Religious Women in Social Work—Their Training

Virginia Therese Conway

Loyola University Chicago

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RELIGIOUS WOMEN IN SOCIAL WORK—
THEIR TRAINING

by

Sister Virginia Therese Conway, O.P.

A Thesis Submitted in Partial Fulfillment of the Requirements
for the Degree of Master of Social Administration
in Loyola University

February
1952
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<td>62</td>
</tr>
</tbody>
</table>
INTRODUCTION

This project while quite broad in general terms is set forth to manifest the particular work and accomplishments which religious women are doing in the expansive field of social work. It is the intention to present specifically facts concerning the type training received by the nuns and the type work they do, also to show the definite lack of necessary requirements for qualified social workers in instances, as well as the necessity of professional instruction in others.

Investigation for this thesis was made by means of interviews, letters and questionnaires. Personal interviews and correspondence with deans of Catholic schools of social work also provided information concerning the topic here discussed.

Chapter One will discuss the distinction between the terms charity and social work.

Chapter Two will list the communities contacted and give each community's program and work.

Chapter Three will evaluate the training program and work of the communities set forth in Chapter Two.

Chapter Four will show conclusions drawn from the investigation and will contain suggestions for furthering the cause.
for better development of social work as done by religious.

The author is greatly indebted to all who contributed toward the realization of this project. It is fitting that a particular expression of gratitude be extended to the Reverend Ralph Gallagher, S.J. without whose help this work would have been impossible.
CHAPTER I

THE DISTINCTION BETWEEN CHARITY
AND SOCIAL WORK

Much has been written over the years concerning the social mission of the Catholic Church. The Church, as the Spouse of Christ, the Founder, has been engaged not only in saving souls of men but also in taking care of their bodies.

From the very first day of the deacons in the Church, charity and social work went hand in hand. We shall briefly touch on this apostolic endeavor of the Church in the social field. It is of specific interest in this endeavor to view the preparation of communities consecrated to God who bear the title of social mission sisters.

The purpose of this work is in no way to criticize the efforts of those great religious bodies who have, through the ages, brought succor and relief to the Church suffering. Our purpose, then, is solely to evaluate the training program of those who are definitely and distinctly engaged in social work and designate themselves as such. It will perhaps serve as a partial explanation of a matter that has been the object of cri-
ticism regarding religious groups in this regard. We shall find that much is being undertaken to train women in the modern techniques of social case work, but we shall also find that there is still a great deal more to be done. Perhaps from this brief study will result a plan for the acceptance of this training. There shall be a definite recommendation that religious women engaged in this field be given the opportunity for proper training. This would result in ability to meet the standards of this new profession. Religious women can comply with these standards. They have met the challenge of modern education and nursing and so they shall meet this challenge.

The virtue of charity has been the distinguishing mark of Christianity since the early days of the Church. Organizations were formed under the leadership of the Apostles, as we read in the Book of Acts, to dispense food and other necessities to meet the social needs of the people. It was this early Christian charity that attracted the attention of the Roman pagan and caused him to remark, "See how these Christians love one another."

Since the time of the Apostles, the Church has been active in promoting works of charity. In every land where the Church has extended her sway we find organizations thus engaged. Great leaders in the Church like St. Vincent de Paul and St. John Bosco found an outlet for their zeal in active works of
charity among the masses. A great many religious communities founded at a later date were inspired by the ideals of these holy men.

In expressing the two-fold view of charity that prevails in the Church, a consideration of the spiritual welfare of the individual as well as his temporal concern must be recognized. Monsignor Kerby says that the individual dispensing the charity should have a concern for his own spirituality:

Religious communities sprang up because strength sought its sanctification in the service of weakness. Men and women who felt called to renunciation and consecration associated themselves under religious leadership. They undertook as resources permitted and social distress suggested, systematic services of every type. They sought sanctification by way of service. One cannot go far astray therefore, in finding spiritual elements essential in Christian social service.¹

Throughout the periods of Church history men and women have consecrated their lives to God for the service of the needy. Today, religious societies are still being maintained for charitable works, but some of these organizations, while fundamentally performing the same thing, are approaching it in a scientific way—commonly designating themselves as Social Work Communities.

Lest the scientific significance of what constitutes social work be not understood, we might take advantage of Helen

Clarke's definition:

Social work is a form of professional service comprising a composite of knowledge and skills, parts of which are and parts of which are not distinctive of social work, which attempts on the one hand to help the individual satisfy his needs in the social milieu and on the other to remove as far as possible the barriers which obstruct people from achieving the best of which they are capable.  

Social work has developed as a profession since courses were included in university programs. Since 1912 seven graduate schools of social work have been established under Catholic auspices. They are either an integral part of or are affiliated with Catholic universities, and were accredited by the American Association of Schools of Social Work. The need for this further education is emphasized in the Encyclical on Atheistic Communism in which Pope Pius XI encouraging Christian Charity and Social Justice states:

To give to this social activity a greater efficacy, it is necessary to promote a wider study of social problems in the light of the doctrine of the Church and under the aegis of her constituted authority.  

That this professional training is producing adequate results one has only to look to the enormous work being accomplished since the study has been placed on a scientific basis.

---


The purpose of preparing this thesis was to investigate and evaluate the training program of religious women engaged in the profession of social work. The material pertinent to the subject was located and collected by means of interviews, letters and questionnaires.
CHAPTER II

INTRODUCTION TO COMMUNITIES CONTACTED

Since the Catholic Church is a perfect society and self-help is essential to the members of its fold, she possesses within Her own ranks the ways and means of helping people to help themselves; one of these means being religious organizations. Although other groups have devised methods of meeting social problems there are within the Church religious communities of women solely dedicated to works of social service. The author, having contacted these organizations, will set forth individually each community’s working program, including a brief history of the community, its work, and training received by the sisters within the community. At the conclusion of the report of each community will be found a copy of the questionnaire sent to the communities mentioned in the following table. This table seeks to portray the type work undertaken by these respective groups.

4 It will be noted that Sisters of Charity of St. Vincent de Paul, Sisters of Christian Charity and other sisters having the word charity within their community title are not included in this study, with the exception of the Religious of Our Lady of Charity. This was not an omission on the part of the author but rather it was intended only to make a study of those sisters engaged primarily in social work or those having affiliation with Catholic Social Service Agencies.
# TABLE I

**WORK OF COMMUNITIES CONTACTED**

<table>
<thead>
<tr>
<th>Name of Community</th>
<th>Parish Visit</th>
<th>Social Case Work</th>
<th>Family Case Work</th>
<th>Operate from Catholic Charities Bureau</th>
<th>Group Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>Parish Visitors of Mary Immaculate</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td>x</td>
</tr>
<tr>
<td>Our Lady of Victory Missionary Sisters</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mission Helpers of The Sacred Heart</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Missionary Servants of the Most Blessed Trinity</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Sisters of Social Service</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td></td>
</tr>
<tr>
<td>Social Mission Sisters</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>Religious of Our Lady of Charity of Refuge</td>
<td>x</td>
<td></td>
<td></td>
<td></td>
<td>x</td>
</tr>
</tbody>
</table>
TABLE I (Continued)

WORK OF COMMUNITIES CONTACTED

<table>
<thead>
<tr>
<th>Name of Community</th>
<th>Type Work Done</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Settlement Houses</td>
</tr>
<tr>
<td>Parish Visitors of Mary Immaculate</td>
<td></td>
</tr>
<tr>
<td>Our Lady of Victory Missionary Sisters</td>
<td></td>
</tr>
<tr>
<td>Mission Helpers of the Sacred Heart</td>
<td></td>
</tr>
<tr>
<td>Missionary Servants of the Most Blessed Trinity</td>
<td>x</td>
</tr>
<tr>
<td>Sisters of Social Service</td>
<td></td>
</tr>
<tr>
<td>Social Mission Sisters</td>
<td></td>
</tr>
<tr>
<td>Religious of Our Lady of Charity Refuge</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER II

PART I

PARISH VISITORS OF MARY IMMACULATE

Parish Visitors of Mary Immaculate proved themselves to be one of the most interesting communities studied. A comparatively new foundation, it was established in New York City, New York on August 15, 1920. Julia Teresa Tallon, now Mother Mary Teresa founded the Parish Visitors because of the tremendous leakage from the Church and the crying need for home missionaries. It was founded with the approval of Archbishop Hayes in order to fill a long felt need, that of family visitation, carried on by religious women consecrated to this work. Their purpose is to assist priests in their work for the salvation of souls. Particularly, do they aim at the preservation and promotion of the faith among Catholics in need of individualized help.

The spirit of this congregation reverts and reflects upon the character of its founder, Mother Mary Teresa, whose unceasing and untiring zeal has been mainly responsible for the success of their work. Reverend Mother Mary Teresa is cognizant of the need of religious women being trained and qualified for pro-
fessional social work. Evidence of her view on this score is proven by the fact that she, herself, holds a Doctorate in Social Work.

The particular type work done is parish visiting in which a complete census and survey is taken. As would be expected social case work enters the picture. This is not done by mere chance but by careful foresight on the part of those in authority as to the training and preparation of the sisters.

Each sister is a trained catechist and professional social worker. The latter qualification is considered one of great import today; a distinction that is not always in the training program of religious preparing to do work of this type.

Concerning the actual training of the postulants Mother Mary Teresa states, "Our program is flexible because some of our Postulants come prepared while we prepare others in the Community." When an aspirant enters, a high school education is usually required. The candidate is not only trained to partake in religious life but also to include in her curriculum courses in so-

5 By census is meant a social investigation revealing not only the statistical data of a given locality but also the conditions or situations calling for skilled social case workers. For the sake of clarity whenever the term census appears in this work it will convey the same meaning as explained above.

6 Letter of Mother Mary Teresa to author, March 14, 1951.
otology and social work. During the process of novitiate training, education is received at the motherhouse. The training endeavors to make available the right experiences and aspirations which make the young sister aware of what her course of study implies.

Simultaneously, with the religious instruction Mother Mary Teresa has afforded opportunities for accompanying lectures and conferences pertinent to the field of social work. The actual length of their academic program is indefinite, as Mother feels that the sisters are always in need of further training. Five conventions are held annually. It is the purpose of these conventions to enable the sisters to learn more concerning the workings of their community. At this point it might be well to quote the Foundress's own reasons for having established and maintained these conventions.

It will enable the Superiors and Sisters to know more intimately the workings of the various parts of the entire Community organizations, small and large. By means of their attendance at such meetings the Sisters will come to know thoroughly the manifold operations of the organization; its management, its progress and prospects as they are evidenced in reports and exhibits from time to time. In addition to the regular reports of the Community given by the officials and Sisters assigned as heads of departments, all the Parish Visitors, including the officials, shall be asked to prepare and to read interesting papers. The subjects of these papers will be varied and timely and of a nature calculated to promote the best ideals of
the Community in Religious Life, missionary effort and approved social service.\(^7\)

To further develop the principles imparted in early training, it is permitted in some cases to extend the education in social work. This usually is pursued at outside colleges or universities in order to further equip the student with scientific knowledge, professional philosophy and the practical skills, all of which enter into effective performance of social work.

While the main Apostolate of the community is to ascertain numerically the number of Catholics within a boundary line, services on the part of the Parish Visitor do not end there. The Parish Visitor upon being asked to make a census or survey of a parish put past professional training into actual service. To quote Mother Mary Teresa,

> Our procedure of service is modified logically by the Pastor who engages our Sisters to take a census survey of their parishes. They want the spiritual and so do we, but social case work is frequently needed and then we are prepared to do it. Often the case work begins in relief, but we try to add the religious element fully to complete the reconstruction.\(^8\)

Various records of the families interviewed are made and preserved. These records are not made for pastors only but also for the use of the Parish Visitor. Particular cases, are

---

\(^7\)Mother Mary Teresa, The Book of Customs of the Community of Parish Visitors of Mary Immaculate, New York, 1936. 243.

\(^8\)Letter of Mother Mary Teresa to author, March 14, 1951.
those having problems which involve specific follow-up procedure.

One of the differences of the Parish Visitors administer social service. This service would be included in situations where Family Case Work is involved. Referral to other agencies is made should the problem be beyond the services of the Parish Visitor.

Not only at special seasons, but at all times the Parish Visitor should faithfully continue her visitation of needy families, and give regular counsel and instruction without intermission, since with many spiritually needy families the assistance of the Visitor will always be required. Thus it is clear to see that the Parish Visitor of Mary Immaculate has a permanent work in the parish, nor does it end even when a complete census has been taken.\(^9\)

Generally, upon making first calls a tan colored census card with indicator containing general information is used. These indicators are used for detecting the type of case. They might be considered as distress signals in that they make discernable the type problem and are not removed until the difficulty has been eradicated. Should the case require follow-up calls, a white card is used containing necessary data.

Other forms of records are kept such as:

1. Typical Brief Record
2. Report of Visit
3. Chronological Case History
4. Chronological Case History Record Form
5. Monthly Record of Parish List and Data

\(^9\)Mother Mary Teresa, The Book of Customs, 80-81.
6. Monthly Reports

Copies of the above will appear at the end of Part One. Parish Visitors carry on various activities apart from the survey aspect, such as the establishment of catechetical groups where children from public schools can be instructed and receive full Catholic training. Also, the sisters at the Motherhouse edit and publish a monthly periodical, "The Parish Visitor," a bulletin describing and explaining their work, and aiding in its advancement. The total report of the coverage of 30,000 cases reveals the fact that approximately 1,000 cases are covered annually. The accomplishments of this community show promise of fulfilling and maintaining a work greatly needed in the world today.

---

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. History of Congregation</td>
<td>Parish Visitors of Mary Immaculate</td>
</tr>
<tr>
<td>A. Year founded</td>
<td>1920</td>
</tr>
<tr>
<td>B. Where founded</td>
<td>New York City, New York</td>
</tr>
<tr>
<td>C. Founder's name</td>
<td>Julia Teresa Tallon, now Mother Mary Teresa in Religion</td>
</tr>
<tr>
<td>II. Type Work Done</td>
<td></td>
</tr>
<tr>
<td>A. Parish Visiting</td>
<td>Complete Parish Census and survey</td>
</tr>
<tr>
<td>B. Social case work</td>
<td>Carefully done</td>
</tr>
<tr>
<td>C. Work with migratory families</td>
<td>Yes, in some places</td>
</tr>
<tr>
<td>D. Work with certain races</td>
<td>All races are met and helped in the census</td>
</tr>
<tr>
<td>E. Work with certain nationalities</td>
<td>Yes, all nations at home</td>
</tr>
<tr>
<td>III. Personal Qualifications</td>
<td></td>
</tr>
<tr>
<td>A. Entrance Age</td>
<td>16</td>
</tr>
<tr>
<td>B. Educational requirements</td>
<td>High school (College appreciated)</td>
</tr>
<tr>
<td>IV. Training Program for Social Work</td>
<td></td>
</tr>
<tr>
<td>A. Curriculum followed</td>
<td>The Community work and its training</td>
</tr>
</tbody>
</table>
### Questionnaire for Parish Visitors of Mary Immaculate

#### Questions

<table>
<thead>
<tr>
<th>Question</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>B. Education received at motherhouse?</td>
<td>Lectures, Conferences, Classes</td>
</tr>
<tr>
<td>C. Education received at outside colleges or universities?</td>
<td>Two years or more</td>
</tr>
<tr>
<td>D. Length of training program</td>
<td>Always in training. Five Conventions a year of ten days each</td>
</tr>
</tbody>
</table>

#### V. Method of Procedure Used

| A. Information secured by data card?                                    | Social Survey Card                              |
| B. Are case histories written?                                         | Yes                                            |
| C. Is there follow up of cases released?                               | Yes                                            |
| D. Clients referred by other agencies?                                 | Yes                                            |
| E. Clients apply directly to your congregation?                         | Yes                                            |
| F. Person to person interviewing done?                                 | Yes                                            |
| G. Group counseling done?                                              | Yes                                            |

#### VI. Statistics Covered

| A. Number of cases covered annually by congregation                     | 1,000                                          |
| B. Number of cases covered since congregation has been founded         | 30,000                                         |
PARISH VISITOR'S REPORT  

SPECIAL CASE

--- PARISH ---

DATE

---------------

(CLIENT'S NAME)   ADDRESS:

VITAL STATISTICS

Age, birthplace, sacraments received, marital status, etc.

BRIEF SUMMARY OF CASES:

FIGURE 1

BRIEF RECORD USED BY PARISH VISITORS
FIGURE 2
THE REPORT OF A VISIT MADE BY THE PARISH VISITORS OF MARY IMMACULATE IN THE HOMES OF PUPILS ABSENT FROM INSTRUCTION CLASSES
Parish Visitor's Plan

(a) Summary of Counsel and Instruction Given

(b) Report to Rectory

(c) Pastoral Direction

(d) Reconstruct Catholic Life and Practice

Prospect

FIGURE 2 (Continued)

THE REPORT OF A VISIT MADE BY THE PARISH VISITORS OF MARY IMMACULATE IN THE HOMES OF PUPILS ABSENT FROM INSTRUCTION CLASSES
PARISH VISITORS OF MARY IMMACULATE

Name

Address

Date

FIGURE 3

CHRONOLOGICAL CASE HISTORY RECORD FORM
Month ________ 19

PARISHES HAVING VISITORS
FROM THE COMMUNITY--PARISH VISITORS OF MARY IMMACULATE

<table>
<thead>
<tr>
<th>PARISH</th>
<th>RECTOR</th>
<th>RECTORY</th>
<th>TELEPHONE</th>
<th>DATE SERVICE BEGAN</th>
</tr>
</thead>
</table>

FIGURE 4
MONTHLY RECORD OF PARISH LIST AND DATE
<table>
<thead>
<tr>
<th>No.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Number of families visited</td>
</tr>
<tr>
<td>2.</td>
<td>&quot;   persons in families visited (Adults)</td>
</tr>
<tr>
<td>3.</td>
<td>&quot;   &quot;   &quot;   &quot;   &quot;   &quot;   (Children)</td>
</tr>
<tr>
<td>4.</td>
<td>&quot;   &quot;   Baptisms (Adults)</td>
</tr>
<tr>
<td>5.</td>
<td>&quot;   &quot;   &quot;   (Children)</td>
</tr>
<tr>
<td>6.</td>
<td>&quot;   &quot;   persons given catechetical instruction</td>
</tr>
<tr>
<td>7.</td>
<td>&quot;   &quot;   instructed for First Holy Communion</td>
</tr>
<tr>
<td>8.</td>
<td>&quot;   &quot;   instructed for Confirmation</td>
</tr>
<tr>
<td>9.</td>
<td>&quot;   &quot;   brought into the Catholic Church</td>
</tr>
<tr>
<td>10.</td>
<td>&quot;   &quot;   brought to Confession</td>
</tr>
<tr>
<td>11.</td>
<td>&quot;   &quot;   brought to Communion</td>
</tr>
<tr>
<td>12.</td>
<td>&quot;   &quot;   brought to Confirmation</td>
</tr>
<tr>
<td>13.</td>
<td>&quot;   &quot;   brought back to the Sacraments</td>
</tr>
<tr>
<td>14.</td>
<td>&quot;   &quot;   brought back to Mass regularly</td>
</tr>
<tr>
<td>15.</td>
<td>&quot;   &quot;   homes prepared for the Blessed Sacrament</td>
</tr>
<tr>
<td>16.</td>
<td>&quot;   &quot;   persons receiving the Last Sacraments</td>
</tr>
<tr>
<td>17.</td>
<td>&quot;   &quot;   marriages validated</td>
</tr>
<tr>
<td>18.</td>
<td>&quot;   &quot;   Catholic children brought to Catholic Schools</td>
</tr>
<tr>
<td>19.</td>
<td>&quot;   &quot;   Catholic children brought to Sunday Schools</td>
</tr>
</tbody>
</table>

FIGURE 5
MONTHLY REPORT OF PARISH VISITORS OF MARY IMMACULATE
<table>
<thead>
<tr>
<th>Number</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>20.</td>
<td>Number of visits of condolence made</td>
</tr>
<tr>
<td>21.</td>
<td>&quot; &quot; made to sick people</td>
</tr>
<tr>
<td>22.</td>
<td>&quot; &quot; made to people in jail or prison</td>
</tr>
<tr>
<td>23.</td>
<td>&quot; &quot; made to courts</td>
</tr>
<tr>
<td>24.</td>
<td>&quot; &quot; made to other institutions</td>
</tr>
<tr>
<td>25.</td>
<td>&quot; &quot; persons led to join religious societies</td>
</tr>
<tr>
<td>26.</td>
<td>&quot; &quot; persons led to join parish auxiliaries</td>
</tr>
<tr>
<td>27.</td>
<td>&quot; Sunday School teachers procured</td>
</tr>
<tr>
<td>28.</td>
<td>&quot; prayer books distributed</td>
</tr>
<tr>
<td>29.</td>
<td>&quot; Catechisms distributed</td>
</tr>
<tr>
<td>30.</td>
<td>&quot; medals given</td>
</tr>
<tr>
<td>31.</td>
<td>&quot; Scapular medals given</td>
</tr>
<tr>
<td>32.</td>
<td>&quot; religious pictures and leaflets distributed</td>
</tr>
<tr>
<td>33.</td>
<td>&quot; other religious articles given</td>
</tr>
<tr>
<td>34.</td>
<td>&quot; Rosaries given</td>
</tr>
<tr>
<td>35.</td>
<td>&quot; pieces of Catholic reading matter given</td>
</tr>
</tbody>
</table>

FIGURE 5 (Continued)

MONTHLY REPORT OF PARISH VISITORS OF MARY IMMACULATE
<table>
<thead>
<tr>
<th>Under 5 yrs.</th>
<th>Single</th>
<th>Head of House</th>
<th>School</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Over 16 yrs.</td>
<td>Married</td>
<td>Member of House</td>
<td>Church</td>
<td>Occupation</td>
</tr>
<tr>
<td>Over 21 yrs.</td>
<td>Widow</td>
<td>Lodger</td>
<td>Baptism</td>
<td>Church</td>
</tr>
<tr>
<td>No. in Family</td>
<td>Other</td>
<td>No. of</td>
<td>1st Com.</td>
<td>Date</td>
</tr>
</tbody>
</table>

**Religious Societies**
- Holy Name Society
- Soc. St. V. de Paul
- League Sacred Heart
- Arch. Com. of Laity

**Secular Societies**
- Children of Mary
- Rosary Society
- Aux. Ladies of Charity
- Knights of Columbus
- Boy Scouts
- Girls Scouts

**Remarks**

**Figure 6**
Census Card Used by Parish Visitors of Mary Immaculate
1. No Baptism ............................................
2. No Confession ...........................................
3. No First Communion .................................
4. No Confirmation ........................................
5. No Roman Catholic Marriage ......................
6. No Church Attendance ...............................  
7. Irregular or No Reception of Sacraments .  
8. Children in Public School ...........................
9. Mixed Marriage .........................................
10. No Society ............................................... 
11. Special .................................................. 
12. Head of Family ......................................... 

FIGURE 7

CODE FOR INDICATORS ON CENSUS CARD (Fig.6)
CHAPTER II

PART II

OUR LADY OF VICTORY MISSIONARY SISTERS

A similar program to that of the Parish Visitors of Mary Immaculate is conducted by Our Lady of Victory Missionary Sisters commonly known as the Catechists. A brief resume of the history of this congregation would include the following: founded in Chicago, Illinois, on September 8, 1918, by Reverend J. J. Sigstein it was decreed a religious congregation on December 29, 1930.

Their task is one of directing and working with people of Spanish or Mexican descent, although they also assist people of other nationalities. One of their primary works is regular and systematic census taking. There, too, like the Parish Visitors they do not cease services after classifying a certain home; rather, they make every effort to help solve the many family problems and difficulties which are presented to them.

Method of recording data is usually in the form of a census sheet but depends upon the particular pastor for whom the sisters are working.

All sisters are trained at Victory-Noll, Huntington,
Indiana, in the diocese of Bishop Noll. Bishop Noll, greatly aided the establishment because of his interest in the Mexican situation.

The courses pursued during the training period are those which directly prepare the sisters for social work as well as catechetical work. Subjects studied are both directly and indirectly focused on social work. Direct courses include: Introductory Sociology; Social Problems; Field of Social Work; and Introduction to Case Work. Other related studies would fall into the category of Philosophy or Religion. The length of their training program is approximately three years.

The majority of the sisters are trained at the Motherhouse, however, some are permitted to attend classes at outside colleges and universities. Making available opportunities for future development is evidenced by the fact that some of the sisters attended Siena Heights College, in Adrian, Michigan for undergraduate courses in social studies. One has pursued graduate work at Loyola University in Chicago, Illinois and others at Catholic University in Washington.

In direct connection with clients the sisters try to give immediate remedy to the problem. Unlike the Parish Visitors, their follow-up of cases is informal, keeping no case histories. These sisters, while using social work skills do their case work formally without agency supervision, due to the lack of existing
agencies in some sections of the country. However, the sisters do have a medical clinic in San Diego, California, which is connected with other agencies in that vicinity. They also use discussion groups and lectures among adults as techniques to further their work.

Thus we see that while these sisters do some social work, it is performed within a limited degree. We can see that these missionary sisters do a tremendous amount of good in the areas that they cover. Their educational opportunities have been limited and their territory is restricted. But we can expect much more good to be accomplished in the future from this small progressing community, both in the field of missionary and social work.
QUESTIONNAIRE FOR OUR LADY OF VICTORY MISSIONARY SISTERS

QUESTIONS

I. History of Congregation

A. Year founded
B. Where founded
C. Founder's name

II. Type Work Done

A. Parish Visiting
B. Social Case Work
C. Work with migratory families
D. Work with certain races
E. Work with certain nationalities

III. Personal Qualifications

A. Entrance Age
B. Educational requirements

RESPONSES

- December 29, 1930
- Chicago, Illinois
- Rev. J. J. Sigstein

- This is done in all of our foundations except our medical clinic in San Diego, California.
- This is done informally, not in an agency setting, with the exception of that done in our clinics.
- Consistently, where these families are found, we work with them.
- We work with people irrespective of race.
- Likewise, we work with all nationalities, although our work in the Southwest has been primarily with the Spanish Speaking People.

- 18-30 years of age.
- High school, if possible.
QUESTIONNAIRE FOR OUR LADY OF VICTORY MISSIONARY SISTERS

QUESTIONS

IV. Training Program for Social Work

A. Curriculum followed

The following courses given during the training period at our motherhouse are direct preparation for social work:

a. Introductory Sociology
b. Social Problems
c. Field of Social Work and Introduction to Case Work

Other courses given during the training period at the motherhouse are indirect preparation for social work, for example, "Social Ethics", and allied Religion Courses.

B. Education received at motherhouse?

For the majority of our Sisters, the answer to this question is, "Yes", although at various times during the summer courses are given at our central convents in the various regions.

C. Education received at outside colleges and universities?

Two of our Sisters received their M.S.S.W. from Catholic University, and we have one Sister studying in the Dept. of Social Work at Loyola University, Chicago, at the present time.
**QUESTIONNAIRE FOR OUR LADY OF VICTORY MISSIONARY SISTERS**

**QUESTIONS**

<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>D. Length of training program</td>
<td>- Approximately 3 years</td>
</tr>
</tbody>
</table>

**V. Method or Procedure Used**

<p>| A. Information secured by data card? | - A census card is usually employed for securing the data. |
| B. Are case histories written? | - Except in isolated cases, no. |
| C. Is there any follow up of cases released? | - Informal. |
| D. Clients referred by other agencies? | - Frequently, depending upon the existence of such agencies. (In some sections of the United States, Nevada and Utah, for example, agencies are few and far between.) |
| E. Applicants apply directly to your congregation? | - Yes, or more frequently met as the result of home visits. |
| F. Person to person interviewing done? | - Yes |
| G. Group counseling done? | - Sometimes—usually through the medium of clubs or existing parish organizations. |</p>
<table>
<thead>
<tr>
<th>QUESTIONS</th>
<th>RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>VI. Statistics Covered</td>
<td></td>
</tr>
<tr>
<td>A. Number of cases covered annually</td>
<td>We are unable to secure information on the number of cases covered annually.</td>
</tr>
<tr>
<td>B. Number of cases covered since congregation has been founded</td>
<td>We have no adequate record of the cases covered since our congregation was founded.</td>
</tr>
<tr>
<td>----------------</td>
<td>-----</td>
</tr>
<tr>
<td>(Husband)</td>
<td></td>
</tr>
<tr>
<td>(Wife)</td>
<td></td>
</tr>
</tbody>
</table>

**Remarks:**

**FIGURE 8**

CENSUS CARD USED BY OUR LADY OF VICTORY MISSIONARY SISTERS
CHAPTER II

PART III

MISSION HELPERS OF THE SACRED HEART

The Mission Helpers of the Sacred Heart are a community of sisters founded in Baltimore, Maryland by Mother M. Demetrias in 1890. In 1941 this community received Papal approval and is now recognized as a Pontifical Institute.

This congregation was inaugurated when a few devoted women desired to do missionary social work and with the approval and encouragement of James Cardinal Gibbons, they established their own community. This was done under the leadership of Mary Cunningham, known in religion as Sister M. Demetrius. They are considered to be one of the first religious orders to recognize and fill the need for Catholic welfare work. For quite some time this community labored practically alone in the extensive field of religious social service. It is their special aim to restore, strengthen and spread full Catholic life in the family as well as in the individual. They are missioners who "go and teach where others are not able to go, and where others are not
able to teach.\textsuperscript{11}

They are, as their name depicts, Missioners. Through the teaching of catechism, classes for Catholic public school children; parish visiting, census taking, day nurseries, camps, homes, hospitals and institution visiting they work for the extension of the Kingdom of the Sacred Heart. The first ventures of these sisters were primarily for colored children, however, they perceived evidence that there was a need of spiritual assistance for all children. As well as, "for many inmates of institutions they broadened the scope of their missionary activities to include catechism classes at the convent and in rural districts and general institutional social service work."\textsuperscript{12}

These sisters feel they can best aid Pastors in ascertaining whether families are in need of spiritual or material assistance or both, through direct contact with children in catechetical work. However, this is just one way of contacting adults. Much information is also gleaned through parish census.

The length of the training program of the Mission Helpers is two and one-half years. Each sister in addition to studying the religious life is given a thorough course in Christian

\textsuperscript{11} "Builders of the Faith," Mission Helpers of the Sacred Heart, Maryland, (no d. of p.), 1.

\textsuperscript{12} Dehey, Religious Orders of Women, 687.
Doctrine and methods of teaching religion to young and old. When an individual shows capabilities in particular lines, specialized training is given. For those sisters who are definitely assigned to parish visiting, training is received at Fordham University. In instances such as these, the sisters follow the regular schedule of the Social Service School. All work is on a graduate level and occasionally the sisters attending Fordham are permitted to take part time work before assuming full time work at the University.

Upon the completion of the training program the sister is better suited to assume her role in the expansive endeavors of her community.

During the course of one year through census taking and parish visiting, thousands of doorbells were rung, resulting in the contact of 70,451 families. These sisters have the world for their field and go wherever need for their work exists and their number permits.
QUESTIONNAIRE FOR THE MISSION HELPERS OF THE SACRED HEART

QUESTIONS

<table>
<thead>
<tr>
<th>I. History of Congregation</th>
<th>Pontifical Congregation</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Year founded</td>
<td>1890</td>
</tr>
<tr>
<td>B. Where founded</td>
<td>Baltimore, Maryland</td>
</tr>
<tr>
<td>C. Founder's name</td>
<td>Mother M. Demetrias</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II. Type Work Done</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Parish visiting</td>
</tr>
<tr>
<td>B. Social case work</td>
</tr>
<tr>
<td>C. Work with migratory families</td>
</tr>
<tr>
<td>D. Work with certain races</td>
</tr>
<tr>
<td>E. Work with certain nationalities</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III. Personal Qualifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Entrance Age</td>
</tr>
<tr>
<td>B. Educational requirements</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IV. Training Program for Social Work</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Curriculum followed</td>
</tr>
<tr>
<td>B. Education received at motherhouse</td>
</tr>
</tbody>
</table>
QUESTIONNAIRE FOR THE MISSION HELPERS OF THE SACRED HEART

QUESTIONS

C. Education received at outside colleges or universities

D. Length of training program

V. Method or Procedure Used

A. Information secured by data card?
B. Are case histories written?
C. Is there follow up of cases released?
D. Clients referred by other agencies?
E. Clients apply directly to your congregation?
F. Person to person interviewing done?
G. Group counseling done

VI. Statistics Covered

A. Number of cases covered annually
B. Number of cases covered since congregation was founded

RESPONSES

- For parish visiting at Fordham University
- ------
- Yes
- Yes
- In some cases
- ------
- Frequently
- Yes
- Sometimes
- 70,451
- ------
Information on this sheet confidential for Pastor and Assistants.

Date ________

Family Name ________________________ Residence ________________________

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</tr>
</tbody>
</table>

FIGURE 9

CENSUS SHEET USED BY MISSION HELPERS OF THE SACRED HEART
CHAPTER II

PART IV

MISSIONARY SERVANTS OF THE MOST BLESSED TRINITY

The Missionary Servants of the Most Blessed Trinity are an American Missionary Community founded to embrace any type of work not already undertaken by existing communities. This aim has led them into a diversity of occupations. Unlike previous communities stressed herein, this organization had as its founder, the Reverend Thomas A. Judge, C.M. He founded the Community at Holy Trinity, Alabama, in 1916. Later in 1932, they were canonically erected, approved and recognized by Pope Pius XI. Their number exceeds 400 members and representation in nineteen dioceses of the United States as well as in Puerto Rico and Cuba is credited to them.

The founder, Father Thomas Judge a Vincentian priest, was born in South Boston, Massachusetts on August 23, 1868. He was a pioneer in the lay apostolate movement, dating back to 1909. This he started as a definite means for encouraging the laity to take an active part in extending Christian principles to all walks of life. This lay apostolate grew, and from it developed the Missionary Sisters of the Most Blessed Trinity, who to-
day consider the lay apostolate as an intrinsic part of their work.

The convents of these sisters are known as Missionary Cenacles in honor of the Holy Ghost's descent in the Upper Room. They were founded particularly "to work for the Preservation of the Faith in those parts of America where there is need for missionaries; to protect youth against loss of Faith; and to foster a missionary spirit among the laity."\(^{13}\)

It is at the Mother Missionary Cenacle where the Sisters begin their training. During the course of their religious instruction, they pay weekly visits to the Old Peoples' Home near the Motherhouse. This gives them an idea of one type of work to which they may, in the future, be assigned. Social work courses are also given during their novitiate training. Those chosen to continue graduate work at outside universities usually continue at Catholic University in Washington.\(^{14}\)

Since they attempt any work not attempted by other communities a variety of fields are open to the young sister after the completion of the training program.

Among these works are:

\(^{13}\) "Missionary Servants of the Most Blessed Trinity", the Holy Ghost Messenger, XXVIII, December, 1950, 1.

\(^{14}\) Actual curriculum of courses was not given to author, however, through means of periodicals information was obtained.
1. Parish census work and home visiting in Social Service field

2. The operation of seven Catholic Charities Bureaus

3. The conducting of clinics for the poor

4. The maintaining of Youth Centers and Settlement Houses

Other works, aside from the social work, involve

1. Teaching in kindergartens

2. Teaching schools in Puerto Rico and in missionary sections of the United States

3. Conduct religious vacations schools

4. Give catechetical instructions to public school children and prospective adult converts

5. Operate own hospital

6. Staff a school for nurses

7. Conduct open and closed retreats for the laity.

Although this latter classification is not included in the strict social service sense it may be assumed that these works could not be carried on successfully were it not dependent upon social service training, that is, case work skills, counseling and guidance principles, etc.

Sisters assigned to a Catholic Charities Bureau deal with all phases of Family Case Work, including family relief, foster home placements, adoption rehabilitation, juvenile delinquency, reclamation etc. The Sisters also enter into the homes of
the poor and distressed in order to help and encourage marriage couples in the solution of problems that often arise in the horizon of family life.

A sister is usually present at every session of the Juvenile Court and participates when the future welfare of a Catholic child is at stake. This phase of their work demands much skill and aptitude in the practice of Catholic social work principles.
Sisters of Social Service, as their name implies, are solely engaged in works of a social service nature. They are comparatively new in this country having come to America in 1923. They were founded in Budapest, Hungary in 1908 by Sister Margit Slechta and her companions. The Society is dedicated to God, the Holy Ghost. Their aim is to serve the interests of the Church, particularly in the expansive social work fields. The Social Service Sister aims to give to the world skills of modern progress which she has imbibed from her spiritual training.

The life of their foundress proves to be a most interesting one. Trained as a qualified teacher she chose to work in the slums rather than teach in a classroom. At the age of twenty-four she became the first sister to take vows in a new Religious Congregation called Social Mission Association. She chose this Congregation because it permitted its members to live in the world rather than apart from it. "To her, religion seemed a vocation
for doing concrete good here and now."

Being a very active person and interested in world affairs, she engaged, even as a religious, in politics and was a strong advocate in this field, so much so that she was elected to the Hungarian Parliament. However, due to political differences and rebellion within the Congregation, Sister Margit and other members left and founded the Sisterhood of Social Service in Budapest. Later, they came to America and for two years found jobs as household attendants, governesses or seamstresses to earn money. While here she lectured and was a success if press clippings are an indication of such.

Possibly, one of the reasons for hesitancy in immediate acceptance in this country was due to the fact that their habits were not the conventual type. They wore, and still do, a grey dress, in stead of the usual habit of a nun, replacing the veil by what we might term a hat and veil combination. Suspended on a chain around their necks they wear a medal of the Holy Ghost which is the emblem of their Society.

Sister Margit later returned to Hungary to fight the Anti-Semitic Laws. From this, she derived the name of being a "radical in the cause of individual freedom." Sister Margit

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16 Ibid.
to this day still remains world superior; this denotes that the Society has houses in Europe, Canada, China and the United States.

The Society trains its members for all fields of Christian charity. She places in public welfare intellectual workers whose vocational task is to serve Catholic interests, who represent the temporal and eternal happiness of the family and especially the interests of women and children. The Sisters work in the centers of life in the field of public interests and civic activity.17

To further explain the preceding statements we might inculcate here in the thesis proper a section of the questionnaire received from the Sisters of Social Service.

<table>
<thead>
<tr>
<th>Question--Type Work Done</th>
</tr>
</thead>
<tbody>
<tr>
<td>Answer</td>
</tr>
<tr>
<td>All forms of social work</td>
</tr>
</tbody>
</table>

1. Parish programs, including family visitation, group work and catechetical instruction for school age children, and study clubs for the adults.

2. Social case work in Catholic Youth Organization agencies under diocesan auspices.

3. Group work in Catholic Youth Organization agencies under diocesan auspices.

4. Settlement house programs

5. Neighborhood center programs

6. Day nursery programs, including after school care programs

---

7. Teen-age girl programs

8. Summer camp for girls 8 - 16.

The training program for the accepted candidate takes place in Los Angeles. It is here that the sisters follow a basic program consisting of classes and selected field work experience. Education includes participation in classes held at outside colleges even for undergraduate work. If a member show an aptitude for this work she is selected to pursue courses for a Master's degree in Social Work at Catholic University in Washington, D.C.

The actual length of the novitiate training is three years, but the time allotted for the social service training is dependent upon the field of concentration in which the sister is engaged. However, two years is usually the allotted time for graduate training.

As would be expected, the methods and procedures vary with the field of activity. For example, sisters doing census work use standard census cards approved by the Pastor. The sister, for her own use, keeps a brief case history on the cases which require follow-up calls or treatment. However, those sisters working directly from the Catholic Charities or other case work agencies, follow the definite procedure laid down by the agency. Often, referrals from agencies other than the ones from which the sisters work are made in order to obtain the sisters' services. Clients seeking aid are not referred directly to the
society but are placed within the particular category of social service units in which their case applies and by which they can receive the best treatment.

The number of cases covered for the year 1950 were outstanding as Table II will show.

**TABLE II**

**WORK REPORT FOR SISTERS OF SOCIAL SERVICE**

**LOS ANGELES CALIFORNIA**

**1950**

<table>
<thead>
<tr>
<th>Type of Work</th>
<th>Number of Cases</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>TOTAL</strong></td>
<td>119,176</td>
</tr>
<tr>
<td>Parish Census</td>
<td></td>
</tr>
<tr>
<td>Total number of calls in five parishes completed</td>
<td>57,359</td>
</tr>
<tr>
<td>Interviews</td>
<td></td>
</tr>
<tr>
<td>Guidance, personal problems, etc.</td>
<td>41,548</td>
</tr>
<tr>
<td>Visiting at homes and hospitals for counseling, relief, family, personal and religious problems</td>
<td>18,823</td>
</tr>
<tr>
<td>Organized Catholic Social Service</td>
<td></td>
</tr>
<tr>
<td>Families receiving service</td>
<td>995</td>
</tr>
<tr>
<td>Children under supervision in own or foster home</td>
<td>135</td>
</tr>
<tr>
<td>Adoptions completed</td>
<td>91</td>
</tr>
<tr>
<td>Children placed in homes</td>
<td>75</td>
</tr>
<tr>
<td>Foster homes supervised</td>
<td>60</td>
</tr>
<tr>
<td>Children placed in institutions</td>
<td>40</td>
</tr>
</tbody>
</table>
In regards to the preceding table it will be noted that only data pertinent to the field of social work was included. All such works as Library Service, Retreat House, Camp Work, Correspondence Courses in Religion, Nursery and Day Care were excluded.

The spiritual influence exerted by these women far surpasses the statistical evaluation of their material endeavors.
QUESTIONNAIRE FOR THE SISTERS OF SOCIAL SERVICE

QUESTIONS

I. History of Congregation

A. Year founded
- 1908

B. Where founded
- Budapest, Hungary

C. Founder's name
- Sister Margaret Slachta and companions

II. Type Work Done

A. Parish Visiting
- Parish programs, including family visitation, group work and catechetical instruction for school age children, and study clubs for adults.

B. Social case work
- Social case work in Catholic social agencies under diocesan auspices.

- Group work in Catholic Youth Organization agencies under diocesan auspices.

- Settlement house programs

- Neighborhood center programs

- Day nursery programs, including after-school care programs.

- Teen-age girl programs.

- Summer camp for girls 8-16.
III. Personal Qualifications

A. Entrance Age - 18-30
B. Educational requirements - High school education

IV. Training Program for Social Work

A. Curriculum followed - Basic program in novitiate consisting of classes and selected field work experience
B. Education at motherhouse? - Education at motherhouse includes attendance at classes at outside colleges in undergraduate division
C. Education received at outside colleges or universities? - Education at outside colleges consists of courses leading to A.B. degree and for selected candidates, the Master's degree in social work at the Catholic University of America, Washington, D.C.
D. Length of training program - Length of training dependent on requirements of the field in which the Sister is placed. Maximum length is two year graduate course.
## QUESTIONNAIRE FOR THE SISTERS OF SOCIAL SERVICE

### QUESTIONS

<table>
<thead>
<tr>
<th>V. Method of Procedure Used</th>
<th>RESPONSES</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Information secured by data card?</td>
<td>Varies with field of activity</td>
</tr>
<tr>
<td>B. Are case histories written?</td>
<td>In parish programs, information of identifying and spiritual nature is secured on uniform census cards, and brief histories may be kept on follow up work</td>
</tr>
<tr>
<td>C. Is there follow up of cases released?</td>
<td>Follow up work is done on all families for which it is indicated</td>
</tr>
<tr>
<td>D. Clients referred by other agencies?</td>
<td>Those Sisters attached to case work agencies or to group work agencies follow the procedure in use by their respective agencies, and which are fairly uniform throughout the United States. Clients by referrals from other agencies are accepted, if the service of the sisters is desired</td>
</tr>
<tr>
<td>E. Clients apply directly to your congregation?</td>
<td>Applicants are not referred directly to the Society, but to the particular social welfare unit in which the sisters are engaged</td>
</tr>
<tr>
<td>F. Person to person interviewing done?</td>
<td>Person to person interviewing is done</td>
</tr>
<tr>
<td>G. Group counseling done?</td>
<td>Done under group work auspices</td>
</tr>
</tbody>
</table>
VI. Statistics Covered

A. Number of cases covered annually by congregation

B. Number of cases covered since congregation was founded

Impossible to answer these questions. Our Society works in Europe, Canada, China and U.S. and no statistics are available covering this far-flung program.
CHAPTER II

PART VI

SOCIAL MISSION SISTERS

The Social Mission Society of the Holy Ghost was founded in 1908 by Edith Farkas, of Budapest with the assistance of Bishop Prohaszka also of Hungary. Miss Farkas organized a group of social workers as a society. In connection with the founding of the Social Mission Society a pre-training school was also established. Here potential members were trained for the religious life and social service. The courses were inclusive of Sociology, Law, Economics, Moral Education and Hygiene.

The first American foundation was established in Cleveland, Ohio in 1922 at the request of the Right Reverend Joseph Schrembs, who was familiar with the work of the sisters and realized the need for it in America. Sister Hildegarde was chosen to bring the "seed" to the United States.

The first parish census and survey revealed many needs both spiritual and material. It was also found that in spite of the well organized social work in Cleveland, thousands of Catholics had lost all contact with the Church. Upon the advice of the
late Father F. Betten, S.J., an independent community was organized in order to reach all those who would not ordinarily be reached by the parish clergy and teaching sisters. Since the schedule of the parish priests is so full, time does not permit them to accurately discover all those families who have become estranged from the Church. Because of this it has been the purpose of these sisters to attempt that task.

At the start of their work, the sisters were not cordially received by either clergy or laity, who could not see the need for this type work because they were under the false impression that all needy persons were reached through regular church activities. Their garb resembling that of the Missionary Sisters of the Holy Ghost consists of a plain black dress, of considerable length and a hat like that of a Public Health Nurse. This, although better enabling the sisters to reach those who are hostile to the Church, was not readily accepted by the people.

In view of their untiring labors, the feeling of opposition is being gradually diminished.

The entrance age for this community is eighteen years, although it is preferred that the girl be a little older with some experience, particularly in the field of social work. Emphasis in the training program is placed upon Religion, psychology, economics and sociology, with greater stress on the particular field in which the sister is to specialize. The young sister
is taught that the vocation of a Social Mission Sister is to be as a mother, that is, inculcating all the "motherly" qualities into her professional life, she thereby views each family with a special interest and not just as a "case".

As a result of the first parish census made by these sisters the extent of their future work was ascertained. This resulted in categorical arrangement of the work into three phases.

1. **Instruction classes** for public school children.

2. **Extensive Family Visitation** of only the fallen away Catholics. This phase is carefully carried out whether the family be materially poor or not. In family work of this nature the sisters follow the technique of social case work. If necessary and when necessity demands cooperation with social agencies is made. The purpose of this intensive visiting is to instruct adults for the reception of the sacraments; inducing people to return to the sacraments, etc. Follow up work is usually aided by "lay apostles" from the various sections of the city, this is done because of the tremendous amount of cases which each sister is carrying. This amount sometimes exceeds 300 cases per sister which is too great a number for efficient case work and treatment.

3. **Club Work.** This type of work is planned to reach adolescents and young people among the materially and spiritually underprivileged.

Recreational clubs have been established at the Mission settlements. This was formerly carried on under the supervision of a trained staff of volunteer workers in which activities best fitting the needs of the district were conducted. Help was solicited from major seminaries to care for the boys' classes in cate-
chiasm and to assist in the general program of the Settlement House's curriculum. Catholic public school teachers are also doing their share by giving one afternoon a week to the work of the House.

The actual work of one sister for one year is shown in Table III.

**TABLE III**

**WORK REPORT OF A SOCIAL MISSION SISTER**

<table>
<thead>
<tr>
<th>Type Activity</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>Calls in homes</td>
<td>1,097</td>
</tr>
<tr>
<td>Numbers of families under mission care</td>
<td>533</td>
</tr>
<tr>
<td>Children in special classes</td>
<td>74</td>
</tr>
<tr>
<td>Children returned to Catholic Schools</td>
<td>30.</td>
</tr>
<tr>
<td>Children baptized</td>
<td>25.</td>
</tr>
<tr>
<td>Private instruction by priests</td>
<td>16</td>
</tr>
<tr>
<td>Children receiving First Communion</td>
<td>16</td>
</tr>
<tr>
<td>Marriages rectified</td>
<td>16</td>
</tr>
<tr>
<td>Adults returned to Sacraments</td>
<td>9</td>
</tr>
<tr>
<td>Adults receiving First Communion</td>
<td>7</td>
</tr>
<tr>
<td>Adults baptized</td>
<td>3</td>
</tr>
</tbody>
</table>

It must not be inferred from this that the work of a
Social Mission sister is one triumph after triumph. So difficult a strain is the life of a Social Mission Sister that only ten and one-half months per year are spent in active social work. The remaining time provides for a mental and physical rest with time allotted for further professional reading, etc.

This limited explanation of the work of the Social Mission Society will perhaps clarify the statement of Archbishop Schrembs, their American founder who called this, of all women's vocations, the closest to the priesthood.
QUESTIONNAIRE FOR THE SOCIAL MISSION SISTERS

QUESTIONS

I. History of Congregation
   A. Year founded - 1908
   B. Where founded - Hungary
   C. Founder's name - Edith Farkas and Bishop Prohaszka

II. Type Work Done
   A. Parish Visiting - Yes, particularly parish surveys
   B. Social case work - Yes, formally and informally done
   C. Work with migratory families - Yes
   D. Work with certain races - All
   E. Work with certain nationalities - All

III. Personal Qualifications
   A. Entrance Age - 18
   B. Educational requirements - High school education

IV. Training Program for Social Work
   A. Curriculum followed - Basic courses received
QUESTIONNAIRE FOR THE SOCIAL MISSION SISTERS

QUESTIONS

B. Education received at motherhouse? - Yes

C. Education received at outside colleges or universities? - In particular cases

D. Length of training program - Dependent upon field of specialization

V. Method of procedure used

A. Information secured by data card - Yes

B. Are case histories written? - Yes

C. Is there follow-up of cases released? - Usually done by "lay apostles"

D. Clients referred by other agencies? - Yes

E. Clients apply directly to your congregation - Some

F. Person to person interviewing done - Yes

G. Group counseling done - Yes

VI. Statistics Covered

A. Number of cases covered annually by congregation - -----
<table>
<thead>
<tr>
<th>Date</th>
<th>Caller</th>
<th>Mortgage</th>
<th>Parish</th>
<th>Center</th>
<th>Nationality</th>
<th>M</th>
<th>W</th>
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<tbody>
<tr>
<td></td>
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<td></td>
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</tr>
</tbody>
</table>

Rep't by

<table>
<thead>
<tr>
<th>Religion</th>
<th>Age</th>
<th>Occupation</th>
<th>Bapt.</th>
<th>Com.</th>
<th>Conf.</th>
<th>Matrimony</th>
<th>Bas. Duty</th>
</tr>
</thead>
<tbody>
<tr>
<td>M</td>
<td></td>
<td></td>
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<td></td>
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<tr>
<td>W</td>
<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

CENSUS SHEET USED BY SOCIAL MISSION SISTERS
<table>
<thead>
<tr>
<th>Relatives</th>
<th>Problem</th>
</tr>
</thead>
<tbody>
<tr>
<td>Religious Instruction</td>
<td></td>
</tr>
<tr>
<td>Religious Attitude and Home Conditions</td>
<td></td>
</tr>
</tbody>
</table>

**FIGURE 10a (Back)**

CENSUS SHEET USED BY SOCIAL MISSION SISTERS
CHAPTER II
PART VII

RELIGIOUS OF OUR LADY OF CHARITY OF REFUGE

A work of this nature would be incomplete if the author were to omit at least one of the cloistered orders which do social service work. The Order which has been selected is that of the Religious of Our Lady of Charity of Refuge. These sisters can trace their origin to 1641 where, in Caen, France, they were founded by St. John Eudes. It grew slowly until 1835 when two communities, instead of one, developed. One was the Sisters of Our Lady of Charity of Refuge, the other the Sisters of Our Lady of Charity of the Good Shepherd of Angers. Both, however, are engaged in the same type of work.

St. John Eudes was one of the foremost of the saintly missionaries of the seventeenth century. The first foundation in America was introduced by Bishop Timon, in 1855, at Buffalo, New York. Their primary work is "to labor for the salvation of fallen and wayward girls and women."18 So much is this latter a part of

18 Bulletin of Monastery of Our Lady of Charity, Buffalo, (no d. of p.) 1.
their aim, that they take a fourth vow; to labor for the salvation of the souls entrusted to their care.

The sister of Our Lady of Charity of Refuge receives both religious and professional training beginning with her novitiate and continuing after that time. Only those who show an aptitude for social service work continue along that particular line, the others pursue education courses, etc. Their training is received at the outside colleges of Mt. St. Joseph Teachers College and Canisus College.

The policy of their institution is to keep definite case histories with follow up procedure recorded. This follow-up case work is done by the lay social worker of the Order or by the agency worker who has had definite assignment to the case. Referrals and placement of girls are made by Court, public or private agencies, or by individual placements. The classification of the girl is made on the reason for her placement and not on the age of the girl. Three divisions are made, the first being,

The protectorate division includes those girls who are truant, disobedient, or over-aggressive, those sent to us to instill honesty or curb stealing, or having other unfavorable tendencies. Girls from broken homes and poor environments are also accepted. With exceptions, the range in this group is from 12 to 17 years.

Second Division:

The juvenile division is made up of girls who have had improper sex experiences or those committed because they have frequented the company of disreputable persons and places and who are under suspicion of more
serious offenses. With exceptions the age range is from 14 to 18 years.

Third Division:

Included here are those girls and women committed because of more serious and repeated violations of the law and social decency. Alcoholics, women negligent of their families, and United States Immigration cases are received. 19

Before a girl is placed in the institution, referring agencies are asked to submit a detailed case history or have a conference before acceptance of the charge. Prior to, during and after the girl's admittance case work services are administered to her.

As for the statistics of the congregation more than 100 cases are covered annually. Since the foundation in the United States over 15,000 cases have been covered. Since 1919, 3,440 case histories and progress of cases have been recorded.

Upon consideration of the above divisions it is readily seen that the necessity of proper professional training for the sisters is inevitable. In this particular congregation we are happy to note that the sisters are permitted to attend outside universities which offer courses that benefit and correlate with their type of work. A word of commendation to the Sisters of Good Shepherd is also due. They, too, being a cloistered order

19, Our Lady of Charity Refuge, Buffalo, (n.d. of p.) 2.
recognize the necessity of professional training and permit some of their nuns to attend outside universities.  

It is truly a progressive step on the part of communities when they take advantage of the existing opportunities in colleges and universities, making adjustments in community living where adjustment is necessitated.

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20 Three Good Shepherd nuns were allowed to attend classes at Loyola University in Chicago this past summer, 1951.
### Questionnaire for The Religious of Our Lady of Charity of Refuge

#### Questions

<table>
<thead>
<tr>
<th>I. History of Congregation</th>
<th>Responses</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Year founded</td>
<td>1641 in France, 1855 in the United States</td>
</tr>
<tr>
<td>B. Where founded</td>
<td>Caen France</td>
</tr>
<tr>
<td>C. Founder's name</td>
<td>St. John Eudes</td>
</tr>
</tbody>
</table>

| II. Type Work Done          | |
| A. Parish Visiting          | We are cloistered |
| B. Social case work         | Our social worker or agency worker follows case |
| C. Work with migratory families | No |
| D. Work with certain races  | We are particular about Negro admittance to divisions |
| E. Work with certain nationalities | Any, no distinction |

| III. Personal Qualifications | |
| A. Entrance Age             | 18 to 40 |
| B. Educational Requirements | Continue education after entrance. Preferred High school at least. |

| IV. Training Program for Social Work | |
| A. Curriculum followed         | Education and Sociology courses |
QUESTIONNAIRE FOR THE RELIGIOUS OF OUR LADY
OF CHARITY OF REFUGE

QUESTIONS

B. Education received at motherhouse?

C. Education received at outside colleges or universities?

D. Length of training program

RESPONSES

Out Colleges

Yes. Mt. St. Joseph's Teachers College and Canisius College

From novitiate on.

V. Method or Procedure Used

A. Information secured by data card?

B. Are case histories written?

C. Is there follow up of cases released?

D. Clients referred by other agencies?

E. Clients apply directly to your congregation

F. Person to person interviewing done?

G. Group counseling done?

- File history in continued state of day by day progress, while here.

- Yes

- Yes

- Yes

- Agency placement's and private.

- Yes

- Yes

VI. Statistics Covered

A. Number of cases covered annually

- 100 or more
## QUESTIONNAIRE FOR THE RELIGIOUS OF OUR LADY OF CHARITY OF REFUGE

### QUESTIONS

| B. Number of cases covered since congregation has been founded |

### RESPONSES

| Re: Buffalo Monastery only - over 15,000 cases have been covered. Since 1919 - all filed history and progress of over 3,440 cases. |
Communities other than those mentioned herein have been contacted, but their response proved the end of these various communities to be nursing rather than social work. Their exclusion from this section is a result of this fact.

One such community which does, however, deserve mention is that of the Little Sisters of the Assumption, who receive particular training in social work.

... in Dioceses where there are well organized Social Service Agencies like Catholic Charities in the Archdiocese of N.Y., our Sisters simply co-operate with them and refer specific problems to the appropriate departments. In countries or places where it is required by law, however, our Sisters follow the courses required for the degree and license necessary for all Social Service Workers. 21

This highly complementary and exemplary provision of a community whose members do not profess to be social workers, depicts an alertness and awareness of the necessity of professional training in social work, if a more complete service and assistance of society is to result.

CHAPTER III

EVALUATION OF TRAINING PROGRAMS OF
RELIGIOUS COMMUNITIES STUDIED

As the results of the endeavors of the sisters explained in the previous chapter have shown, these religious women have been doing a tremendous amount of work in the social service area. The development of the training program throughout the various communities studied shows that a definite pattern is followed with deviations. All mentioned communities begin their social work training in correlation with their religious training at the Motherhouse, unless individual members have been previously trained in social work before entering the Community.

The general background for social work studies includes: Introductory Sociology, Field of Social Work, Economics, Political Science, Philosophy, Psychology, Biology, Physiology and Social Problems. These are some of the basic requisites for graduate work. If the particular community is not equipped to extend

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22 A more detailed account of a suggested curriculum will be found in Chapter IV, page 79.
a Bachelor's Degree, sometimes the sisters are permitted to attend outside colleges for this training. It has also been observed in the Communities studied that those members showing a definite aptitude for this type work are given the opportunity for furthering their education by obtaining a Master's Degree at one of the leading graduate schools of social work.

While we see that the religious communities are similar in their practices we also see that they are very limited in so far as they do not avail themselves of full professional training. As Monsignor O'Grady states, "Those who are interested in practical works of charity must ever strive for the improvement of social and industrial conditions so that the weaker classes may be able to bear life's burdens more easily." Therefore, is it not almost imperative that religious communities strive for professional training when the demand is as it is? In 1920 the National Conference of Catholic Charities was able to arouse the sisters into having a special division for the sisterhoods engaged in Catholic social work. This brought into closer contact the sisters sharing a common work.

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CHAPTER IV

RESULTS FROM INVESTIGATION AND SUGGESTIONS
FOR FUTURE COURSE OF ACTION

Cooperation on the parts of other professions to meet the needs and requirements of their respective fields has been most evident. Outstanding in this regard are the nursing and education fields. Some of its religious members hold a Bachelor's Degree and an ever increasing number possess a Master's Degree. To substantiate this we might quote Monsignor Kerby's opinion on the matter.

Religious communities engaged in educational work have developed common standards and coordinated their activities through the splendid work of the Catholic Educational Association. Hopeful beginnings of similar coordination are found in the more recently established Catholic Hospital Association. But these activities are voluntary. They have resulted from the initiative of leaders and the hearty good will of communities.24

Much has been achieved through the National Conference of Catholic Charities, but mainly with secular groups; not much advancement has been made on the part of religious communities to make use of affording opportunities; particularly is this noted

24 Kerby, Social Mission, 164-165.

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in the education of the sisters in Social Work. Actually these religious communities engaged in social work seem to be unconsciously or consciously pulling against each other, yet aiming at the same objective. This can be said, because of the unity that is lacking in their diverse training provisions. After having studied various community programs we are able to see and recognize that the sisters engaged in social work are being trained in a diversity of ways yet all are working toward the same goal.

Religious communities which engage in social service display the most intense form of individuality. They are in all cases compact organizations governed by their superiors and following traditional spiritual and social ideals. Communities are isolated almost entirely from one another. They are isolated from lay organizations and their work is conducted under the large freedom that they enjoy in the Church, subject to the general regulations of its law. Two religious communities may be engaged in the same kind of work in one city and be practically unknown to each other. This condition promotes individuality and variety. But it results in a lack of coordination, a certain provincialism and it retards the inspiration that should come from the whole view of our social problems.25

In many communities, the social workers of the future are receiving training based only on experience and therefore it may be opinionated and reflect only personal views. Would it not be a desirable situation if a common standard were set down which would be accessible to all religious communities working within the field of social work? It is often questioned why nuns who are

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25 Ibid.
engaged in the practice of social work have not or are not receiving graduate training in the schools of Social Work. A partial but inadequate reply to this query might be that some communities are not permitted by reason of their rule to leave their convent enclosure for even educational purposes. Yet, they are able to conduct institutions by means of lay social workers. However, if such people are operating institutions for mankind why can not they themselves be guided by higher education and training? This is not an impossible task, for as we have previously stated sisters have been able to meet and maintain the standards in education, in hospital work and training but thus far social work training has lagged behind. Could not a standardized program be set and arranged with Catholic schools of Social Work so that they might also participate in the advantage of graduate level training. Even those who are restricted by means of the cloister could avail themselves to receive education within their own convents by arrangements with the Schools of Social Work. These schools might furnish an in-training program of study for the sisters. To further explain this in-training program we would mean an academic program in which the schools of Social Work would confer as a minimum essential a Bachelor's Degree with a major in
However, higher training would be offered. The School of Social Work and the religious communities seeking aid to use this program would first be obliged to determine among themselves the specific type of program that should be and could be set up for the advancement of the religious. For example, those sisters engaged in parish census work should be offered a curriculum providing courses pertinent to that particular area of social work. Likewise can be said of those engaged in medical social work so that these training programs would prove more beneficial to the various groups in so far as they lay stress on the specific division of work in which the sisters are engaged. Once the initial steps have been decided upon, the School of Social Work might send teachers into the convent to provide special training courses for the nuns. This program could terminate at the period in which the sisters had sufficient professional training to be awarded a degree from the particular University which was servicing them. At such time the sisters having fulfilled the prescribed courses could begin teaching classes within the convent to the other untrained sisters. It would seem feasible if the sisters worked under supervision of the University until

A minimum of a Bachelor Degree would be essential because to actually carry out the true purpose and concept of social work greater maturity than that of the average undergraduate is demanded.
such time as the University would deem it advisable for the sisters to be independent. Certainly, close cooperation on the part of the community and University would have to be required if the attainment of such a program is to succeed.

The author sent a letter to the following Schools of Social Work: Catholic University, Boston School of Social Work, Warden School of Social Work, Fordham University, and St. Louis University, inquiring as to whether any consideration had ever been given to the idea of an in-training program. Replies were all in the negative with the exception of Fordham University.

The reply received from Miss Anna King was as follows:

At the present time, our Sisters in social work follow the regular schedule of other students. We have talked at times of going into their convents and setting up a complete course of studies, but we have not been able to do this. As you can see, it is very expensive to duplicate your instruction and it could only be done for a relatively small group in each institution. We think there are advantages to Sisters living the Community life and we would like to see something like this experimented with.

Our work is all on the graduate level and we do not give short courses or institutes to the Sisters. Occasionally, a Sister is allowed to take part-time work before assuming full-time work.27

The latter statement of Miss King's letter shows that the school offering an in-training program to religious communities would have to adjust their program to first service the sis-

27 Letter of Miss Anna King to author, April 2, 1951.
ters with the prerequisites for graduate training.

The objection that such an idea would prove too expensive might be raised at the inauguration of such a plan; however, upon experimentation it might prove itself most beneficial and practical in the final outcome. For if such a program were put into existence and proved itself workable in time to come, the original expense would be more than defrayed.

The question of what courses would be included in a plan of this type might well be considered. The curriculum followed would have to be so focused that the whole program would be centered on the training in the service and the art of helping people.

Father Lucian L. Lauerman in his dissertation on Catholic Education for Social Work explains that the purpose of education for a social worker includes,

1. The technical formation and grasp of the student
2. His intellectual formation and grasp of the ideology and philosophy of social work
3. His personal and professional discipline which will enable him to use knowledge, philosophy, and technical skills to serve people in trouble.28

Certainly the above would render itself fruitful to the agenda proposed. The subjects would include a variation in ac-

cordance to the actual social service work practiced by the particular community. By that is meant that some communities deal particularly with the reclamation of wayward girls while others confine themselves to operating institutions for the mentally retarded or old peoples' homes, etc. However, certain basic requirements should be demanded of all. The prerequisites might consist of general courses in psychology, psychiatry, medicine, etc. Gradually courses in Introduction to Case Work and its basic practices, Group Work and Community Organization with a study of the structure, function and framework of social agencies could be added to the curriculum. "It has been the contention of the schools of social work that undergraduate education should not be thrown out of focus by an over weighting upon certain scientific subjects to the exclusion of a broad cultural content." The Catholic Schools of Social Work are all affiliated with the American Association of Schools of Social Work and abide by their regulations. It was in the year 1937 that the American Association of Schools of Social Work adopted the following recommendations regarding under-graduate training.

1. That economics, political science, psychology, and sociology (including social anthropology) be recognized as the professional subjects most closely related to the social-service curriculum.

29 Ibid., 8.
2. That undergraduate colleges be advised to direct prospective students of social service into these departments.

3. That, while a student in a school of social work should know something about each of these sciences, it is probably advisable for him to take not less than twelve semester hours or eighteen quarter hours in one of them while doing a less amount of work in others.

4. That the Association is unwilling to designate anyone of these four subjects as in general more important than any other.

5. That the Association recognizes the value to the student of courses in biology, history of English literature and composition, and that the Association take it for granted that students will take considerable work in these subjects.

With the training of the sisters a more accelerated program might be made possible with some modifications of the subjects considered. This could be settled between the school of social work and the religious community but the pattern set down by the American Association of Schools of Social Work should be followed.

An expansive amount of literature has been written in almost every area of social work.

Books, pamphlets, and magazines all represent the growing literature of the field. Documents, statutes, official reports, judicial opinions, and State papers have been brought together particularly for the use of students, yet valuable to any so-

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30 American Association of Schools of Social Work, Minutes of Annual Meeting, St. Louis, 1937.
cial worker. Case material drawn from the various types of social work have been selected, edited, and published. 31

Sisters might partake of this literature through a library loan association with the University school library. Subscriptions to recent periodicals of social work could be obtained by them. This latter proposal would be most advantageous in the fact that it would keep the Sisters abreast of and aware of the conditions and changes in the field of social work.

The foregoing has limited itself to religious communities not able to leave their convents to take advantage of existing schools of Social Work. What is being done in those communities where no binding law forbids the sisters to seek professional training? "In many cities there are large classes of Sisters from many communities who are taking lectures throughout the year in principles and methods in social service." 32 Yet, there are still many which even though being members of an Active Order 33 are not permitted to attend outside universities for professional training. Often the reason is an unawareness of the existing opportunities so near at hand. Publicity by means of lectures,

31 Laureman, Catholic Education, 8.
32 Kerby, Social Mission, 189.
33 By the term Active Order is meant those communities who engage in active works such as education or hospital work, hence by reason of their activities are not usually cloistered.
booklets and periodicals might provide a possible solution to this problem by arousing interest and even perhaps by resulting in action.

In discussing the average active community, it can be stated that although it is not completely an impossibility for most active groups to obtain training from the already established schools of social work, provisions and allowances must be made because of their community life. Frequently, the social work department in Catholic Universities is staffed by lay people who, with the best of intentions, arrange a program that they feel is all embracing of everyone's needs. The lack of provision for the religious can be partially charged to the lack of knowledge not only on the part of the ordinary lay people, but even on the part of the clergy who give little evidence of being cognizant that women religious are obligated to adhere to the prescription of their particular rule and constitutions. Religious communities have found it necessary to make allowances for their students in this field and have shown their cooperation by meeting the needs and complying therewith. Why, then, cannot the schools do their part by providing the necessary concessions? These women do not seek personal favor but rather provisions enabling them to obtain this training and, at the same time, live a religious life according to a prescribed rule.

This suggested cooperation would, in the future, result
in increased enrollment in the obliging schools because more sisters and perhaps even a greater number of communities could avail themselves and would avail themselves of this program.

If the various schools of social work have been unaware of this program deficiency in the past, perhaps the realization of the necessity of its correction will facilitate the attainment of the end in view and eventually profit the whole of society by providing more and better trained religious women in social work.
APPENDIX A

LIST OF COMMUNITIES CONTACTED IN PREPARATION OF THESIS

Daughters of the Eucharist
Convent of the Eucharist
Catonsville, Maryland

Franciscan Sisters of the Atonement
St. Francis Convent
Graymoor, Garrison, New York

Helpers of the Holy Souls
Convent of Our Lady of Providence
St. Elmo's Hill
Chappaqua, New York

Mission Helpers, Servants of the Sacred Heart
Sacred Heart Convent
Joppor Road,
Towson, Maryland

Our Lady of Victory Missionary Sisters
Victory Noll
Huntington, Indiana

Parish Visitors of Mary Immaculate
328 W. 71st Street,
New York, New York

Sisters of Christian Doctrine
Marydell, New York, New York

Sisters of St. Dorothy
256 Center Street
Richmond, Staten Island, New York
Sisters of Our Lady of Charity of the Refuge*
485 Best Street
Buffalo, New York

Sisters of Providence
Convent of Our Lady of Victory
Brightside, Holyoke, Massachusetts

Sisters of Social Service*
1120 Westchester Place
Los Angeles, California

Social Mission Sisters*
2438 Mapleside Avenue
Cleveland, Ohio

Little Sisters of the Assumption
246 E. 15th Street
New York, New York

Missionary Servants of the Most Blessed Trinity*
3501 Solly Street
Philadelphia, Pennsylvania

*Denotes communities used in thesis proper.
APPENDIX B

LETTER SENT TO COMMUNITIES ENGAGED IN SOCIAL WORK
REQUESTING INFORMATION ON SOCIAL WORK TRAINING

Dear Mother Superior:

As a student of sociology at Loyola University, I am writing a thesis concerning the training of a nun social worker and how that training is carried through. I understand your community's chief work is social work and so I am interested in obtaining some data concerning your program.

I am enclosing a questionnaire which states the factual information needed. Would it be possible for you to send that information along with any vocational pamphlets and sample fact data cards, if you use them?

I know these are busy times, Mother, but I would appreciate your cooperation in this matter as soon as possible.

Sincerely yours,

Sister Virginia Therese, O. P.
APPENDIX C

LETTER SENT TO SOME CATHOLIC SCHOOLS OF SOCIAL WORK REQUESTING INFORMATION ON COURSE OF STUDY FOR RELIGIOUS SOCIAL WORKERS

Dear Sir:

As a student of sociology at Loyola University, I am writing a thesis concerning the training of a nun social worker and how that training is carried through. I would like to inquire as to whether your school offers any special training for nuns in social work. Do the nuns follow the same curriculum in your university as the lay students, or do you have an out training program where you go into their motherhouse and give special courses? Also is the work only on a graduate level?

Any information and reading material you might be able to send me would be very helpful.

I know these are busy times and I appreciate your kindness.

Sincerely in St. Dominic,

Sister Virginia Therese, O. P.

Copies of above also sent to the following:

Boston College, School of Social Work
Fordham University, School of Social Work
St. Louis University, School of Social Service
The Catholic University, National Catholic School of Social Service
Our Lady of the Lake College, The Worden School of Social Service

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III. UNPUBLISHED MATERIALS AND PAMPHLETS


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