The Role of the Volunteer in the Diocesan Bureau of Catholic Charities

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THE ROLE OF THE VOLUNTEER
IN THE DIOCESAN BUREAU
OF CATHOLIC CHARITIES

by
Sister Christine Ragan

A Thesis Submitted to the Faculty of the School of
Social Work of Loyola University in Partial
Fulfillment of the Requirements for the
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INTRODUCTION

Purpose

The purpose of this thesis is to present a compendium of the role of the volunteer in the setting of the diocesan bureau of Catholic Charities by means of a study of the articles pertinent to this subject contained in the two official publications of the National Conference of Catholic Charities, namely, the Proceedings and the Catholic Charities Review.

An answer is sought to the question: What part has the volunteer taken in the centralized welfare program of the diocesan bureau of Catholic Charities? In other words, how have her services been organized and utilized and what has been the relationship between her and the professional caseworker, the administrative staff and the person in need?

Scope

Definition

In this study the volunteer is considered to be any lay person, male or female, who willingly gives his or her personal service on a non-paid basis either independently or through an organized group for the purpose of assisting the administration of the central diocesan agency in carrying out its program of chari-
table activity. The only volunteers excepted from this study will be the members of the Society of St. Vincent de Paul because the articles concerning this organization are too numerous for the confines of this thesis.

The role is understood to be the part played by the volunteer in the setting of the diocesan bureau.

The diocesan bureau is understood to be the centralized agency of the Catholic Charities so designated by the Ordinary of the diocese for the purpose of administering the Catholic welfare program.

Limitations

The setting of the diocesan bureau of Catholic Charities has been selected as a further limitation of scope; because, first, the writer is particularly interested in the potentialities of volunteer service as a casework adjunct in this area, and secondly, because other settings, such as hospitals, homes for children, the aged, the handicapped, settlements and day care centers, health and guidance clinics, though auxiliaries of the diocesan bureau of Catholic Charities and properly subject to its supervision, nevertheless often require specialized volunteer services with qualifications, training and supervision to meet the needs peculiar to each of these settings. However, the articles concerning the volunteers in these settings have been read and the information that is applicable to volunteers in general will be used in this study. Volun-
teer activity undertaken either directly or indirectly to further the administration of service programs of the central agency is considered to fall within the scope of this thesis. Volunteer services to the community social welfare agencies, public or private, will be excluded from this study unless undertaken on behalf or under the supervision of the diocesan bureau.

The period from 1931 to 1951 was originally selected for the total study because this twenty-one year time span witnessed the development and clarification of the social welfare field as it is known today. For about five years immediately prior to this period the volunteers had no place in most social welfare agencies because of the preoccupation of the professional staff with the development of the psychiatric content of the casework techniques and with achieving professional status. Before 1925 the bulk of the work in social welfare agencies was the responsibility of the volunteers, and the emphasis of service was on the environmental factors.

However, this thesis presentation must be a partial one because as the material was gathered it became evident that there was too much to compress within the confines of a master's thesis in the time allotted. Therefore, Chapter I will cover the full

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twenty-one year period but the subsequent Chapters will embrace only that period extending from 1931 to 1940 inclusive.

The feminine form will be used throughout this study not because the study is limited to women but due to the dearth of information concerning the contributions of the male volunteer with the exception of the all-masculine Society of St. Vincent de Paul.

Sources

The primary sources for this study have been the Proceedings of the National Conference of Catholic Charities and the Catholic Charities Review, both organs of the National Conference of Catholic Charities. This national Conference was organized in 1910 for the purpose of striving "to foster among Catholic workers, volunteer and professional, a supernatural motivation and inspiration, and a thoughtful and discriminating utilization of modern as well as traditional ways of exemplifying the charity of Christ towards our neighbors." The Proceedings, published annually, contain the speeches, studies and reports presented at the yearly Conference by prominent members of the clergy and the laity on all subjects that fall within the scope of this Conference relative to Catholic charitable activity in the United States. The monthly organ of this National Conference is the Catholic

2 Quotation from the Preamble of the Constitution of the National Conference of Catholic Charities, CCR, XXXIII, September, 1949, 183.
Charities Review established for the purpose of publishing information regarding the problems, projects and accomplishments of catholic welfare activity throughout the country. Excluded from this study will be the section of the Catholic Charities Review entitled the "American Bulletin of the Society of St. Vincent de Paul," the official publication of the Vincentian Society in this country. Other articles either presented by the Vincentians or focussed on the Society itself in the main body of the sources will not be incorporated in this study.

The chief sources of background material, especially pertaining to the history and purpose of the Catholic Charities organizations were O'Grady's Catholic Charities in the United States and Boylan's Social Welfare in the Catholic Church.

Method of Compilation

The historical method was used throughout this study. Information concerning the material available in the two sources was secured from a catalogue compiled for all subjects treated in the two sources; the writer used the file concerning the subject of the volunteer. There was a card for each article pertaining to the volunteer which had appeared in the Proceedings and the Catholic Charities Review from 1931 through 1951; this card contained the title, the name of the speaker or writer, the name of the publication, the year and the page number on which the article appeared. With this as a base the writer read each article on the
subject of the volunteer as listed in this card file in order to determine the extent of the subject in the sources. The articles which fell within the scope of the thesis were then selected. The contents of these were recorded in abbreviated form by topical paragraphs on large sheets of paper. Each sheet was numbered consecutively as the information was noted. In turn these numbers were recorded on the master sheet under the headings which corresponded with the contents of each paragraph on the sheet. On the basis of the information thus compiled a tentative outline was formulated, which later assumed its present form in the Table of Contents as the material became more familiar to the writer.

Method of Presentation

This study will be divided into three parts. In the first division will be considered the setting, which will embrace a discussion of the historical development, organization and administration of the diocesan bureau, followed by a discussion of the historical background of volunteer service and a consideration of the personal incentives and attributes found in most volunteers.

The second division will be devoted to an examination of the organization and utilization of the services of the volunteer in relation to the diocesan setting.

The third division will be directed towards a study of the relationships resulting from this service on the part of the
volunteer, first with the professional worker, then with the diocesan bureau, and finally with the person in need.

In the chapter which I have read, first a call for the disbursement of the equipment and funds among the diocesan ministries. Then in the section that the volunteer plays, he first goes in the service to the underprivileged, the personal ministries and the individualization of the volunteer and her services.

1 John 3:18

'Not as Strangers

'1 John 3:18

I am not the stranger of the Church's supernatural dispensation.'
CHAPTER I

THE SETTING

In this Chapter will be presented, first, a considera-
tion of the development and functions of the diocesan bureau be-
cause it is in this setting that the volunteer plays her part; and
an introduction to the background, the personal qualities and the
classification of the volunteer and her services.

The Diocesan Bureau

Development

Generically the Catholic Charities movement had its in-
ception in the command of Christ, "A new commandment I give you;
that you love one another; that as I have loved you, you also love
one another."¹ In His discourse on the last Judgment Our Lord not
only mentions the activities which form the framework of Catholic
Charities, the corporal works of mercy, but He gives to all who
participate in these works of mercy the sublime motivation that
has made the charities of the Church a supernatural phenomenon:

Then the king will say to those on his right hand, "Come,
blessed of my Father, take possession of the kingdom prepared
for you from the foundation of the world; for I was hungry
and you gave me to eat; I was thirsty and you gave me to
drink; I was a stranger and you took me in; naked and you

¹ John, 13, 34.
covered me; sick and you visited me; I was in prison and you came to me." Then the just will answer him, saying, "Lord, when did we see thee hungry, and feed thee; or thirsty, and give thee drink? And when did we see thee a stranger and take thee in; or naked, and clothe thee?" And answering the king will say to them, "Amen, I say to you, as long as you did it for one of these, the least of my brethren, you did it for me."

But these works of mercy, which are the expression of charity, or love in action, have not been left by the Church to chance development. As one writer has so well expressed it: "From her very beginning the golden thread of organized charities brightens the pages of her history." From the days of the deacons, who had been delegated to relieve the Bishops in the discharge of material assistance to the poor, to the present time, this organization has adapted the "unchanging and unchangeable doctrines of the Church" to the needs, the knowledge and the resources of the different periods, employing the methods and techniques suggested by the circumstances. The Church Fathers, St. Francis Assisi, St. Vincent de Paul, St. John Bosco and Mother Cabrini are the names of a few who through the ages have met in a particular way the social welfare needs of their times. The needs of our day, a period characterized by a complexity of social problems on a vast scale,

3 Matt. 25, 35-40.


5 Ibid.

6 Ibid.
demand centralized organization. The Church has recognized this need and has endeavored to meet it by encouraging the establishment of central diocesan bureaus of social welfare. The first attempt at this type of organization was made in 1898 when the St. Vincent de Paul Society of New York, a volunteer organization of men, set up the Catholic Home Bureau of New York City; this was a central agency to facilitate the placement of Catholic children in Catholic foster homes in order to save their Faith. Gradually other cities followed suit, first in child welfare, then in matters pertaining to family welfare, until by 1910 enough such agencies existed to warrant the first convocation of the National Conference of Catholic Charities. In 1919 the Church officially recognized the necessity for centralization of welfare services to Catholics not only on a diocesan but also on a national basis with the establishment by the hierarchy of the National Catholic Welfare Conference.

Structure

There is no blueprint for the organizational setup of a diocesan bureau due to the variations in geographic location, economic, agricultural, political conditions of the locality, traditions, and the welfare resources of the community, all of which

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affect both the needs which the people bring to the diocesan agency and the types and methods of service which the agency offers to the individual. However, all diocesan agencies are under episcopal jurisdiction, all have Directors to whom the Ordinary of the diocese has delegated much of his authority in the field of social welfare, and the central bureau is the planning body for the entire diocesan welfare program. 8

The Director is the coordinator and administrator of all Catholic charitable activity. He is a priest directly appointed to this office by the Bishop. Ideally he is professionally trained in the field of social work and has had administrative experience.

Many diocesan bureaus also have a Board of Directors, composed of clergy, of laymen, or of a combination of both, usually selected by the Ordinary. Because ultimate jurisdiction rests with the Ordinary, the members of the Board serve only in an advisory capacity concerning such matters as policy formation, welfare planning, interpretation of program and of goals. 9

In large urban dioceses the Director may have one or more Assistant Directors, usually from the ranks of the clergy.

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9 Ibid.
and an Executive Secretary, who may also be a priest, but more often is a lay man or woman. His task is to assist the Director in the administration of the central agency and the branch offices. It is recognized that those who hold these important positions should be capable and professionally trained social workers and, if possible, have administrative experience.

The professional staff in these larger bureaus is composed of supervisors and caseworkers assisted by stenographers, typists, clerks and receptionists. A few large agencies may have a research director, statisticians and business managers. The desired educational qualifications for the casework staff should include professional training, preferably a degree from an accredited school of social work and, especially for the supervisory staff, experience in the functional field. The clerical staff, too should have the training and experience that will insure efficient service for the agency.

In rural and smaller urban dioceses the centralized agencies, where they exist, are administered by a priest-Director who may be assisted by a small staff of workers, trained or untrained. In such areas the volunteer is often relied upon to extend the welfare services of the agency.

**Functions**

The functions of the central diocesan bureau may be classified as follows: first, the administration, supervision and
financing of welfare services; second, representation of Catholic participation in the community, including professional activity with the other welfare agencies; third, interpretation, guidance, and supplemental social welfare services to the parish; fourth, maintenance of a professional program of casework service in the functional areas at the central office. In addition, as Monsignor O'Grady has pointed out, the central bureau also has the responsibility of bringing to the laity the aims and ideals of Catholic charitable activity and to present to them the possibilities of voluntary personal service. Also it is seen as the logical authority to promote and direct the activities of the lay volunteer organizations on a diocesan-wide basis.

Program

The welfare program in the larger urban dioceses often covers the entire range of social services including provision for family welfare, for child welfare, for medical care, for services to the indigent, the delinquent, the homeless, the aged, the handicapped; less frequently this program includes social group work and social action. In smaller urban dioceses and in

10 O'Grady, Catholic Charities in the United States, 63.


12 Walen, Catholic Charities, 22.
the rural areas the services usually extend to only one or two functional fields, such as family welfare or child care. ¹³

The institutions and agencies within the diocese set up to meet these social welfare needs are the diocesan bureau with its professional staff, the infant and maternity homes, the orphanages, the specialized schools for the handicapped, homes for the aged, protectories for the youth, shelters for the homeless, hospitals, dental and medical clinics, guidance and psychiatric clinics, day care centers, nurseries and settlement houses.

At the diocesan bureau one of the primary functions of the professional staff is to provide casework services to families and individuals. Casework services to families include advice and consultation regarding domestic and marital problems, behavior problems with the children, home management and budgeting, religious problems, health care, homemaking services, material and financial assistance and other maladjustments requiring professional attention. Included in the services to children are placement in foster homes or institutions, cooperation with the court and with the school, referral for psychological testing and psychiatric attention when necessary. Other casework services include assistance and counselling for the unmarried mother, referral services for the aged and chronically ill, referral or shelter for the homeless

¹³ Ibid.
and proper care and attention for the handicapped.14

Financing

The method of financing these services varies from diocese to diocese. At present the two most widely accepted sources of revenue are the organized Community Fund Drives and the annual Catholic Charities appeals. Other sources of income are from parish assessments imposed by the Ordinary, diocesan-wide annual dinners, teas, rummage sales, salvage shops and other charitable undertakings of this nature, donations from individuals, organizations, and corporations, bequests, trust funds, grants and memorials, endowments and investments. Also included as sources of income are reimbursements or per capita grants from state, county, or city welfare funds, and payments and reimbursements from parents, relatives and guardians.15

The Volunteer

In this section will be discussed the development of the volunteer type of assistance, the personal incentives and qualities of the volunteer and the general classification of volunteer services.

The volunteer, as has been previously noted, is any lay person who participates of her own free will and without remuner-

14 Ibid., 22-47.

15 Boylan, Social Welfare in the Catholic Church, 271-324; Walen, Catholic Charities, 72.
ation in the social welfare program of the diocese through the medium of the central diocesan bureau. She may be a person from any walk of life, married or single, professionally trained or unskilled, rich or poor, young or old.

Historical Development

Historically, volunteer service dates back, according to one writer, to ancient Egypt; hieroglyphics give evidence that generous individuals in those days were assisting persons in need. Both the Old Testament and the Talmud mention this type of personal service.

But Christ supernaturalized volunteer service with His command to love God and to love one's neighbor. The proof of this love, He indicated, is in service. In serving the needy neighbor the volunteer serves Christ. The prototype, therefore, of all volunteer service is to be found in those women mentioned in the Gospel who followed Our Lord ministering to Him.

The Apostles used members of the laity as their co-workers in carrying out the spiritual and corporal works of mercy; the deacons and deaconesses particularly were charged with providing

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relief for the needy. So charitable were those early Christians to one another that the pagans commented on this fact.19

In the fourth century St. Jerome, one of the Fathers of the Church, referred to the ministrations of women volunteers in his day, pointing out that by their personal service and self-sacrificing labors they did much to enhance the spiritual life of that day.20

One writer stated that there has probably been no period in the history of the Church when men and women have not been giving gladly of their time and energy to the care of the poor; although it is true that conditions of certain eras made the public expression of this service more easy than at other times.21

The seventeenth century witnessed the charitable activities of the "Father of modern social work," St. Vincent de Paul. It is to him that present day social work owes its idea of organization for the purpose of providing the most efficient service to the poor.22 His belief in systematized social services was in-


22 Ibid.
strumenlal in his founding the Ladies of Charity, a volunteer group composed of wealthy and noble gentlewomen who were to serve the poor in their own homes personally and on a regular basis. This organization exists today on an international scale with many units in this country.

The Industrial Revolution following the wake of the invention of machinery in the eighteenth century brought overwhelming problems in the areas of poverty, disease and crime. There were few religious volunteer bodies in the industrial countries due to the Reformation. The few isolated volunteers were helpless in the face of the magnitude of the problem. In England the state and local municipality took over the administration of relief but assistance was given in a grudging manner and on a substandard basis. It was this system of poor relief that was carried over to the American Colonies.

It was not until the 1830s that a reaction set in to this unnatural method of caring for the poor without regard to their rights and needs as individuals and as human beings. At this time the private agencies, under Protestant auspices, were


24 O'Grady, Catholic Charities in the United States, 139; Boylan, Social Welfare in the Catholic Church, 16.
were formed. In addition to meeting the material needs of their clients, the representatives of these agencies felt a moral obligation to save the poor, especially the children, from the evils of “Romanism.” In order to protect the Faith of these Catholic children, the Church established orphanages and protectories, staffed for the most part by members of religious communities and maintained by the generosity of the laity, usually on a parochial basis. Gradually, as the need arose, other institutions were added, including infant and maternity homes, homes for the aged and the infirm, and hospitals. With the increased demand made on these institutions following the wake of nation-wide epidemics of cholera, then the Civil War, which left thousands orphaned and destitute, to which was added the influx of immigrants, many of them in need of Catholic welfare services, the parishes and the religious communities were unable to assume the added financial burden. The dioceses then gradually took over the responsibility for supplementing these services. 25

Although the sources give no information concerning the activity of the volunteers during those trying times, it can be surmised that they were rendering appropriate service, judging from an address made by the Holy Father and also from the statements of two daughters of one of these volunteers. His Holiness

Even though the first missionaries and the early settlers were not blessed with an abundance of this world's goods, they at once showed that brotherly love which is so characteristic a mark of the Church of Christ, by their solicitude for the welfare of their less fortunate brethren, particularly of orphaned children, of poor families, of the aged, the infirm and the wayward. Ever since those first beginnings, Catholic Charities in the United States has been the concern of all the faithful. In its universal cooperation of rich and poor alike has been its strength, its glory and its power of imparting spiritual vigor to the life of the Church.26

Both Miss O'Donahue and her sister, Mrs. Jose Ferrer, mention the fact that long before the city-wide organization of the first Catholic lay women in New York City (in 1902) there were women who had been serving the poor in a volunteer capacity, but "seeing the need for unity in the lay women's organizations their spirit of self-sacrifice prompted them to yield their own traditions and to cooperate admirably to raise the standard in programs for the care of the needy and the sick."27

The volunteer is the pioneer in social work.28 There were no professional social workers until about 1870, although there were organized social agencies in existence prior to this

26 From the Pontifical Message of Pope Pius XII to the 34th National Conference of Catholic Charities, Proc., XXXIV, 1948, 236.


time. The volunteers did the work; with no specialized training they manned, planned and carried out the social welfare program of the agency. As the problems increased in complexity it became evident that persons were needed to meet these problems on a systematized and full-time basis in order to give the best service to the poor. Thus we see the volunteers discovering the need for professionally-trained caseworkers, encouraging specialized study and, as in the case of the Connecticut Council of Catholic Women, financing this education for potential caseworkers.

During the first World War the volunteers rendered admirable service. But after the war the demand for this type of assistance abated, and we find the volunteer gradually fading into obscurity.

It was during the 1920s that casework first became psychiatrically oriented. Because of the complexities of this new area some professional workers felt that the volunteer was not qualified to assist them; because of this attitude many volunteers


30 Rev. Leo C. Byrne, "Case Aides in a Diocesan Agency," GCR, XXXII, 1948, 249.


were deprived of an opportunity to serve the poor. At this period the social work profession was attempting to attain the recognition and acceptance accorded to other professions, such as law and medicine. In order to achieve this status high personnel standards were set up; in this process little regard was extended to the volunteer who was also interested in the welfare program. The inevitable result was a chasm separating the worker from the volunteer as well as from the client and the community. The volunteer was regarded by the professional worker as a "relief of the past."  

One member of the hierarchy later noted that as the volunteer disappeared charity seemed to disappear, too, from the social work scene; the professional service that remained was not only more costly but it was also "cold and formal even to harshness."  

The effect of this boycott on volunteer services was so severe that "only a few rich Board members were able to survive


34 Murphy, "Reinforcing Volunteer Values," CCR, XXI, 1937, 248.


the housecleaning. 37 Apparently the volunteer groups either dis-
integrated or became social clubs, because in 1932 one writer
commented on the fact that "apostolic lay service" was beginning
to awaken in the minds of the lay person the opportunities for
duty and service; the volunteer was emerging from the "just-a-
club field into the field of specialized service with a definite
object and scope." 38 Later another writer bluntly stated that
the day was over when volunteers joined service organizations to
meet socially prominent people and to "gossip over a cup of
tea." 39

It is difficult to ascertain from the sources the ex-
tent to which this neglect of the volunteer applied to the pro-
fessional workers in the diocesan bureau of Catholic Charities;
during this period the Catholic Charities movement was in the
process of formation throughout the country; many dioceses were
attempting to integrate and to coordinate the varied charitable
activities that had grown haphazardly through the years. 40 How-

37 Murphy, "Reinforcing Volunteer Values," CCR, XXI,
1937, 248.

38 Mary C. Duffy, "Relief Work of Catholic Women's

39 Ferrer, "Training of Volunteers for Social Ser-

40 Rev. Lawrence J. Shehan, "Relationship of Volun-
teers to Case Workers," CCR, XXII, 1938, 44.
ever, it is to be doubted that the value of the volunteer was
recognized at the central bureau, though she may not have shared
in the repudiation characteristic of some long-established agen-
cies. With the increasing trend toward centralization of all Ca-
tholic charitable activity within a diocese all the volunteer
welfare agencies, whether on a parochial or diocesan level, came
under the supervision of the central office, though previously
they had been autonomous; in some cases these agencies had been
the predecessors to the central bureau. 41 Now the professionally
trained worker was taking over; the members of volunteer organi-
zations had discovered the need for her, they had urged that she
be trained; in some instances they had been instrumental in pre-
senting to the Ordinary the benefits to be secured by having a
diocesan bureau staffed with qualified personnel. Would they,
the volunteers, now have no place?

The great economic depression of the 1930s proved that
the volunteers did have a place, not only in charitable projects
undertaken by the volunteer organizations on a diocesan or com-
munity level, but also that individuals volunteers were needed
within the setting of the diocesan bureau.

Incentives

This section will be devoted to a study of the incen-

41 Very Rev. Msgr. J.R. Mulroy, "The Relationship Be-
tween the Diocesan Catholic Charities and Auxiliary Organizations,"
tives which impel the volunteer to give her personal service.
First her motives, both supernatural and natural, will be treated,
then the rewards, also both supernatural and natural, will be dis-
cussed. Motivation and compensation have been grouped together
under this heading because at times it has been difficult to dis-
tinguish in the sources whether or not the hope of reward was the
motivating force on the part of the volunteer. Then, too, the re-
ward of the volunteer will be proportionate to the quality of her
motivation.  

Supernatural

The supernatural motivation of the volunteer is apparent
from the beautiful dissertations, innumerable quotations from the
Scriptures, the Fathers, the saints, from addresses by the hie-
archy, the clergy, the professional workers and from the volunteer
herself found in the two sources. It is evident that the basic
force prompting the volunteer to action is the love of God for
His sake, and the love of her neighbor for the love of God. In
the neighbor she sees Christ; in serving this neighbor she serves
her Redeemer. By this service she manifests her love for her
neighbor and for her God. 42 She sees in the neighbor her brother,

42 Lady Armstrong, "Women Volunteers and Catholic Char-
ities," Proc., XXVI, 1940, 32-33; Sister Beatrice, "The Volunteer
at Marillac House," Proc., XXXIV, 1948, 224; Lucille Corbett, "Por-
trait of a Volunteer," CCR, XXI, 1937, 311; Ferrer, "Training of
Volunteers for Social Service," Proc., XXVII, 1941, 314; Most Rev.
Charles H. LeBlond, Sermon, Proc., XXXI, 1945, 3-6; Louise McGuire,
the image and likeness of their common Father; she recognizes the intrinsic worth and dignity of this neighbor despite the outward appearance. She is concerned with his spiritual development, she seeks to help him to attain his goal in life, the salvation of his soul. She also is fired with zeal to make Our Lord better known and loved. At the same time she is aware of her own spiritual needs; she sees in this helping process the opportunity to achieve personal sanctification and thereby her own ultimate happiness, her eternal heritage.

Other spiritual motives underlying her service are: her


recognition of the reality of the Mystical Body of Christ and its meaning in relation to the needy, her desire to keep her Faith strong mindful of St. Paul's warning to Timothy that he who neglects his brother has lost his faith, her yearning to participate in the spiritual and corporal works of the Apostolate of the Church, "to bring into society an order founded on the social teachings of Christ," and to bring Christ back into every activity in life. As one writer has expressed it: "Catholic social teaching is based upon a conviction that spiritual motives must impel ... the volunteer in order to bring to the problems of social welfare ... devotion, ... personal concern, and ... untiring efforts."52

Natural

In addition to spiritual motivation, the volunteer works


51 Ibid.

52 McGuire, "New Responsibilities in Relief Work,"
from a sense of duty, and of personal responsibility, recognizing that "all must follow the road of service to those in need." she desires to help individuals achieve their highest potentials in this life, and she wishes to do well a job worth doing and to perform a task for which there may be neither staff nor finances but for which there is a real need in the community. She also finds in volunteer activity an outlet for her natural feelings of friendliness.

Despite the advances made within the period covered by this thesis in understanding the basic negative as well as positive factors motivating human activity, there is relatively little information in the sources concerning this aspect in regard to volunteer motivation. The following are the exceptions: one experienced volunteer leader indicated that the "charity" of some

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57 Armstrong, "Women Volunteers and Catholic Chari-
individuals "tends to become a means of inflating their egos. They feel and act like Lady Bountiful."58 Another, who recognizes that the volunteer has a desire to help her neighbor, seems to be aware of the psychological implications involved: "it may be the sense of helping one's fellow being but often either authority or recognition is the driving force".59 An experienced supervisor of volunteers mentions that an emotional component may be present in service rendered by those volunteers who participate more readily on a seasonal, rather than on a continual basis.60 Two administrators point out there there are volunteers who are "curiosity seekers and social climbers."61 Another feels that volunteer service in war time may be prompted as much by "glamor" as by patriotism.62

In a study conducted by a committee of the National Con-


ference of Catholic Charities to determine present agency practices in the use of volunteers in a child welfare setting, the reasons advanced by the volunteers themselves as incentives for participation in the agency program are listed as follows:

spirit of the times, hobby outlet, experience in life, interest in children, altruistic tendencies, strong maternal drive, not having own children, maladjusted children can be helped more than adults, occupation of leisure time, love for children. 63

For lack of further information from the source it is impossible to attempt an evaluation in terms of positive and negative factors from the point of view of basic motivation, but it seems to point to the advisability of continued studies in this area in order to secure firsthand information from the volunteer herself. The writer realizes that few individuals are cognizant of the deep personal needs they are satisfying by their activity and that no questionnaire can elicit this information in so many words, but the results of such proposed studies could reveal to the trained mind the psychological implications in the reasons verbalized, and could suggest much more effective use of volunteers on the basis of these findings.

The writer feels that the lack, in the above-mentioned study, of any mention of spiritual factors influencing their so-

social service activities is no indictment of the volunteers, nor any cause to question the fact that the love of God is the impelling motive prompting the charitable works of most volunteers. The literature has made it evident that whether the volunteers revert consciously to this fact or not, it is the only foundation that can explain the virility and fecundity of volunteer personal service in the Catholic Church.

Compensation

As the motivation of the volunteer has been supernatural and natural, it is to be expected that the reward will likewise be supernatural and natural. In itself the hope of reward may be the incentive to action, but it is also the logical outcome of the service of the volunteer, proportionate in quality to the motivation that inspired this service.

Supernatural

One writer has pointed out that for the most part these volunteer workers seek no earthly recompense because they have "a definite confidence that the Lord will be their reward exceeding great."64 Another writer has applied to the volunteer the promise of St. Paul which Pope Pius quoted in regard to those who participate in the works of the lay Apostolate: "they are more than ever a chosen generation, a kingly priesthood, a holy nation."65

The rewards which are promised to the volunteer are spiritual development, "growth in grace and sanctity before God," and rich spiritual treasure stored in Heaven. As one writer has expressed it:

To all workers associated with these programs, Christ will say: "As long as you did it to one of these My least brethren, you did it to Me." And finally, we have the promise of those consoling words: "Come thou faithful servant, and possess the land reserved for those who do the will of My heavenly Father."

Natural

In addition to the spiritual recompense, the volunteer experiences peace and happiness and a deeper understanding of the corporal and spiritual works of mercy. She gains increased insight and knowledge regarding the method of handling personal problems and the meaning of relationship. Furthermore, she gains a "broadening vision" in terms of the parish, the community, the diocese and the nation.

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67 Ibid., 205.

68 Ibid.


The only material recognition the volunteer may receive is in the form of pins or certificates of service but her ultimate recompense is the possession for all eternity of the God whom she serves in the person of His poor. 72

**Personal Qualities and Attributes**

In this section will be presented a listing of the personal qualities and attributes either present or sought for in the volunteer. 73

Because the love of God is the fundamental motive prompting the volunteer to serve the needy, it is obvious that the virtue of charity, the object of which is God Himself, should be the hallmark of the volunteer. 74 In addition to this virtue she should possess humility, 75 patience, simplicity, prudence and

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73 Because of the casual way many of these qualities of the volunteer has been mentioned in the sources, it has been difficult to distinguish between those the volunteer does possess and those which she should possess.


courage. These qualities find their expression in her self-sacrifice, unselfish devotion and her high degree of consecration. Needless to say, the volunteer should be a staunch Catholic, living a good personal life, aware of things supernatural and constantly seeking to develop her interior life.

In addition, the volunteer should possess both simplicity and sincerity; she should be gentle and sympathetic, kind, courteous, discreet and tactful, with a delicate regard for the

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81 Greene, "The Volunteer and the League of Catholic
feelings of the individual served. It is expected that she will be generous, zealous, conscientious, dependable and persevering, and that she will possess a marked sense of responsibility.

She should be also a skilled and capable worker, in—


84 Lady Armstrong, "Women Volunteers," Proc., XXVI, 1940, 32; "Volunteers and the Confidential Relationship," CCR, XXIV, 1940, 266.


telligent, possessing good judgment and the ability to be objective, resourceful and adaptable. To these qualities should be added the ability to cooperate with others, to accept the client as a fellow human being by her understanding and genuine, friendly interest. It is a further asset to the agency if she has the qualities of leadership.

One writer urged the volunteer to develop a sense of gratitude for the opportunity of serving the needy, pointing out that in "the early days of the Church it was the custom for the more affluent to thank the poor they aided, because the poor provided them the opportunity to practice the virtue of charity."  


In order to see the volunteer as a person it is well to consider the negative qualities this daughter of Eve may bring unconsciously to this task of personal service. The sources have given little study to this aspect of her qualities apart from conveying the following observations: a volunteer needs more than a warm heart;\textsuperscript{94} that volunteer is a liability who is "unreliable, irresponsible, or who lacks an intelligent understanding of her work,"\textsuperscript{95} as is also the volunteer who is "unpredictable, erratic, undependable,"\textsuperscript{96} or who permits "everything else to take precedence over her volunteer work";\textsuperscript{97} and "one or two incompetent or unreliable volunteers can disrupt the organization of the entire group."\textsuperscript{98} One writer noted that older women have many assets to bring to volunteer service but these have not been properly utilized because of a "real lack of personal expression in charitably undertakings" due to restrictive policies concerning the vol-

\begin{itemize}
\item \textsuperscript{94} Ferrer, "Training of Volunteers," \textit{Proc.}, XXVII, 1941, 317.
\item \textsuperscript{95} Ibid.
\item \textsuperscript{96} Doyle, "A Volunteer Program in Catholic Charities," \textit{Proc.}, XXXII, 1946, 218. The writer is quoting the Executive Secretary of the Junior League of America.
\item \textsuperscript{98} Ferrer, "Training of Volunteers," \textit{Proc.}, XXVII, 1941, 321.
\end{itemize}
unteer on the part of the professional workers in the past. 99

The Most Reverend Vincent J. Ryan has reminded the volunteer of the qualities St. Paul sought for in the women who assisted him in the work of the apostolate; they were to be of "tried and proven virtue, distinguished by good works, by the way they reared their children and by their zeal in assisting the ministers of the gospel." The Bishop has also brought out the fact that St. Paul had a few words to say about the other class of women who "learned to go from house to house; and were not only idle but tattlers also and busybodies, speaking things which they ought not. (I Tim. 5:13)." 100

Another writer has pointed to the village maid whom St. Vincent de Paul considered a model for volunteers:

The village girl ... was an extremely simple sort of child. She had no clever ways about her, no double-meaning words. She was not too impulsive or too much attached to her own ideas. Her simplicity led her to believe quite naturally what she was told. Great humility was to be observed in these true children of the fields. They did not boast of possessions. They did not think themselves clever and acted quite frankly. Though some possessed more than others they were not conceited. They only wished for what God had given them. They did not long for any higher position or greater riches than they possessed and were quite content to live and dress accordingly. They even made nothing of what they had; so fond were they of poverty. 101


101 Catholic Charities Review, an editorial, XXVI, 1940, 130.
Classification

In this section will be presented a classification of the volunteer according to the services she is equipped to render the diocesan bureau. This will be followed by a consideration of the two types of volunteer, namely, the independent volunteer and the volunteer who is a member of a recognized lay organization. A brief account of several such organizations engaged in the social welfare field will complete this section.

Categories of Service

The volunteers with which this study is concerned will be divided into two groups; those who participate directly in the welfare program of the diocesan bureau and those who assist the diocesan bureau indirectly outside the agency setting.

The volunteers engaged in direct participation in the work of the diocesan bureau are those who assist the administrative staff, the casework staff, the clerical staff, or who give personal service to the client on other than an administrative or supervised basis.

The volunteer who assists in an administrative capacity may serve on the Board of Directors and on committees, such as committees on publicity and on financing. Or the volunteer may

102 This section will cover only the period from 1931 to 1940.

give little actual service but by reason of his profession or prestige in the community he or she may be available for advice, moral support or financial aid. The task of the Board and committee members is to advance the aims and purpose of the agency by their active discussion and participation in the policy-making proposals of the agency.104

Within the diocesan bureau are found those volunteers who give service either under the supervision of the professional staff or under the general authority of the diocesan Director.105 In the larger urban areas the volunteer usually assists individuals or families, if on a casework basis, under professional supervision, but in some urban areas and in many rural areas the volunteer must take the place of the professional worker.106 Friendly visiting and motor corps service are two major contributions the volunteer can make to the professional staff.107

Another type of volunteer is that professional person

105 Shehan, "Relationship of Volunteers to Case Workers," CCR, XXII, 1938, 44.
such as a doctor, a dentist, a psychiatrist, a psychologist, who willingly contributes his specialized knowledge and skill to the service of the poor as the need arises.\textsuperscript{108}

Clerical work and receptionist services are means by which the volunteer can extend the services of the office staff at the diocesan bureau.\textsuperscript{109}

The volunteers engaged in \textbf{indirect participation} in the work of the diocesan bureau are those who work outside the setting of the agency. For the most part these volunteers are members of organizations either local, diocesan, national or international in scope but who operate usually by parochial units.\textsuperscript{110} They may undertake certain tasks at the request of the central bureau, but ordinarily they function on their own responsibility and they are not under the supervision of the professional staff.\textsuperscript{111} Included in this category are those individuals and groups who provide funds, materials and supplies for the alleviation of the needy.

\begin{enumerate}
\item[$\textsuperscript{110}$] O'Donahue, "The Present Program in a Pioneer Volunteer Agency," Proc., XVIII, 1931, 59.
\item[$\textsuperscript{111}$] Shehan, "Relationship of Volunteers to Case Workers," GCR, XXII, 1938, 44.
\end{enumerate}
such as furnishing layettes, First Holy Communion outfits and scholarships,\textsuperscript{112} and who also make available to the professional staff the resources of the community, such as opportunities for jobs and foster homes.\textsuperscript{113}

**Types of Volunteers**

There are two types of volunteers affiliated with the diocesan bureau, the independent volunteer and the member of a lay volunteer organization.

The **independent volunteer** is a person who offers her time and talents for the service of the poor as an individual, unattached to any organization. The sources contain few references to the independent volunteer as such, although one writer points out the existence of a "large group of Catholic independent and unorganized willing workers who have . . . much to offer and are only awaiting our bidding."\textsuperscript{114}

The vast majority of volunteers, according to another writer, is to be found in the **organized groups**.\textsuperscript{115} These groups


\textsuperscript{114} Fussenegger, "Necessity for a Corps of Volunteers," \textit{Proc.}, XXXII, 1946, 199.

\textsuperscript{115} Shehan, "Relations of Volunteers to Case Workers,"
may be set up on a parish, diocesan, national or international basis.

Principal Volunteer Organizations

The organizations mentioned most frequently in the sources are the National Council of Catholic Women, the Ladies of Charity, the Legion of Mary, the Ladies of Social Service, the Parish Social Charity Workers. In this section an attempt will be made to outline the main features of each of these organizations as to purpose, foundation, development, structure from the material found in the sources.

National Council of Catholic Women

The National Council of Catholic Women was established in 1920 by the Bishops of the United States as an integral part of the National Catholic Welfare Conference. The purpose of this organization is to form a federation of existing organizations of women in every diocese in the country in order to unite the efforts and to combine the moral strength of all the American Catholic women for the "reconstruction of a Christian society in this nation." 116

In order to unify its program the various interest fields of all lay volunteer activity have been divided into appropriate committees. Eighteen national committees have been set up

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116 Margaret Mealey, "How the National Council of

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embracing such fields as social action, family and parent education, youth, immigration, resettlement and cooperating with Catholic Charities. 117

The structural organization of these eighteen committees is the same. There is a national chairman and a chairman from each of the seventy-three dioceses in which the National Council of Catholic Women is represented. Each of these seventy-three diocesan chairmen has under her the chairmen from each of the deaneries or districts within the diocese. In turn the deanery or district chairman has under her a chairman from each of the parochial councils and a chairman from each of the inter-parochial organizations, local or national, engaged in work compatible with the purpose for which the committee has been organized.

During World War II the National Council of Catholic Women in collaboration with the National Conference of Catholic Charities established the Committee for Cooperating with Catholic Charities. The purpose of this Committee is to promote fuller use of volunteer services by the central bureaus of Catholic Charities by providing for trained volunteer service, or case aide 119 ser-

Catholic Women Prepares Women for Participation in Community Projects, " Proc., XXXVI, 1950, 211.

117 Ibid., 211-212.


119 Byrne, "Case Aides in a Diocesan Agency," Proc.,
vices on a permanent basis. On the national level the Committee serves as a clearinghouse and as a center of information for all societies of women working in the field of charity. On the diocesan level the Committee, in cooperation with the diocesan bureau, provides the necessary volunteer services suggested by or approved by the Catholic Charities representative. The necessary training and supervision of the volunteers is also arranged on a cooperative basis with the central office. It was noted in the sources that the work of this Committee, though attempting to meet a real need, has developed slowly. This has been attributed to diffidence on the part of the women in recognizing their value as case aids, and to a lack of interpretation, encouragement, training and supervision. In response to a questionnaire to ten diocesan directors by a priest engaged in professional work, it was learned that only one director in the group of ten was mak-

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XXXIV, 1948, 250: "a case aide is a lay person who undergoes specific preparation in the field of social casework, in order that she may undertake specific assignments under professional supervision and who agrees to serve for a designated period of time."


ing use of this type of service; all, however, recognized the need "if proper training and supervision could be provided." 124

Ladies of Charity

Another outstanding organization engaged in volunteer social welfare work is the Ladies of Charity. This pioneer women's organization was founded in 1617 by St. Vincent de Paul at Chatillon-les-Dombes, in France, to unite the efforts of charitably disposed persons for the systematic care of the poor. Its first president was Louise de Marillac, the foundress of the Daughters of Charity. The Society flourished in France until its abolition at the time of the French Revolution. In 1840 it was revived and it is now international in scope. The first unit of the Ladies of Charity in the United States was established at St. Louis, Missouri, on December 8, 1857. 125

The members of this organization seek to perform any activities that are of a charitable nature and in keeping with their subtitle, "Servants of the Poor." 126 As in the case of the


diocesan Councils of Catholic Women, their varied welfare activities are conducted on a committee basis and according to the need of the particular parish which is being served. The Ladies of Charity also operate on a diocesan basis.127 Most of the groups mentioned in the sources either worked directly under Catholic Charities auspices, as the Ladies of Charity in Buffalo, N.Y., in Washington, D.C. and in Baltimore, Maryland, or collaborated closely with the diocesan bureau, as the Ladies of Charity in New York City and in Kansas City, Kansas.128

The Ladies of Charity function according to the organizational set-up established by St. Vincent de Paul. Each unit has a Moderator or Director, who is either the parish priest or a priest appointed by the Ordinary, a President, a Vice-President, a Secretary and a Treasurer, and several councilors chosen from the various parishes or districts in which the Society is established. The membership is divided into committees covering varied activities in order that all the women may find an outlet


for their desire to serve the poor according to their capacities and interests. 129

Legion of Mary

Although not founded for social service work, the Legion of Mary, an international organization established in Dublin in 1921 and composed of both men and women, has been used successfully in the Diocese of Bismarck as a volunteer agency for assisting the pastor with the welfare problems of his parish. By so doing the members combine the spiritual and corporal works of mercy in the one activity. The social service work is carried on under the supervision of the diocesan Catholic Charities. This organization has filled a need in the diocese, one writer observed, because the rural character of the area has made it impossible to extend professional casework services to all parishes. 130

Other Organizations

Among the volunteer organizations established on a local basis the sources mention the Aid Society of Minneapolis, 131

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131 This organization may no longer be in existence as it was set up to meet the emergency situation caused by the Depression.
the Parish Social Charity Workers of Fargo, North Dakota, and the Parish Social Service Committee of Kansas City. The Aid Society was founded for the purpose of organizing the women parishioners in assisting the members of the St. Vincent de Paul Society to meet the welfare needs of the parish; the women were to remodel used clothing, to distribute material in kind to the poor, and to assume charge of the parish storehouse.\textsuperscript{132} The Parish Social Charity Workers are organized on a diocesan-wide basis, with a unit composed of three members in each parish and in each mission of the diocese; the parishes in turn are united into county groups with a priest director and a county chairman in charge. The county units cooperate with the diocesan bureau. This central agency of Catholic Charities unifies the work and outlines the study and program for the entire organization. The Parish Workers are concerned with all social welfare problems in their community which affect the Catholic population.\textsuperscript{133}

In the diocese of Kansas City there is a Parish Social Service Committee that is diocesan-wide but functions on a parochial basis. Four women in each participating parish compose the committee; their task is to guide and supervise the social service activities of the women volunteers in the parish, to help


\textsuperscript{133} Very Rev. Vincent J. Ryan, "Religious Welfare of Children Under the Child Welfare Services Section of the Social
them put into action the idea of personal neighborly kindness. In fulfilling this work the volunteers, particularly the members of the Committee, cooperate with the Catholic Welfare Bureau of the diocese; they also work with other community welfare agencies.\textsuperscript{134}

Other organizations engaged in social welfare activities are the League of Catholic Women,\textsuperscript{135} the Catholic Daughters of America,\textsuperscript{136} the Christ Child Society,\textsuperscript{137} and the Mount Carmel Guild.\textsuperscript{138} In the Newark Archdiocese the Mount Carmel Guild operates with a procedure similar to the Ladies of Charity.\textsuperscript{139} For the most part these organizations, judging from the sources, carry on their programs independent of the supervision of the professional staff. Brief mention was made in the sources of the


\textsuperscript{139} Glover, "Relief Work of Catholic Women's Organiza-
daughters of Isabella, the Big Sisters and the Sword of the Spirit but no account was given of their organization or activities.

**Conclusion**

In this Chapter has been presented the development, structure and administration of welfare services on the part of the diocesan bureau in order to clarify the setting in which the volunteer functions for the purpose of this thesis.

It has been seen that the diocesan bureau is the official agency designated by the Bishop to carry out his responsibility for administering the corporal works of mercy to those in need by means of a systematic program which embraces all the welfare activities, lay and religious, professional and volunteer, carried on within the diocesan boundaries.

That the volunteer is no stranger to this welfare work of the Church has been indicated by a consideration of her important role throughout the centuries, and, more particularly, by her part as the foundress, so to speak, of the system of professional caseworkers, whom she preceded and the need of whose services she recognized and promoted. The personal incentives that result in volunteer services and the qualities of character which accompany these services have been considered from the point of view of both the natural aspects and the supernatural aspects. There has been a relative dearth of objective information regarding the normal human incentives and qualities possessed by the volunteer and which must be recognized in order to be directed
if the volunteer is to be of maximum benefit to the diocesan bureau.

A general classification of the volunteer and her services was attempted in which a distinction was made between the independent and the organized volunteer. The volunteers were grouped into three categories; those who render administrative assistance, those who work under the professional worker and those who serve the client in other and varied ways. A review of the outstanding volunteer lay organizations completed this Chapter.

Before proceeding to the discussion of the problems that will be well worth the attention of all, it is necessary to describe at least those conditions and on the minds of the volunteers.

This ten-year project has been characterized by the growth of the national volunteer movement in this country and without it, it has terminated by intense preparations for world war.

A depression has been defined as "that phase of the business cycle characterized by industrial and commercial stagnation, unemployment, rising prices and wages, low profits and depression."
CHAPTER II

ORGANIZATION AND UTILIZATION OF THE VOLUNTEER

AND HER SERVICES

In this Chapter will be presented a discussion of the manner in which the volunteer is recruited, the methods of training the volunteer and the use to which her services are put.

Before proceeding to the discussion of the above points, it will be well to examine the socio-economic condition of this period which extends from 1931 to 1940 because of the effect these conditions had on the role of the volunteer.

This ten-year period has been characterized by the greatest nation-wide economic depression this country has witnessed; it was terminated by defense preparations for World War II. A depression has been defined as "that phase of the business cycle marked by industrial and commercial stagnation, scarcity of goods and money, low prices and mass unemployment."\(^1\)

The immediate effect of this Depression was the widespread unemployment with a resulting increase in the number of ap-

Applicants for assistance to meet the basic necessities of life, poverty, sickness and delinquency were rampant,\(^2\) with consequent danger to the integrity of the family and the welfare of the nation.\(^3\) As one writer has observed, the most appalling aspect was the "famine of spiritual and philosophical thought"; man had forgotten that it was not by bread alone that he should live.\(^4\) Self respect and courage were threatened or lost.\(^5\)

The most pressing problems of the moment were to raise funds quickly in a centralized way to meet the needs for food, housing, and medical care, to assist in the payment of debts, and to provide budget counseling.\(^6\)

The private agencies made a vigorous attempt to meet these needs by raising the money for financial assistance and by locating or creating job opportunities\(^7\) through subscription


\(^3\) McGuire, "Some Thoughts on Relief Trends," *CCR*, XV, 1931, 4.


drives and volunteer efforts. They felt that was the American way; they did not want the government to take over the burden because of the difficulty in abolishing taxes once established, of the tendency to rely entirely on governmental assistance with a consequent lowering of morale, social unrest and increased political power. Furthermore the private agencies considered themselves to be more efficient and economical in administration and a potent factor in promoting community and individual initiative by means of voluntary participation, either by means of service or money, in the local welfare programs. If governmental assistance must be sought it should be given to the private agencies in the form of subsidy.

Eventually the problem became too vast for the private agencies to handle adequately. Accordingly the local government attempted to assume the responsibility but by 1932 voluntary contributions and local taxation were evidently inadequate. The municipality then appealed to the State. The State provided the necessary financial assistance to the local governmental units until its coffers were depleted. Finally it was obliged to appeal

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9 Ibid.

to the Federal government for assistance. At first the Federal government provided the funds on an emergency basis but it became apparent that more than emergency measures were needed to meet the situation. Therefore in 1935 the Social Security Act was passed which provided for financial assistance to families and individuals in certain categories, viz., old age, dependent children, and the blind; it also set up a social insurance program to provide benefits for old age retirement and for unemployment compensation. For the first time the country witnessed the direct financing and administering of relief by the Federal government.\(^{11}\)

Clarification of the Role of Catholic Charities

It was recognized that the Federal government was obliged to meet the basic material needs of the poverty-stricken populace when all other resources, both private and public, had failed one writer pointed out, quoting Pope Pius XI:

If however private resources do not suffice, it is the duty of the public authority to supply for the insufficient forces of individual effort, particularly in a matter which is of such vital importance to the commonweal, touching as it does the maintenance of the family and the commonweal.\(^{12}\)

However, the responsibility of the Federal government was to meet the basic material needs. Therefore, it could not,

\(^{11}\) Ibid., 39-41.

\(^{12}\) Keegan, Presidential Message, Proc., XX, 1934, 20, citing Pope Pius XI in *Quadragesimo Anno*. 
and should not, provide for all human needs. It was the duty of
the private agencies to meet these additional and necessary ser-

13 Originally the diocesan bureau of Catholic Charities was
set up to provide for those problems and situations which were not
within the sphere of the non-sectarian and public agencies to han-
dle; it was never intended for this bureau to maintain a large re-
lief caseload. The diocesan bureau considered itself responsible
for extending material assistance only to those individuals or
families who because of technical reasons were ineligible for gov-
ermental assistance, and to develop casework services for all in
need of such assistance in order "to articulate the service of the
Church to the poor," to bring spiritual comfort to those in dis-
tress and to apply the "forces of religion and the Church" in a
skilled way.14

The diocesan bureau also considered itself responsible
for assuming the leadership of its volunteer organizations and its
institutions engaged in social welfare work;15 it attempted to
make the fullest use of these agencies, whether diocesan or paro-
chial, instead of turning its responsibility over to the govern-

13 Rev. Dr. John O'Grady, "Catholic Relief Programs,"

14 Ibid., 129-130.

15 Ibid.
The position of the diocesan bureau in regard to its role in relation to federally-financed relief was well-expressed in a resolution taken by the Diocesan Directors at their meeting in Cincinnati:

Catholic Charities in all parts of the Nation have special contributions to make in the care of families, children and community planning. We cannot turn over the entire responsibility to the state or to the nation. This does not mean, however, that the Church must or can bear the entire burden even though resources of the parishes, diocese and every agency should be utilized to the fullest extent.17

In 1938 World War II broke out in Europe but the United States remained neutral until December 7, 1941. Preparations for defense resulted in increased production with a rising tide of prosperity, but the sources reveal little regarding the effect of this activity on the social welfare programs. One editorial writer pointed out that all signs indicated a rising tide of prosperity,18 but the attitude toward public welfare assistance was unfavorable; the citizens were rebelling at the high taxes and the community in general was becoming thrift-minded. "Too few" persons were interested in the needs of the poor.19 Another writer

17 Ibid.
18 "The Outlook for Employment in 1940," CCR, 1940, 34.
19 "Social Workers and Hunger," an editorial, CCR.
warned that "continuous vigilance by all citizens is needed in order that our welfare program may be adequate in terms of human values." 20

**Effect on Volunteer Service**

With the onset of the Depression the need for the services of the volunteer became recognized by both the administrative and professional staff at the diocesan bureau and the demand for her became more insistent. In this section will be considered first the emphasis on the area of service and second the type of service peculiar to each of the three phases of welfare development during this nine-year period.

**First Phase**

The first phase embraced the years 1931 and 1932 during which time the private agencies attempted to meet the pressing needs of the time without recourse to governmental assistance. The volunteer was needed to raise money and to sponsor work projects for the unemployed, 21 and to administer financial relief as the official representative of the diocesan bureau. 22 She was al-

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20 O'Dwyer, "The Director of Catholic Charities and Relief," CCR, XXIV, 1940, 41.


so needed to assist the overworked professional staff. 23

**Second Phase**

This phase, extending approximately from 1933 to 1939, was characterized by a Federally-sponsored relief system which provided for meeting the basic necessities of life for most of the needy. The emphasis during this period was on the volunteer less as a medium of material assistance and fund-raising and more as a source of service to the client, to the professional worker, to the diocesan bureau, and even to the public welfare departments. Her interpretative services to the community were increasingly appreciated on the part of the diocesan bureau.

The need of the volunteer as a medium of service to the client has been well-expressed by one writer:

> Public interest in all fields should not restrain our efforts for the poor, the sick, the wayward, because the more personal and intimate elements of life are still untouched by the public purse or service; here the private agency and the charity volunteer have ample opportunity ... There is need for that personal intimate service which the volunteer is particularly fitted to give ... [T]he volunteer should be the friend and counsellor and add those things which are lacking in the public administration of relief. 24

There was need for the volunteer to cooperate with the

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hard pressed caseworker,\textsuperscript{25} by making available to her resources which were open to the volunteer but not to the worker, by providing material assistance,\textsuperscript{26} and by assisting the worker in "the less technical aspects" of her work and to carry through some of the treatment plans.\textsuperscript{27}

The diocesan bureau needed the volunteer to meet "the increased demand for relief and service occasioned by the recent years of economic depression,"\textsuperscript{28} to relieve the financial burden of the agency by her non-remunerative service,\textsuperscript{29} and to broaden the scope of the agency by doing work for which the professional worker had no time.\textsuperscript{30} The volunteer was especially in demand in rural areas where the funds were limited and only one or two caseworkers could be hired.\textsuperscript{31}

\begin{thebibliography}{9}
\bibitem{25} Fisher, "Reorganizing for Future Service," \textit{Proc.}, XIX, 1933, 633, 635.
\bibitem{26} Shehan, "Relationship of Volunteers to Case Workers," \textit{CCR}, XXII, 1938, 45.
\bibitem{27} Fisher, "Reorganizing for Future Service," \textit{Proc.}, XIX, 1933, 636.
\bibitem{28} Horigan, "Leadership in Community Planning," \textit{Proc.}, XX, 1934, 413.
\bibitem{29} "Volunteers of Washington," an editorial, \textit{CCR}, XVIII, 1933, 332.
\end{thebibliography}
Likewise the governmental agencies recognized the need for the volunteer in the administration of their programs, particularly in the rural areas.32

As an interpreter the volunteer was regarded by the diocesan bureau as most important; there was need at this time particularly for an intelligent volunteer who was well acquainted with the policies, the programs and the financial need of the central agency to interpret to the laity and to the community at large the needs and goals of the Catholic Charities program.33

The need for volunteers to interpret Catholic ideals, aims and principles in social welfare was recognized and the Catholic volunteer was urged to give her service on boards of public welfare at the state, the county and the local levels and otherwise to "take an active part in matters of public interest."34

The volunteer was also seen as a means of interpreting social work in general and the particular social work program and needs of the agency with which she was affiliated by reason of her actual participation in the agency program. She was regarded as a more impartial source of information because her interest in the program

32 Ibid.
33 Shehan, "Relationship of Volunteers to Case Workers," CCR, XXII, 1938, 46.
was considered to be more impersonal and therefore less biased than that of the professional worker. 35

**Third Phase**

The third phase, which extended approximately from 1939 to 1941, was characterized by defense preparations occasioned by World War II. The demand for the volunteer became insistent but again the emphasis had been changed somewhat; she was seen primarily, not as a source of material assistance as characterized her service in the first period, nor as a medium of personal service and interpreter for the administrative and professional staff of the second period, but rather as the representative of true charity able to render a more personal service to the individuals in need. 36 Upon her fell the task of extending a kindly word, a listening ear, an assuring handclasp to the poor, whether or not financial assistance was involved, 37 and to keep alive the spirit of Christian charity in the field of social work. 38

**RECRUITMENT** 39

The recruitment of the volunteer will be considered in

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37 Armstrong, "Women Volunteers," *Proc.,* XXVI, 1940, 34.

38 Mulroy, Presidential Address, *Proc.,* XXVI, 1940, 58.

39 Of the five writers whose articles are used in this
The purpose of volunteer recruitment is to secure persons with leisure time and with ability to serve the welfare program either in a specialized or general way, dependent upon their talents and interests. This recruitment task should be the responsibility of a staff member, or, if that is not possible, a volunteer should have charge of the project; this volunteer leader should have ability, time, interest and a willingness to be responsible for the continuous functioning of this recruitment program. The three suggested avenues of approach to the volunteer are: an annual campaign for volunteers, the direct appeal to the class of person needed for the particular job; "Mr. Lawyer, Mrs. Housewife and Mr. and Mrs. Everybody, 'Come and help, here's your place, your part in the cause,'" and making possible the person-

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section two were partially identified with the diocesan bureau; one as a member of the Ladies of Charity of New York City and the other as supervisor of all child-caring institutions in her State. The other three writers were a priest-educator in social service, a representative of a public welfare agency and an official of the Volunteer Corps of the American Red Cross.

41 Ibid., 344
43 Robert E. Bondy, "The Indispensable Volunteer," CCR,
al offer of her service by the volunteer, either to her pastor, the organizational chairman of the volunteer group or the diocesan bureau, or to the Central Registration Bureau of the locality.\(^4^5\) The Central Registration Bureau is the community-maintained agency set up for the recruitment, selection, training, assignment of volunteers and a follow-up service of their work in the agency. This Bureau is often staffed by volunteers under the supervision of a trained worker.\(^4^6\) The volunteers register here or a recruitment program is carried on from here, and in turn the agency is responsible for placing the volunteer according to her skills and interests.\(^4^7\)

The sources from which volunteers are recruited during this period are, according to one writer, from "boy and girl classes at settlements, from college graduates and married people who have leisure."\(^4^8\)

**TRAINING**

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\(^{46}\) Isabel M. Devine, "Volunteer Services in a Public Agency," *CCR*, XXIII, 1939, 103.


\(^{48}\) Siedenburg, "Professional and Volunteer Social Work"
Training as used here is understood to be such activity on the part of the agency, either alone or in conjunction with the volunteer organization, to fit the volunteer for efficient work in the interests of the diocesan bureau of Catholic Charities.

Training for volunteers is not a new idea; St. Vincent de Paul suggested it in the 17th century. The fundamental reason for the existence of a training program is "to do the work of the Lord well in the field of charity." Monsignor Keegan has explained his statement in the words of Father LeBuffe, S.J.: "Charity must be seasoned, based on facts, and worked out in terms of all that has been discovered for the relief of human woes." Other reasons for training are to enable the volunteer to perform her service intelligently and constructively in order to make a worthwhile contribution, and to facilitate the incorporation of her services effectively and efficiently into the administration of a busy agency.

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Proc., XXIV, 1938, 382.


51 Ibid.


53 Fisher, "Reorganizing for Future Service," Proc.,
The goals for training the volunteer are as follows: to stimulate and inspire the volunteer, whether new or experienced, to impart to her an understanding of Catholic social principles for later application in her welfare work, to give her some knowledge of fundamental social work principles and problems, to acquaint her with the policies, program and purpose of her own agency, with the other welfare agencies in the community and their relation to her own. This training also affords the volunteer an opportunity to become informed regarding the welfare problems of her community, thus broadening her point of view. This training should also serve to acquaint the volunteer with her own limitations of service and the types of problems which demand professional skill.

The process of training consists in "directed study and

XIX, 1933, 636.

54 CCR, a notation, XVII, 1933, 332.


56 Leonard, "Meeting the Relief Situation in Rural Communities," Proc., XVIII, 1932, 85-86.


58 Murphy, "Reinforcing Volunteer Values," CCR, XXI, 1937, 248.
Direction

To be adequate the training process should be directed by an informed, professional member of the staff, who has sufficient time to meet the volunteers and to advise and instruct them. Although the volunteers come eager to help they have little knowledge of the fundamental principles involved and make mistakes which must be rectified by the professional worker. They seek to their supervisor for assurance, moral support, guidance, and direction.

In order to train well, the supervisor must have an understanding of the background of the volunteer, including her past experiences, her education, her intelligence, her particular aptitudes and talents, her qualifications and her temperament. She also must know the amount of time the volunteer is able to


62 Leonard, "Meeting the Relief Situation in Rural Communities," Proc., XVIII, 1932, 86.

make available to the agency, in what groups her interests lie, what type of work she can do best and the degree of training she has or will need for a particular assignment. How the supervisor secures this information and applies it in the training process was not developed in the sources.

Study

The sources carried no account of a formal preliminary or in-service training program for the volunteer. The indication was that, except for lectures and meetings at scheduled times in some agencies, the training was on an informal, learn-as-you-go basis.

Although one writer pointed out that it seems a "first principle" with some agencies that their volunteers should have, if possible, "professional aspirations" other writers implied that a general understanding of Catholic principles and of case-work principles plus an awareness of the community needs and the social problems of the day would suffice for the educational equipment of the volunteer working for the diocesan bureau.

64 Ibid.
The specific methods of training mentioned were lectures and regularly scheduled meetings, either of a general nature or for a specific purpose during a limited period of time; study clubs and circulating libraries.

The lectures covered topics of interest in the field of social welfare, such as:

- The City's Responsibility to its Citizens; Food and Food Values; Community Health Organization
- The Value of Volunteer Assistance in Furthering the Treatment of Dispensary Patients; Prevention of Dental Disease in Children; Social Hygiene

The meetings of one organization were held quarterly and were considered a means of personal contact with the professional staff and of developing an understanding of the casework method. Another volunteer group attended weekly meetings for a two-month period for a course of instruction in the problems and procedures of home finding; the course was a series of lectures by individuals prominent in the field of social service and representatives for the three participating Catholic agencies were also present at these meetings. Another writer indicated that in the unit of the Ladies of Charity with which he was acquainted

67 COR, XVII, 1933, 332.
68 Leonard, "Meeting the Relief Situation in Rural Communities," Proc., XVIII, 1932, 83.
vision; it was recognized that permanent constructive volunteer work demands close continuous contact with the one in charge of the training program. This supervision is provided by a practical working relationship between the volunteer, or the volunteer organization, and the diocesan bureau.

Before proceeding to the next section in which the activities of the volunteer will be discussed in more detail, the need for the training of Board members will be considered. One Board member indicated that her colleagues are eager for training but the agency has failed to recognize this need. She stated that they want precise knowledge of the work of the agency and of the philosophy underlying this program for themselves and for the community. They desire to work more directly with the agency and, if possible, with the client. They want training in order to be of assistance to the professional worker and to gain the confidence of the staff, and they want training to be able to maintain the great ideals of the agency with which they are identified.

The means suggested by this Board member to effect informal training are gifts of social work magazines, including the Catholic Charities Review and the Survey to new members of the

75 Leonard, "Meeting the Relief Situation in Rural Communities," Proc., XVIII, 1932, 83.
76 Ibid., 86.
77 Ibid., 83.
board in order to orient their thinking, book reviews and discussions of the current books in the social service field, round table discussions on current welfare problems, with members of the community also invited, participation on the part of the board members in community activities and a rotating membership on the board. She reminded the agency that the members of the board have talents; the agency has the responsibility to put these talents to use.

** UTILIZATION OF VOLUNTEER SERVICES **

The purpose of this section is to consider the utilization of the volunteer services. This will consist in a discussion of the scope and of the types of service which a volunteer may render to the diocesan bureau.

Geographically the volunteer may serve the diocesan bureau either on a diocesan basis, according to parishes or by county or district lines.

The areas covered by the volunteer services embrace family welfare, child welfare, delinquency, the blind, the aged, the unemployed and an unclassified group.

The services extended by the volunteer include both the spiritual and the corporal works of mercy.

The volunteer participates in the *spiritual works of*


79 Glover, "Relief Work of Catholic Women's Organiza-
mercy by encouraging the persons she serves, when necessary, to practice their religious duties more faithfully and fruitfully, by taking the children to Mass, by assisting in the arrangements for baptisms and marriage validations and catechetical instruction, and by seeing that the solace of religion is provided the aged.

During most of this period the government has been supplying the bulk of material assistance to the poor, but it is the duty of the volunteer to provide for the spiritual needs of these persons within the extent of her powers. In describing the work of the Legion of Mary Bishop Ryan has pointed out that this organization is primarily spiritual, although it is functioning effectively in securing material assistance when needed in the parishes in which the members work; because of the spiritual training which is part of the formation of the Legionnaire, the Bishop implies that such an organization could extend counseling services to

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Notes:
80 Whelton, "Enter the Junior Ladies of Charity," CCR, XXVI, 1940, 112.
82 Murphy, "Women Volunteers and Catholic Charities," Proc., XXVI, 1940, 43.
families on a religious level. 83

There is ample evidence in the sources that the volunteers, like St. Vincent de Paul, have been aware of the necessity for "spreading the gospel of God's charity through the corporal as well as the spiritual works of mercy." 84

Consideration will now be given to the types and kinds of assistance which the volunteer has rendered to the families and individuals in carrying out the corporal works of mercy.

In the area of family service her assistance has included material and financial aid and personal service to the client and to the agency.

The financial assistance has been derived either by contributions from the volunteer or through her influence and from money-raising projects. 85 In one case the grateful welfare executive has indicated that the funds given to the diocesan bureau by the Council of Catholic Women has enabled the agency to provide more adequately for more Catholic families. 86


84 "Our Volunteers Confer," CCR, XXII, 1938, 111.


The material assistance that the volunteer has provided includes the manufacturing and distribution of thousands of articles of clothing to families and children \(^{87}\) and the procuring and dispensing of large quantities of milk and food for the needy. \(^{88}\)

The personal services to families have included friendly visiting in the home \(^{89}\) and motor corps service. \(^{90}\) The casework services rendered to the family by the volunteer will be incorporated in a subsequent paragraph in this section. \(^{92}\)

Services to children, apart from casework services, have been of a material and a personal kind. The material services mentioned specifically in the sources are the provision of clothing, layettes and First Holy Communion outfits, \(^{92}\) Christmas gifts and scholarships. \(^{93}\) One volunteer group expressed regret

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91 See page


93 Leonard, "Meeting the Relief Situation," *Proc.*, }
that an overtaxed budget did not permit providing allowances for adolescent foster home children and scholarships for advanced educational and vocational training. Less tangible services have been guidance and support for the lonely foster child and for the boy or girl on the verge of delinquency.

Other services have been the finding of suitable foster homes and foster parents for the child, a service which by 1940 had become a grave problem facing the diocesan bureau.

In the areas, particularly rural, where a professional caseworker could not be spared, an experienced supervisor has seen in the volunteer a resource for investigating the background of a child for foster home placement, and also as a possible source for working with the parents of the child, but under trained supervision, in order to work towards the rehabilitation of the home for


97 "By-Product of the Baltimore Conference," GCR, XXIV, 1940, 145.
the eventual return of the child. 98

In the area of delinquency one writer has proposed that a professional worker from the Catholic Charities office or a volunteer from one of the men's organizations, such as the Holy Name Society or the Knights of Columbus, assume responsibility for the follow-up care of parolees in the event that the prison chaplain is unable to do so. It would be the task of the worker or the male volunteer to keep in touch with the man and offer him the necessary spiritual and material assistance. 99

Another area of service has been to the blind. The volunteer has assisted by serving as a reader or as a guide or in whatever capacity she has been needed. 100

Volunteer assistance to the aged has taken the form of friendly visiting because the old folks enjoy "having someone to talk to." 101 They also need friends to assist them in procuring the necessary documents to establish eligibility for the Old Age Assistance grant 102 and to speak in their behalf for an increased

101 "Lonely Old Folks," GCR, XXIV, 1940, 3; Whelton, "Junior Ladies of Charity," GCR, XXVI, 1940, 112.
102 Murphy, "Reinforcing Volunteer Values," GCR, XXI, 1937, 248.
amount of assistance as needed. One editorial writer has stated that old people are presenting a challenge to volunteers for a new kind of social service, but unfortunately he did not elaborate on this subject.

Between 1931 and 1932 an important service extended by the volunteer was the raising of money for the alleviation of the unemployed, especially the women of the "white collar class," and to provide employment by locating jobs or by establishing salvage shops and workrooms for this purpose.

Other volunteer assistance to the poor has included helping individuals to obtain medical and clinical care and to provide appropriate social and recreational opportunities for those who need this service.

Casework services have also been considered a contribu-

103 "Lonely Old Folks," CCR, XXIV, 1940, 3.
104 Ibid.
tion which the volunteer could give the diocesan bureau although no attempt was made to define the meaning of this term as applied to volunteer service. A member of the staff at the National Catholic School of Social Service in Washington has explained that the division of work in the casework area is less clearly defined and understood than in other areas because each service is integrated into every other service. No one part in the treatment of an individual is complete in itself. Each visit to the dispensary, each trip to the zoo or museum with a problem youngster is tedious, even irksome in itself, but it is a vital part of the whole treatment. Changing habits, educating mothers in the physical care of their children are long, uphill swings, and we contemplate the task with headaches, but there are no quick and magic cures in poor housekeeping, in poor homemaking, in tutoring backward children, in changing living standards. The volunteer and the paid worker both must be patient with small gains. They must be satisfied if between them they can leave the person stronger in some ways to meet future difficulties.

One volunteer group has been recognized, during this Depression period, as an official relief-giving agency; as a part of its functioning the members accept relief applications, make the home visitations and are responsible for the proper distribution of governmental welfare funds. Another service of the volunteer has been listed as "rehabilitating the family." One

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112 Leonard, "Meeting the Relief Situation in Rural Areas," Proc., XVIII, 1932, 81.
113 Whelton, "Junior Ladies of Charity," CCR, 1940, 112.
writer, herself a professional person, has suggested than an intelligent volunteer could be prepared to assume the burden of treatment as outlined by the professional worker in much the same way that a nurse carries out the orders of the doctor in regard to his patient. 114

In the area of interpretation the volunteer has another valuable contribution to make to the diocesan bureau. As a result of her participation personally in the Catholic Charities program she is in a position to know the objectives, the policies and the financial problems of the agency. 115 Consequently she is or should be in an excellent position to interpret these facts to the community and thereby help to establish an "informed public opinion." 116 Not only will her interpretation serve to overcome public criticism 117 but it will do much to develop stronger community support and participation. 118 The community is the source


115 Shehan, "Relationship of Volunteers to Case Workers," CCR, XXII, 1938, 46; Murphy, "Reinforcing Volunteer Values," CCR, XXI, 1937, 249.


117 Shehan, "Relationship of Volunteers to Case Workers," CCR, XXII, 1938, 47.

of moral, social and financial support. One writer has mentioned the notable increase in interest and contributions resulting from the activities of the various units of the Ladies of Charity in Washington, D.C.

In the diocese of Fargo the volunteer has been used by the diocesan board as an interpreter of Catholic objectives to county boards.

Two suggested media of interpretation are printed publicity and social contacts. There is a "crying need" for publicity which should be carefully organized and continuous to provide lasting interest. By means of her social contacts, the volunteer is able to reach persons usually not acquainted with the work of the diocesan bureau, to educate these persons regarding the place of Catholic charities, and to recruit more volunteer assistance.

**Conclusion**

In this Chapter has been presented a discussion of the

120 "Volunteers of Washington," OCR, XVII, 1933, 332.
121 Murphy, "Reinforcing Volunteer Values," OCR, XXI, 1937, 249.
123 Ibid.
recruitment; training and utilization of volunteer services during the period extending from 1931 to 1940. The need for volunteers was greatly due to the demand for material and financial assistance resulting from the widespread unemployment. Then as the Federal government relieved the financial burden of the private agencies by meeting the basic economical needs of the people in distress, the volunteer was needed to assist the professional worker in the less technical aspects of her job by rendering specialized services not available in public welfare agencies to the Catholic client, and by her interpretative services to the laity and to the community to secure the moral and financial support needed to carry on the program of Catholic Charities. Just prior to World War II the demand for the volunteer was more insistent in order to articulate the charity of the Church to the poor by means of personal, kindly, patient service.

These services of the volunteer embraced the spiritual and corporal works of mercy and were extended to families, to children, to the delinquent, the blind, the aged and the unemployed.
CHAPTER III

PERSONAL RELATIONSHIPS OF THE VOLUNTEER

WITHIN THE SETTING

In this Chapter will be considered first the relationship of the volunteer to the professional worker, to the administrative staff and finally to the person in need. Relationship is understood to denote the manner in which the volunteer stands to these three groups.

To the Professional Worker

In the area of the professional staff we will consider the similarities and the differences of the role of the volunteer and the role of the professionally trained worker and the attitudes of each towards the other as mentioned in the sources; then we will note the proposed methods for improving this relationship.

For the purpose of clarification, the professional worker as used in this study is a full-time, paid member of the staff of the diocesan bureau responsible for rendering casework services to the families and individuals in need of and eligible for these services. In general we will assume that she is trained and experienced in the understanding of human behavior and human rela-
tionship and skilled in the techniques for the proper application
of this knowledge in order to assist the persons in need to a-
chieve their highest potentialities both within themselves and in
relation to their environment.

In contrast to the professional worker, the volunteer, as has been previously noted,¹ is a non-paid, part-time worker
who willingly gives of her time and of her service according to
her interests and within her capacities in the manner that will be
of assistance to the diocesan bureau in carrying out its welfare
activities.

Similarities and Differences

The "relation between the professional worker and the
volunteer is a natural one," one writer has asserted, which only
the "idiosyncracies of human nature" can change.² Fundamentally,
the motives, the inception, the field, and the goal are the same
for both the professional caseworker and for the volunteer. Both
do or should see God in the poor whom they serve;³ both should
strive to bring to the problem of social welfare "devotion, per-
sonal concern and untiring efforts;⁴ the beginning of each has

¹ See pages iv, 8-9.
³ Ibid.
been the same in that the demand for the particular service of
each arose as a specific need for it was met. The area of activ-
ity, too, is the same, namely, working with individuals who have
social problems. Finally in the broad sense the place of the
volunteer and the caseworker is alike; each is a

relatively unimportant cell in the great Mystical Body; each
has a work to do in the world that may not get done unless
each works in close harmony with the other. The tasks as-
signed to each may be different but the end is the same.
"There are diversities of graces but the same Spirit; and
there are diversities of ministries but the same Lord."7

However, the specific contributions of each, although
valuable and necessary, are different.8

Because of her training, the professional worker, un-
like the volunteer, is a specialist in her field as her title im-
plies. Her best contributions to social work are social inquiry
and social diagnosis. Her training has served to make her objec-
tive, alert to observe and to interpret the symptoms of deep and
serious complexities, maladjustments and potential breakdowns.9


9 Ibid., 643.
her task is "to point the way to a solution of the problem produced by or resulting from these conditions." The caseworker is able to contribute towards the rehabilitation of the family and the individual by "combining the best social work with Christian charity." The contributions of the volunteer, on the other hand, are in the areas of financial and material assistance, voluntary personal service and community interpretation.

**Attitudes**

We shall now consider the existing attitudes of each towards the other during this ten-year Depression period.

At this particular time the relationship has been more amicable than in the past but according to many writers in the sources it is still marked by conflict. Previously the professional worker had sought "professional prestige without giving ... sympathetic consideration to other groups and individuals who were as interested in the welfare movement as [she] was." As a result of this attitude, a chasm developed between the worker

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11 Shehan, "Relationship of the Volunteer to the Case Worker," *CCR, XXII,* 1938, 45.

12 See pages 52-58, 66-75.


14 Murphy, "Reinforcing Volunteer Values," *CCR, XXI,*
and the community, the client, and the volunteer that was the "breeding ground for friction and controversy." One writer has attributed this early antagonism to the failure on the part of each to understand the work and the potentialities of the other. This same writer feels that at this period the attitude of each is more understanding, that both recognize the important contributions the other can make to the field of social service, that each sees its close interdependence upon the other, and finally that each is aware of the necessity for appreciating the activities of the other.

Father Murphy, too, sees an improvement since the professional worker has recognized the existence of the "chasm" she had unwittingly created; as a result she has adopted a more simplified approach in her dealings with lay persons, has called them to the conference table and by so doing has found that "the language of the heart has bridged the chasm." Other writers, both professional and lay, have indicated some negative attitudes which exist at this period on the

1937, 248.

15 Shehan, "Relation of Volunteers to Case Workers," CCR, XXII, 1938, 44.

16 Ibid.

17 Murphy, "Reinforcing Volunteer Values," CCR, XXI, 249.
part of each. Some volunteers have been found to be unreliable, irresponsible, critical of the worker and lacking in spiritual motivation. Often their attitude indicates that they are making "quite a sacrifice" to extend their personal services without compensation, social affairs take precedence over volunteer work, and, in their dealings with the poor, they tend to be condescending and they seem to lack a real understanding of the problems with which the poor are faced. Such volunteers, one writer pointed out, have lost sight of the fact that they should "love the unfortunate because in them we love God."19

The worker, on the other hand, has failed to appreciate the value of the contribution made by the volunteer because she considers the latter "untrained".20 The worker has also been defensive about her job, feeling that others are incapable of bearing part of her responsibility.21

The Ideal Relationship

We have considered the relationship as it has existed from 1931 to 1940. Let us now see what solutions the sources pro-

20 Ibid.
pose, aware; however, that "the forces of both, organized in the most effective collaboration, are woefully inadequate. 22

First, the professional worker and the volunteer must cooperate, must work together in a unity of effort 23 and close harmony 24 to meet the present crisis produced by the depression. 25 with its attendant problems of "social care and social welfare," 26 to foster new interests in the remedial and preventive phases of social work, in social reform, 27 to educate the public and to participate in the "rebuildi process" 28 bearing in mind that as members of the Mystical Body all are bound "indissolubly together, and that by reason of this union we are to work together to accomplish His mission in the world each in the way he is called." 29

To achieve this cooperation one writer sees a necessity

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23 Ibid., 642.
28 Ibid., 635.
for "training" each to understand the other. However effected, each must learn to develop and strengthen mutual understanding, respect, patience, and sympathy, to recognize their interdependence as members of the Mystical Body.

In the field of service both must accept the intelligent service of the other. While the maintenance of the professional standards of casework is properly the responsibility of the worker, one experienced supervisor has pointed out that good judgment, understanding, sympathy, resourcefulness and tactfulness are not professional prerogatives, that "the techniques of social work are based upon the proper understanding of human nature, and are built upon certain values common to all mankind. Therefore, let us include in it all those who have a real sense of service."

Furthermore, the worker must have confidence in the vol-


unteer; she must recognize the value of her contribution and must be willing to share with her the responsibility of her job. In this sharing process, however, she must remember that volunteers need "clear cut, explicit assignments" and worthwhile opportunities for service; they do not want to do "errand work." In permitting the volunteer to participate appropriately in the treatment process, the caseworker must guard against expecting the professionally untrained worker "to investigate serious deep-seated complexities that beset persons." If she neglects to take due precautions both she and the volunteer will become dissatisfied and discouraged; the volunteer will cease to offer her personal services and the caseworker will be provoked with the volunteer.

On her part the volunteer must learn to recognize her limitations and the types of problems which demand the specialized service of the trained and experienced worker. Also the volunteer must become "spiritually energized" in her work.

While it is understood that since no two dioceses are alike it is impossible to propose a uniform method of achieving the desired understanding and cooperation between the worker and the volunteer, the following are suggestions advanced by two priests experienced in Catholic charities work: the professional worker can encourage the volunteers to hold their meetings at the diocesan bureau, she can contact the volunteer of the appropriate parish for assistance with needy families within her district boundaries, she can assist the volunteers with clearings through the Social Service Exchange when necessary, she can inform them in regard to the principles and policies of the social work program, its aims and ideals, she can interpret the work of the volunteers to other welfare agencies.**

For her part the volunteer can be the "friend and counsellor" to the needy family under the supervision of the worker, she can secure and give such material, financial and moral support as is within her competency, and she can welcome the professional worker to her meetings and social gatherings, thus affording the worker an opportunity to become acquainted with the volunteer personally and with the organization with which she is identified.**

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40 Shehan, "Relation of Volunteers to Case Workers," CCR, XXII, 1938, 44.

41 Ibid.

relationship to the Diocesan Bureau

In this section we will consider the manner in which the volunteer stands to the central agency of the Catholic Charities program, pointing out first the origin of this relationship; second, the actual situation as it is reported by informed writers during this Depression period; third, the needs and problems associated with this relationship.

Origin

Organized action has been the outcome, frequently, of volunteer service. From the earliest times men and women have tended to form organized groups of a more permanent character, either lay or religious, when the temporary volunteer service ceased to be effective, "to do with study and system the deeds of mercy so that mass needs were met with mass assistance."43

Another factor in the development of organized social action of a welfare nature has been the tendency to meet simple problems in small communities with volunteer assistance but the more complex problems, especially in large urban areas, have required organized professional assistance.44

In the twentieth century the volunteer program and the

539 Shehan, "Relation of Volunteers to Case Workers," CCR, XXII, 1938, 44.


44 Ibid., 380.
Catholic Charities program have been developed to meet the specific needs of the times. Prior to the centralized organization of the diocesan bureaus the volunteers and the various Catholic charitable agencies were working in a disorganized way, occasionally at cross purposes or needlessly duplicating each other. To remedy this situation the system of the centralized bureaus was set up with authority from the Ordinary to coordinate the various welfare activities in order to achieve unity of purpose and cooperation. Today the diocesan bureau is a recognized social agency. By experience the Church has learned that the works of well-intentioned volunteer organizations, as well as other auxiliary groups in the diocesan setting, are open to error and to serious mistakes unless they have episcopal sanction for functioning, usually given through the diocesan bureau. Thus we see the diocesan bureau as the "photostatic eye, seeing all things for the weal and woe of any part of the Church's charity program."

The Actual Situation

In four articles the actual working relationships between the volunteer, usually a member of an organized group, and

Shehan, "Relation of Volunteers to Case Workers," CCR, XXII, 1938, 44.


47 Ibid., 139.
the diocesan bureau of Catholic Charities have been reported. The Ladies of Charity of New York City and the diocesan bureau have "the most cordial relations . . . commanding the respect and admiration of the entire community."\textsuperscript{48} In the Newark Archdiocese the Mount Carmel Guild distributed the entire financial and material relief for the Catholic Charities from its twenty-six volunteer centers in 1932. The Executive Director of the Associated Catholic Charities, a priest, has stated that the central agency has had "to depend upon her [the volunteer] work to a great extent." He adds that large urban areas with their concentrated population cannot be served in any other fashion than through the aid of the volunteer.\textsuperscript{49} The diocesan bureau and the Council of Catholic Women in Connecticut "work hand in hand," each of mutual assistance to the other. Through the action of the Council women leaders have been trained to serve on community boards and committees as representatives of the diocesan bureau.\textsuperscript{50} In Washington the Catholic Charities "has increased its moral and social as well as financial support" since the establishment of groups of Ladies of Charity in the majority of the parishes.\textsuperscript{51}


\textsuperscript{51} "Volunteers of Washington," \textit{OCR}, XVII, 1933, 332.
The need for the volunteer was recognized. The Most Rev. Edwin V. O'Hara has stated that "the labor of lay women [volunteers] is earnestly desired ... in the specific field of the Diocesan Director of Charities."52 Another writer has affirmed that more volunteers and better workers are needed in a field that has become greatly enlarged due to the depression.53 Later the threat of World War II has again intensified the demand for volunteer service in 1940; as one writer has expressed it: "Never was there such a need for the volunteer as at the present time," in order to meet the increasing call for Catholic social work to become a more "personal service."54

The Catholic Charities organization has been seen as a "sturdy oak with many branches" of volunteer groups engaged in social welfare activities, "coordinating these various works in many dioceses."55 The two groups "complement each other, each forming an integral part of Catholic Charities."56

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56 Shehan, "Relation of Volunteers to Case Workers," CCR, XXIII, 1938, 44.
The diocesan bureau has discovered activities for the volunteer that involve real work, important work, so that she has a "sense of achievement" resulting from her service.57

From the point of view of the diocesan bureau one of the most valuable services of the volunteer has been interpretation; there has been a need to interpret to the Catholic laity particularly the often misunderstood functions and methods of the central bureau.58 As she and the professional worker develop more understanding "there is hardly any limit to the types of situation where the volunteer can render invaluable service" to the diocesan bureau, one writer has predicted.59

Problems and Needs

Although during this ten-year period the relationship between the volunteer and the diocesan bureau has been amicable, understanding and productive, some writers have observed the existence of needs and problems to preserve or improve the present cooperation. There has been seen a continuing need for a "satisfactory relationship," a "cordial relationship of good teamwork,"60

57 Murphy, "Reinforcing Volunteer Values," CCR, XXI, 1937, 248.
58 Shehan, "Relation of Volunteers to Case Workers," CCR, XXII, 1938, 47.
59 Ibid., 46.
60 Mulroy, Presidential Address, Proc., XXVI, 1940, 20.
and for the two groups to "join forces and work with understanding and cooperation." 61

Two problems have been proposed as affecting the productive relationship between the central office and the volunteer: Bishop Gibbons considers the linking of the volunteer women's organizations to the Catholic Charities program to be the most difficult problem because in his experience he has found that it is not easy to teach volunteer groups to think in terms of general welfare. Monsignor Swanson, who at this period was in the process of completing a nation-wide survey of volunteer groups of women, has found that one of the problems is unification of the existing organizations of women volunteers in the matter of coordinating their activities with the diocesan bureau. 62 His viewpoint in this matter is at variance with that of Monsignor Mulroy who, as has been seen, has indicated that the volunteer groups in many dioceses coordinate their welfare activities with the central agency. 63

Another need has been for more volunteers to enable the agency to make the financial donations for charitable purposes


63 See page 90.
"render more and more service," by reducing salaries and overhead. During the period immediately preceding World War II the volunteers have been needed "to carry on the spirit and the life of Catholic Charities" regardless of the limitations of service and of finances that the future seemed to hold in store.

A further need and problem have been the proper organization and supervision of the volunteer on the part of the agency to make her contribution as effective as possible. The agency must also strive to maintain the interest of the volunteer.

The following brief questionnaire, applicable to the diocesan bureau, has been suggested: "How much training are you willing to give? How far are you willing to admit volunteers on a partnership basis? How much sharing of responsibility and other obligations will you allow?" The answer of the agency to these questions will indicate the extent of volunteer understanding of

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64 Mulroy, Presidential Address, Proc., XXVI, 1940, 19.
68 Murphy, "Reinforcing Volunteer Values," OCR, XXIII, 1937, 250.
and cooperation with the purpose and the program of the diocesan bureau and the effectiveness of her interpretation of this purpose and this program to the community. 70

The place of the volunteer in relation to the diocesan bureau has been well-summarized in the following statement:

The auxiliary groups [including volunteer organizations] have a responsibility to respond to the diocesan call to action in the field of Catholic charity. Without that whole-hearted response -- a cordial relationship of good teamwork -- there is no progress. If individual likes and dislikes, advantages and disadvantages cannot be subordinated to the total objective, then we can forget that objective, for we are lost in the thick forest of many ancient trees and the underbrush of petty human motives. Unless every man on the team plays his position well the game cannot be won. Our inter-relationship must be like that of Rockne's best product -- then Catholic Charities will push the ball over. 71

Relationship of the Volunteer to the Client

The following pages will indicate the regrettable dearth of information in the sources concerning the type and quality of the relationship existing between the volunteer and the client at this period. However, after a brief review of the purpose for volunteer activity in the field of Catholic social service, we will consider the attitudes of the volunteer towards the person in need whom she serves and second in relation to the broad general


Purpose of Volunteer Activity

The purpose of volunteer activity may be stated briefly as the unselfish willing personal service to the poor, to the client in need, rendered primarily for the love of God and secondarily to help the client live well, to love God, and to save his soul. From this it is apparent that the relationship between the volunteer and the client should be important.

Attitude

Let us now examine the attitudes, both negative and positive, that are found to exist on the part of the volunteer in the process of extending her service to the needy. During this period the sources have made little attempt to spell out the corresponding attitudes on the part of the needy who receive her services.

From the negative point of view one writer has found that the attitude of the volunteer towards the client has been "rather condescending" and that the volunteer has not achieved a real understanding of the problems with which the client is burdened. This same writer, herself a volunteer, attributes these lacks to the fact that the volunteer has lost sight of her objectives: "that like St. Vincent de Paul [she] should love the unfor-

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fortunate because in them [she] love[s] God." 73

The ideal proposed to the volunteer is that she "should enter upon this work of love humbly and sincerely and with a definite sense of responsibility toward [her] job, realizing that oftentimes these poor and unfortunate are far better spiritually than we who attempt to serve them." 74

In the area of casework services one writer has reminded the volunteer that both she and the professional worker must be satisfied if, after their combined efforts have been applied to a problem, "they leave the person stronger in some ways to meet future difficulties." 75 Another writer, whose volunteer service dates back to World War I, is impatient with the opportunities for service offered to the volunteer during this period, contrasting the "actual vital contact with the client" of other years to the "second-hand diluted sort of thing we know in terms of committee service today." 76

As a result of her personal service to the needy, this writer has discovered that the poor did not exist as the "collect-

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74 Ibid.
tive poor" but were individuals, each uniquely different. As a result of this experience she discovered the meaning of casework: "the stupendous endeavor to attempt to know, really know, an individual and to help him achieve his highest potentialities."

Through relationship, or the interaction of the volunteer and the client, she discovered the possibilities for spiritual development for both of them, as well as the notion of the "primary principle of all Christian service -- the Mystical Body of Christ." The spiritual significance and the reciprocal nature of the casework relationship brought home to her that

"[t]here are many members, indeed, yet one body." Now I know why I have gained so much more than I have given during these years of so-called ministry to others. Only in this sublime doctrine is there valid explanation of man's social interdependence of which we are so acutely aware and which we attempt to explain away in sociological and economic terms.77

In general the attitude of the volunteer should be that of friend and counsellor to the needy, adding the "more personal and intimate" touch lacking in in the program of the public welfare agencies.78

She also has a duty to the client in the matter of safeguarding his spiritual needs even as his material wants are being met through public funds. For this purpose one volunteer leader has issued a call for recruits:

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77 Ibid., 312.
We need Catholic women in social work trained to combat the vicious propaganda and false philosophy of life which unfortunately has been adopted by many social workers. The emphasis upon the material rather than the spiritual needs of the unfortunate can bring about no permanent reconstruction, and Catholic women can help very much in showing that social work must have the guidance of religion. We can agree with the general purpose of fitting the individual to take his place again in society but as Catholics we cannot conceive of any progress being made where God is excluded. This situation is unfortunately too true, and is growing in our communities.

Recommendation for Improvement

An attempt will be made in this section to indicate the recommendations pointed out by the writers in the sources to enable the volunteer to function to capacity within the setting of the diocesan bureau. These will be considered from the point of view of the services of the volunteer in relation to herself and other volunteers, on the part of the volunteer and the professional worker and on the part of the diocesan bureau.

There has been evident a need for unification of volunteer services by means of organization. The advantages of such unity have been indicated as follows: a potent means for raising the standards of service in programs for the poor, for making available a system of techniques and training essential for the volunteer, a means for furnishing opportunities for duty and


81 Ryan, "Women Volunteers and Catholic Charities,"
service to all women,\textsuperscript{82} and a channel for giving volunteers encouragement and inspiration for increased efforts in the cause of Catholic social welfare.\textsuperscript{83} Other advantages are that unification tends to make volunteer services more widespread and continuous, not spasmodic as may be the case if the volunteer is working independently, and unification also is a means of achieving the acceptance and recognition from the community that comes more readily to organized groups of volunteers than to isolated volunteers.\textsuperscript{85}

There has also been seen a need for leadership in order to "cement the gains" made during the Depression of the public acceptance of social work as a profession, and to assist the volunteers in taking intelligent part in social welfare problems of the community, particularly where legislative action is involved, and to combat the secularism rampant in some social welfare cir-


\textsuperscript{83} Ryan, "Women Volunteers and Catholic Charities," \textit{Proc.}, XXVI, 1940, 42.

\textsuperscript{84} "For More Neighborly Visiting," \textit{CCR.}, XXIV, 1940, 110.

Another writer has pointed out that the volunteer of the future must become a "student of social phenomena and of professional techniques" because "the Government will play a greater part in the social welfare program of the future; these programs will demand study and an open mind." 87

Between the volunteer and the professional worker there has been indicated a need for more understanding on the part of each; each should know the functions of the other, the spheres of activities and the limitations of each. Cooperation would be promoted by a mutual sharing, within the competency of each, in the areas of activity, knowledge, resources and interpretation. One writer has indicated that there is almost no limit to the services that the volunteer can give to the professional staff "if there exists understanding and cooperation." 88 Bishop Ryan has affirmed that the field of the volunteer could be extended without jeopardizing the work of the professional staff member. He feels that "much of the work done today by the professional could and should be done by the volunteer." 89


Bishop Ryan has asserted also that the work of the volunteers should be unified through the central diocesan bureau. Other responsibilities of the diocesan bureau in relation to the volunteer include the need for organization and supervision of the volunteer, training her to become more efficient, to become more cooperative with the professional staff, to learn to think in terms of the general welfare, and finally striving to maintain the interest of the volunteer. The diocesan bureau must also share its responsibilities and obligations with the volunteer on a partnership basis and to the extent that such sharing is feasible.

The scope of volunteer effort for the future has been graphically portrayed by one writer:

I have seen fine things accomplished by groups of women who have united to bring about needed change. But so much remains to be done. Social workers have had the vision of better things. They have told us of the need of old age pensions, of unemployment insurance, of neglect of our mentally and physically handicapped children and of the lack by many of the common decencies of life. They have cried out for adequate wages for all workers, for the protection of women and children in industry, for better housing conditions and for immediate measures to bring back a sense of security and a relief from mental anxiety to so many men and women. Are they to cry out in vain in this period of "lost fortunes, lost confidence, suffering and utter despair," or are we to join forces with them and bring about the peace and prosperity which is the heritage of our great country? This calls

90 Ibid.

91 Many of these needs have subsequently been provided for by appropriate federal legislation.
for a long time program of prevention, of rebuilding of homes and of lives, of the continued and increased services of all our fine agencies, and of the loyal cooperation of all citizens. We need only to awaken our pride and patriotism and the faith and courage which is within us all to obey the commandments of our dear Lord. 92

Conclusion

In this Chapter has been presented a study of the relationships evolving from her personal service between the volunteer and the caseworker, the volunteer and the diocesan bureau, and the volunteer and the client.

Although on the whole the relations have been satisfactory and a few writers in the sources have been content evidently with the status quo, there has been apparent very little false idealism. Most writers have seen a need for improvement on the part of the volunteer, the professional staff and the diocesan bureau in the area of relationship.

Recommendations were advanced for more understanding and cooperation between the volunteer and the professional worker, and for more acceptance and more confidence in the contributions of the other. Between the volunteer and the diocesan bureau there was seen a necessity for continued understanding and cooperation. In addition the diocesan bureau was seen as the responsible agent for supervising the united forces of volunteer serv-

vices, for teaching the volunteer to think in terms of the general welfare and for making her feel that she is a worthwhile member of the Catholic Charities team. On the part of the volunteer in her service to the poor a need was seen for more understanding and Christ-like sympathy and for a greater sense of personal responsibility.
CONCLUSION

In this thesis has been presented the role of the volunteer in the centralized welfare program of the diocesan bureau of Catholic Charities from 1931 to 1940 as gleaned from a study of the official literature, namely, the Proceedings of the National Conference of Catholic Charities and the Catholic Charities Review.

The diocesan bureau is the expression in the twentieth century of the age-old mission of charity to the poor on the part of the Church; unique to this modern era is the system of centralized organization of all Catholic welfare services and the use of full-time, professionally-trained caseworkers.

Into this setting comes the volunteer who, through the ages, has been no stranger to the charitable programs of the Church. Her raison d'être goes back to the command of Christ to love and to serve Him in the person of the poor. Through the years, prompted by this motivation, the volunteer has assisted the Church in its work of charity according to the needs and the means of each particular period.

The years from 1930 to 1940 have been characterized by a great economic depression that placed a tremendous burden upon the diocesan bureau. Prior to the inauguration of the Federal system...
of financial assistance to the poor in 1933, the diocesan bureau attempted to provide material and financial aid as well as personal service to the needy. After the Government took over the responsibility for meeting the basic needs of its citizens, the diocesan bureau was in a better position to make available the specialized services for which it was established. The industrial boom caused by the threat of World War II in 1940 finally reduced the nation-wide pressure for financial aid caused by lack of work and lack of funds on the part of the destitute.

During this period the need was great for the services of the volunteer on the part of the diocesan bureau because of its lack of funds to meet the financial demands made upon it, particularly during the early 1930s, and because of its limited staff.

This study of the role of the volunteer in relation to the diocesan bureau has consisted in an attempt to consider the preparation of the volunteer for service, the types of service she has rendered and the resulting relationships with the professional worker, with the diocesan bureau and with the client.

Preparation

The study of the preparation of the volunteer has consisted in the consideration of the incentives, the qualities and the attributes which she brings to this service situation, and also of the methods used on the part of the agency or the volunteer organization in training the volunteer.

The sources have pointed out conclusively that the love
of God is the motivating force prompting the volunteer to offer her
time and her talents in the service of the poor. In addition she
either does bring or should bring such spiritual and moral quali-
ties as humility, prudence, simplicity, generosity, self-sacrifice
and kindly thoughtfulness in regard to the person served. To these
should be added native skill, acquired learning, capability and
leadership.

However, the sources have recognized that not all volun-
teer service is so highly motivated nor approached with such natu-
ral endowment. Concerning the latter nothing has been written but
in regard to the former the sources have pointed a chiding finger
at that volunteer who is irresponsible, undependable and condescending
with the warning that service for the love of God demands noth-
ing less than the best a person can offer. However, on the whole
the sources have tended to gloss over the existence of negative
qualities brought to the service situation by the volunteer.

The responsibility for preparing the volunteer for her
work with the diocesan bureau has been recognized as the task of the
agency, though in certain situation an experienced volunteer or
volunteer organization could be assigned to this job. The purpose
of training was seen as the means to inspire the volunteer, to ac-
quaint her with the basic casework principles and with the program
of the agency and the social teachings of the Church.

During this period the training was, on the whole, quite
informal. The "directed study and doing" consisted in profession-
al and instruction on the job; during this period this was considered the most valuable type of training. Some agencies arranged for formal courses of instruction, for lectures and meetings and one agency carried on a study program and outside reading. The case aide program was unknown during this ten-year period.

Services

The services of the volunteer were extended to the administrative staff, to the professional and clerical staff and to the client. The areas covered were the family, the child, the aged, the homeless, the handicapped, and the delinquent.

The volunteers assisted administration primarily in three ways; by advisory or consultative services, as represented by Board members, committee members and those specialists who gave of their professional experience or skill; by material assistance in the form of money or goods, such as the output from mass sewing projects and milk funds and the money-raising activities of the volunteer organizations; and by interpretative services to the Catholic laity and to the community in order to secure their moral and financial support for the agency. In some areas the diocesan bureau made use of volunteer service to reduce the overhead expenses of administration and to supplement the lack of professional personnel.

The services of the volunteer to the casework staff
during this period were primarily of an auxiliary nature, although there were a few volunteers with professional casework training. The auxiliary services which the volunteer was equipped to render throughout this period were friendly visiting and motor corps services. To a limited extent she was called upon by the professional worker for family counseling (which was not defined by the sources) and for furnishing material and financial assistance in individual situations. During the first two years of this period she was regarded as a resource for locating jobs and during the latter part of the period the professional worker looked to her for assistance in finding foster homes for the children of working mothers.

The volunteer assistance to the office staff consisted in reception and clerical work.

During this ten-year period the volunteer was seen first as a means of material assistance to an overburdened agency; then, as the government assumed the responsibility for the basic relief program, the volunteer assumed importance as an interpreter of the fundamental purpose of the Catholic Charities program in contrast to the role of the Federal Government; and finally, the volunteer was seen as a means of "articulating the charity of the Church" to the poor by her friendly, personal interest, divorced, perhaps, from relief-giving.

The services of the volunteer necessarily engendered relations with the professional worker, the diocesan bureau and
the client which this study also attempted to consider. More consideration had been given in the sources to the relationship between the volunteer and the caseworker than to any other aspect of the volunteer situation.

**Personal Relations**

The relations between the volunteer and the professional worker were amicable in contrast to the conflict that had marred the period from about 1925 to 1930 when the professional worker had virtually repudiated the volunteer in her climb for professional attainment. However, the sources noted a continuing need for developing and strengthening the attitude of mutual understanding, respect, patience and sympathy as befitted members of the Mystical Body due to the lack of complete harmony and cooperation on the part of both. The sources recognized that the professional worker needed to develop more confidence in the volunteer, to appreciate the value of her contribution and to be willing to share her responsibilities, within reason, with the volunteer. It was also necessary that she recognize the limitations to the service of the volunteer because of the lack of professional training on the part of the latter and to give her clear-cut, definite assignments within the scope of her ability.

On her part the volunteer was advised to learn to recognize her own limitations of service, to appreciate the role of the professional worker, and to become aware of the situations which demanded the specialized attention of the caseworker.
The means suggested to effect harmony and collaboration between the two were joint participation in meetings of the volunteer organization and of the diocesan bureau, opportunities to meet personally and to share knowledge, aims and purposes, to perform appropriate services for the other within the competence of each.

The relationship between the volunteer and the diocesan bureau was excellent. The diocesan bureau recognized its need for her services and, according to one writer, found real jobs of importance which gave the volunteer a sense of achievement. The drawbacks on the part of the volunteer in this relationship was that she did not think easily in terms of the general welfare and that her services were not satisfactorily coordinated with the diocesan bureau. On its part the agency was remiss, to a great extent, in providing proper organization, training and supervision of the volunteer. The agency was also urged to work on a partnership basis with the volunteer, sharing its responsibilities and obligations.

In relation to the client the volunteer was found, in some cases, to be condescending and lacking in a real understanding of the problems of the poor. She was urged to love the client in whom she should love God and to enter upon her task of service with all humility and sincerity with the goal of attempting to know the individual in need and the desire to help him "achieve
his highest potentialities."93

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