of the population...is used to select sample

members that are representative" (Kerlinger, 1986, p. 119). Monette et al. (1990) recommend a form of disproportionate sampling with minorities in order to "ensure that those 'rare events' have a chance to be selected for the sample" (p. 159). Selection of the population was done in consultation with Dr. Chris Bagley and was based on general a knowledge of the religious community and on interviewee availability. Nonprobability sampling lacks representativeness and consequently generalizability. One congregation was selected from each of the following religious groups: Hindu Society of Calgary, Sikh Society of Calgary, Muslim Association of Calgary, Calgary Buddhist Church, Taoist Tai Chi Society, Jehovah's Witness Kingdom Hall, Church of Jesus Christ of Latter-Day Saints, and Jewish.

Sampling in the first three categories consisted of a form of disproportionate stratified sampling from each of the selected church categories (Kerlinger, 1986). The mainline category is composed of four denominations of approximately equal size so two churches were randomly chosen from each denomination. In the Catholic and Conservative Protestant categories, selection was done by numbering all the churches in each category and selecting eight numbers from a random table. Thirty-two

religious organizations were chosen in total.

Data Gathering

As a test of the clarity of the items in the schedule, a modified form of pretest was done. Seven interview schedules were distributed to a cross-section of individuals. Two chaplains at the University, two clergymen, a theologian, a University professor, and a human service agency director all previewed and offered suggestions on the format and content of the schedule. The schedule was revised and put in a final form.

The data-collection procedure with the interviewees was initiated by contact with the selected congregation through a letter (Appendix II) addressed to the clergy. Telephone contact was made approximately one week later to confirm participation and establish a time. If contact was not possible or an interview was refused the name directly below the one randomly selected was contacted. Out of the original random sampling of 24, seven or 29% were replaced.

Most interviewees chose to meet at their church office. A brief period of social engagement and explanation of the study generally served to put the interviewee at ease and engage his/her interest. A consent form (Appendix

III) was obtained prior to initiation of the schedule questions. The interviews were approximately 1 1/2 hours in length.

Measurement Considerations

A major consideration in designing research tools is to ensure the likelihood of obtaining the desired data; response rate and compliance of the interviewee are factors relevant to this issue. Research interviewing provides particular advantages in relation to these concerns. Interviews have a much higher response rate than mailed survey questionnaires; the presence of an interviewer also allows for more detailed and complex questions to be explored. The naturalness and spontaneity of the interviewer can put the interviewee at ease and also permit flexibility in sequencing of questions. Face-to-face contact provides input in relation to nonverbal responses as well as serendipitous information that emerges during the conversation (Gochros, 1988).

A number of features were incorporated into the design of questions to control for response rate. Questions in the first section (church programs) of the questionnaire are relatively easy-to-answer, factual ones that allowed rapport to be established and the interview to flow smoothly into the more

sensitive and thoughtful sections of the interview (Gochros, 1988).

The interview versus questionnaire option allowed for the stimulation of comprehensive answers to open-ended questions. Interspersing open and closed questions as well as subject sequencing throughout the sections were used to add variety and maintain interest in the interview as well as to avoid errors in personal style. Personal style or response set errors take many forms (acquiescence, deviation, contrast error, error of leniency, etc.), but generally include errors due to the desire of the respondent to give answers that are favourable or socially desirable (Gochros, 1988).

While designing the questionnaire, it was felt that this study did not contain highly personal or sensitive questions and consequently social desirability would not be a major factor. This prediction seems to have held true for the Christian interviewees as seen in the ease of engagement, the high level of interest, and the fact that very little data was withheld except in situations where questions did not apply to some congregations/clergy. Difficulties in relation to the non-Christian faiths are discussed in the "study limitations" section.

The ethical guidelines as outlined by the NASW ethical code were

considered in constructing and implementing the study (Gilchrist & Schinke, 1988). Approval was obtained from the University of Calgary Ethics Committee.

Reliability and Validity

The purpose for which the research findings will be used influences how rigidly validity and reliability need to be adhered to; descriptive or formulative research, because of its tentative, theory-building nature, allows for more flexibility in the measuring instruments (Corcoran, 1988).

Validity looks at precision in measurement; are we measuring what we think we are measuring? Face validity is the only validity that was incorporated into this study. Face validity looks at how well an instrument appears to the respondents to be measuring what it hopes to measure (Kerlinger, 1986). Questions, for the most part, seemed to reflect situations or ideas that were familiar to the respondents; the high degree of cooperation by the interviewees would seem to indicate face validity was present.

Reliability pertains to the precision of the instrument, results that are repeatable and consistent over time (Grinnell & Stothers, 1988). Although efforts were made to reduce sources of measurement error in designing this

interview schedule, it is not a standardized instrument. The use of a structured interview schedule in gathering data (by virtue of having the same questions asked of each respondent) does, however, increase the dependability and repeatability of the results.

CHAPTER V

RESEARCH FINDINGS

Presentation of the research findings of this survey will be primarily in the form of frequency data displayed in bar graphs. Some mode and mean calculations will be included where relevant.

The data is meant to characterize several different dimensions of church social service involvement in the city of Calgary. The data will be sequenced around certain of these themes rather than strictly adhering to the format of the interview schedule. Presentation of the data will be accompanied by an interpretative statement.

The three broad themes emerging from the interview data are: 1) general social service activities of churches 2) church planning of social service activities 3) counselling services offered by churches.

General Social Service Activities

In examining the ways that churches are involved in social service activities, four different involvements were probed: First, services offered directly by churches (Figure 1), second, support given to local social service agencies (Figure 2), third, use of church facilities by outside groups (Figure

3), fourth, advocacy on behalf of groups or individuals (Figure 4).

OVERVIEW OF SERVICES PROVIDED

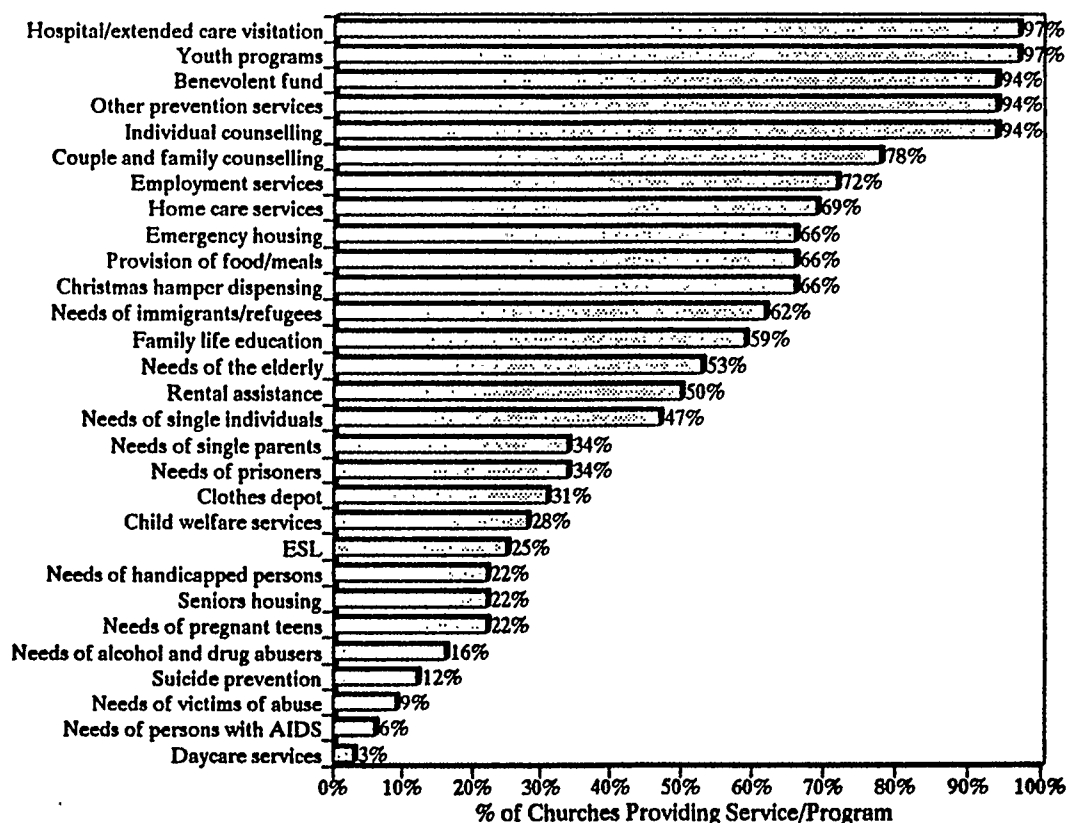


Figure 1

There appear to be certain baseline services that most churches are involved in. These are very typical of the kinds of activities that one would expect of a church ie. visitation, work with youth, funds to meet crisis needs that arise and counselling services (premarital and individual). They are

typical in that they are frequently connected to the church's role in sanctioning the rites of passage (birth, death, marriage, etc). They are usually available to the general public. Approximately one half to three quarters of churches are involved in activities that are much more concrete, providing for the material needs of individuals in society (ie. food, clothing, shelter, employment). These types of activities are the 'busy' kinds of things that many volunteers enjoy doing. They provide immediate gratification to the recipients and consequently are rewarding to those who put them in place.

Close to one quarter of churches identified involvements with target groups (singles, prisoners, seniors and handicapped); these services are most likely to be offered to members only. It is interesting to note that these activities tend to be focused on groups who, although often powerless and vulnerable in society, are by modern standards the 'sanctioned' disadvantaged. These groups contrast to obvious avoidance on the part of church groups to become involved with the more pervasive areas of social concern ie. alcohol, drugs, suicide, abuse, and AIDS.

SECULAR SOCIAL AGENCY INVOLVEMENT

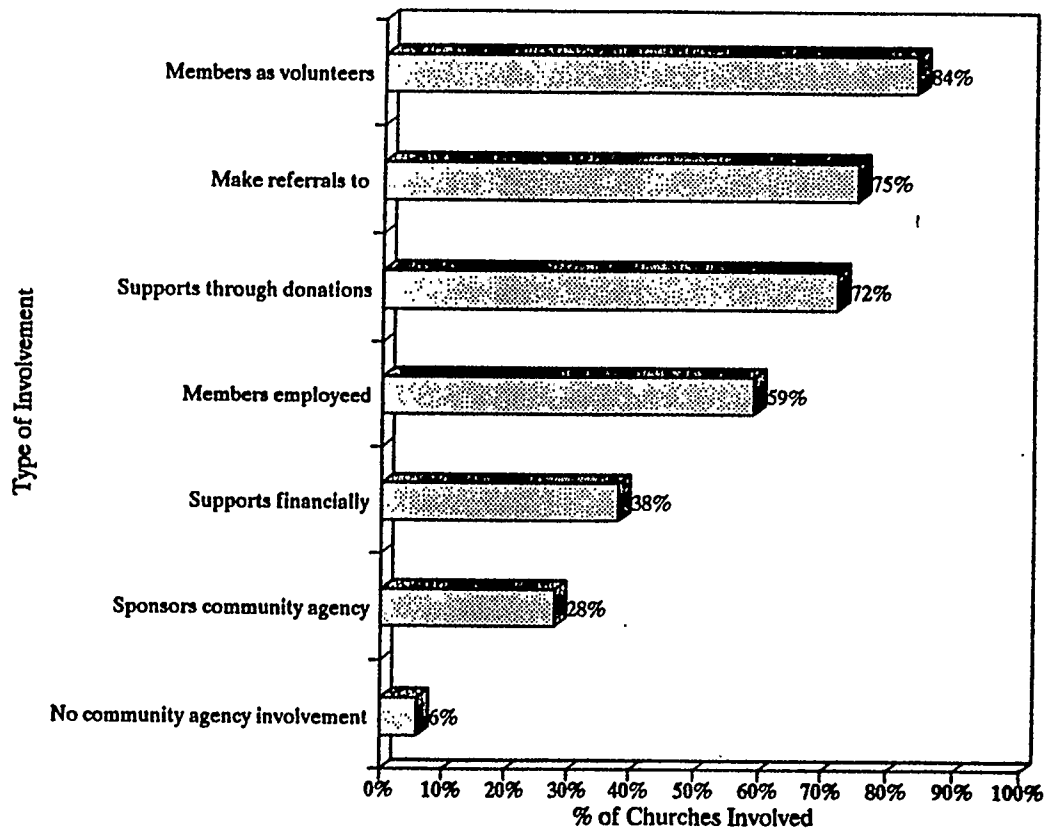


Figure 2

The support given to local social service providers is quite significant. Over forty different agencies were identified (from the United Way to Nursing Homes to Celebrity Golf). Most churches cited a number of different involvements that they had with the agencies of their choice. It would seem that churches recognize indirect involvement in social service

activity as a desirable way of contributing to society. Looking at the categories of churches, the only significant difference among them was in relation to "supporting a community agency financially" - the Evangelical group was unanimous in indicating that they did not provide this kind of support to community agencies.

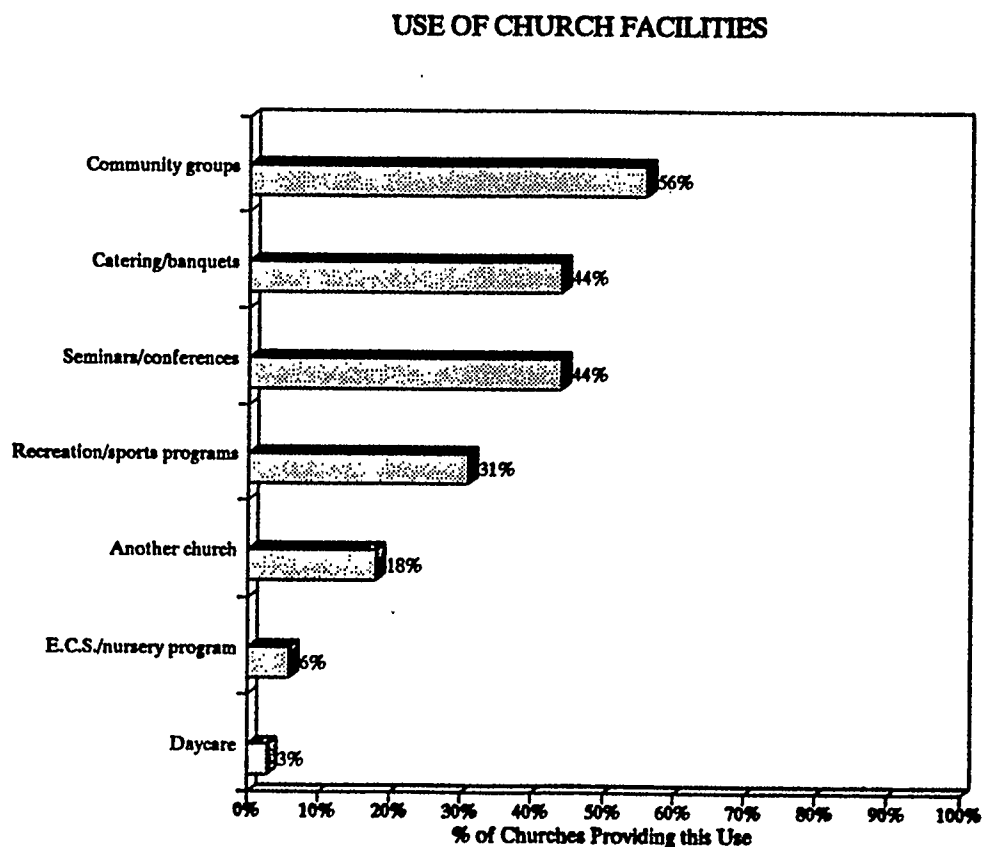


Figure 3

Another indirect service to the community is that of making the church facilities available for use by other community groups. This activity is not quite as popular with approximately half the churches offering their premises to some thirty different community groups.

It is interesting to note that in a denominational breakdown of the "community groups" factor in church facility use, the Evangelical churches were significantly less available to community groups. This, no doubt, reflects the fact that five out of the eight churches in this category did not have church facilities of their own at present; most met in schools or other churches.

In addition to these involvements 84% of clergy indicated that their church has an advocacy role on behalf of groups or individuals.

ADVOCACY ROLE OF CHURCHES

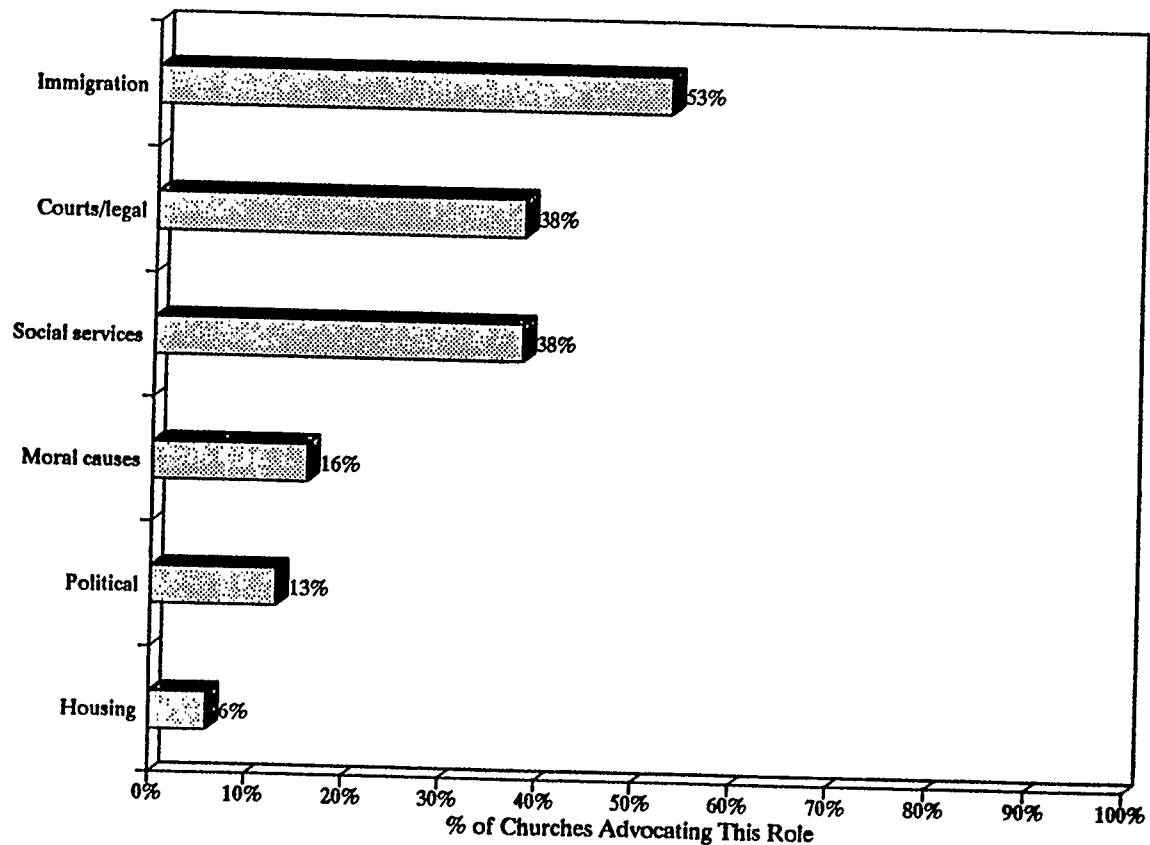


Figure 4

It can be noted that work with immigrants is a very popular activity for churches to engage in (see Figure 1). It is assumed that this is a group that the church deems to be particularly deserving of direct involvement. It can also be noted that a full one quarter of the churches surveyed were communities geared to meet the needs of a particular immigrant group.

Many clergy clearly recognized that the church remains one of the few structures in Western society that is able to preserve and promote the traditions and values of particular ethnic groups; religious involvement is also a tradition that many immigrants bring with them and so they gravitate easily to these centers.

Program Planning

In this section about half the churches described an organized or structured planning process for their social programs. An example would be an "outreach and missions committee" or "parish pastoral council" that is proactive in assessing needs in the congregation and community and designing programs that address them. This contrasts with the other churches which tended to respond to needs in a reactive way as they arose on an individual basis.

Some denominational differences in the categories of churches were noted. This survey question showed the Mainline and "Other" group significantly proactive in their program planning and the Roman Catholics and Evangelicals significantly reactive in their program planning.

The program-planning process was examined from two different

perspectives: first, the purpose of the activity and second, the actual implementation process.

Purpose

First of all, the intent or purpose of the social service activity was looked at in terms of goal (Figure 5), criteria (Figure 6), and differences in church services (Figure 7).

PRIMARY GOAL OF SERVICES PROVIDED

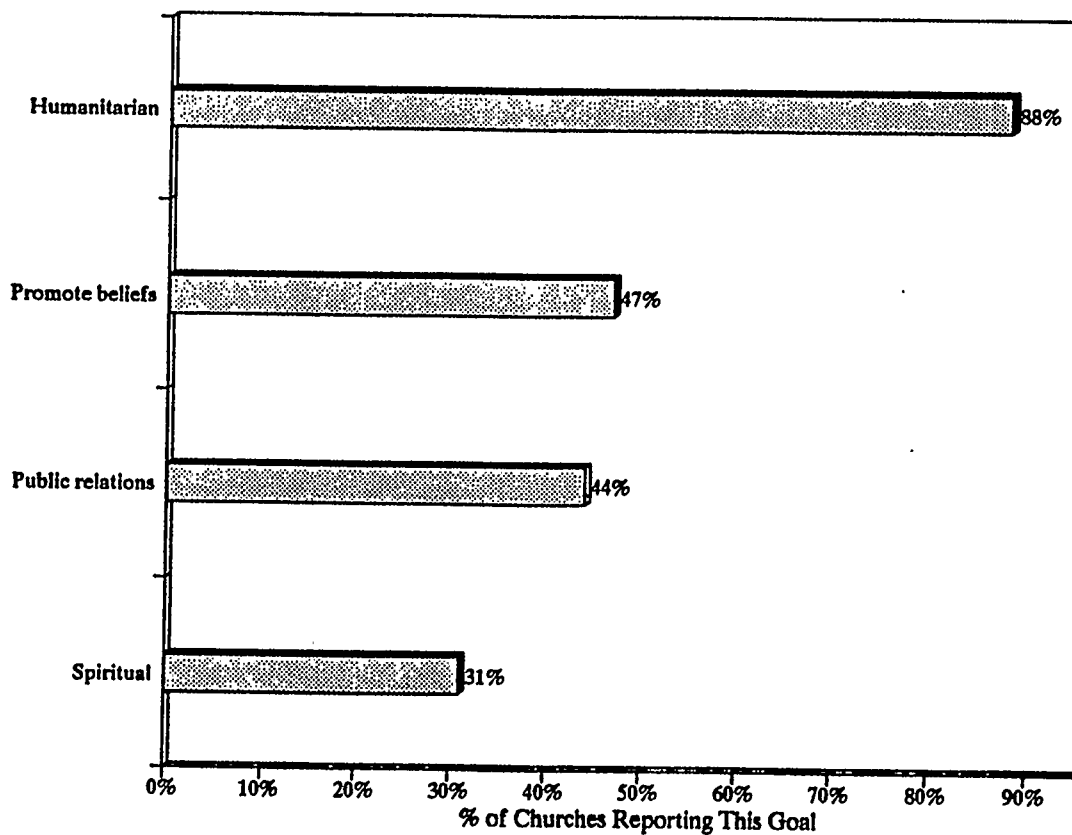


Figure 5

CRITERIA FOR PROVISION OF SERVICE

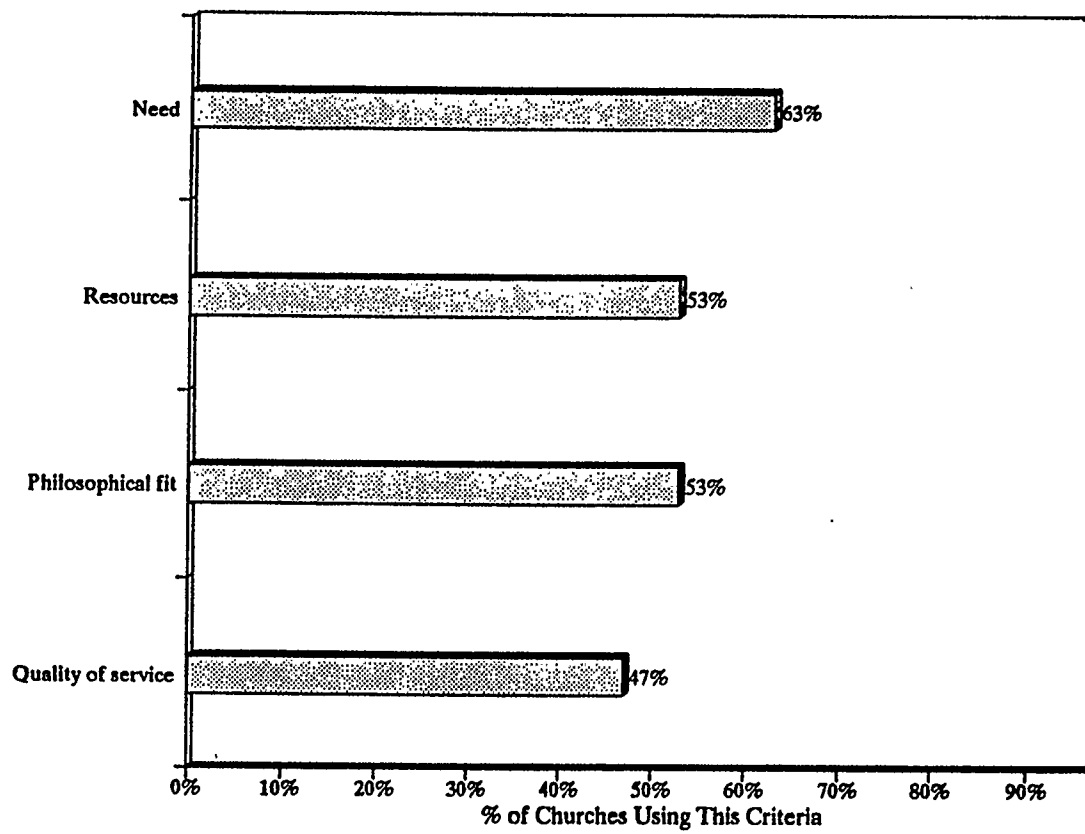
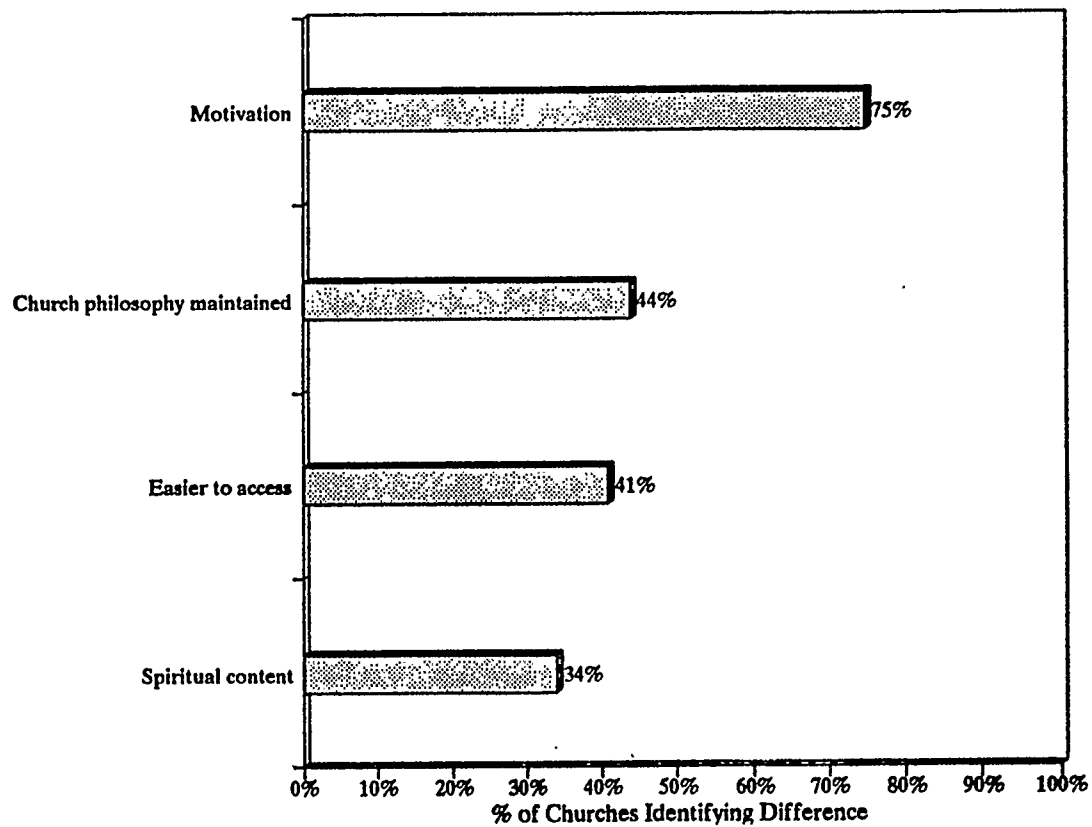


Figure 6

CHURCH AND SECULAR SERVICE DIFFERENCES**Figure 7**

Clergy appear to converge in their understanding of the goal, criteria, and difference of social service activity. The majority of clergy expressed a belief that the primary goal of their services is a humanitarian one. This included the basic concept of helping people in needs other than spiritual ones, "basic human need: help, hope, home". Great emphasis was placed on

unconditional meeting of needs. This is congruent with primary criteria for service provision which is "demonstrated need" (contingent of course on the available resources). Clergy's overwhelming support for the belief that the difference in services delivered by churches is that they are spiritually motivated and consequently "more loving, more heart, more understanding, more caring" suggests that clergy think that needs should be met in a sensitive, compassionate manner.

A fairly consistent second in the three presentations is that of self-preservation as seen in "promote beliefs", "philosophical fit", and "church philosophy maintained" designations. All of these labels express the purpose of service as being to maintain some aspect of the philosophy and/or traditions enshrined within the structures and dogma of the organization. They include the cultural and ethnic content of many church programs. A scattered third are such issues as the quality of service, public image, and spirituality. Churches seem committed to the idea of providing services that meet the day-to-day needs of individuals in society while reserving the right to provide those services in a manner that is consistent with the philosophy and beliefs of their organization.

When these data are compared to data in relation to the perceived role of the church in society, some differences are observed. As Figure 8 and Figure 9 indicate, spirituality is seen as a central function of the church in society in general.

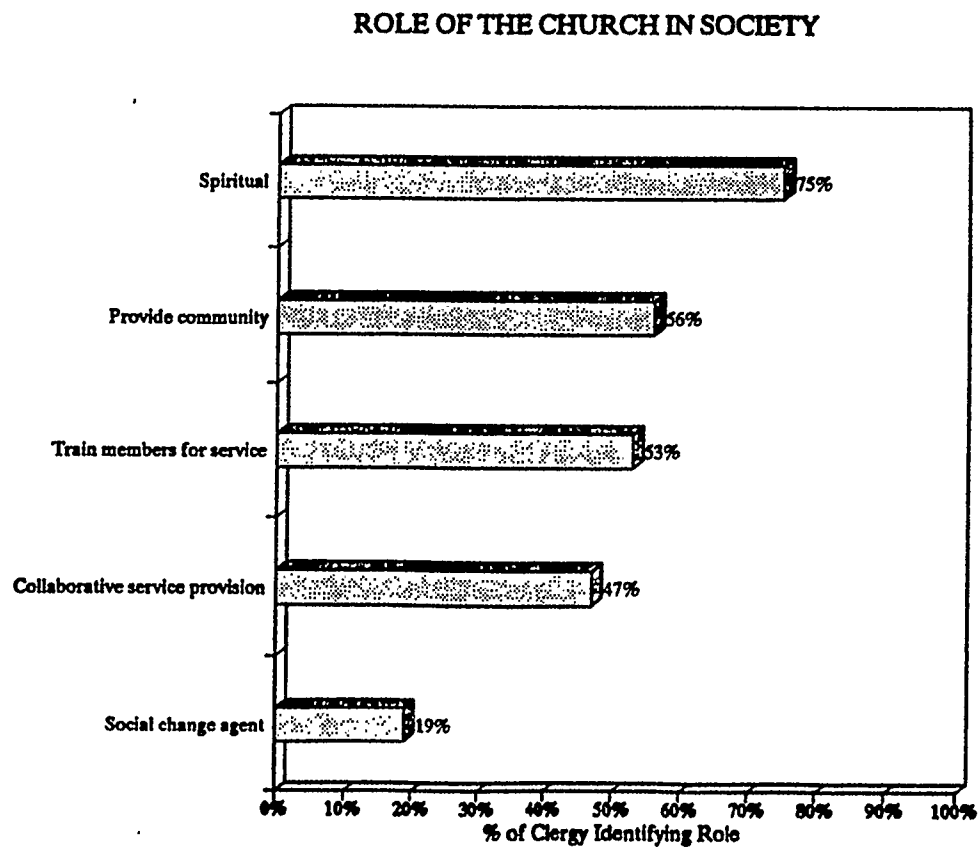
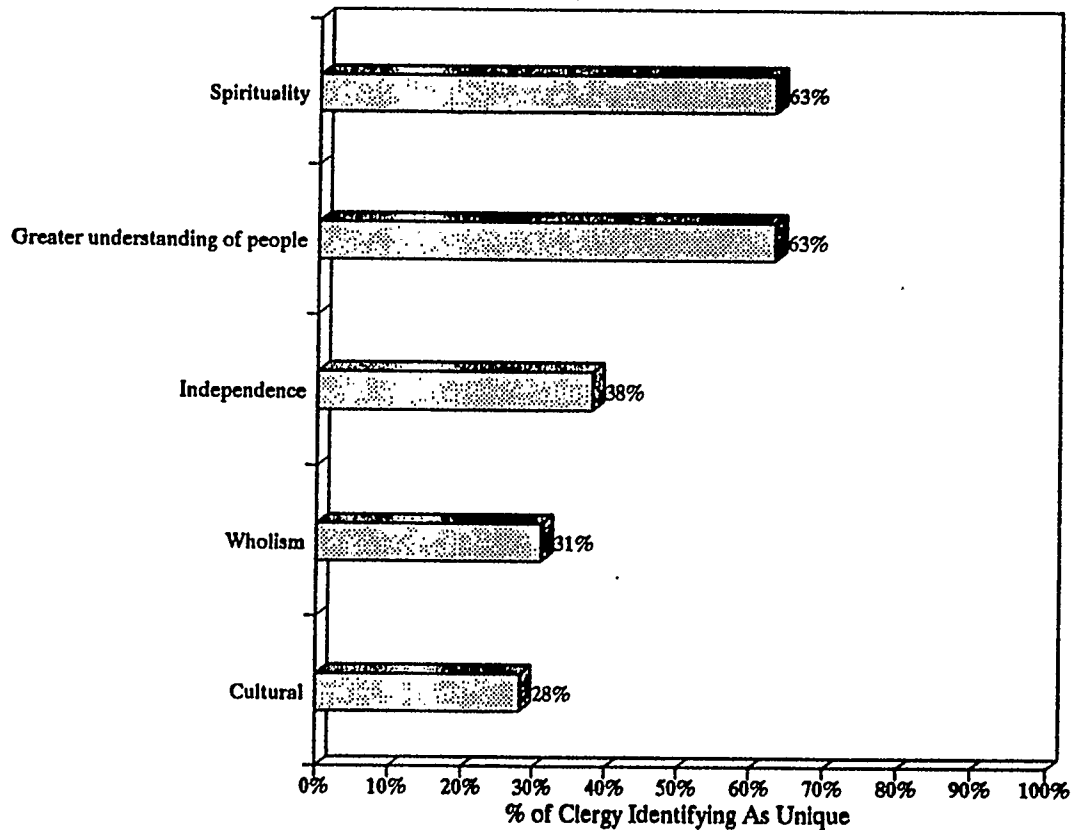


Figure 8

UNIQUE ASPECTS OF CHURCH'S ROLE

**Figure 9**

A second role that clergy identify for the church in society today is to provide a 'safe haven', a place of 'warmth and solidarity' and they do this especially well because they "understand people better" and are able to 'respond to common humanity'. The activities that churches most frequently engage in (Figure 1) could be seen as community building activities.

These roles are followed by a number of social service activities (train members, collaborate, change agent) that churches engage in. The activities of churches are unique because of their "independence" and "wholistic" approach to service provision.

Combining the two sets of data, it appears that clergy see their primary role in society as a spiritual one and that it is spirituality that they see as their unique contribution to society. Service, which often takes the form of social service activities, is also an important task that clergy define for themselves and their organizations (Figure 8). When that activity is engaged in, its primary aim is to meet human needs in a sensitive and loving way.

Cross tabulation of the four different categories of churches and chi square testing of significance revealed some statistically significant differences in the way that the four categories of denominations responded to these five areas (goal, criteria, differences, role, uniqueness). These differences are displayed in the following five graphs ($p < .05$).

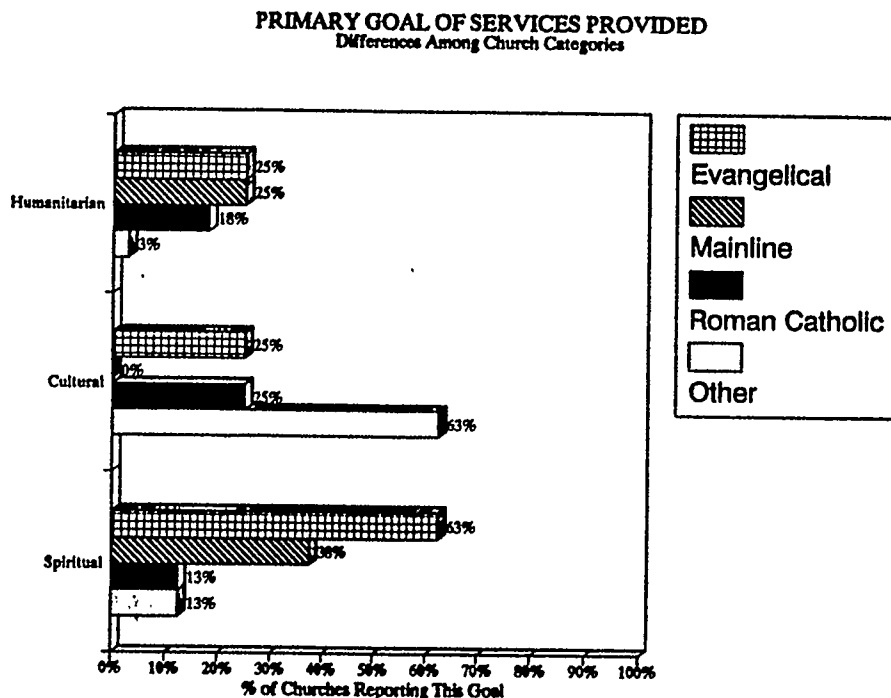


Figure 10

When questioned about the goal of the social services they are involved in providing, the "Other" group was significantly less committed than the remaining three groups to providing the service for humanitarian reasons ie. "to help people in their basic human needs" (Figure 10). Conversely, the "Other" group was significant in their identification of cultural goals for their services. Comments like "to keep the culture alive" and "many first generation Canadians see the church as safer than government" were the reasons that they cited for providing the services. The

Evangelicals were significant in their recognition of the spiritual goals that they have in service provision ie. "to see people encouraged spiritually".

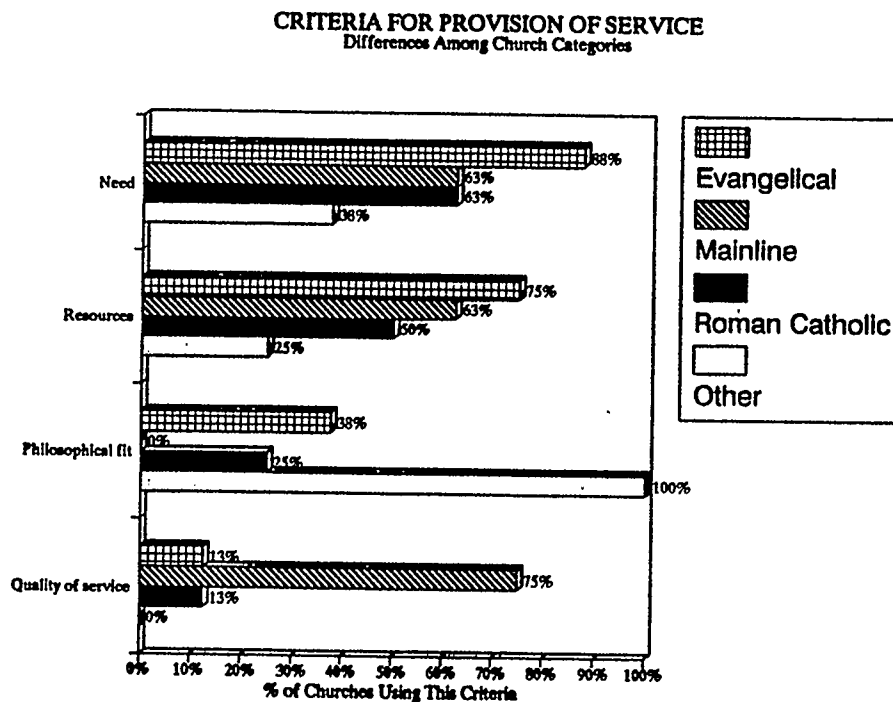


Figure 11

Evangelicals were significant in their identification of need and resources as important criteria for providing a service (Figure 11). This may be because many of these churches/denominations are smaller and their resources more scarce. Mainline, on the other hand, - usually larger, more established churches - were concerned with the quality of the service ie. "do it

well; continuity is important for programs". The "Other" group was significant in its recognition of "philosophical fit" as important in service provision ie. "help reconcile members with their nationality and the lifestyle associated with it".

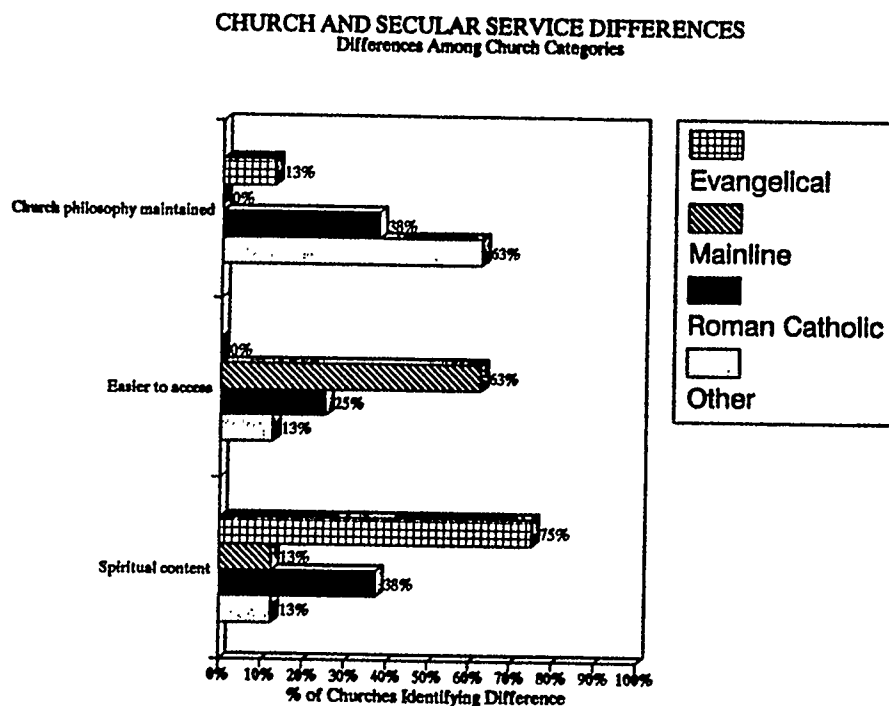


Figure 12

A similar pattern of choices is seen in Figure 12 with the "Other" group noting the importance of church philosophy, the mainline expressing concerns about accessibility of services and the evangelicals identifying

spiritual content as an important factor for them.

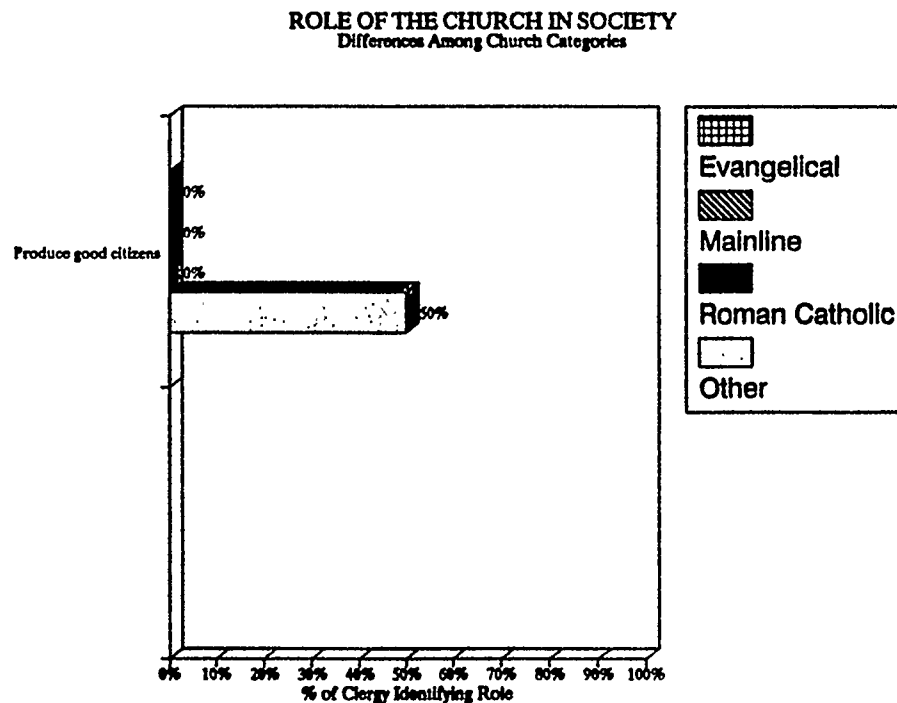


Figure 13

The only significant factor identified by the four groups when asked about the role of the church was the belief by the "Other" group that the church "produces good citizens with high standards who are good neighbours and motivated to meet community needs" (Figure 13).

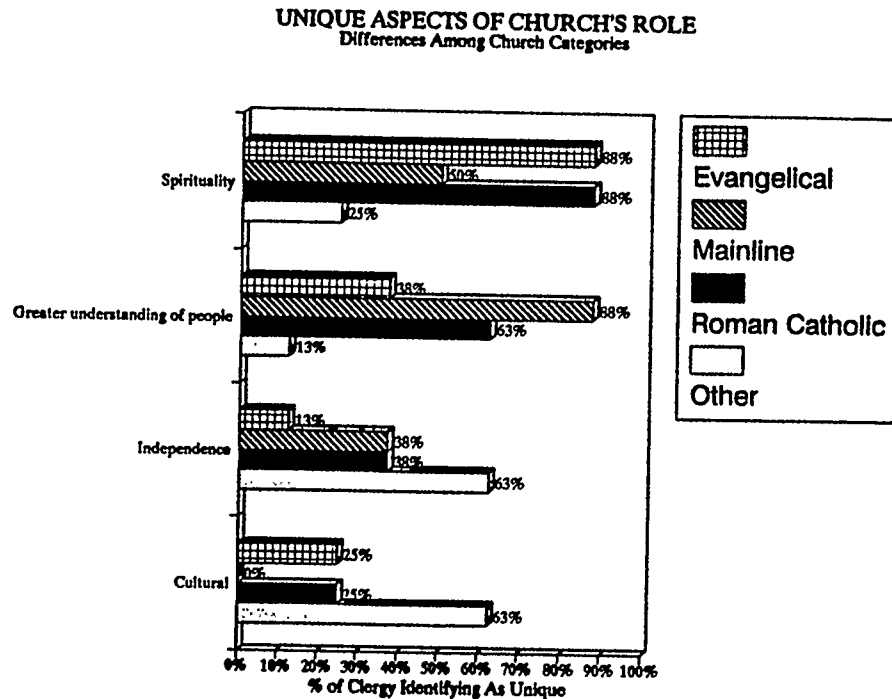


Figure 14

The Evangelicals and Roman Catholics were significant in their belief that the church's role in providing spirituality is what makes it unique (Figure 14). The Mainline churches felt that the church's enhanced understanding of people makes it unique. Finally, the "Other" faiths value the church's ability to maintain independence and to provide for the cultural needs of its members.

In summary, these significant findings appear fairly congruent in showing Evangelicals (and to some degree the Roman Catholics) with

primary concerns around spiritual issues ie. spiritual content in their social programs. Mainline seem to most concerned about humanitarian/quality of service issues and the "Other" faiths with providing services that fit with and promote cultural interests.

Implementation Process

The second aspect of program planning that was examined is that of implementation; the factors that define how a social service activity is delivered. When asked how best to assess individual needs about half (53%) indicated that some form of proactive assessment of needs within the community such as door-to-door surveys, demographic studies, or meeting with community service providers, is desirable. Seventy-two percent noted that personal interaction with individuals is required before a true assessment of their needs is possible. Denominational differences are congruent with the proactive/reactive planning noted earlier in that the Mainline and "Other" group significantly more frequently identified proactive forms of assessment as ones that they would use.

The following target groups were identified by the interviewees (Figure 15); children and youth were the most readily identified target group.

TARGET GROUPS

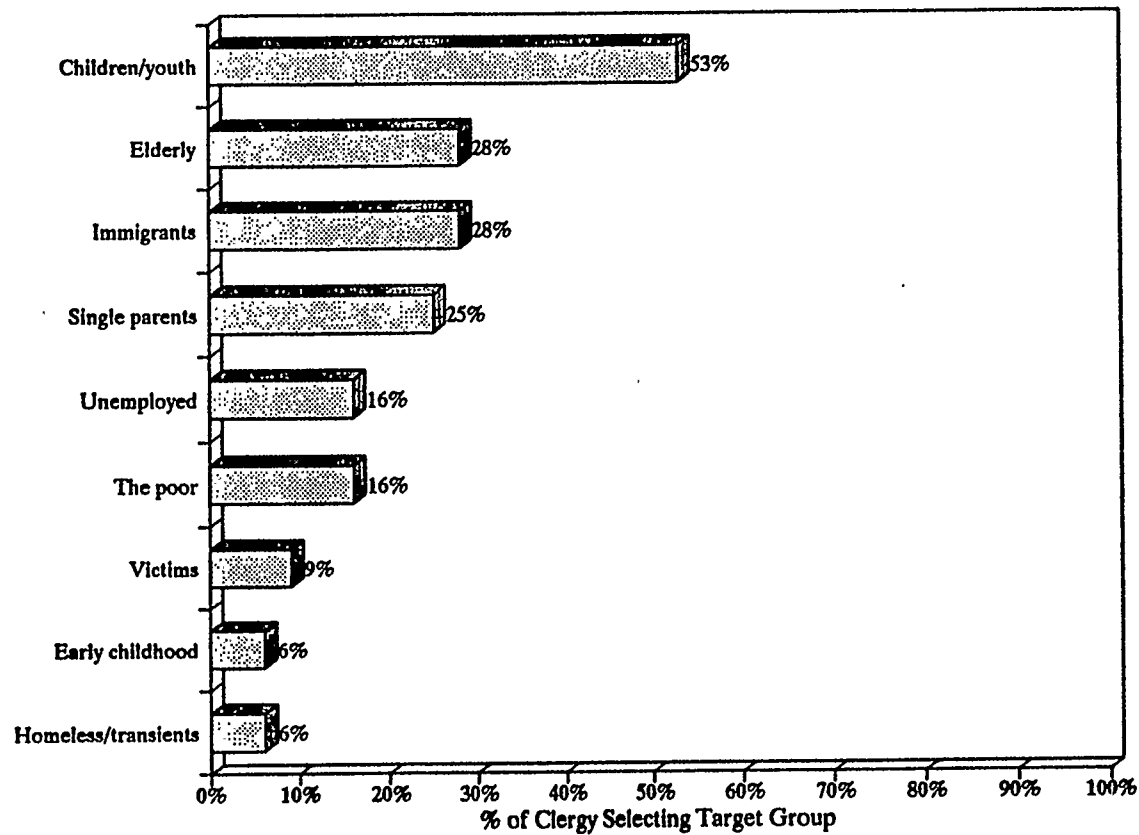


Figure 15

Clergy were also asked to identify to whom they felt a sense of responsibility for in relation to social need. The radius of responsibility that clergy identified is as follows (Figure 16):

PERCEPTION OF TARGET AREAS FOR SERVICES

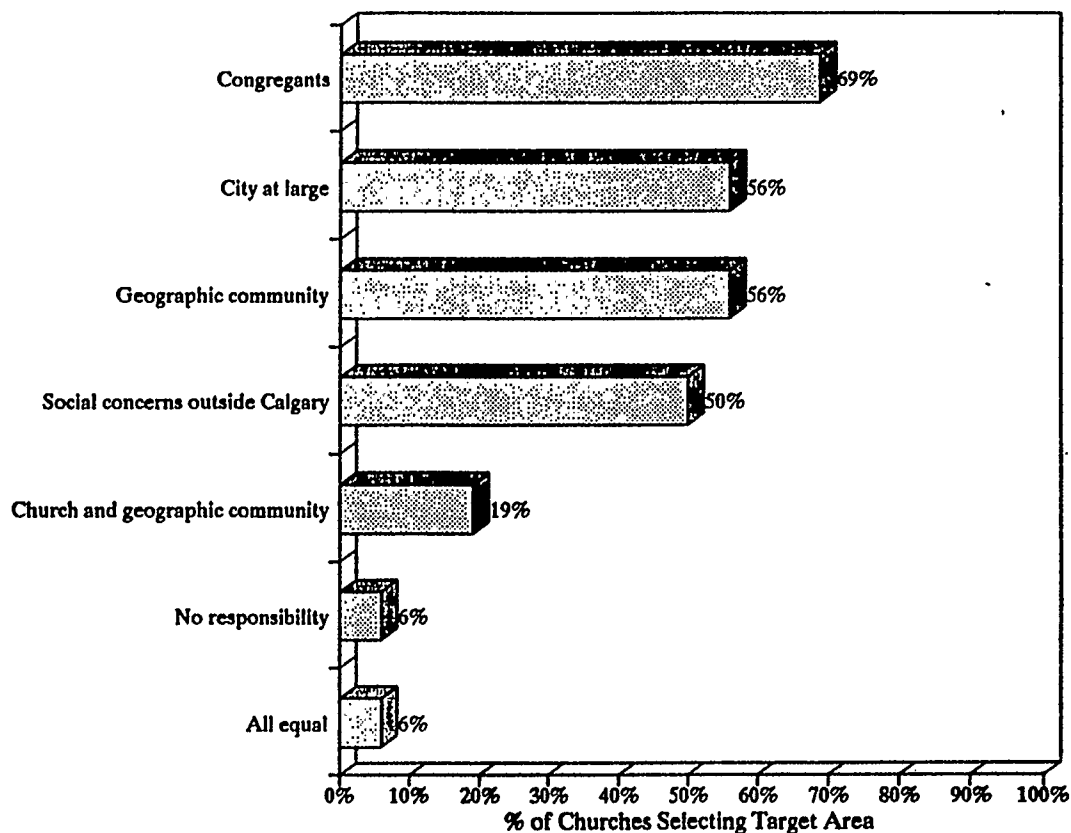
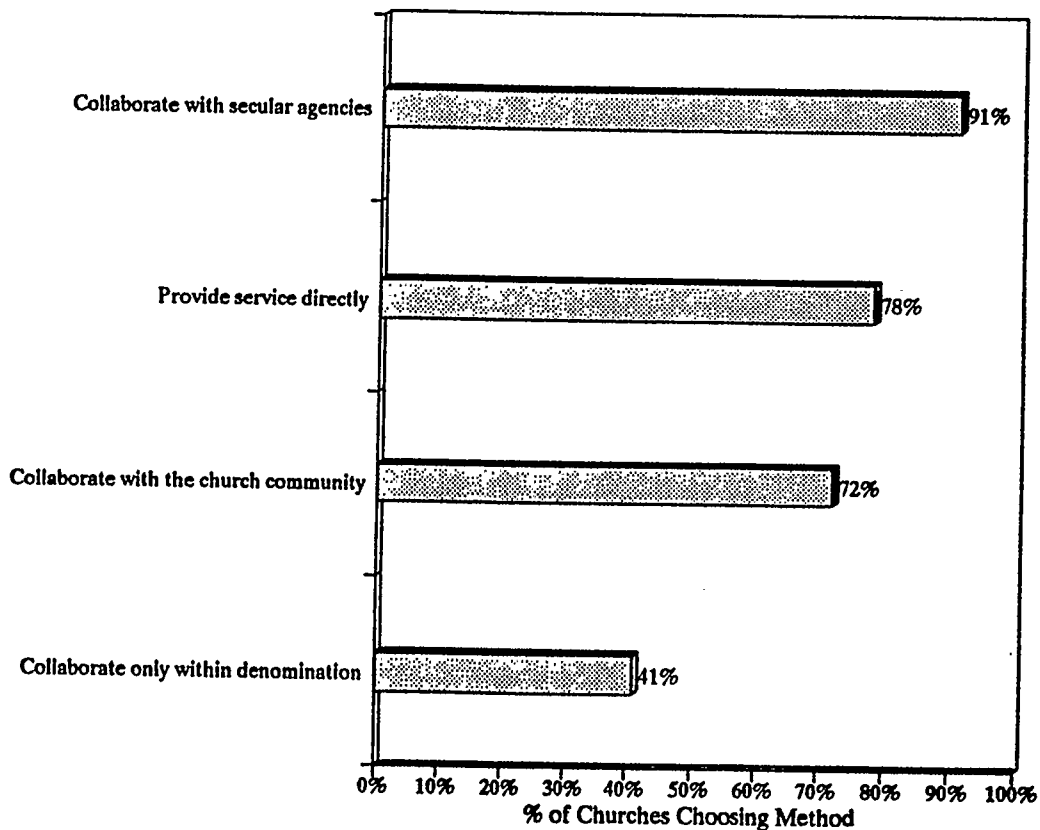


Figure 16

Although the greatest sense of responsibility is directed toward congregants, most clergy readily shared that sense of responsibility with community, city, and world-wide social needs. This expressed intent is not congruent with existing programs (Figure 1) which are primarily directed toward and participated in by congregants. This gap in intent or desire and

actual services produced may reflect flaws in the assessment and planning process when designing the actual social service activities. It could also reflect a pull between two possibly conflicting values seen in Figures 5 and 6: the desire to reach out to human need (humanitarian/need) and the need to maintain community (philosophical fit) when planning programs.

Churches identified with a number of methods that they would be willing to be involved with in meeting social needs (Figure 17). A collaborative role is given a high preference and is congruent with the finding that clergy identify their primary role as a spiritual one rather than a social service one. The surprisingly high rating given to providing the service directly (or with other churches) may be explained by the churches' overwhelming belief in themselves as superior service providers (Figure 7) or in their desire to have services available that fit philosophically (Figure 5 and 6).

METHODS USED TO MEET NEEDS**Figure 17**

Clergy expressed the greatest amount of comfort with internally generated revenue, although most were open to some funding from external sources (Figure 18). These choices may reflect a balance between fiscal realities and the desire to remain independent and maintain control over their organization (several interviewees commented on the importance of receiving

money "without strings attached").

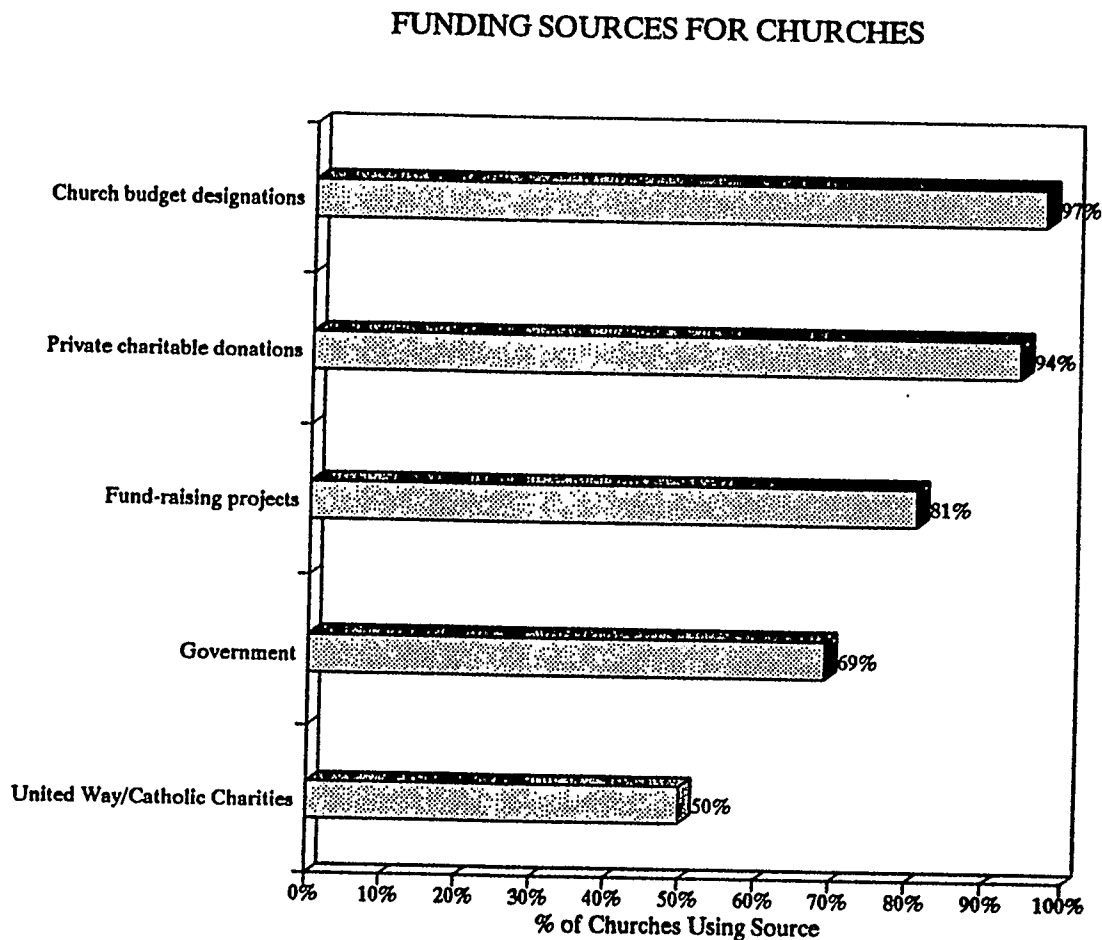


Figure 18

There were significant denominational differences in the last two funding sources cited for churches (Figure 18). The "Other" group of faiths was significantly shy of using outside funding sources such as government and public charities for their programs (this fits with their earlier stated desire

for independence). Evangelicals likewise were reluctant to access United Way funding - possibly for political reasons related to the United Way's stand on issues such as abortion.

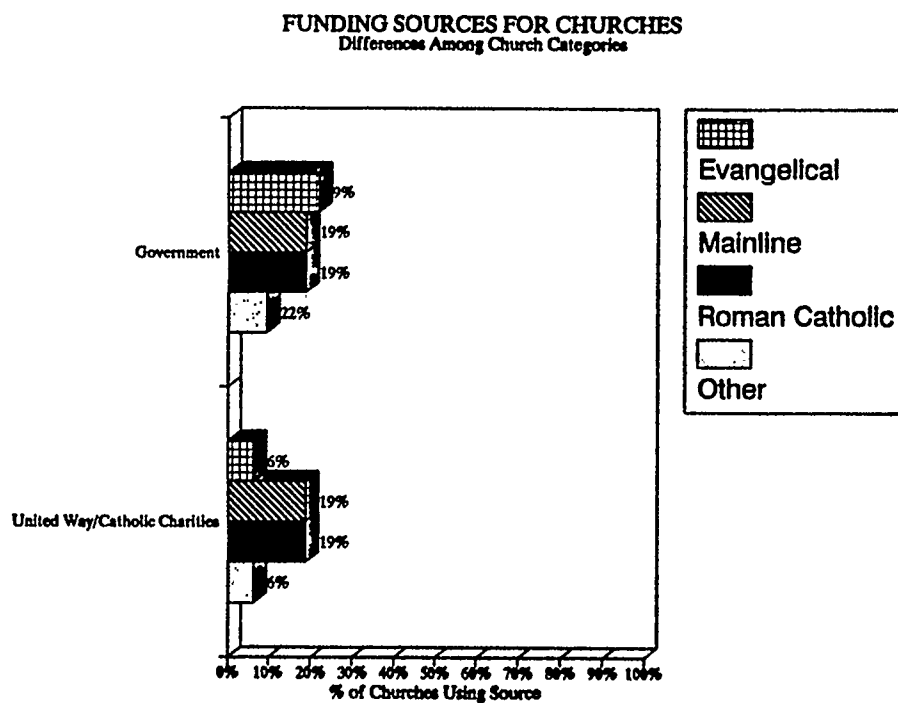


Figure 19

Out of 26 churches who responded to the question, 88% stated that they believed that evaluation of services delivered by churches was important. Half of those felt that some form of outside evaluation would be valuable.

In summary, the clergy interviewed certainly articulated a clear

understanding of what is needed in program planning for social services.

Throughout the process a sense of the gap between the ideal and reality was expressed by a number of the interviewees with a variety of reasons (small congregation size, lack of leaders/resources, lack of motivation) being cited. An ambivalent commitment on the part of congregations and/or clergy to the social cause (the secular/sacred struggle) may also be reflected in this dilemma.

Counselling Services

The final main category, that of "pastoral care services", focuses on the counselling services available in religious organizations. The services will be examined in terms of their descriptive statistics, the presenting problems and counselling strategies used, and involvement with other agencies.

A number of factors were examined to provide a detailed description of the counselling services offered by churches. Thirty clergy or 94% said that they have counselling services available in their church with 34% reporting more than one counsellor available; an average of 2.5 counsellors are available in the churches surveyed. Eighty-three percent stated that their counsellor(s) had some sort of formal training in counselling and 76%

indicated that they had the consultation services of another professional available to them (the Mainline and Evangelical groups were significantly higher in use of these consultation services).

When questioned about the number of sessions held each week in their church, a mode of 2.5 sessions (38%) were reported, with an average of 4 sessions. Twenty-seven clergy reported on the length of sessions: a mode of 1 hour (56%) and an average of 1 1/4 hours. Twenty-eight clergy indicated that the mode number of sessions the average counsellee was seen for was 3.5 (47%) with an average of 3 sessions.

The pastoral counselling situation is unique in that the counsellor and client have ongoing, informal contact. Most clergy indicated that most of their 'counselling' is done informally during unscheduled meetings. One clergyman mentioned that a great deal of his counselling is done on the telephone.

Although not occupying a great amount of clergy's time, counselling is one of the most frequently offered services by churches, second only to hospital visitation (see Figure 1). It is most frequently, although by no means exclusively, offered by the clergy themselves rather than by another

professional or lay person.

Presenting problems were explored and are presented in the following graph (Figure 20):

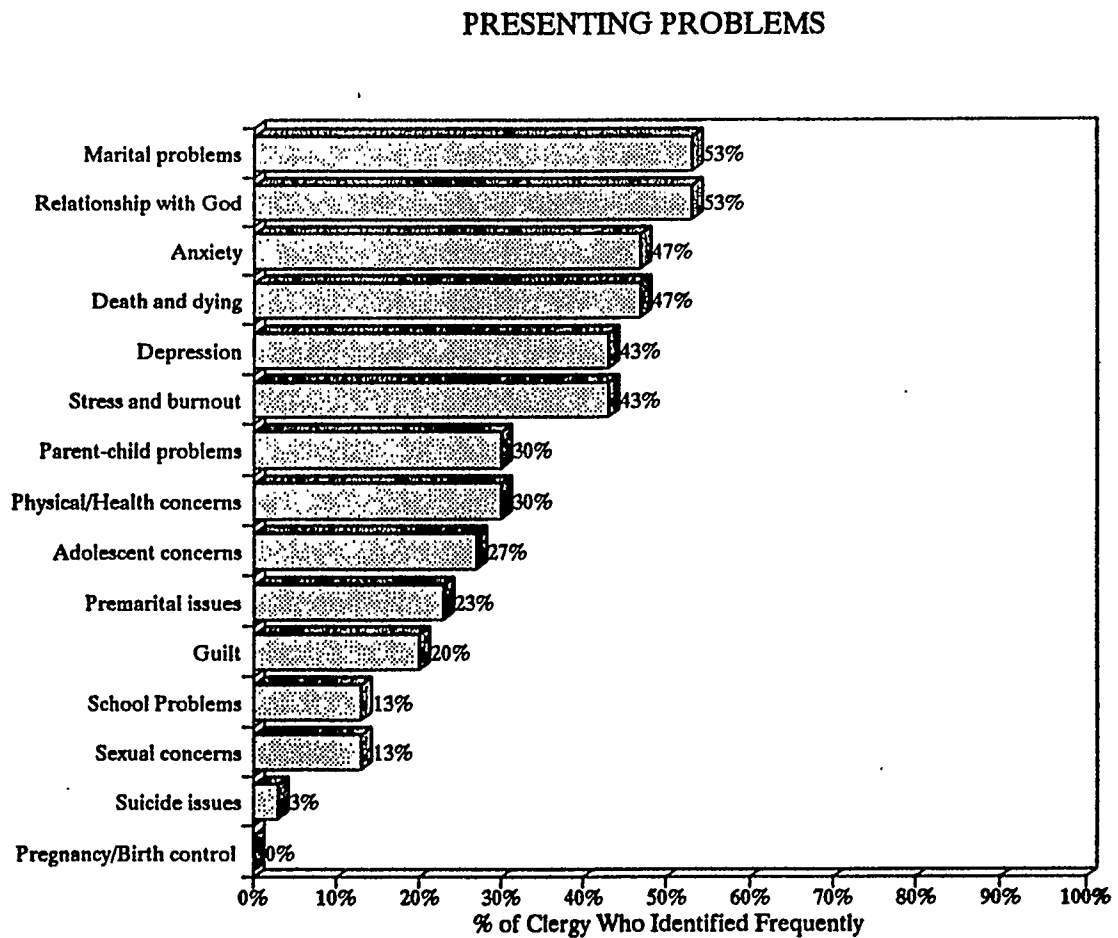


Figure 20

Presenting problems with Calgary clergy represent a wide range of issues and are similar to those identified in the literature (Wylie, 1984; Lowe,

1986). In particular, these findings are congruent with the importance that Clinebell (1966) gives to marital counselling in pastoral care.

A number of counselling techniques were given a rank order by the interviewees (Figure 21):

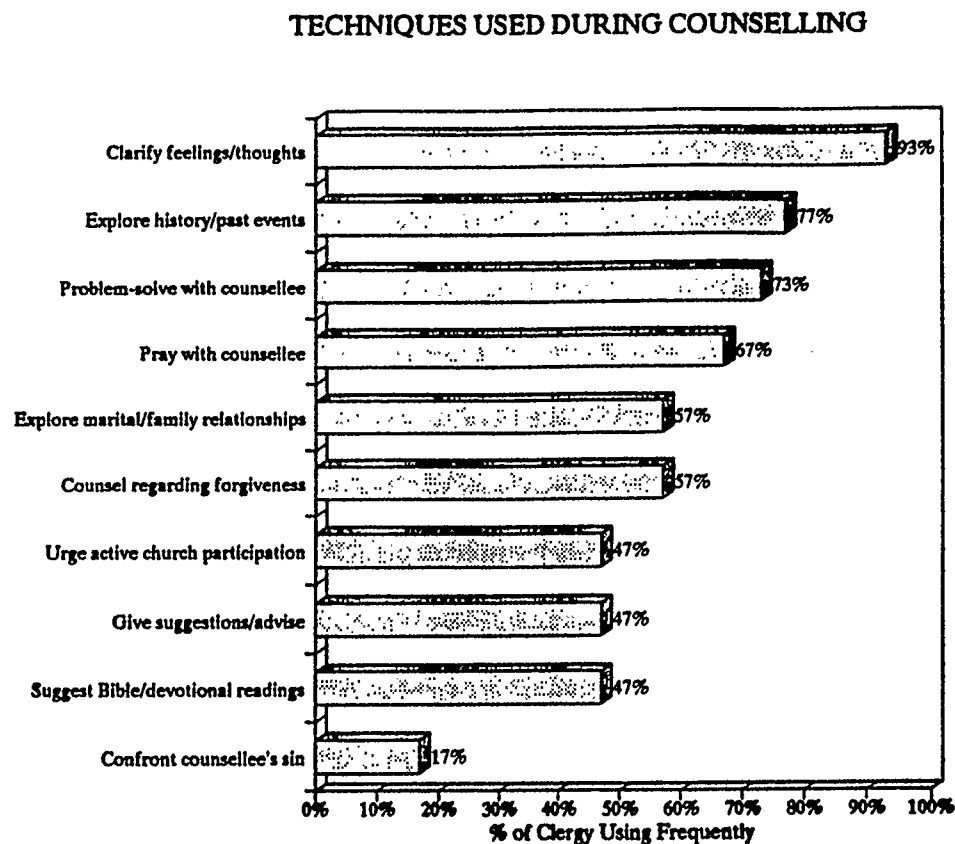


Figure 21

Although specific models of counselling were not identified, it appears

that many of the techniques prevalent in secular counselling are being used by counsellors in the church setting. The more intrusive interventions (urging church attendance, advice, use of the Bible, confrontation) are all used less frequently than techniques that have the potential to empower and enable the counsellee in problem-solving. Only one technique elicited significant differences among the denominations. "Pray with counsellee" was chosen "occasionally" by the Roman Catholic group but "frequently" by all other groups.

TOPICS FOR ADDITIONAL TRAINING

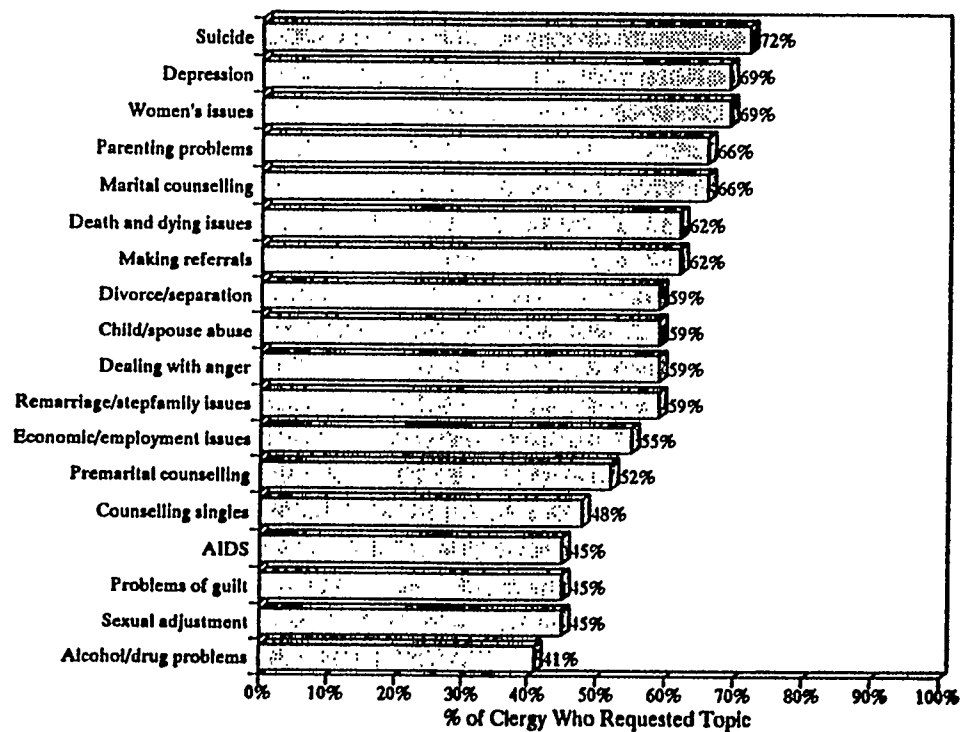
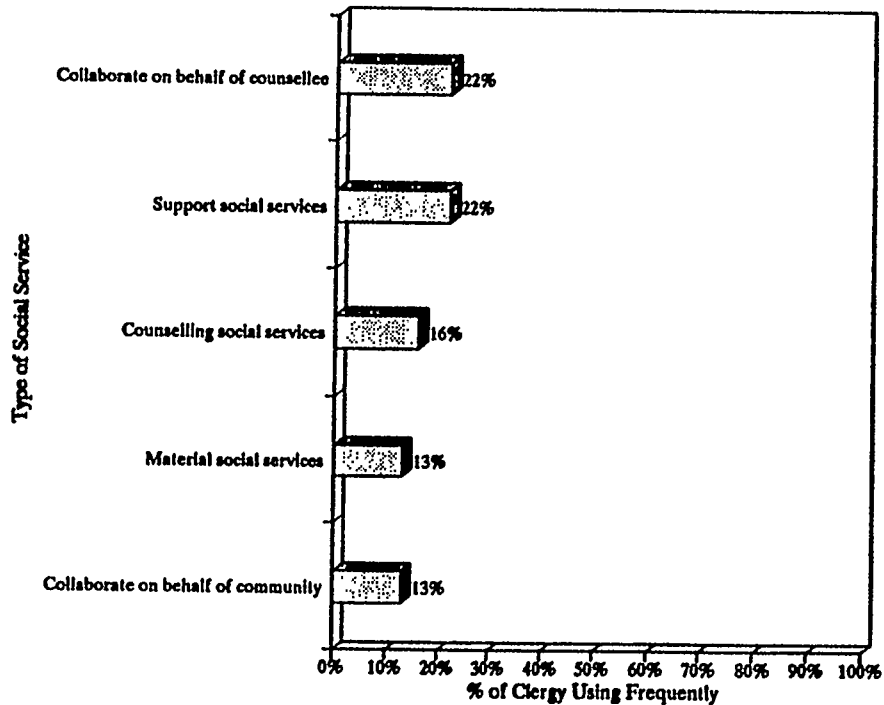


Figure 22

Above are the topics that were identified as ones that clergy would be interested in for further training (Figure 22). A generally high level of interest is indicated by the clergy in learning more about the issues identified in the list. It can also be noted that there is a limited range of variance (30%) among the issues identified, indicating an overall desire to learn more about the issues facing their counselees.

Involvement with other agencies is examined in terms of referral to other agencies and collaboration with the profession of Social Work (Figure 23). Approximately 94% of clergy stated that they had made some referrals to other agencies over the course of the last year. They indicated that a mode of 22.5% and an average of 27% of their caseloads would be referred out to another agency. It appears that clergy are much more likely to connect with outside agencies in relation to counselling issues than other more general social concerns. This may indicate that their primary interaction with parishioners is on an individual basis and is in relation to counselling-type issues, ie., it is the way that clergy most frequently become involved with people or it may indicate a lack of familiarity or comfort with Social Services.

**Figure 23**

Some discomfort with the profession of Social Work was expressed: one interviewee said that he is "apprehensive about social workers", several made direct connections between the profession and government and one indicated that "government policies may be destructive to and intrusive on the family". Remnants of the tensions between the two professions were reflected in one minister's statement that "social workers should give the church the benefit of the doubt and recognize that the church can provide a 'warm' place for people".

CHAPTER VI

CONCLUSIONS

Summary of Data Analysis Observations

The church's sense of mission in relation to social service involvement is by no means absent in the clergy represented in the sample in this study. Most interviewees were able to articulate some commitment to the church's role in meeting the physical, social, and emotional needs of people in society today.

It appears that intent was somewhat stronger than actual service delivery. Other than the traditional spiritual and ceremonial functions, churches do not appear to have carved out a domain of service delivery that is uniquely their own. The one exception to this would be ethnic/cultural groups for whom the church still performs a very unique and valued function in preserving cultural traditions and communities.

Clergy expressed a belief that the church wants to be helpful and can be helpful - even better at delivering some kinds of services. What seemed less certain from the survey results, is a clearly defined process for determining how to go about becoming involved in service delivery. Consequently, needs

and programs were generally talked about in general, vague terms with little sense of overall mission in relation to how the needs were being met.

While direct delivery of services was talked about and recognized as a preference in some instances, there was also a recognition that collaborative involvement in indirect delivery of service was also a very logical and practical way for churches to be involved in social service delivery. There was one striking drawback in clergy's goal of collaborative involvement; their overwhelming hesitation to connect with the profession of social work would seem to place them at some disadvantage in joining to provide a cooperative effort in society as a whole.

Counselling services remain a popular ministration for churches to be involved in. While clergy did not identify counselling as a large part to their ministry, there was a general consensus that further training would be helpful to them in that role. Involvement in counselling appears to draw clergy into the greatest number of links with outside professionals and social agencies.

Earlier reference was made to the church's reluctance to embrace scientific methods of social work and the resultant abdication of social welfare delivery to the newly emerging profession of social work. The

church's independence from the social welfare system remains a valued feature of their existence (Figure 9). There is no doubt that this autonomy provides them with the ability to act in harmony with their own goals and values. It also has the potential to allow for social activism and advocacy.

To summarize a response to the general research question: the social service activities of churches in the city of Calgary are delivered primarily in relation in traditional ceremonial rites of passage and counselling services and secondarily to address the emergency daily living needs of the citizens of Calgary. Indirect connections to the activities of other groups and agencies have become an appealing option for social involvement.

Study Limitations

As Kerlinger (1986) notes survey research is both sophisticated and complex, "...the competent survey investigator must know sampling, question and schedule construction, interviewing, the analysis of data, and other technical aspects of the survey. Such knowledge is hard to come by" (p.387). The researcher involved in this study lacked both survey knowledge and experience, although not enthusiasm. The resulting survey is primarily a status survey meaning that the findings will provide at best a description of

the some basic social service activities of religious institutions (characteristics of the population) rather than an analysis of relationships among any of these variables. The limitations of this study are an interplay of researcher inexperience and paucity within the subject area.

It might be noted that although pertinent variables were gleaned from the literature, these variables were not prioritized and screened for relevance; the result is a shot-gun approach in investigating this subject area.

Information obtained from this approach can be helpful in very preliminary formative research, to help in knowledge-building. Its purpose will be to use the descriptive data that is compiled to formulate a relationship or explanatory hypothesis that can be further tested.

Additional limitations in the design of the research instrument are seen in a lack of controls for validity and reliability. Criterion-related validity, which looks at the predictive ability of constructs based on outside criterion (Kerlinger, 1986), was not possible because of the lack of previous research from which to draw on. Construct validity, or the ability to explain variance in statistical testing results (Kerlinger, 1986), did not come into play because of the level of research.

Strategies to control for reliability, such as reliability-question pairs (Gochros, 1988), were not incorporated into the sequencing of the questions. One measurement error that was particularly evident is that of response set. Social desirability, or the tendency to respond in compliance with social norms, is a response set that may have been relevant to this study (Monette et al. 1990; Gochros, 1988). Monette et al.(1990) note that "...the social distance between interviewer and respondent, or how much they differ from one another on important social dimensions such as age or minority status" (p.189) is an important factor in determining how openly and honestly they are able to respond to the questions. Ethnic and racial differences contribute to social distance; some social desirability was noted in interviews with the non-Christian religious groups. It might also be noted, as was pointed out by one interviewee, the questionnaire is, in wording and concepts, Christian-oriented. This means that non-Christian interviewees had to work much harder to understand and respond to the questions which in many cases were not as relevant to them.

Limitations in implementing the research design included restricted resources which did not allow for a true pretest or for the use of independent

interviewers. The pre-run that was done did not include representatives from minority groups so that cultural biases were not addressed.

The limitations that accompany this study are substantial and have significantly restricted the level of investigation and quality of the data. It is hoped, however, that the findings that are submitted in this writing are coherently presented in a way that provides a stimulus to further research in this subject area.

Future Research Directions

Several recent studies have given focus to the future of religion and the church (Lewis, 1993; Bibby, 1987). Both uncover similar findings: while by far the overwhelming majority of Canadians claim some form of religious affiliation (81 per cent) fewer than 25 per cent attend regular weekly services. This gap between belief and practice appears to point clearly to inability of the establishment church to speak to the hearts and minds of its members.

When survey respondents in this study were asked what the role of the church is in society today, there was a general consensus (Figure 8) that the ultimate role of the church is to provide people the opportunity for "a relationship with God, life after death, and resurrection - a perspective that

provides a greater dimension or otherworldly view" than is offered by other institutions/services in society. Clergy believe that the church is unique (Figure 9) in its ability to "have access to the supernatural and to touch the soul"; they are connected to the "Source of Life".

This emphasis on defining religion and the role of the church in relation to God and spirituality would seem to be relevant to the needs of most Canadians (Lewis, 1993). Bibby (1987) notes in the results of his three national surveys on religion in Canada done in 1975, 1980 and 1985 that "for both adults and teenagers... [there is] no decline in the inclination to raise the so-called "ultimate questions" concerning life and death" (p.261). He goes on to describe the challenge facing the church today:

In the quest for cultural relevance, many of those who try to meet the new with the new have somehow lost a sense of the numinous, of the supernatural dimension of religion....Religion, historically understood, is equipped to make a significant, unique contribution to the human quest for meaning.... the questions about the meaning of life and what lies beyond death are questions that only the gods can satisfy. The reason is simple: they lie beyond the pale of human experience. If the supernatural or numinous source of information can be rediscovered, religion has the potential to speak with an authoritative voice about the meaning of life and the meaning of death (p. 263).

There appears to be some clarity with regards to the message or mission of the Church; significant numbers of Canadians express an interest in God and religion. The method or means available to the church to minister to these interests is a lot less clear. Maclean's notes that "the major churches continue to confront a decades-old crisis of declining membership" (Jenish, 1993, p.48). Stanley McKay, the first aboriginal Canadian to serve as Moderator of the United Church, is quoted in Maclean's as saying that membership difficulties facing the church today are related to structural changes in society:

Religious congregations were traditionally built around small communities where people lived, worked, and worshipped together. Today, people are moving and families are becoming disconnected. Individualism is a great reality in North America. The church was built on a historic community that no longer exists (Jenish, 1993, p. 50).

This observation is supported by data that indicates that the clergy surveyed in this writer's study identify "providing community" (Figure 8) as the second most important role of the church in society today. Respondents recognize 'loss of community' in Canadian society when they suggest that the church can provide "a safe haven; genuine, sincere, no-strings attached love

and care; a community that gives a sense of continuity to life; consolation and warmth in a world that is hard and cruel; a sense of solidarity; a hospital (healing), a school (education), and a place of worship". Clergy go on to suggest that the church is uniquely equipped to provide this community: it offers a wholistic approach (spirituality included); it builds internal resources by addressing issues of ultimacy and offering hope; has a broader, more long term perspective (ie. eternal); is politically independent; and has access to the supernatural and the ability to touch the soul.

There seems to be some recognition of community as providing the vehicle or means through which attachment to the church is attained. If, as Moderator Stanley McKay suggests, the "natural" community has disappeared (ie. in a highly mobile modern society communities are continually being disrupted) then the task becomes one of recreating community. Where once membership in an institution (church, school, etc.) flowed out of an individual's attachment to a particular community, now the community base has disappeared and membership in institutions and organizations is based on the needs of each individual. Many organizations, including the church, find that they need to cultivate a sense of belonging or

attachment in their members if they are to be successful. Hence the need for community-building skills.

The social service activities of churches originally flowed out of the church's role in society. As the profession of social work gradually assumed that role from the church, the purpose of social service activities of churches has become unclear. There is a generalized sense that these activities are still necessary and important (Figure 8), but their function and description is vague.

Bibby (1987) is very blunt in stating that churches cannot compete on the social service market,

A religion that will have a significant place in Canada of the present and future is a religion that is doing something special, doing something that is different. If experimentalist religious organizations are primarily social-issue interest groups, counselling agencies, or leisure-activity centres, for example, they are going to be obliterated by superior secular competitors. These services have extremely limited markets (p. 260).

One interviewee alluded to the relationship between mission and social service activities. He noted that while the spiritual role the church was of paramount importance to him, "in the process you are put in touch with the everyday,

physical needs of people and the two are very intertwined". Indeed, what appeared to emerge from my discussions with clergy is that social service activities have now become community-building activities. That is, they are seen as essential to the task of creating a community that is meaningful and ministering to members.

If the purpose or goal of church involvement in social service activities has shifted in its focus, it would seem to make sense to study it from this new perspective. Obviously, the needs assessment process and outcome measures would be very different if the mission of the church in relation to social service activities is redefined.

The church in relation to the profession of social work would also become more clearly defined. The church would be seen as meeting the community needs of individuals, rather than specific social service needs (ie. food, housing, or counselling needs). There are many individuals for whom a sense of belonging, a spiritual community would be very meaningful. Clarifying the role of the church in providing that could be very helpful to other professionals.

It is important to remind the reader that the 'social service activities' of

churches refers only to those activities engaged in by church congregations, that is programs or services provided by church members. Many churches are opting to deliver a social service of some sort through another social agency with which they as a church body maintain varying degrees of involvement. This approach seems to work best when the desire of the church is to deliver a quality social service in society.

The church appears to be in a state of transition. Its "poverty and potential" as an important human resource in society today is yet to be fully explored. Much of that exploration remains the responsibility of the church itself as it struggles with the "reconnection of God, self, and society" (Bibby, 1987, p. 269).

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APPENDIX I

CLERGY INTERVIEW SCHEDULE

Name: _____
 Church: _____ Phone: _____
 Address: _____ Code: _____
 Size of Congregation: _____
 Denominational Affiliation: _____

I. CHURCH SERVICES

1. The following is a list of community services. Please indicate whether your church is involved in the direct delivery of any of these services:

1. Service offered to church members only
2. Service offered to general public
3. Service to target population
4. No service offered

Service	To Mem.	To Gen. Pub.	To Targ. Pop.	No Serv.
1. Emergency housing.....	1	2	3	4
2. Seniors housing.....	1	2	3	4
3. Benevolent fund.....	1	2	3	4
4. Clothes depot.....	1	2	3	4
5. Provision of food/meals.....	1	2	3	4
6. Christmas hamper dispensing.....	1	2	3	4
7. Rental assistance.....	1	2	3	4
8. Daycare services.....	1	2	3	4
9. Youth programs.....	1	2	3	4
10. Child welfare services (including adoptions).....	1	2	3	4
11. Hospital/extended care visitation.....	1	2	3	4
12. Individual counselling.....	1	2	3	4
13. Couple and family counselling.....	1	2	3	4
14. Family life education programs.....	1	2	3	4
15. Home care services.....	1	2	3	4
16. Specific programs to address the needs of:				
-single parents.....	1	2	3	4
-handicapped persons.....	1	2	3	4
-the elderly.....	1	2	3	4
-alcohol and drug abusers.....	1	2	3	4
-immigrants/refugees.....	1	2	3	4
-prisoners.....	1	2	3	4
-single individuals.....	1	2	3	4
-victims of abuse.....	1	2	3	4
-persons with AIDS.....	1	2	3	4
-pregnant teens.....	1	2	3	4
17. Suicide prevention program.....	1	2	3	4
18. Other prevention services (eg. health, premarital).....	1	2	3	4
19. Employment services.....	1	2	3	4
20. Teaching English as a Second Language.	1	2	3	4
21. Other (Please specify)	1	2	3	4

2. This section takes a look at community agencies or programs that are sponsored or supported by your church.

a. Is your church involved in any local missions or ministries which address social needs?

- 0. Yes
- 1. No
- 2. Don't Know

If yes, please specify:

b. Does your church support, in some way, the services delivered by a local community social agency?

- 1. Sponsors a community agency
- 2. Supports a community agency financially
- 3. Supports a community agency through donations (food, clothing, etc.)
- 4. Church member(s) work as volunteer(s)
- 5. Church member(s) employed in a community agency
- 6. Refer people to community agency
- 7. No community agency involvement
- 7. Don't know

List community agency(s) involved in:

3. This third section looks at the use of church facilities by community groups. Are your church facilities used for any of the following purposes?

- 1. Catering/banquets
- 2. Daycare
- 3. E.C.S./nursery programs
- 4. Recreation/sports programs
- 5. Another church
- 6. Seminars/ conferences
- 7. Community groups (Please specify group below:)

8. No

4. Approximately how many hours per week are spent in counselling?
5. For approximately how many sessions is the average counsellor seen?
6. Rate the following issues according to the frequency with which they would be given as presenting problems:

Problem	Frequently	Occasionally	Rarely
Death and Dying.....	1	2	3
Marital Problems.....	1	2	3
Relationship with God.....	1	2	3
Depression.....	1	2	3
Guilt.....	1	2	3
Anxiety.....	1	2	3
Parent-Child Problems.....	1	2	3
Premarital Issues.....	1	2	3
Adolescent Concerns.....	1	2	3
Sexual Concerns.....	1	2	3
Physical/Health Concerns.....	1	2	3
School Problems.....	1	2	3
Suicidal Issues.....	1	2	3
Pregnancy/Birth Control Issues..	1	2	3
Stress and Burnout.....	1	2	3

7. Rate the following techniques used during counselling according to how frequently you would use them:

Technique	Frequently	Occasionally	Rarely
Clarify Feelings/Thoughts.....	1	2	3
Explore History/ Past Events.....	1	2	3
Pray with the Counsellor.....	1	2	3
Suggest Bible/Devotional Readings..	1	2	3
Explore Marital/Family Relationships.....	1	2	3
Give Suggestions/Advise.....	1	2	3
Urge Active Church Participation...	1	2	3
Confront Counsellor's Sin.....	1	2	3
Problem-solve with Counsellor.....	1	2	3
Counsel regarding forgiveness of sin.....	1	2	3

8. Do you have access to the consultation services of another professional in relation to counselling?

9. In which of the following areas would you or your staff be interested in obtaining additional counselling training?

Topic

Parenting Problems..... Y/N
 Alcohol/Drug Problems..... Y/N

Depression..... Y/N
 Suicide..... Y/N
 Counselling Singles..... Y/N
 Divorce/Separation..... Y/N
 Child/Spouse Abuse..... Y/N
 Marital Counselling Y/N
 Sexual Adjustment..... Y/N
 Remarriage/Stepfamily Issues..... Y/N
 Problems of Guilt..... Y/N
 Death and Dying Issues..... Y/N
 Dealing with Anger..... Y/N
 Making Referrals..... Y/N
 Premarital Counselling..... Y/N
 Women's Issues..... Y/N
 AIDS..... Y/N
 Economic/Employment Issues..... Y/N

10. Approximately how many referrals were made from your counselling program to other professional agencies (eg. Social Services, hospitals, counselling agencies) in the past year?

11. To whom were these referrals made?

12. Rate the amount of involvement you have had over the past year with the profession of Social Work:

Source	Frequently	Occasionally	Rarely
Used Social Services for concrete services for counsellor.....	1	2	3
Used Social Services for support services for counsellor (eg.self-help group).....	1	2	3
Referred counsellor for counselling services.....	1	2	3
Collaborated with a professional social worker (institutional or agency) on behalf of a counsellor.....	1	2	3
Collaborated with a professional social worker in relation to community planning/service issues.....	1	2	3

13. What do you see as the role of the clergy in the multidisciplinary arena of social service delivery?

APPENDIX II

Dear

Calgary is a city with growing needs and concerns. The City of Calgary's SOCIAL INFO PAC looks at some of these trends and areas of social concern. The church community has traditionally made an important contribution to the needs of society.

As a graduate student with the Faculty of Social Work, University of Calgary, I am interested in taking a closer look at the social involvement of the church community in the city of Calgary. You, as a minister in the city, have experiences and opinions which would be of great value to this study. Consequently, I am asking for your cooperation. Your participation would involve an interview (approximately two hours in length) between you and myself.

The information obtained would be treated confidentially and the responses coded for computer analysis. The results will be incorporated anonymously into the study along with the responses of thirty-one other clergy. Your opinion is important and the time and effort greatly appreciated.

I will be contacting you within the next two weeks to arrange an appointment time convenient to you. Thank you again for your anticipated involvement.

Yours truly,

Marge Matheson, B.S.W.
Researcher

Dr. J.R. McDonald
Research Supervisor
Faculty of Social Welfare
University of Calgary

APPENDIX III

As part of my graduate studies in the Faculty of Social Work at the University of Calgary I am interested in information in relation to the social involvement of the religious community. As outlined in the letter mailed to you at the time of initial contact, I am interviewing thirty-two clergy from the city of Calgary.

In agreeing to participate in this study, you will commit yourself to an interview of approximately two hours duration. The information obtained from this interview would be treated confidentially. Neither your name nor your church's identity will be revealed as a result of the study. All personal data will be destroyed within six months following completion of the study.

Participation in the study is completely voluntary. You may refuse to answer any specific questions or withdraw at any time. Feel free to ask any questions you may have with regards to the study and your involvement in it.

Thank you for your participation.

Marge Matheson

Researcher

Date

I voluntarily agree to participate in this interview and feel free to ask questions.

Interviewee

Date

Copies: Interviewee (1)
File (1)