1998

Models of church-agency relationship in church-affiliated social service agencies in the Region of Waterloo (Ontario)

Buetta Louise Martin Warkentin
Wilfrid Laurier University

INFORMATION TO USERS

This manuscript has been reproduced from the microfilm master. UMI films the text directly from the original or copy submitted. Thus, some thesis and dissertation copies are in typewriter face, while others may be from any type of computer printer.

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleedthrough, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send UMI a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

Oversize materials (e.g., maps, drawings, charts) are reproduced by sectioning the original, beginning at the upper left-hand corner and continuing from left to right in equal sections with small overlaps. Each original is also photographed in one exposure and is included in reduced form at the back of the book.

Photographs included in the original manuscript have been reproduced xerographically in this copy. Higher quality 6" x 9" black and white photographic prints are available for any photographs or illustrations appearing in this copy for an additional charge. Contact UMI directly to order.

UMI

A Bell & Howell Information Company
300 North Zeeb Road, Ann Arbor MI 48106-1346 USA
313/761-4700 800/521-0600

MODELS OF CHURCH-AGENCY RELATIONSHIP IN CHURCH-AFFILIATED SOCIAL SERVICE AGENCIES IN THE REGION OF WATERLOO

By

Buetta Martin Warkentin

B.A., University of Manitoba

B.Th., Canadian Mennonite Bible College

THESIS

Submitted to the Faculty of Social Work and Waterloo Lutheran Seminary

in partial fulfilment of the requirements for

Master of Social Work and Master of Theological Studies

Wilfrid Laurier University and Waterloo Lutheran Seminary

1998

Abstract

MODELS OF CHURCH-AGENCY RELATIONSHIP IN CHURCH-AFFILIATED SOCIAL SERVICE AGENCIES IN THE REGION OF WATERLOO

This thesis is an exploration of the models of relationship that are evident in the Region of Waterloo, between church-affiliated social service agencies and their supporting church bodies. Church-affiliated social service agencies were defined as those that either use Christian terminology or denominational names in their title, that require church representation at a board or corporate membership level, or that receive regular, committed financial or volunteer support from a church body. Ten agencies that fit this description were studied, with interviews conducted with agency representatives as well as four church representatives from organizations representing three different models. An interview was also held with another church-affiliated institution which had connections with many of the agencies studied. A qualitative analysis of these interviews determined that there are five models of relationship between church bodies and church-affiliated social service agencies apparent in the Region of Waterloo. These models are expressed on a continuum of involvement based on degree of formality of the relationship to the church at the administrative level, and closeness to the church as determined by the presence or absence of theology and religious values in programming at the service delivery level. From most connected to a church body to least connected, the models are: Church Owned, Church Approved, Church Related, Church Supported, and Secularized. The Church Related and Church Supported models involved the greatest number of agencies, seven of ten, while the other three models were each represented by one agency.

Acknowledgements

I would like to express my thanks to the people in my life who have made it possible to complete this work. My husband, Curt, has been integral in his love and his support of my academic ventures. His faith in me has kept me on this journey. My family has been important in their continuing support of my studies. They have played a large role in bringing me to where I am today.

I would like to thank Dr. Anne Westhues, my Faculty of Social Work advisor, whose guidance and editing skills helped to make working on this thesis a truly enjoyable experience. Dr. Oscar Cole-Arnal, my Seminary advisor, I wish to thank for his role in the initial shaping of the topic for this thesis. His classes always pointed towards the importance of the church responding to the injustices of society. My appreciation goes out as well to Dr. Bob Kelly and Dr. Lea Caragata for their insightful suggestions for improvements to my paper. I would also like to thank Brice Balmer for his suggestions and guidance as the topic for this thesis evolved. Finally, I would like to thank the agencies that so readily agreed to participate in this research. I trust that this research will prove of benefit to them and to the churches who are involved in social service delivery.

Table of Contents

List of Tables

Chapter One

Introduction

The Christian church throughout history has involved itself in social service delivery. The church's role in caring for the needs of all members of society had its roots in the care of the neighbour advocated in the Old Testament and reaffirmed by Jesus and his followers in the early church. The medieval church encouraged charity work, including the creation of hospitals to care for the needy. With the Reformation the theological understanding of charity changed, and there was a greater push for the municipality to be responsible for the needs of those living in a particular geographical area. The church moved from being the primary focus of relief efforts to being an important support to government ownership of the dilemmas of poverty and need.

The Canadian church in the 20th century acted as a catalyst through participation in organizations like the Moral and Social Reform Council of Canada, pushing the government to become more involved in the welfare of its people. Initiatives such as Worker's Compensation, Mother's Allowance, Unemployment Insurance, Old Age Pension and Welfare occurred at this time. Churches continued to play a supportive role in meeting the emergency needs of people for food, clothing and financial aid through the more basic programs such as soup kitchens and thrift stores, and provided necessary programming through supporting counselling centres, creating neighbourhood community centres, and daycare programs. The church responded to need with charity, but also with a push for justice as it called for the government and communities to address the systemic causes of need.

The government today has been cutting the social safety net by reducing the funds for many of the primary services such as welfare and employment insurance. Funds to other supportive social services like counselling agencies, neighbourhood organizations, and women's shelters have also been reduced. Churches, families and volunteers are expected to fill in the void in services that has been created. Churches are again needed as important participants in the delivery of service in meeting the needs of society.

Within the Region of Waterloo many social service agencies originated with various church bodies. Examples include Ray of Hope, which has detention facilities for young offenders; House of Friendship, which focuses on meeting the needs of those living in poverty; and Catholic Family Counselling Centre, an agency meeting the mental health needs of the community. These kinds of agencies provide several models for church and agency interactions, some more closely tied to their ecclesial foundations and others less tangibly linked with the church. In the face of government cut backs, how will the church respond to the needs of society? An exploration of existing models of relationship between church and agency will provide churches who are looking at responding to a particular need with some ideas around what model of relationship might be most suitable for them. Existing agencies will be able to reflect on alternate possibilities for their relationship with their supporting church body. This thesis outlines the various models for church-agency relationship discovered in church-affiliated social service delivery agencies within the Region of Waterloo, along with the limitations and strengths of the respective models as perceived by key informants working within these agencies and the churches that support them.

Historical Overview of Church-Affiliated Social Service Delivery

The church throughout history played a varied role in the understanding of poverty and need, and in the delivery of services to meet that need. While one could explore this more deeply, this paper has room only for the briefest of overviews to set the stage for the current role of the church in social service delivery.

Parthun (1988) suggests "Christianity began as a social religion, with morality defined in terms of the individual's relationship to God and to other human beings. These relationships are expressed in terms of the demands of Justice and Charity" (p.9). Individuals are encouraged to relate selflessly with others in a way that is not bound by rights and duties. We find in both the Old and New Testament a mandate for the care of the poor and needy. Pixley and Boff (1989) describe how this is expressed through the legal codes of the Old Testament. They find that the laws of the Covenant Code address protection of the stranger, care for the widow, and the abolition of usury (Exodus 22: 20-24). The Deuteronomic Code of laws, which was produced several centuries later in an attempt to return to past traditions and prevent the corruption of the nation of Israel, protected the poor by ensuring the rights of slaves and servants, and providing food for the hungry by not fully gleaning the fields (Deuteronomy 23:16-17; 24:14-15; 24:19). The Jubilee laws guaranteed that land that was given up in debt was returned in the fiftieth year regardless of whether there had been payment (Leviticus 25:23-34). The prophets also served to remind the Israelites of the need to defend the poor. They denounced the corruption of the ruling class (Micah 3:9-12), and of the swindling traders (Amos 8:5-6), and spoke of a new king who would rule with justice for the poor and

decide with equity for the meek of the earth (Isaiah 11:1-4) (Pixley & Boff, 1989). In the nation of Israel, the poor and the needy were protected, and when the leaders of the nation became corrupt the prophets called them back to justice and righteousness. The various codes of law highlighted reflect the nation of Israel's continued commitment throughout its history to care for the poor and needy in its midst, through providing charity and addressing injustice.

Pixley and Boff (1989) also reflect on the option for the poor as present in the New Testament, finding significance in Jesus' lowly birth, his poverty, and in such personal statements as Jesus' proclamation of his mission in the synagogue of Nazareth. Jesus read from the book of Isaiah, suggesting himself as the anointed one sent to bring good news to the poor, to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour (Luke 4:18). Jesus continued in his ministry to heal the sick, feed the hungry, and denounce the rich. In the parable of the rich man and Lazarus, a beggar is taken up with Abraham when he dies, whereas the rich man is sent to a place of torment (Luke 16:19-31). Jesus' parable of the Good Samaritan is commonly understood to highlight that inheriting eternal life involves loving one's neighbour as oneself by caring for others in need (Luke 10:25-37). Jesus' criteria for the final judgement shows what is perhaps one of the strongest calls to help those in need. Blessed were those who fed the hungry, gave drink to the thirsty, welcomed the stranger, clothed the naked, cared for the sick, and visited those imprisoned. These people would inherit the kingdom of God, while those who did not provide for these needs would be cursed to eternal punishment (Matthew 25:31-46).

These references are only a few examples of Jesus' call to care for those in need. Through his example, Jesus continues to link charity with justice by meeting personal need and calling his followers to challenge the systems which create injustice.

The mandate for social responsibility in relationships with others, and care of the poor and needy in particular, is clearly shown in both Old and New Testament Scriptures. Members of the early Church, following in the footsteps of Jesus, worked towards fulfilling this mandate through selling their possessions, and through the creation of the role of deacon to assist the apostles in dividing the proceeds from these sales among the poor. Widows and orphans were a group that benefitted from this charity. This attention to others was evidenced in Christians like the Bishop Cyprian in 253 AD who provided care and relief to unbelievers who were suffering from the plague, even though they had persecuted Christians. Others like St. Basil in 364 AD, bishop of Caesarea, provided food for the hungry; built hospitals to care for the poor, the sick and the stranger; called on others for their monetary support of these projects; and in doing all this created a "city of mercy" (p.25) (Vonhoff, 1971). Peter Phan (as cited in Parthun, 1988) notes that this theme of social responsibility in caring for those in need and in justly sharing resources can be seen in the writings of many of the early Church fathers.

While in the earlier Middle Ages, poverty or wealth was understood simply as a matter of fate to be humbly accepted, by the 11th and 12th centuries, under the influence of the teachings of the Greek Church fathers and eastern monasticism, poverty became recognized as spiritually valuable in gaining salvation. Christians exalted poverty as a virtue to be embraced voluntarily, and understood charity to be a universal duty, though

they made a distinction and denied charity to those able to work (Geremek, 1994). Those who voluntarily gave up their wealth for the more spiritual life of poverty joined Monastic groups such as the Franciscans and Dominicans. These monastic orders survived by the generous donations of church members to their orders, the monks becoming in effect church-sanctioned beggars. One Dominican monk explained the class distinctions as divinely ordained, and suggested that God had ordered this organization so that while the rich care for the poor, the poor provide the rich with a way to earn salvation (Lindberg, 1994). The institutional structures which created the classes remained intact, and little effort to change them was possible as long as the church continued to endorse poverty in this way. The emphasis on justice gave way to an emphasis on charity linked with personal salvation.

Pope Innocent III of the late twelfth century linked piety and charity, and was involved in such charitable acts as feeding the poor and founding a hospital, Santo Spirito, that provided services such as taking in unwanted babies and an outreach program to the poor in the city. This hospital exemplified the actions of Jesus in loving one's neighbour, and was holistic in its care of the body as well as the soul. Pope Innocent III advocated that in addition to being charitable, the gospel must be shared. Despite his concern for the poor, the Pope also warned against those who might accept gifts of money on a continuing basis, living in comfort that way (Bolton, 1994). This concern around false destitution echoes today in those who denounce long-term welfare users, and in definitions of worthy and unworthy poor.

The church, while theologically endorsing the status quo that supported the class

system and kept many people in poverty, also played an instrumental role in caring for the needy by providing material aid in the forms of alms, hospitals, foundations, confraternities, and low-interest loans. Unfortunately, the church could not keep up with the growing numbers of the poor, and the concept of poverty as a virtue that developed in a society that depended on farming and valued gift-giving was overtaken by an urban society that valued wealth and industriousness over poverty (Lindberg, 1993). In this the concept of worthy and unworthy beggars, while noted in the past, became more recognized, delineating between those who were capable of work, and those who were disabled and therefore worthy poor.

The focus of alms-giving in the past had been on the spiritual well-being of the donor. Charitable foundations were created by individuals concerned with their own salvation, and while helpful to those in need, they did not work effectively to alleviate the need or address the injustices behind the need. The relief provided through these foundations occurred only on certain days throughout the year, and involved a set amount of money or food despite the specific situation of each person in need. These charitable foundations did not coordinate their efforts, or work to determine the extent of need in their area (Lindberg, 1993). With the Reformation, changes in theology led to an understanding of salvation that linked it not to such good deeds as the giving money to the poor, but to the grace of God.

Without the religious legitimation of poverty, towns freed themselves to look at social issues such as poverty, and with the urging of such religious reformers as Martin Luther legislative structures for social welfare were developed. Martin Luther advanced

the understanding that salvation is not a goal to work towards, but a fundamental gift offered through God's grace. He linked worship and service by suggesting that faith is expressed through active service to the neighbour. Luther advocated that civil authorities abolish begging, and that each city should develop their own social welfare programs to care for their poor. Luther responded to poverty with charity, but also pushed for government legislation ensuring the right of all to the basic necessities of life, and for the creation of programs that keep individuals from becoming beggars (Lindberg, 1993).

In the Order of the Communal Purse created by Luther and the town council of Wittenberg, funds were collected weekly and deposited into a chest from which four stewards who understood the needs of the citizens would distribute loans and gifts. Funding came through a graduated tax system, and from endowments of discontinued religious institutions and church properties. In the city of Leisnig, funds from the common chest provided for such things as buildings for church, school and hospital; storage of food for time of need; loans and gifts to help newcomers become settled; placement of poor individuals in a trade or occupation; and regular support to orphans, dependents, the infirm and elderly (Lindberg, 1993). Luther's innovations combined the significance of the church and its mandate to care for those in need with the larger community in the form of government legislation, and encouraged this government to take responsibility for the lives of its citizens. Luther reclaimed an emphasis on charity and justice together.

As community based methods of poor relief developed, authorities continued to distinguish between deserving and undeserving poor. They created residency

requirements allowing aid to be given only to those who were from that particular town, and the work ethic stressed that beggars physically able to work were given the choice of finding work, or leaving the community. Workhouses were created to address the large numbers of migrant able-bodied beggars. The plague had destroyed a large portion of the work force, and beggars who did not work were seen as a waste of resources (Riis, 1994).

Henry VIII of England in the late 16th century ordered a census of the poor to determine those physically unable to work, and who therefore could be given a license to beg in a given area. Those able to work and found begging were flogged. Henry VIII also proclaimed that each town was to create through donations a fund for the care of the needy. The Elizabethan Poor Law was created as legislation through which overseers of the poor were appointed each year to work with parish representatives in sending children of the poor to be apprenticed to a trade, in finding work for the unemployed, and in looking after the crippled and infirm for whom they were to build shelters and hospices. Begging for food was permitted only in one's own parish, and funds for the care of the poor were provided through a special tax. In dealing with the able-bodied poor, some cities forced "incorrigible idlers" to work in a correctional institution, or workhouse (Geremek, 1994).

The Puritans, a religious group that arose at this time, saw begging as contrary to the divine order of things and worked through government to create legislation against begging and enforcing the work ethic. While disagreeing with the action of begging they were quite compassionate in their acts of charity toward those in need, leaving donations and legacies to charitable institutions. While many of the changes occurring led to a

secularization of social aid, the Christian tradition of both Catholics and Protestants for personal acts of charity continued though they were no longer the major form of social assistance (Geremek, 1994). Members of the Christian church are noted as part of the push for government legislation to provide for the needy, while still maintaining the mandate of caring for others through donations to charitable organizations.

The Council of Trent in 1545 addressed the tension between church and state in the role of social welfare within the Catholic church. Geremek (1994) notes that the Catholic church determined that hospitals would be controlled by the bishops, with secular hospital administrators responsible to them. The bishops were also responsible for the disbursement of any legacies in favour of the poor. Lay authorities in some countries disagreed with these decrees of the Counter-Reformation, but they had an important effect in pushing the Catholic church to develop both the theological grounding for changing methods of charity work, and the motivation to take part in the organization of social welfare. The Counter-Reformation in seeking to strengthen Catholicism in France put pressure on the church to provide for the poor. Organizations such as The Society of the Holy Sacrament, created in the 1620's as a political and religious organization, furthered this cause. This society created general hospitals to house the poor in order to make a more efficient use of charitable donations. These hospitals were essentially enforced workhouses. This injustice was not addressed until the 18th century (Geremek, 1994). St. Vincent De Paul, a young priest who lived in 17th century France, became known as the "Apostle of Charity" for his work in creating voluntary local groups to visit and provide assistance to those in need. His organization

of charity groups involved lay volunteers supervised by the church in providing direct services for the poor, juvenile delinquents, galley slaves, the mentally ill, victims of war, the disabled, prostitutes, and persons in prisons and hospitals. Two hundred years later these groups were renewed, and are today present world-wide (Kohs, 1966).

Lutheran Pietists in the late 1600's placed an emphasis on Scriptures, lay participation, and on holy living which included care for one's neighbour. August Hermann Francke was one such German pietist who was called to become a professor at a university in Halle, and a pastor in the city as well. In this city, it was customary to give alms to the poor on one day each week. Francke decided that in addition to offering food, he would invite the poor in and give catechetical instruction. From this began a school for the poor, financially supported by donations. Francke also saw the creation of an orphanage where children were given an education, and not forced to live in a workhouse or penitentiary as happened in other cities. A pharmacy dispensed medicine to the poor at minimal cost, and a home for poor widows was also created (Sattler, 1982). Francke involved a whole city in the prospect of caring for the poor, and theologically stressed the significance of caring for one's neighbour.

By the 19th Century, social catholicism came to the fore, with its motivation in the obligation for Christians to help the poor. Social catholicism strove to move beyond charity to address the injustices created by the Industrial Revolution. In 1822, the Society of St. Joseph was founded in Paris. This society both provided workers for employers, and offered educational and welfare services to workers. In 1840, the Society of St. Francis Xavier was formed for adult workers both as an evangelical outreach, and

provided some of the benefits of social catholicism in the form of medical benefits, free legal aid and funeral benefits. In Belgium in 1871, societies similar to the St. Francis Xavier Society were joined together into the Federation of Catholic Workers' Societies. These societies sought to ensure moral standards, but also provided charitable relief, and social, educational and recreational programs (Vidler, 1969).

Many within the Catholic church urged the government and the church to address the needs of the worker not simply through the giving of charity. Some denounced the evils of competition, others spoke of the need for adequate housing and a return to religious temperance, still others saw the need for cooperatives in order to improve the conditions of the working class. Kettler, a leader of social catholicism in Germany, clearly saw the need for the church to take a lead in restructuring industry, but also saw the need for the government to create labour legislation. Between 1884 and 1891, a group of social catholic leaders, from a variety of countries, formed the Fribourg Union to study the idea of a Christian Social Order. This union sought international agreement based on the right of an individual to work for a living wage, and called for insurance for worker illness, accidents and unemployment. Many of their suggestions were taken into consideration in Pope Leo XIII's encyclical, *Rerum novarum* which addressed the plight of the worker (Vidler, 1969).

The church played a varied role in social welfare in early Canada. The Maritimes, under the influence of England's Elizabethan Poor Law, created poorhouses to provide care for the old and sick, as well as the poor and their children. These were the responsibility of the parish, or local government. Upper Canada rejected the poor

law, and for many years those in need had to rely on family, friends and private philanthropy. Many charitable organizations existed, many of them connected to ethnic or religious groups. They provided supplemental relief to those deemed worthy, those too embarrassed to receive public relief, and those with inadequate or non-existent public relief. Often local jails became the poorhouse in housing the homeless, criminals and the insane (Guest, 1985).

In early French Canada, the Catholic church played a larger role in covering elements such as health, education and welfare, with institutions for the sick, the orphaned, the elderly, and a system of regulated begging combined with alms-giving (Guest, 1985). An order of nuns who modelled themselves after the Daughters of Charity was established in Montreal in 1653, and worked with the poor. The church managed systems of outdoor relief in the main centres of New France. Many of the educational and social welfare institutions in New France that were firmly established by the Catholic church provided models for services in the rest of Canada (Parthun, 1988).

At the turn of the 20th century, Pope Leo XIII created an encyclical, *Rerum Novarum*, devoted to the conditions of the working class. This document, while discouraging strikes, called on employers to pay fair wages and establish safe and healthy working environments, and encouraged Catholic workers to form unions. These unions were often started by clergy, and at first had as much to do with disseminating Catholic social doctrine as bargaining for worker's rights. The encyclical assumed a hierarchical society and identified the worker with the poor. It called attention to the problems of the poor, and pushed Catholics to work together through mutual association to address social

problems, and also acknowledged the role of the government in promoting the general welfare of individuals (Grant, 1988).

This movement in the Catholic church coincided with the beginnings of a similar movement towards social reformation in the Protestant churches. The Social Gospel movement of the late 19th and early 20th centuries had its roots in puritanism and evangelical revivalism. The Social Gospel understood God as working within individuals and society with a goal of transformation. Members of the movement stressed the ethics of Jesus and the Old Testament prophets as individuals who challenged their societies. The context of an economic depression and rapid urbanization encouraged a move from the salvation of the individual to the salvation of society. Groups such as the Women's Missionary Society, Women's Christian Temperance Union, and the Young Men's Christian Association, enacted this (Allen, 1975). The problems of slums and immigration prompted much of the institutional response of the Social Gospel movement within the churches, and encouraged the creation of facilities like St. Andrew's Institute in 1890 by D.J. Macdonnell, a Presbyterian, and the Fred Victor Mission in 1894 by a Methodist group under the leadership of the Massey family. These provided for a night school, library, savings bank, nursery, clubrooms, gymnasium, medical centre and a restaurant. Later a settlement house was created by the Presbyterian church and Sara Libby Carson who was affiliated with the Canadian YWCA (Allen, 1971).

A collaboration between church and labour groups was seen in the national Moral and Social Reform Council of Canada, created to address issues of urbanization, immigration, poverty and unemployment. This committee grew into the Social Service

Council of Canada in 1913, and later still became the Christian Social Council of Canada. Individual churches also created programs of their own to address social concerns (Antonides, 1985). The church played a strong role not only in providing for those in need, but also in being a catalyst towards the creation of the social safety net that is an important expression of the government's role in caring for all its citizens. The Social Service Council of Canada between 1918 and 1924 encouraged the creation of welfare legislation that met the needs of the poor, and old age pension to care for the elderly. They created standing committees on such topics as industrial life, social hygiene, criminology, the family, immigration, child welfare and legislation. Though not enacted at this time, they laid the groundwork for the creation of unemployment insurance. The Ontario Social Service Council in 1920 noted the enactment of legislation regarding Mother's Allowance, minimum wage for female workers, the extension of juvenile courts, and child support payments by absent fathers (Allen, 1971). The church that had been so involved in meeting need throughout history was critical in the push for government responsibility for caring for its citizens.

The Social Gospel movement was an interesting union between religion and politics. Those involved in the movement, such as J.S. Woodsworth, were strongly involved in the labour movement. The Labour Church, founded by William Ivens in 1918, was an outcome of the intersection between theology and political action. They broke off from the mainline churches and advocated that Christians should identify themselves with the oppressed. The Winnipeg General Strike, of 1919 saw a huge increase in the membership of this church, and the involvement of all the major leaders

of the radical social gospel movement. The Social Gospel movement was also felt in the political arena in such parties as the Dominion Labour Party, the Socialist Party of Canada, and the Social Democratic Party (Allen, 1971). The connection of Christian theology and socialism also saw the formation of other political parties including the Co-operative Commonwealth Federation, later the New Democratic Party (Grant, 1988). The Social Gospel movement saw a clear connection and role for the church in terms of service delivery; and advocated through government for the responsible care of those in need in society, and for legislation that would help the working poor.

This Social Gospel movement was important in the involvement of the church in delivery of social services, and influenced the birth of Canadian social work. These ties can be seen in the urban missions and settlement houses created as expressions of social gospel belief; and through the Social Service Council of Canada, which was originally founded by churches, and which organized social reformers. This organization provided a periodical entitled *Social Welfare*, and was later displaced by the Canadian Association of Social Workers and the Canadian Conference of Social Work. Some argued that social work was the secular replacement for the Social Gospel, and many early social workers were part of the Social Gospel movement. These social workers were motivated by faith, but there was a new emphasis on separating morality from professional work (Wills, 1995).

This history of the church's involvement in social service delivery has been necessarily brief. To do justice to the topic, much more attention could, and should be paid to each era of the church's work in social welfare. Unfortunately, this paper does

not allow room for that, and this brief overview must suffice. The way the church has been involved in social service delivery can be pictured in Martin's (1985) understanding of the four stages of delivery of humanistic services. The first relies on the individual for voluntary involvement and responsibility for giving and receiving humanistic services. Stage II evolved due to increasing urbanization of the population, and relies on institutions such as hospitals, schools, clinics and soup kitchens for the delivery of service. Funding for these institutions still rests with individuals or groups of individuals. Stage III saw an increase in organizations as the demand for humanistic services increased. While individuals continued to support and administer these facilities, they needed to turn to individuals, corporations and eventually governments for public financial support to provide these services. Finally, the fourth stage finds society as a whole acknowledging the importance of an appropriate level of health care, education, cultural enjoyment and general social well-being for all individuals. This is provided for not through charitable donations, but through a tax system imposed by a democratic government.

In summary, the evolution of social welfare aid moved from individually based care for one's family, to a system that found the church playing a large role in providing for education, health care, and welfare in the Middle Ages. The Reformation brought about the progression towards more governmental responsibility for providing humanistic services, and a revolution in thinking such as was evidenced in the French Revolution brought about the understanding that health care, education and human welfare are fundamental human rights not gifts offered by a higher class (Martin, 1985).

In Canada today, while we have come from what could be considered Stage IV with the provision by the government of a social minimum in the form of welfare, education and health care, these rights are being slowly whittled away, and we find ourselves returning to Stage III where churches and other organizations are called upon to provide for the needs of the citizens, and to rely on charitable donations to a greater extent to meet these needs. Research has shown that there is a strong history of church presence in the field of social service delivery. If the church is again being relied on more heavily to provide for the needs of the community, what models are available for how the church does this?

Current Context

The Progressive Conservative government, which came into power in Ontario in June of 1995 under the leadership of Mike Harris, has made many changes to the way the needs of community members are met. His primary goals have been to cut the deficit and provide a tax break for Ontarians. This has happened through huge cuts to social spending, including a 21.6% reduction in welfare rates, cuts to daycare, non-profit housing, pay equity, the end of employment equity legislation with specific quotas and the Jobs Ontario employment programs, and a freeze on the minimum wage (Government of Ontario, Dec. 20, 1995). Further changes have impacted all Ontarians, as the government has gained the capacity to change municipal boundaries, to close down hospitals, to change the number of school boards, and to change the kinds of services that are delivered to people in need (Government of Ontario, Nov. 29, 1995 & Ministry of Community and Social Services, Jan. 14, 1997). The estimated cuts to

Community and Social Services in the Region of Waterloo over 15 months from 1995 to 1997 were set at roughly $11 million. The cuts to the Region's social spending as of October 1995 translated into an estimate of $1.66 million reduction in services by organizations such as the multi-cultural centres in Cambridge and K-W, agencies which serve the poor, counselling centres, food banks, neighbourhood support programs, services for women who have been battered, youth support programs, and child and family intervention programs. (Social Planning Council of Kitchener-Waterloo, Oct. 10 & 18, 1995).

As program funding is reduced, community groups and churches are being called on to fill in the void. We find ourselves moving in the direction of welfare reform that has occurred in American states such as Wisconsin. A pastor from that state describes receiving a letter from the county, which read that applicants receiving Aid to Families with Dependent Children must turn to their relatives, other agencies and local churches for support before turning to the government. The church was being called on not to provide emergency relief, or supplement government assistance, but to provide continuing financial support to those in need (Wilson, 1996). Robert Rector, a senior policy analyst for welfare issues suggests that the American government has failed, and needs to "let a more viable institution like the church come in and pick up the pieces", though the churches suggest they are not financially equipped to meet the increased demand (Brunner, 1996, p.100). Churches in Ontario need to ask themselves what role they might play in meeting needs that are no longer recognized by government support.

Chapter Two

Review of Relevant Research

The review of the church's historical involvement in social welfare has shown both a Biblical mandate for the church's part in social service delivery, and a strong track record of church participation in meeting the needs of members of society. This record is present in the Region of Waterloo as well, where many of the agencies delivering social services had their origins within the church. Many of these agencies to a greater or lesser extent still maintain some tie to the founding church body. Churches in the Region of Waterloo need to consider what role they will play in responding to the greater need for resources given the government's cutbacks to social services. Will they continue in supporting church-affiliated social service agencies, will they increase their support, will they create new programs and agencies designed to meet need? Social service agencies as well need to look at their relationships with supporting churches and determine whether these relationships are sufficient to their need for support. In making these decisions, it is important to have an understanding of how relationships between agencies and churches operate.

C.J. Christmas (1979) suggests five models for church-agency relationships in his description of the formal aspects of relationship between the Lutheran Church in America (now the Evangelical Lutheran Church in America) to its social service agencies. The Synodical Polity model followed the guidelines for social service agencies constitutionally mandated by the Lutheran Church of America, and required that the organization report to the Executive Board of the Synod for changes in its constitution or

substantial changes to programming, property or financing. The Executive Board of the Synod also elected the members of the corporation who are also the Board of Directors of the corporation. Any assets at time of dissolution of the agency would revert back to the Lutheran church.

The Pan-Lutheran model involved the agency relating to two or more jurisdictional subdivisions of national church bodies, for example different branches of the Lutheran denomination. The Board of Directors was elected from both church body jurisdictional units, and was responsible to each of these units. Assets at dissolution would revert to each of these units (Christmas, 1979).

The Congregational Ownership model involved agencies that were either owned and operated by a single congregation, or group of congregations. The Board of Directors was then taken from members of that congregation or congregations usually with a certain percentage as pastors. There might be a representative from the Synod who may or may not have a vote. There is no requirement that the Synod approve decisions regarding property, finance of programming changes. Assets on dissolution would still revert to the Synod (Christmas, 1979).

The Tangent model involved an agency that is only tangentially related to the church. The Board of Directors would grant membership in the corporation by virtue of a financial contribution to the corporation. The Board of Directors is then chosen from this membership with the requirement that a certain percentage be members of good standing in Lutheran Congregations from the different Synods represented in the corporation. Upon dissolution, the funds would go to a charitable, religious organization

of the Board of Directors' choosing, not necessarily back to the Lutheran church. While requiring a certain percentage of members to be from a Lutheran church, this model does not place any responsibility for decision making in the Synod (Christmas, 1979).

The Non-Church Related model may have used the name "Lutheran" in the corporate title, and have originated with Lutheran church members, but they were not connected to any national church body. In this situation, members of the Board of Directors did not need to come from the church, but came mainly from that organization and from other professions (Christmas, 1979).

These models, while based on existing agencies within the context of the Lutheran Church in America, highlight some of the different models used for church-affiliated social service delivery agencies. Some of the distinguishing characteristics include use of a denominational or religious name in the title, membership in the constituency or Board of Directors by pastors or lay people from supporting congregations, financial support by a denomination or congregation, responsibility to the church at the congregational or church government level for decision-making, and the return of funds and resources to the church body on dissolution of the corporation. There seems to be a spectrum of involvement with some agencies very closely linked with the church, while others seem to be church-affiliated in name only.

Raymond Wey (1976), in discussing church-affiliated agencies in the United States, identified independent Protestant agencies as those whose Board is made up of members of one or more Protestant denominations, who had a Christian motivation for creating the agency, and who choose to identify themselves as Protestant. Some of these

agencies would have a corporate body which would equal the Board of Directors, while others would have a corporate body of individuals who have paid a membership fee. Wey suggests that many of these agencies are the oldest agencies in a given community, but that many have over the years moved in a non-sectarian direction and no longer have ties with Protestant churches. Wey also identifies Protestant church-related agencies that are officially and formally controlled by a national denomination or one of its judicatories. Of these agencies, some are completely owned subsidiarities of a denominational Board at the national or lower level. Some, while not being completely owned subsidiarities, are limited through by-laws which state that accountability lies with the denominational body. Independent Protestant agencies are controlled by persons from a variety of supporting churches, while Protestant church-related agencies are controlled more directly by official church boards.

Wey (1976) has also highlighted the Lutheran Church in America which distinguishes between church-owned and church-recognized. To be considered church-owned, the agency must have synodical approval of its constitution, programming or property changes and of finances; and reversion of assets to the church on dissolution of the agency. To be church-recognized, the agency's board is elected in some other way but approved by the synod. Wey finds that Catholic social agencies tend to be more closely linked to the church. Boards of Directors tend to be more advisory, with policy-making control in the hands of the Bishop. Institutional and agency services of the church are coordinated by the National Conference of Catholic Charities, though programs carried out locally still retain a great deal of autonomy. Issues of control of the

agency enter in as determinants in the model of relationships, as also shown by Christmas (1979).

Other research focuses on the church as a mediating structure for delivery of service. Berger and Neuhaus (1977) suggest that Americans want less government, but want to maintain the services of the modern welfare state. They suggest that alternative mechanisms are possible to provide welfare-state services. They envision neighbourhood, family, church and voluntary associations as mediating structures that stand between private life and public policy, and that can be used to provide a more comfortable venue for the delivery of government services while challenging the government policy-makers to include values and meaning in their work. In this way, the church should be involved both in delivering services to persons in need, and also in calling the government to account for the values that are inherent in the policies they create.

Kenneth R. Himes (1985) also supports the church as a mediating structure, and highlights its significance in empowering people to live in a complex society, reducing "alienation, powerlessness and purposelessness" in isolated individuals (Himes, 1985, p.23). The church as mediating structure is significant not only for its model of delivery of services in a humanistic way, but also for its commitment to encouraging meaning and values in society. The church then not only meets the needs of individuals, but also advocates for them. It is important to determine to what extent the delivery of values interplay with the delivery of services in a church-affiliated social service agency.

Rebecca Smith (1966) suggests that through both policies and personnel the

agency should be a "literal demonstration of love, compassion, understanding ... and Christian service" (Smith, 1966, p.385). The agency should also be administered in a professional manner, providing excellent service, and should have close ties with other services in the community. She finds that the church-affiliated social service agencies should be concerned with the social, economic and spiritual needs of children and their families, and work with other agencies to meet these needs. Finally, Smith suggests that church-related agencies need to evaluate themselves and be ready to make changes depending on the need of service.

Smith (1966) raises an important concept regarding the professional standards of the church-affiliated agency. Another issue raised by both Berger and Neuhaus (1996), and Smith involves the place of delivery of religious values in the church-affiliated agency. Glen Kehrein (1992), in discussing the holistic ministry offered by his church-affiliated agency, Circle Urban Ministries, describes the significance of including the spiritual and evangelical aspect in their ministry. Their agency had been without church support for a period of time before joining with a church in the community it served. He suggests that by doing so they found the missing link, and were able to move beyond simply providing services and began to see more personal change.

In researching various models for church-related agencies, the understanding of church affiliation surfaced as an important issue. F. Ellen Netting (1984) suggests some of these agencies linked church affiliation with openly acknowledging a Christian identity, others recognized the role of theology in the purpose of the agency, some noted the obvious constituency for financial support, and all linked it with the representation of

church members on the agency board. Netting has also raised the significant point of legal liability of the church for its affiliated agencies. She suggests that churches which are structured more hierarchically will have more formal control over their affiliated agencies. Netting also found that the larger the agency, the greater the accountability to outside sources of funding, and that whether the church owned the agency's property also played into the issues of control. Beyond issues of who has control and who provides the finances, there is a question of whether the agency serves church members, the community at large, or a specific segment of the community. These elements are all potentially important in determining a variety of models for church-affiliated agencies.

The research discussing church-affiliated agencies has been from an American perspective, with no relevant research available from a Canadian standpoint. The development of the social welfare system in the United States has been different from Canada, and it is important to conduct research from a Canadian perspective. Despite the difference in development, however, many of the same issues raised by American researchers will be relevant in a Canadian context. In looking at a model for relationship between church-affiliated social service agencies and their supporting churches, the research has highlighted some important issues. To whom is the agency accountable in terms of elements such as liability, funding, and decisions regarding programming or property changes? A general description of the agency in terms of type of service, client base and number of programs is important. How is the constitution set up with regards to membership of the Board of Directors, or general membership? What role do spirituality, theology and the transmission of values play in the agency? Have elements

of the church-agency relationship changed as the agency has grown? Other factors that are anticipated to affect the model of relationship include the level of hierarchy in the supporting church, the number of churches or denominations involved, the type of service provided, and the amount of funding provided from outside the church.

Researcher Bias

This researcher is a member of the Mennonite church, a denomination committed to serving the needs of the less fortunate in society. The Mennonite church has a strong record of involvement in social service delivery both within North America and in developing nations. I am deeply committed to the church's role in delivering social services to those in society who are in need. I am also a strong advocate for church involvement in calling the government to accountability in its care for its members. The research question reflects my desire to enable churches to make educated decisions as they seek ways to best meet the needs of society. The research being conducted focuses on the views of paid members at the managerial level of staff. To gain a fuller understanding of the issues, interviews with service users, front-line staff and church supporters would also be important, but beyond the scope of this research.

Chapter Three

The Research Question

The question addressed by this study is what are the various models of relationship between churches and their affiliated social service delivery agencies within the Region of Waterloo. The applicable literature in this area has been from an American perspective, and it is important to understand models of relationship between churches and affiliated agencies in a Canadian context. Specific areas to be addressed include a general description of the agency with regard to client base, type of service provided, how the agency is financed, and a description of its administrative structure; a description of the type of supporting church body, the role the church played in the development of the agency, and the current role including the role of theology and transmission of values; the strengths and limitations of the church-agency relationship, and suggestions for improvements; and the vision for church-affiliated agencies in the Region of Waterloo.

The Biblical mandate for church involvement in social service delivery, and the church's history of involvement in this area have been discussed earlier. This research builds from the assumptions that as Christians we are called to help those in need and that historically we have, for better or worse, attempted to meet these needs. It is proposed that through this research a variety of models for relationship between church and affiliated agencies will emerge. An understanding of the elements of relationship, and the strengths and limitations of these various models will be uncovered, enabling churches who are exploring the field of social service delivery, and existing church-

affiliated agencies the opportunity to match their type of service delivery program with a model that suits both the church, the agency, and those whose needs are being served.

Methodology

Method of Inquiry

The descriptive nature of this work lends itself to a qualitative method of inquiry, in particular the use of grounded theory techniques that use "a systematic set of procedures to develop an inductively derived grounded theory about a phenomenon" (Strauss & Corbin, 1990, p.24). This method of research is influenced by the understanding that theory must be grounded in reality, that persons are active participants in shaping their world, that life involves variability and complexity and the nature of experience is constantly evolving, and that conditions, meaning and action are interrelated. With grounded theory techniques, concepts and relationships among them are both generated and tested (Strauss & Corbin, 1990).

Data Collection

Agencies that were part of the sample were approached to participate in an interviewing process to discuss their relationship with supporting church bodies. A letter of introduction explaining the purpose of the research, and inviting their participation was sent to the Executive Directors of the 10 church-affiliated agencies chosen to make up the sample. A list of six interview questions was included, and they were advised that this researcher would follow up with a telephone call to determine their willingness to

take part in the study and to set up an interview date. If the Executive Director was unable to take part in this research, another staff member who was knowledgable about the agency's relationship to supporting churches was invited to participate. Examples of the letter of introduction and interview questions are included in Appendices A and B. Persons agreeing to take part were asked to sign a consent form which acknowledged the inability to guarantee anonymity for participants. This consent is included in Appendix C. In addition, four people who were part of the board or corporate membership of the agency and connected to supporting churches, were also interviewed using the same interview questions. A supplementary interview was also conducted with the Executive Director of a church-affiliated agency that had strong connections with several of the agencies studied. A list of the persons interviewed, and agencies represented is included in Appendix D.

Sample

To begin, a purposeful sample of 10 church-affiliated agencies within the Waterloo Region was selected, with agencies identified by this researcher and key informants including Dr. Anne Westhues and Mr. Brice Balmer. A church-affiliated agency was defined as an agency that reflects a Christian perspective through Christian terminology or denominational names in its title, or an agency that derives regular committed financial or volunteer support from specific churches or denominations, or an agency that requires that there be a member representing the church on the board of directors or corporate membership; and that is engaged in the delivery of a service for the

purpose of helping people on a social, emotional, or physical level. Purposeful sampling was used in identifying agencies that were able to address different aspects of potential models. While limiting the ability to generalize, Patton (1980) suggests this method as a way to get detailed, in-depth information about particular cases. By using maximum variation sampling, which Patton states is useful in identifying unique program variations, this research was able to explore several models of relationship. The sample was chosen to reflect a variety of types and sizes of agencies, as well as denominational backgrounds and also addressed newer and older agencies.

Data Analysis

The data collected was analysed using Strauss and Corbin's (1990) grounded theory techniques. The interviews were transcribed, and from these the process of open coding occurred. In this, significant concepts were identified from the interview material and coded into categories. This open coding was facilitated using a chart to identify categories of information found in the interviews. Several larger categories were noted, each with affiliated sub-categories. They were represented in chart fashion for ease of identification, and through the collection of information into files based on these categories.

Connections between categories and sub-categories were made through axial coding, as the information was put back together looking at both the category and the agency represented. Information from the chart and from the files was analysed to determine which agencies were most similar in relation to the categories determined.

Selective coding involved the emergence of a core category to which the other categories related, and a theory around this. Two categories stood out as determining factors in church-agency relationship, the degree of formal connection between the agency and the church at the administrative level, and the closeness to the church in terms of the presence of theology and religious values in the programming at the service delivery level. Using these factors, five models of church-agency relationship were identified. Further selective coding involved theorizing about other relevant information that emerged from the data. This included elements of relationship, strengths and limitations, ideas around an ideal model of relationship; and other concepts such as ecumenism, the desire for stronger relationships, and the importance of putting faith into action.

Trustworthiness

Lincoln and Guba (1985), discuss the importance of trustworthiness in qualitative research. Important to trustworthiness is credibility. This has been addressed in this research through the use of triangulation, through the interview of both church and agency people where it was appropriate, and the use of supporting materials such as agency literature. Credibility was further ensured through peer debriefing as occured in consultation with the thesis advisor, and through the use of member checks with interviewees to confirm that the information presented was an adequate representation. Dependability and confirmability is tested through the use of the audit trail, which studies the records of the coding that occurs in analysing the data.

Chapter Four

Description of Agencies

A total of 10 agencies that meet the definition used for church affiliation (regular committed financial or volunteer support from church bodies, representatives of the church on the board or corporate membership, or that use Christian terminology or denominational names in their title) were involved in this research. They include the Mennonite Coalition for Refugee Support, the Independent Living Centre, St. John's Kitchen, the Salvation Army, Habitat for Humanity, Ray of Hope, House of Friendship, Shalom Counselling Services Waterloo, Catholic Family Counselling Centre, and Lutherwood. Executive Directors or knowledgeable staff persons from each agency were interviewed, as well as church-affiliated persons from the Mennonite Coalition for Refugee Support, Ray of Hope, House of Friendship and Lutherwood. These four agencies were representative of three models of relationship which emerged. In addition, the Executive Director of the Mennonite Central Committee Ontario was interviewed to give perspective on their connection to several of the agencies involved. A brief description of each agency is presented below, followed by an analysis of the various models.

Mennonite Coaltion for Refugee Support

The Mennonite Coalition for Refugee Support (MCRS) is a small unincorporated organization which began in 1987 with the purpose of assisting refugees with re-settlement and advocacy. Their vision outlines that this response is based on the

teachings of Jesus to "welcome the stranger, to supply and comfort the needy, and to see that justice is done". MCRS originated as a project of several Waterloo area Mennonite churches. Today it functions under the auspices of Mennonite Central Committee Ontario (MCCO), as one of their affiliated programs. MCRS receives about 85% of its funding from congregations, church government and MCCO. They have one and a half staff positions, with the full-time staff constituting a voluntary service position for the last six years. This voluntary position is coordinated through Mennonite Central Committee Ontario, and provides living expenses but no salary for full-time voluntary workers. The board members of MCRS are all from local Mennonite churches, several from the founding congregations, but there are no stipulations regarding church representation, and anyone with an interest could join. They have not formalized policies into a constitution or by-laws, and have no corporate membership. They are currently struggling with the concept of incorporation and what that means for the role the church plays in supporting the agency. Theological values are clear in the motivation behind the agency, but are not easily identifiable through programming at the service delivery level.

Independent Living Centre

The Independent Living Centre (ILC) is a large incorporated organization which began as a project of MCCO in 1982, and became separately incorporated in 1987. They have an annual budget of close to $3 million. ILC provides support for individuals living with physical disabilities and their families. For the last 3 years ILC has had no monetary support from MCCO but retains the connection of 3 board members who are

representatives of MCCO, though this is not specified in their by-laws. On the spectrum of MCCO involvement in its affiliated programs, they would term this as moral support. ILC reflects a pattern with programs initiated by MCCO where an agency becomes separately incorporated a number of years after it begins as an MCCO program. Support from MCCO is gradually reduced and the agency is spun off to run itself with minimal MCCO involvement. ILC gets about 90% of its funding through the Ministry of Health, and has about 90 full-time equivalent staff working in 12 different program areas. Other than the MCCO representation, ILC has no church connections. Their corporate membership is open to anyone interested, and has a small membership fee. Other than a recognition of its Christian foundations in the preamble to the core values, there is no outward presence of theological or religious values.

St. John's Kitchen

St. John's Kitchen (SJK) is an organization which is affiliated with the Working Centre, a local mutual aid organization for people who are unemployed. SJK is incorporated through the Working Centre, and began in 1985 when a group of downtown churches approached the Working Centre with the need for a soup kitchen. SJK is run out of St. John the Evangelist Anglican Church in downtown Kitchener. They have 2 full-time positions and the help of many volunteers. The era of funding cuts to social services left SJK with the need to reduce their budget and raise more money themselves. Most of their funding comes through donations, mainly from individuals, but also from schools, churches, service clubs and businesses. While they receive financial and

volunteer support from churches and interested Christians, the only obvious church connections lie in the name, St. John's Kitchen, and in the gift of space offered by the church. SJK is managed through an advisory committee which is part of the board of directors for the Working Centre. There are no stipulations regarding representation on the board, and anyone interested may join their membership. There is no formalized spiritual programming offered through SJK.

Salvation Army

The Salvation Army (SA) is an interesting combination of church and social service. The two branches of their church, the social service programs and the church itself, are both governed by the same board at the divisional and territorial levels. In this denomination the social service programs are encompassed under church direction. The SA runs many social service programs in the area, including a home for seniors, Correctional Justice Services Ministry in the prisons, a men's hostel, a court house assistance program and a family services program. Many of these programs have their own executive director or board of directors, but are still responsible to the divisional headquarters of the SA. They function under the motto of founder William Booth, "Soup, soap and salvation" and care for both physical and spiritual needs. The SA funding comes mainly through individual donors, but also through some government and United Way funds. They incorporate many staff and volunteers in their various programs. The governing boards at the divisional and territorial levels are all church appointed, and comprise mainly ordained clergy, with the exception of positions filled by uniquely

skilled laypersons. The Salvation Army as a whole has no corporate membership beyond the membership granted through its congregations, though its subsidiary agencies may have corporate members. Theology and religious values are evident both formally through their mission statement, and informally through the evangelism that is an important part of their mission.

Habitat for Humanity

Habitat for Humanity Waterloo Region (HH) is a small organization which began in 1988 and is separately incorporated but affiliated with the large national and international bodies of the same name. Their mission is described as a "Christian-based housing ministry that seeks to eliminate poverty housing locally and globally." They have 2 full-time and three part-time staff. Most of their funding comes through income from mortgages, from their used materials store, and from some donations of money and materials. Churches can become involved by becoming a covenant church and committing to support in a variety of financial, and volunteer ways. They have a corporate membership that anyone interested can join. The board of directors is elected by the membership from people in the community who must then become a member. There are no stipulations regarding church membership. Theology and religious values are evident in formal ways through their mission statement, and informally for many in the motivation for involvement in the organization. There is however, no element of formal spiritual programming at the service delivery level.

Ray of Hope

Ray of Hope (RH) is a large organization with a focus on providing both open and closed custody facilities for young offenders. RH began as a film ministry, presenting Christian films in evangelical outreach to inmates in the prisons in 1967, and grew from there. They have also recently merged with Oasis Outreach Ministries, an organization which provides a drop-in facility for youth and adults in the downtown area, with an evangelistic focus. RH has an annual budget of over $3 million, mostly provided through the government, and has 80 full-time equivalent staff who provide several programs, including a chaplain and spiritual programming for interested youth. RH has begun a program where churches become adopted for a month, and are educated about RH and invited to commit their support. Members of the corporation and Board of Directors, while not representing particular churches, are all members of the Christian community, and required to sign both a statement of faith and a lifestyle and morality statement. All staff members also need to sign a statement of faith. The corporate membership is limited to thirty, and all are ratified yearly by the board of directors. The corporate membership also elect the board of directors each year, each of whom must become members of the corporation if they are not already.

House of Friendship

House of Friendship (HF) is a large organization which began in 1939 and which serves low-income persons through a variety of programs. HF has a staff of approximately 75, a volunteer base of several hundred, and an annual budget of about $3

million. While funding comes mainly through the provincial and regional governments, churches play an important role in donations, and each church that contributes is invited to become a member of the corporation. These churches would then have a representative that is a liaison with the congregation and who would participate in committee work for HF. Members of the board of directors are chosen from this corporate membership. Most corporate members are representatives of their church, and their term as representative is defined by the church not HF, but there is room for members at large who do not specifically represent a church. While originally the organization was primarily supported by Mennonite churches, its support has become interdenominational. The HF has a chaplaincy director on staff and involve seminary students from a variety of denominations. They provide spiritual programming for those interested.

Lutherwood

Lutherwood (LW) is a large multi-service agency in the area which originated from a motion to enable at a 1967 church convention of the Lutheran Church - Canada, Eastern District. It primarily serves the needs of troubled adolescents and their families but has recently broadened its scope in a merger with CODA, Community Opportunities Development Association, a local community economic development organization. With this merger, LW will have about 130 staff members, and provide an even broader range of services. LW's annual budget is approximately $4.5 million, and is currently working on creating a retirement community that has its own budget of $26 million. Most of its

funding comes from the government, and in an agreement with the provincial government at the outset the church raised the funds for capital costs while the government covered the operating costs. The Lutheran church remains connected with Lutherwood through approval of the Board of Governors, a percentage of the board is required to be from congregations of the Lutheran Church - Canada's Eastern District, and the Lutheran Church - Canada, Eastern District, also appoint a representative of their choice to the Board of Governors. Lutheran churches of the Eastern District also provide some financial contributions and volunteer support. LW also has a chaplain on its staff, and provides spiritual programming for those interested.

Shalom Counselling Services Waterloo

Shalom Counselling Services Waterloo, (SCSW) is a small counselling centre that is a local branch of, and incorporated through, Shalom Counselling Services Inc. This parent body began in 1982 as a program of MCCO to serve the mental health needs of Mennonite and Brethren in Christ communities, though its services are open to anyone. Roughly 40% of its service-users would come from those church communities. In 1993 it became separately incorporated from MCCO and currently SCSW has 8 staff all on a part-time basis. Funding comes mainly through fee for service, with donations from individuals, churches and businesses providing a large portion as well. While there is no clear-cut representation by specific churches on the board of Shalom Counselling Services Inc., or the regional committee of SCSW, both congregations and individuals are invited to become members of the corporation. Members of the Board of Directors

of Shalom Counselling Inc., and the regional committee of SCSW are chosen to be representative of the main constituency groups and other factors. Because all staff at SCSW are required to be members of a church, they are able to incorporate faith exploration into their clinical work if the service-user expresses such a desire.

Catholic Family Counselling Centre

Catholic Family Counselling Centre (CFCC) is one of the larger counselling centres in the area, with about 40 staff, and a budget that just reached $1 million. It was begun in this region in 1952 by a Catholic priest who also had an MSW degree, and has as its mission the promotion of well-being within individuals and families. The largest percentage of its funding, about 25%, comes from the United Way. The next largest portion comes from fee for service dollars, and then charitable donations. The Bishop of the diocese is an honorary member of the Board of Directors with no voting power, and also provides some financial and in-kind donations. There is an annual membership appeal and anyone who donates to the organization becomes a member of the corporation. All Catholic priests in the Region are agency members, according to the by-laws. The Board of Directors is constituted by members of the community who are committed to the mission and values of the agency which is described as a Christian charity. To serve as a board member, they must become members of the corporation as well, and traditionally one board member has been a Catholic priest. While there is no stipulation regarding church membership for staff, all counsellors would be open to faith exploration if desired by the client.

Mennonite Central Committee Ontario

Mennonite Central Committee Ontario (MCCO), while not one of the agencies studied in this work, is important in its connections to some of the agencies that were studied. MCCO represents the social service arm of the Mennonite, Mennonite Brethren and Brethren in Christ churches. Its board consists of representatives of these congregations, as well as church governments, and certain interest groups from the regular projects that MCCO conducts. As an organization it has been responsible both locally, nationally and internationally for initiating community development projects and social service agencies that meet the needs of particular communities. In the Region of Waterloo, MCCO has been responsible for initiating several organizations. MCCO encourages movement towards agency incorporation and autonomous control for many of its programs, and the agencies it is involved with are in various stages of this devolution process. MCCO has also made a significant contribution in providing voluntary service workers and start up funds to many other organizations in the area. Of the agencies studied, it has been responsible for initiating the development of ILC, SCSW, and MCRS. It still maintains board connection with ILC, the provincial level body of Shalom Counselling Services Inc., and is responsible for MCRS because that organization is not yet separately incorporated. It has been involved in providing voluntary service workers in the past for RH, HF and HH, and currently for MCRS. Voluntary service workers are paid for living expenses but not the full salary value of their work. The agency where they work is responsible for providing the funds for these

living expenses. Voluntary service workers usually commit to terms of two to three years. MCCO was also responsible for providing HH with some start-up funds.

In the process of conducting the research, it was discovered that the agencies chosen represent a variety of levels of organization. The Salvation Army was revealed to be a large organization that encompasses both church and social service agency. It is an organization which encourages the creation of new programs to meet needs, and administers those service delivery programs which are in many respects agencies in their own right. MCCO is another organization that fulfills this purpose, though it tends to spin off its affiliated programs to become autonomous agencies. MCRS is one agency that is still responsible to MCCO as a parent organization. Similarly, SCSW and SJK have larger bodies to which they are responsible. While some might suggest these organizations are not true agencies, the SA being a church, and the other three subsidiaries of other agencies, they were each chosen for their unique contribution in terms of types of relationship with the church. For the purposes of this study, MCRS, SJK and SCSW were treated as separate agencies, looking specifically at their relationship, not the parent organization's relationship with the church. The SA was studied at the higher level of organization, not its individual programs. In between these two levels of organization are the many other agencies involved in this study, that are involved in service delivery and connected in some way to the churches of the area. The fact that these levels of organization were included in the research allows for a greater understanding of church-agency relationship with the recognition that the church is involved in all of these levels of organization.

Chapter Five

Findings

The question that this research was designed to answer is what models of relationship exist in the Region of Waterloo between church-affiliated social service agencies and their supporting churches. Also explored are the strengths and limitations of each model. In analysing the transcripts of the interviews with representatives of these church-affiliated agencies, several models of relationship become apparent. Rather than seeing these models as distinct categories, what emerges is a continuum of relationship based on the qualities of formality of relationship and closeness to the church. Formality encompasses the extent of connection with church at a board or corporate membership level. This represents the administrative level of the organization. The more formal the relationship, the greater control the church has at this level. Also evident is the degree of connection to church hierarchy. A very formal relationship would involve the church government in the appointment of the board of the agency, with legal liability resting with the church body, and any assets reverting to that church body on dissolution of the agency. Less formal connections find congregational church representation at the corporate membership level of an agency or a connection with church hierarchy that has no formal control, and a nominal relationship would have only nominal representation by the church at the board or membership level, and no other church support.

Closeness refers to the degree to which this church affiliation is apparent in the agency beyond the administrative level. This would look at the extent to which theology and religious values play out in the day-to-day work of the organization. Functionally,

this would come through in the presence of spiritual programming at the service delivery level. Those agencies that reflect a particularly close relationship with the church would offer spiritual programming among their services. Those that are least close, while espousing Christian values and expressing this in their literature, would not specifically offer programming that is of a Christian spiritual nature. Theology and religious values also play out in these organizations in an informal way. This study did not reveal information that would give a good understanding of how this occurs.

By virtue of being purposely selected as church-affiliated agencies, almost all of these agencies would have what could be described as a significant relationship with the church. One organization however, maintains more distant ties with the church and is at this point essentially a secularized agency. Given that we are looking at a continuum of relationship, it is difficult to organize these agencies into discrete models, and I have attempted to categorize them in terms of best fit. The models serve as a guide to highlight factors that are relevant in looking at possibilities for how a church and agency could relate. These models do not claim to distinguish the best or worst ways to function, but only represent what currently exists in the Region of Waterloo.

Table One

Models of Church-Agency Relationship

Models	**Degree of Formality**	**Theological Closeness**	**Agencies**
Church Owned	Very Formal	Close	Salvation Army
Church Approved	Formal	Close	Lutherwood
Church Related	Somewhat Formal	Close	House of Friendship Ray of Hope Shalom Counselling Services Waterloo Catholic Family Counselling Centre
Church Supported	Informal	Not Close	Mennonite Coalition for Refugee Support Habitat for Humanity St. John's Kitchen
Secularized	Nominal	Not Close	Independent Living Centre

Table Two

Description of Relationship

Very Formal, Close	- church hierarchy = organization board - board appointed by church, majority clergy - no corporate membership - legal liability with church - assets to church on dissolution - spiritual programming at service delivery
Formal, Close	- church hierarchy approval of agency board - church hierarchy representation on board - congregational representation on board - no corporate membership - legal liability potentially with church - assets to church on dissolution - spiritual programming at service delivery
Somewhat Formal, Close	- congregational/Christian representation in corporate membership, and/or - denominational representation at board - legal liability with agency board - assets dispersed by board on dissolution - spiritual programming at service delivery
Informal, Not Close	- no church representation stipulated - informal support by churches in terms of finances and volunteers - legal liability with agency board - assets distributed by board on dissolution - no spiritual programming offered
Nominal, Not Close	- nominal connection only to church - no informal support - do not consider selves church-affiliated - legal liability with board - assets distributed by board on dissolution - no spiritual programming offered

Model 1: Church Owned

The first model is described as Church Owned. On the spectrum of affiliation, it represents the closest and most formal relationship between church and agency. In fact, church and agency are in many respects one. Formally, the relationship exists at a Board and church hierarchy level. The closeness is apparent in both philosophy of the agency and service delivery. One agency fits this description, the Salvation Army. The relationship here resides at the church hierarchy level in a formal sense, though congregations are involved in informally supporting the social service work through volunteering. The same board that administers church affairs at the divisional and territorial levels also administers the affairs of the social service wing of this denomination. In this way it is both an agency and a church. Each of the social service programs offered through this wing has its own functional board, and in many ways they are separate agencies in themselves. They do however require approval for property changes and financial decisions over a certain dollar value by the divisional or territorial headquarters.

Similarly, legal liability rests with these levels of hierarchy, and any assets resulting from the dissolution of any of the programs would revert back to the territorial headquarters for use in other social service programs. The governing boards at both the divisional and territorial headquarters are appointed and approved by the church and the majority of their members are ordained clergy within the Salvation Army. As an ordained clergy member, one is given the option of serving in a congregation or in an administrative role in the social service arm of the church. The formal connections

between church and social service agency are many and clear cut in this model. This particular agency also shows the levels of organization in service delivery. The SA represents an agency in itself that coordinates and creates social programs, but also has subsidiary programs/agencies that are responsible for service delivery.

The closeness of the agency to the church is linked with the role of theology and religious values within their social services. The SA was founded on the motto of William Booth, "soup, soap and salvation", referring to the importance of meeting spiritual as well as physical need. Booth broke off from the Methodist church in the mid-1800's in England, and formed his own denomination. The agency representative described the emphasis of their work, "feed them, bathe them and share the gospel, recognizing that [with] people who are hurting it is very difficult - until you tend to the practical it is difficult to talk to them about a loving God." As a church, the evangelical motivation is strong, but it is tempered with the importance of linking the theology with action that serves to meet people's needs. In this way, the spiritual aspect permeates its work in both formal programming and informal connections between service users and staff who happen to be members of the SA church. "Now obviously the bottom line is that we want them, men and women to be able to find Christ. It's about bringing people to Christ, so we look for that opportunity. But at the same time we twin it with the scriptural invitation to be part of practical Christianity, let's just love people." This invitation to embrace Christianity is always left to the choice of the service-user. As an outgrowth of meeting people's needs they hope that these individuals would understand and embrace the theological motivation behind the SA's desire to meet their need.

Model 2: Church Approved

This model represents the next level of separation in the aspects of closeness and formality, and incorporates both a formal and close relationship with the supporting church. These strong formal connections with the supporting church involve direct church representation at the board level and church approval of the board. The relationship is evident at a church hierarchy level and at the congregational level. Here closeness would entail some recognition of theological significance at the service delivery as well as the administrative level. Lutherwood is an example of this model. They require that the Board of Directors of the Lutheran Church - Canada, Eastern District, approve the appointment of members on the Board of Governors of the agency, and appoint one member who is a representative of that church board. They also require that a certain percentage of members on the Board of Governors be from congregations of the Lutheran Church - Canada, Eastern District. Though legal liability would rest with the Board of Governors of Lutherwood, there is the potential that it could follow through to judicatory groups like the Lutheran Church - Canada, Eastern District. Any assets on dissolution would also revert to this church body. These clear cut links at the board level represent a formal relationship with the church, while acknowledging that the church and agency are separate entities.

The level of closeness in terms of theological connection to the church is evident in the philosophy and mission statement of the organization, as well as at the service delivery level in the form of spiritual programming. There is a chaplain on staff at Lutherwood, and there are services to celebrate religious holidays, as well as the

opportunity for spiritual life classes for interested youth. The church approved model represents both a close relationship, and a formal relationship with the supporting church.

Model 3: Church Related

The third model refers to those agencies which represent somewhat formal connections with the church, but maintain a closeness in terms of the presence of theology at a service delivery level. Here agencies would not need to have their Board of Directors approved by a particular church, but a variety of churches would have some sort of formal connection at a board or corporate membership level. This is expressed by choosing board or corporate members because of their church affiliation, or requiring that those who belong to the corporate membership be Christian. This connection would be strongest at the congregational, not church government level, and may or may not be laid out formally in the by-laws of the agency. Legal liability would rest with the board alone, and any assets at time of dissolution would be distributed through a decision by the board. Four agencies fall into this category. They include the House of Friendship, Shalom Counselling Services Waterloo, Ray of Hope, and Catholic Family Counselling Centre.

Supporting congregations of the HF are encouraged to send a representative to take part in HF's corporate membership. This membership entails participation on one of the organization's many committees, requires communication with the congregation represented, and allows for the potential of election into a post on the Board of Directors.

HF does allow for membership at large, for those interested in membership but not representing a supporting church.

SCSW also invites supporting churches to become part of the corporate membership, and they would then have a contact person who would be a liaison person between the congregation and the agency, but who would not necessarily sit on the regional committee or larger board. Members of the regional governing committee of SCSW are chosen by this committee to be representative of several factors, including the main supporting constituent groups which would involve the Mennonite, Mennonite Brethren and Brethren in Christ churches, though board members are not limited to these denominations. Their membership on the regional committee is approved by the overall Ontario board of Shalom Counselling Services Inc. All members of the regional committee, Ontario board, and staff are expected to be involved in a congregation.

The formal connection of RH to the church lies in its requirement that all members of the corporation and the board of directors sign a statement of faith and lifestyle and morality statement, that would identify them as Christian and therefore part of the church in general. RH also has some informal connections with churches which they foster through a church adoption program. Interested churches would invite RH to be present in their church for a month, and they would commit to supporting the agency through prayer, education, volunteers and financial contributions.

CFCC is another program that is related to the church, in this instance the Catholic church, though it receives financial support from a variety of denominations. While the Catholic Bishop from the Hamilton Diocese is given an honorary position on

the board of directors, and is kept informed of the agency's activities, he holds no formal power, but all Catholic priests of the Region are agency members according to the by-laws, and traditionally one board member has been a priest. The diocese has provided funds, and loans to assist the agency, and has provided in kind support such as insurance. The support from the diocese is strongly felt, "it gives us stability ... I think in a second if we were in a crisis the Catholic Church would be there to support us".

This relationship also involves accountability both ways. While CFCC is very clear on the significance of keeping the term Catholic in its title, canon law places some restrictions on the use of that name. Keeping "Catholic" in their title conveys "that we're carrying on the traditions or values that would be representative of the Catholic church, and we do that very deliberately." This accountability is "very informal and it's based on the goodwill and commitment of the leaders to the Catholic tradition of caring. Conversely, if the agency failed to act appropriately, in the view of the Catholic church, I would expect to hear about it."

Closeness is apparent in that each of these agencies either clearly offers spiritual programming at the service delivery level, or is open to faith exploration in their work. SCSW requires that their counsellors be active members of a congregation, and because they come from the same faith background as roughly 40% of the service users, they are able to include exploration of faith issues in their clinical work if the service user requests this. While CFCC counsellors are not required to attend any church, they would all be open to exploring issues of faith if the client desired. Both HF and RH have a chaplain on staff with their agency, and both provide spiritual exploration programming

in which the service user may choose to take part.

None of these agencies would describe themselves as proselytizing, but they do make room alongside the meeting of physical, mental and emotional needs for the exploration of the spiritual side. "You need your food and shelter, and you need people to walk along side you and help you with your emotional and intellectual questions, but you also have a spiritual side. And so we tend to address all of those sides where we're allowed or where it's part of our programs." The Church Related model expresses a connection and relationship with churches that is a little less formal, revolving mainly at the corporate membership and congregational levels, and without church approval of the agency Board of Directors. The closeness with the church in terms of the presence of theology at a service delivery level still remains. Informally, it is unclear how religious values are expressed through service delivery.

Model 4: Church Supported

This fourth model reflects those agencies that have an informal connection with churches, experience varied strength in church support, and do not express theological closeness in terms of service delivery. There are no stipulations in the by-laws that would reflect a requirement that voting members of the corporation or the board be from a church, or even Christian. In practice, some of these organizations would have members from churches, but they are not required to have church members. These organizations do, however, express a connection to churches in a variety of ways, from relying heavily on the church for funding, volunteers and guidance, to receiving only

unregulated support in terms of donations and volunteers. In addition these agencies would not express a closeness through the provision of spiritual programming. Theology and religious values play out in a much less overt way with these agencies, and may arise at an informal as opposed to program level. Three agencies fall into this model, they include Mennonite Coalition for Refugee Support, Habitat for Humanity, and St. John's Kitchen.

MCRS seems to fit best under this model because of the importance of the informality of its relationships with the church. MCRS is related to MCCO on a formal level for administrative purposes and is technically a program of MCCO, though MCRS has its own Board of Directors which guides the agency. MCCO provides incorporation and holds legal liability, and would receive any assets if MCRS were to dissolve. In looking at MCRS as a distinct agency, it is quite young and informal at this point, and has no constitution or by-laws that would set requirements for membership at a board level, and it has no corporate membership. Practically, the members of the board are from supporting churches who wish to send a representative, though not all churches who support them choose to do this. Anyone interested, whether from a church or not, would be able to join the board. Functionally, the agency is strongly dependent on supporting congregations for finances and guidance. MCRS has no formal programming that would address spiritual issues, though the theological motivation for the work of the organization is strongly in the background. Theology and religious values played a large role in the conception of the organization, and in "the talking that's done, welcoming the stranger and it's also a link to the Mennonite history of being people who have a history

of being persecuted .... certainly in communication back to the churches that's emphasized, the reason for having the office."

HH does have a formalized set of by-laws, but has no stipulations regarding the requirement that persons in the corporate membership or board of directors attend church or be appointed by a church. Their connection with churches comes at a more informal level, through a program that allows churches to become Covenant Churches. In this way, a church would commit to supporting the agency through prayer, education, volunteers, or donations of food, materials or finances. HH relies strongly on the informal support of interested churches, and Christians in the work of building houses for low-income families. "In '93 when the Jimmy Carter work project was done here in Waterloo region, 10 houses were built in a week, and a couple of those were funded by churches ... I know there was a Mennonite church, I think that there was a Lutheran church house." Again, theology plays a strong role in the motivation behind the agency, and comes through as the "theology of the hammer, taking the Christian faith and putting it into action, and the hammer represents the action." There is, however, no direct spiritual component to their program, and the theology is evident in a non-overt way.

SJK's connection with the church exists in the practical gift of space by the church, and informal donations by a variety of churches. SJK was initiated at the request, and with the support of several downtown churches, who then approached the Working Centre to lead the project. These churches which may still financially support SJK, have no formal commitment to providing guidance or resources, and have no control in the organization. While recognizing church support through donations and

volunteers, and congruence with Christian principles and values, SJK prefers to be seen as community owned and prefers the term "church supported" to church-affiliated. There are no requirements that any church representatives be a part of the corporate membership, the advisory committee of SJK, or the Board of Directors of the Working Centre. While SJK's coordinator would consider what is done there to be a reflection of church, there is no direct spiritual programming offered. MCRS, HH, and SJK all represent agencies that do not express a closeness with the church through their use of spiritual programming, and while they do strongly rely on church support for finances, volunteers, and in some cases guidance, this support comes at an informal level.

Model 5: Secularized

In this model, the relationship with churches is at a nominal level that is not close in terms of the presence of theology and religious values through spiritual programming at the service delivery level. Agencies here are most distanced from the church without being completely secular, and would not consider themselves church-affiliated. Their connections with the church are completely nominal, with no real accountability to the church. One agency fits into this category, the Independent Living Centre, which is tangentially related to the church through MCCO. ILC began as a program of MCCO, but became separately incorporated five years later. Financial support from MCCO was gradually reduced and is now non-existent. The only remaining connection with church exists in the nominal representation of three board members by MCCO, who provide a yearly update for MCCO's annual report. "They are on our board, and are known as

MCCO representatives but I don't sense there's a real flow of communication in either direction, and that has happened slowly over the last 10 years. So it's a very, very loose relationship at this point in time." MCCO terms the relationship as one of "moral support". ILC offers no element of spiritual programming, and theology is evident only in the preamble to the core values as presented in their strategic plan.

Summary

The research has noted five models of church-agency relationship that can be understood on a continuum from most formal to nominal in terms of the amount of church control at the administrative level, and which are either close or not close in terms of the presence of theology and religious values at a service delivery level. These models are Church Owned, Church Approved, Church Related, Church Supported, and Secularized. The most common models are those that express relationship at a congregational level, with or without accountability through membership at a board or corporate level . These models are Church Related and Church Supported, and seven out of the ten agencies studied fell into these categories. Of these, four are closely related theologically, and three are not. Less typical models include the Church Owned, Church Approved, and Secularized models, with one agency in each of these categories. The first two represent a formal relationship at a church government and Board of Directors level, and exhibit closeness to church at a service delivery level. The Secularized model has only nominal connection with the church, chooses not to describe itself as church-affiliated, and is not theologically close to the church.

Chapter Six

Discussion

Elements of Relationship

The term relationship implies a sense of mutuality, a give and take with benefits on both sides. In this way, both the agency and the church have something to offer each other in terms of relationship. With the Church Owned model, the church benefits through a formal sense of ownership over the agency; the agency is completely accountable to it. The church also benefits from the opportunity the agency gives the church to actively live out its faith, and to do so in a way that allows theology to play an important role in the work of the agency. The agency is also able to resource the church through providing workshops and educational programs. The agency gains by the credibility, stability and administrative security that the church can give. It also benefits from the clear guidance and purpose that the church can offer, and the financial and volunteer support that are given.

The Church Approved model finds the church again benefitting from the opportunity to live out its faith. It is offered ownership and accountability but without the clear cut sense of legal obligation. The agency is able to provide resources to the church around areas of agency expertise. The theology of the church continues to be a significant guiding factor in the work of the agency, a benefit for both the church and the agency. The church again offers credibility and legitimacy to the agency, and also allows for flexibility in the involvement of non-church members on the board. The agency also benefits through the donation of church volunteers and dollars to their work.

In the Church Related model the church is given a strong sense of ownership at a congregational level, again the opportunity to live out its faith, and the recognition of the significance that theology plays through its incorporation into service delivery. The church in this model also benefits from the resources that the agency can provide it. The agency benefits as well from the resources in terms of finances and volunteers that the church provides. The church also offers guidance to the agency, though in this model the agency benefits through greater autonomy and flexibility in terms of the church's role administratively.

The Church Supported model finds that the benefits to the church include the opportunity to live out one's faith, educational resourcing that the agency can offer, and less responsibility in terms of administering the agency. The agency benefits through the finances and volunteers that the church offers, they have a greater sense of autonomy in the administration of their agency, and yet they still have some sense of security in having a constituency to rely on.

Finally, the Secularized model displays a simply nominal relationship that entails no sense of responsibility for the church, but provides a certain amount of credibility or moral support for the agency. The agency is completely autonomous in its administration.

Strengths and Limitations

Participants in this study were requested to identify the strengths of the model relationship they were familiar with, and also the limitations they found or any

improvements they could envision for the relationship. The models presented here expose a spectrum of relationship that moves from a united church and social service agency to a model of Secularized identification with minimal connection to the church. Each model brings to the table a variety of strengths and limitations depending on whether one takes the perspective of the church or the agency (See Table 3).

Model 1: Church Owned

The Church Owned model reflects a relationship of extreme formality to the church and closeness to the theology and values of the church. The social service programs are a wing of the church, and in many respects the church is both church and social service agency in one. One strength of this model was identified in the unity of purpose in meeting people's physical and spiritual needs, both goals are important within this model. "My experience is that it allows people who want to be involved to embrace a holistic approach to meeting need." Another strength was identified in the clear lines of accountability and support, and the organizational size that allows greater ability to meet need. "Our organizational model is excellent, it provides good support and resource to our various programs, a lot of credibility and networking and collaboration ... When you have an organization like ours then you do have the financial support. The Salvation Army has been doing this forever, and that's why we say that when all these other organizations come and go the Salvation Army remains." This size can however be a detriment when time is a factor. "Sometimes we move slowly, we're not able to react as quickly as we might like to by the time you

Table Three

Strengths and Limitations

Models	**Strengths**	**Limitations**
Church Owned	-holistic approach -unity of identity and purpose -clear accountability -resources -commitment and ownership by church hierarchy -organization	-church affiliation may turn some away -can be too bureaucratic -top down approach -church-agency boundaries unclear -legal liability with church -individual ownership needs to be encouraged
Church Approved	-credibility and legitimacy from church -common purpose, values -clear accountability -commitment and ownership by congregation and church hierarchy	-legal liability is unclear -church affiliation may turn some away -involvement of church hierarchy needed
Church Related	-no liability for church -common purpose, values, -church accountability - agency/church mutuality -congregational ownership -greater agency autonomy -greater depth of support from various denominations	-no church gov't ownership for greater support -communication between supporting congregations can be difficult -unity of supporting churches can be hard to establish
Church Supported	-flexible, informal relationship -no liability for church -agency is autonomous in decision making	-no accountability or ownership for church -unclear policies regarding relationship -can be difficult to sustain church support
Secularized	-agency autonomy -no church liability -community base of support, including persons not church-affiliated	-no church ownership, -little incentive for church investment

get through the hoops and the loops, whereas were you are an independent kind of centre, you can react as quickly as your board can gather to make that decision."

This model of relationship has many strengths. It involves a clear commitment by the church as a whole to the work of the agency, which for them is the work of God. There is a unity of purpose and identity, and a holistic approach that meets need at a variety of levels, and through a variety of means. This model is at an organizational level that allows for the creation of a variety of programs and subsidiary agencies to meet need, though this model of relationship could potentially be played out at a lower organizational level of service delivery with the church hierarchy retaining ownership.

If one of the strengths of this model lies in the ability to mobilize a large number of resources, a limitation is the time that it can take to access these resources due to following the necessary protocol. If a strength is that there is great support for social service delivery from the hierarchy of the church, a limitation is the amount of work necessary to keep the average lay person involved, and enhance their personal ownership. This sense of personal responsibility is encouraged by the Salvation Army in the theological motivation for involving oneself in social service roles. A church body that did not stress this would have a difficult time encouraging personal ownership and involvement in the agency. Legal liability would fall to the church, creating a limitation if the church is not prepared to deal with this. With this model, there is some question as to the boundary between church and agency, what can interested church people be involved in, and what needs to be carried out by professionals who may or may not be part of the church. This strong connection with the church may be seen as inviting to

some, but may also turn away some service-users. This model represents a top down approach to community development, and will require sincere effort to ensure that grass roots efforts at a community church level are recognized.

Model 2: Church Approved

The Church Approved model reflects that next degree of separation from the church in the sense of formality. Rather than the board being part of the church itself, the church has right of approval of all members and has one member on the Board of Directors appointed, specifically representing the church's interests. A percentage of the board members are also required to come from that particular denomination. The values of the church are present through spiritual programming as well as at the administrative level in mission statements and agency philosophy. The strengths of this model have been identified in what the church can offer the agency in terms of legitimacy and credibility, and in offering a consistent values base that informs the work of the agency. An agency functioning under this model would have the strength of combining professional skills with important faith motivation into effective and caring service. The agency serves to provide a venue for the church to live out its faith in terms of financial, emotional, prayer and volunteer support. "It seems to me that it's important to the church, as a visible sort of reminder that social ministry is something that we should be doing and are doing."

The formal elements of connection to the church are suggested as a strength in providing the flexibility to allow the participation of persons of different backgrounds

but with needed skills, while ensuring that the common purpose remains. This model provides a great deal of formal communication with the church through representation on the board, but one of the improvements suggested was for even closer involvement and understanding between the church and agency. A formal sign of this was suggested as the provision of an operating grant from the church in support of the agency, that would provide financial assistance but also show the church's ongoing commitment to the work of the agency. This model allows for formal connection with the church at a church government level and through congregational representation, but also allows for those informal connections that relay closeness, including a place for congregations to be involved in giving financial support, volunteering, or offering prayer and emotional support. "There is a formal relationship, [and] I would say that there's a strong emotional attachment." There is a real sense of ownership and accomplishment for both the church and agency in this relationship.

This model again expresses a clear connection between the church and agency, an integration both theologically and administratively, with clear lines of accountability to the church through formal means. The unity in purpose is there with a greater sense of flexibility that recognizes the distinctive contribution of professionals. There is a formal connection with the church at a congregational as well as hierarchical level that enhances the sense of ownership and emotional attachment to the agency. The limitations of this model include the fact that legal liability is unclear, legal precedent has not yet proven whether or not liability would follow through to the church hierarchy. While its connection to the church may be a drawing factor for some service-users, others may be

turned away by its sectarian connections. The formality of the agency's administrative connection to the church requires a relatively large commitment by a church at both the hierarchical and congregational level, in supporting this model. A grass roots congregationally based program would need to work hard to get this kind of commitment to accountability and ownership at the church hierarchy level, and indeed may not want that level of administration.

Model 3: Church Related

The strengths of the church related model lie in the combination of both formal and informal ties. The organization maintains a strong church focus through the presence of church people on the board and corporate membership. "If the organization is a reflection of the values [of these churches]... then it is important that you have people representing those churches on the board ... because they translate the values from the congregations and faith groups to the organization, and also serve as a check and balance." These links are most recognizable within church congregations rather than church government. One organization identified as a strength, "we are a visible organization within the church even though we're not in the hierarchy of the church." This allows for church use and support of the agency at a basic congregational level.

Ties with particular congregations are informally strengthened through representatives and connection with agency staff and various congregations who support the agency. "My feeling is that the relational links in the long run are probably more effective than the organizational ones anyway." Two of the agencies in this model

highlight accountability and communication as strengths of this model of relationship. "We have many parachurch groups that have been in the habit of saying, 'well we're an arm of the church'. It just happens to be an arm that has never talked back to the rest of the body." Another reflects that "we want to be able to work directly with other people in the church to make sure our message is getting out there." A third highlights the importance of carrying on the traditions and values of the church, and the understanding that if the agency was not acting appropriately in the view of the church, the agency would hear from the church. Being active at a congregational level is important, "one of the things that I like about it is that it gives more people in specific congregations an understanding of what we do as opposed to simply the ones in leadership who may be making decisions regarding funding."

Ties are further strengthened through participation by the organizations in the church for purposes of education about the agency to solicit support, but also to offer support and education to the congregations around particular areas of agency expertise. While this does not occur only within this model, it is particularly important to the members of this model that they address the needs of the church as well. "There's lots of accountability back and forth. One of the strengths is that instead of going out with a canned presentation we ask the church what they want us to do and go out and do that." One of the other organizations identified that it is planning on providing even more resources to churches in the form of networking and seminars and workshops. What becomes evident as a strength is a sense of mutuality with the church at the level of congregations.

This mutuality comes out in another strength, that of offering a venue for congregations to be involved in mission work. One agency suggests, "many churches have been involved for years and years, and that they see this as an important agency to do their work, you know, that we're connected ... they feel like there's some ownership with us." This model presents a way for churches to unite with agencies to provide a service that the church would not be able to provide on its own. "If you have a bunch of churches trying to act independently with programs, they may work and God will bless those kinds of efforts, but to pull together something like this and have a church support it, and have a greater resource to pull together the people that can do it and focus that ministry down there, that should be supported because it is a better model." The church-affiliated agency again offers a way for church members to make their Christianity practical. "It's a natural constituency in terms of recognizing our need for financial support, wanting to see us be able to carry out our mission and willing to share resources."

In looking at improvements, again the main thrust is that of increasing the partnership with the church, though on an informal, congregational level. "I guess I would like to see us seem more as integral to the churches, that they need us as much as we need them ... I'd like it to be even more interactive, and that's what we're working on." Another agency suggests, "I think more connection, fostering more connection even still between [our agency] and churches would be helpful by resourcing them more, and we're doing more of that."

Again, the main strengths of this model lie in its ability to encourage support at a

congregational as opposed to church government level. The sense of ownership is there, but in a different way, with a variety of interested congregations entering into a semi-formal mutual partnership with the social service agency. The ownership appears to be bottom-up, rather than top-down, and with a clear separation between agency and church. Other strengths include the accountability and guidance from the church, without a sense of legal liability for those congregations that support the agency. This model provides a blueprint for encouraging several congregations to come together and meet needs in a way that one congregation alone would have a hard time doing. Some of the potential limitations include communication difficulties with each of the supporting churches, the inclusion of a variety of denominations adds more depth to the conversation of how the agency should run, but also means that a unity of focus may be harder to reach. While identification with more than one denomination provides a greater base for drawing resources, that sense of ownership and investment in the agency needs to be encouraged in a different way that doesn't rely on support from the church government. Finally, this model of relationship loses some of the security that comes with the involvement of the church government.

Model 4: Church Supported

The Church Supported model relies on connections that are not formalized through board or corporate membership. The support of the churches is, however, important to these agencies with some maintaining extremely tight connections to churches, and others keeping a little more distance. Interestingly, the agencies in this

model are smaller agencies, and get limited funding from the government, relying more on fees and donations. Theology and religious values play out in the background of these agencies, as there is no spiritual programming offered. The informality of the relationship seems to be the strength of this model. Two organizations noted the flexibility of the relationship, "with churches with this kind of model I think there's greater flexibility in what you're able to do and how you do it because you're not restricted by government funding reporting requirements." One spoke of the relationship as being "gentle ... it's not aggressive towards the congregations." In some ways, there is an element of trust between the agency and the churches that support it. The agency with the strongest church connection wants to maintain that sense of church ownership of the agency, albeit in an informal way. Another organization with weaker ties to the church still notes that it values and maintains the ties that it has, and would like to strengthen these connections.

Important in this model of relationship as well is the role of faith in action. "I really like the practical hand up kind of approach that [the agency] brings ... What I really try to do is to keep the focus on the role that we play as a helper. We are not doing things for people, we're doing things with people. ... I would really like to see churches move away from just this idea of sending money, to actually doing." Another agency noted the common values supported by the agency and the church, and the "opportunity to influence each other."

In this model that relies on informal supports from the churches, these agencies also recognize the limits to the church's ability to contribute while acknowledging that

an improvement would be to strengthen these supports. "We're really struggling with the potential growth in the church. We certainly have some support, we know that there's a lot of pressures on churches, we know that some churches are doing very well, while others are certainly having declining memberships. We would like to build more of a relationship with them, we would like to get more of them involved." Another agency reflected a desire to strengthen church connection, but "in a way that impacts more directly within churches," while noting the need "to recognize that people feel stretched." A third agency suggested the need not to strengthen church relationships in particular, but to encourage community as a whole to strengthen their support of the agency. This model is somewhat ambiguous and hard to define because it is so informal, and when asked about the strengths of the model of relationship, one person simply said, "it works, to the degree it works - it works."

The Church Supported model is in some ways a more one-sided relationship, with the agency benefitting to a large extent. The informality of the relationship provides flexibility on both sides. The agency is autonomous enough to follow its own path, but is able to access the resources both financial, in kind donations and volunteers, that the church can offer. The church is able to feel good about contributing to a worthwhile project without the difficulties of having to administer it, they have no liability or accountability as a church. Because there is no accountability, and no church presence necessary in the administration of the agency, it is difficult to ensure that the supporting church constituency will continue to be there to support the work. Communication needs to continue in order to let the church know that there is a need, and that its contributions

are appreciated. Clarifying policies around the church's role with the agency would help to ensure a sense of ownership and interest in the work of the agency. The church may be there giving support today, but if it loses interest what is there to keep its support of the agency? The agency has the freedom to run the agency as it chooses, but also has to work with the instability of church support.

Model 5: Secularized

The Secularized model of relationship is based on only nominal support from the churches. While the agency in this category seemed to wish for closer ties to the church, and sees the potential role for the church in helping the agency to meet need, it functionally recognized that "it would be alright to have closer ties but it takes effort and energy to do that." There was a certain ambivalence in this model around the role that the church should play in supporting agencies such as theirs. They suggested that more meaningful ties in the form of reporting and financial support would be appreciated, and saw a possible place for congregations with interest to get involved within the agency. They were, however, content with the status quo, and recognized that the possibility for stronger church connection might not be reflective of the attitude of the Board of Directors.

While this agency would not offend those wishing to stay away from a church-affiliated agency, it also has difficulty accessing the support of the church. The ownership lies within the community as a whole, which is positive, but it also loses the resources that the church could provide in terms of financial and volunteer support. The

church, unless it is informed, has no reason to support this agency. Given that the church has no ownership in the agency, the only reason for it to support this agency lies in the church's desire to live out its Christian faith. With this model, the church is offering nominal or moral support to the agency, giving it some credibility through this connection. For many agencies and churches, this type of relationship that has few demands on either side might be what is desired. To create a significant relationship, however, the agency needs to be able to offer something more to the church by way of accountability, or communication of the need for the support of the church. There is little incentive for the church to contribute to this relationship.

Other Themes

One of the interesting themes noted, was that the concept of church ownership was present as an important point in all models of relationship except the Secularized model. Each model represents a significant way of maintaining a much desired connection with churches whether at the congregational or church hierarchy level. Also significant was that each of these agencies wished to at least maintain the status quo (this was in the Secularized model) as far as their connection with churches, but most expressed a desire to strengthen or improve that relationship. Significantly, this desire for stronger ties was expressed both by agency and church representatives. It was difficult for many to articulate what this would look like in terms of changes to the model of relationship, but included were the ideas of resourcing churches through providing workshops and seminars, helping churches to be more relevant through using

their location for offering programs, and the much needed provision of funding and volunteers by the churches. A sense of mutuality was expressed, with the desire to be seen as integral to the churches, and an invitation for the church to participate in the life of the agency. One agency reflected on the importance for their agency to have some autonomy from the church in terms of formal connections, but welcomed a closer connection on an informal supportive level that encompassed some of that mutuality. This mutuality is encouraged by one agency from the Church Related model which actually incorporates the role of church liaison into one of its staff positions, and involves several members of the staff and board in making presentations at churches. There appears to be a solidity or a strength that comes from having a base of support from the church whether at the congregational or church government level.

Included in the importance of church ownership is the ownership of the community as a whole. The church in many ways represents the community, connecting the agency to the community it serves. One agency from the Church Supported model, while appreciating the informal support that is offered by the church, also highlighted the need for the community to take ownership for the work of the agency. The church as a part of the neighbourhood can encourage communities to commit to the organizations that are there to offer services to meet their needs. Many agencies look to churches as an easily recognizable constituency from which to garner support, perhaps due to church members' theological motivation for getting involved in meeting need. The church can be part of creating a community that supports the programs and services that assist in meeting need. Interestingly, only one of the agencies involved was created to serve the

needs of church members, and all agencies work at meeting the needs of members of the larger community.

The idea of ecumenicity played out interestingly in this research. In the Church Owned and Church Approved models, the formal connections were at a church government level with one denomination. To involve more than one denomination at the level of control would be structurally very difficult with the kinds of connections and appointments made in these models. Both models would allow for support by individuals or congregations regardless of denomination at the level of financial donations or volunteer support. Church control would be with one particular denomination, but there would be room for presence on the board of those who are from a variety of denominations, particularly with the church approved board since only a percentage of the board is represented by that denomination. The agencies which rely more on congregational as opposed to church government support were more able to incorporate ecumenicity in their organizations, some more easily than others. Some of these agencies are more connected with one denomination, and one agency in particular felt the push and pull between the sense of ownership that comes from identification with one denomination, and the broadened base of support and the difficulty with duplication in services that can be overcome through working ecumenically.

Ecumenicity in terms of inter-faith participation in these agencies did not come through clearly in this research. All of the agencies studied were connected with Christian churches, though some may have board or corporate members from other religious backgrounds. Similarly, persons from other faiths may provide financial or

volunteer assistance to these agencies, though none of the data collected spoke directly to this.

The concept of putting one's faith into action came through strongly in discussion with representatives from these agencies. One organization clearly recognizes the theological dimensions of this. They have based their organization on the "Theology of the Hammer," which involves "taking the Christian faith and putting it into action, and the hammer represents the action." Many noted the part the organization plays in providing a venue for this action, and encouraged church members to practise what they believe through supporting these church-affiliated programs. "Social service organizations can help the church become what it is called to be." For some, the agency is a way for the church to provide a service that it could not deliver on its own, whether because of the professional skills needed, the confidentiality required, or the size of the program. "What we do is something that an individual church would have a very very hard time doing, we need a parachurch organization to pull together a pool of people from within the community that can all focus their attentions on these kinds of needs in the community." There is a sense of doing on behalf of the church what the church can not do itself, while allowing it to support in the venture in other ways such as through the values that undergird the agency, through financial donations, and through emotional or prayer support. Many agencies do, however, have the kind of programs that benefit from the practical support of volunteers and encourage church members to take their faith from the pew to the pavement. Several agencies spoke of the desire for church members to do more than write a cheque and find a way to get personally involved in the work of

the agency.

Some agencies referred to the agency as the arm of the church. These agencies represented the variety of models except the Secularized model which is further removed from the church. One agency used the terminology, the "arm and extension of Christ", while another referred to the "compassionate arm of caring" of the church. Still another spoke of assisting the church in carrying out the overall mandate and mission to the world, as an extension of the church. This terminology denotes a recognition of connection with the body of the church, and a strong intention to work with the church within the theological framework of the church's mandate to meet the needs of those less fortunate.

Each of these agencies have noted the significance of the theological motivation behind the agency either in written documentation in the form of mission or philosophy statements, or through terms used in their literature, or at the very least through a recognition that the values of the agency are supported by the church. These agencies are roughly divided in half as to whether these theological and religious values play out in the day to day workings of the agency through spiritual programming, or whether they remain in the background of the agency as an undergirding role. Of those agencies that offer spiritual programming, for some evangelism is a very clear goal, for others this is not so overt. Evangelism as a goal seems more related to the denominational support than to any sort of model or type of agency. Only two organizations require that members of the staff be Christian. These agencies both belong to the Church Related model. All other agencies would require that staff and board members be supportive of

the philosophy, values and mission statement of the agency.

Though religious values are present in some way in the literature and mission statements of these agencies, it is unclear how religious values play out informally. While some of the supporting churches are clear in their position against such things as abortion and homosexuality, how this affects service delivery in an informal sense did not come through in the data. There is a potential that service-users choose not to use a particular agency because of its church connections. While all agencies that offered spiritual programming emphasized the role of choice in this, the research did not reveal how religious values come through in more informal ways such as use of prayer, celebration of religious holidays, etc. Further research with service-users would be beneficial to understand how religious values permeate beyond the policy level to the informal interactions between staff and service-user.

While all of these agencies would fit under the definition of church affiliation used in this study, three would not consider themselves affiliated. One disliked the term "church" because it did not acknowledge the many Christians that supported the agency but did not attend church, one preferred the term "church supported", and the third simply did not feel connected enough to be considered church-affiliated. The first two fell under the Church Related model, while the last was from the Secularized model. There is for the most part a strong recognition of the affiliation with the church, and for most a desire to strengthen that. Those from the Secularized model, who felt less connected to the church in terms of considering themselves church-affiliated, also felt less of a need to strengthen or improve their ties with the church. Also important to the

discussion is the dichotomy between church support and support from the community as a whole. One agency preferred not to work towards strengthening simply church ties, but improving ties with the community as a whole. Agencies will need to think carefully about how to encourage ownership by the community as a whole in the needs that must be met.

The MCCO way of relating to agencies emerged as a separate model that encompasses agencies which also fit within a variety of the other models of relationship outlined here. The board of MCCO is made up of church government appointees of three denominations, elected delegates from the supporting churches of these denominations, and representatives of particular program areas - very formal connections to the church. Many of the programs this agency originates are set up not to remain under MCCO jurisdiction but to become separately incorporated. In most of these cases, MCCO would then retain only nominal or moral support connections with the agency. At different points in this devolution process, the MCCO model would reflect the various positions on the continuum of formality and closeness, and in the end the created agency determines the type of relationship it will have with the church. Some MCCO affiliated agencies might end up remaining at a level of close connection with the church at a congregational level as SCSW has, or may have a more distant and nominal connection such as ILC. Which model of relationship the agency uses depends on the agency's feeling for the importance of retaining connection with the church for support and identity.

Most of the research available on this topic is from an American perspective.

The two most directly related works (Christmas, 1979; Wey, 1976) looked at models of relationship in the Lutheran Church of America, and Protestant and Catholic American churches in general. Both of these studies are approximately twenty years old. I have found no recent research on this topic, and have found no Canadian studies. The Canadian government has had a history of stronger involvement in building the social safety net than our American counterparts. Our churches tend to have less formal connections with social service agencies that they support. This study found that the majority of agencies hold a connection with churches that while strongly supportive is based on a more informal level of involvement at a congregational rather than church hierarchy level. The agencies involved in this study were not part of a representative sample, however, and the results might differ if such a sample was studied. While Wey (1976) and Christmas (1979) used discrete categories in describing models of relationship, this study found that the relationship between churches and agencies can best be understood as a continuum which varies by degree of formality of connection at the administrative level, and level of closeness to the church through the presence or absence of spiritual programming at a service delivery level.

The models presented by Christmas (1979) describe relationships in terms of level of formal connection to the supporting church. In the Synodical Polity model, the Synod in effect owns and controls the agency. This would be similar to the Church Owned model, where there is a unity between church and agency. The Church Approved model would also fall most closely with this model in that the church while not electing the Board of Directors of the agency does approve them, and all assets would revert to

the Lutheran Church Eastern District. In the Pan-Lutheran model the ownership and control is shared by more than one jurisdictional subdivision of the national church body. No agencies in our study seemed to fit this category, though MCCO as a body owned and controlled by Mennonites, Mennonite Brethren and Brethren in Christ would most closely fit this description. The Congregational Ownership model represents either one or a group of congregations that owns and controls an agency. The Board of Directors was taken from members of these congregations, usually with a certain percentage as pastors, but without formal control at the Synod level. The Church Related model comes closest to this in that members of the board of directors are representatives of either particular supporting churches or the Christian community in general. The Board of Directors would however retain control and ownership of the agency, and the accountability would come informally through the church representation. There are no stipulations that members of the board of directors be from particular denominations, or that a certain percentage be pastors. The Tangent model, which grants membership on the basis of financial contribution, and requires a percentage of members of the board of directors be from Lutheran churches; and the Non-Church related model, which have a nominal connection only to the Lutheran church, were not represented in the models discovered here. While some agencies fit aspects of these models, these models did not appear to provide a best fit when looking at church-affiliated agencies in the Region of Waterloo.

Part of the difficulty is in the fact that the models presented come out of one denomination, and don't successfully account for the cross denominational support

evident in most of the church-affiliated organizations in this region. While in two agencies studied, formal control was represented in one denomination, for the most part control did not follow through to a particular church but lay solely in the Board of Directors who either represented interested congregations, or in many cases only interested individuals. Raymond Wey (1976), looked at American church-affiliated agencies, but identified some broader models of relationship. He also looked only at formal connections at the board and membership level. He identified Independent Protestant organizations, in which the board is made up of members from one or more Protestant denominations, who had a Christian motivation for creating the agency, and who choose to identify themselves as Protestant. The corporate body of membership may be based on payment of a fee, or may be equal to the members of the board who are all members of a Protestant denomination. This category would fit with the church related model of affiliation, but not with the Church Supported or Secularized models in that they do not have a Board of Directors made of members from one or more Protestant denominations. The Church Owned and Church Approved models would most closely fit with Wey's model of Protestant church related agencies, that are officially and formally controlled by a national denomination or one of its judicatories. These agencies are controlled more directly by official church boards. Wey also distinguished between the Lutheran Church of America's church owned and church recognized models. To be church recognized, the agency's board is elected some other way, but is approved by the synod. In Wey's research, Catholic social agencies tended to be closely linked to the church, but the Catholic affiliated agency represented in this study retained less formal

connections to the Catholic church, though retained an unregulated sense of accountability to the church.

The American research on this topic fails to recognize the level of church affiliation that is represented by informal yet substantial contributions through financing and volunteers, without the formal accountability through membership at a board or corporation level, or ownership and control by church government. Similarly, these studies have also failed to recognize the significance of closeness to the church as represented through the transmission of theology and religious values at the service delivery level, not merely at the administrative level where they play a role in guiding principles. These factors were taken into account in presenting a spectrum of models that recognize a range of affiliation that varies on aspects of closeness and formality of relationship.

In looking at the role of church as mediating structure for the delivery of social service, several agencies reflected on the humanitarian aspect that the church brings to service delivery. "So I would see the role of the church on the one hand to fill in the cracks that the government leaves ... and then on the other hand, hopefully to provide a little bit of that sort of sense of human contact rather than the bureaucratic efficiency", reflecting a "mentality of loving and caring" instead of a "bureaucratic mentality". Kenneth Himes (1985) reflects on the importance of the church as mediating structure for encouraging meaning and values in society. We see this in the models here in the presence of Christian references in the values, mission statements and philosophies of the agencies studied. This becomes evident further in the role of spiritual programming at

the service delivery level in many of these models. What remains unclear from the research, is the extent that religious values are informally present in each of these agencies through signs and symbols and expectations, for example in the use of prayer. Perhaps this formal role of theology at the service delivery level might be seen as imposing, but all organizations stressed the element of voluntary participation by service users in these particular programs. The elements of encouraging personal spiritual growth are offered but not forced. Smith's (1966) suggestion that church-affiliated agencies should combine the acting out of the church's mandate to respond with love and compassion to those in need, with professionalism and quality of service is truly apparent in these agencies which reflect a highly creditable service to the Region of Waterloo.

Interestingly, I had anticipated finding a number of agencies which had originated with close connections with supporting churches, and then distanced themselves and become secularized. Of the agencies studied, most reflected a continued relationship with the church. The Secularized model included an agency that had in some ways become distanced from the church, but most others remained connected in similar formal ways to the church. Where variation was evident was in the level of congregational support, which experienced some ebb and flow at different times. Perhaps those agencies that were not studied, those with no current substantial connections to the church may have some church support in their history that had been severed over time. Also, the question of funding was anticipated to have an impact on models of relationship. Almost all agencies, except the agency in the Secularized model received some funding from churches. Only one agency, a member of the Church Supported

model received a majority of its funds from the church. The level of church hierarchy involved did suggest a closer and more formal relationship with the church, and a more formal and close relationship appeared to work best with one denomination involved.

Chapter Seven

Implications

The Ideal Model of Relationship

When asked to describe an ideal model of relationship between church and agency, most of the agencies interviewed felt that what they had was good, and if anything reflected a desire for a closer connection. The ideal model did not appear as a distinct idea of formal or informal connections either at the church government or congregational level. It came out in ideas like the appropriateness, and in fact responsibility for churches to get involved. How the involvement occurred seemed less important than the fact that it was taking place. One organization reflected that "churches can run services and programs within their buildings .... within the context of the need of their community." Another reflected that churches need to "find a need and do your best to fill it." The reflection of distinctions between types of services provided arose, with the recognition that "there are some social service programs that churches themselves, that individual congregations could take on and do well at. But I think the key is that if you're offering a professional service, that you first and foremost have qualified professional people doing the work as opposed to just people from the congregation." There is a distinction between the types of support, "what are the expressions of mission that we really want to support with our dollars, and what are the expressions of mission that we can concretely do, like direct service as opposed to supporting another organization to do the service."

One concept that came through a number of times in discussing the ideal model,

was the need for collaboration between social planning agencies and churches. "The ideal relationship and model would be that the clergy and social service workers and the agencies and regional people would get together more often and really talk about the needs of our community." This idea was evident in discussions both with agency and church representatives. "Well, I think that an occasional meeting would go a long way to diminish barriers. So if the Social Planning Council were to invite the churches, that would be an interesting meeting." One organization meets regularly with other service providers who belong to the same denomination. This person would see value in an alliance of faith based social service providers.

The ideal model that emerges is one that includes closeness, collaboration and communication. The technical elements of how this would be formally laid out seemed less important than the simple need for continued involvement by the churches. These agencies had varied opinions with regard to the role of the government in social service delivery, but all saw a place and a role for the church. If I had anticipated finding a number of church-affiliated organizations whose ties had weakened through the years, what I found was a strong desire to maintain and strengthen connections with the church. Perhaps in this time of government cutbacks to social services, agencies are recognizing that they need a supportive constituency from somewhere. The significance of the role of theology and religious values as they appear in programming and in mission statements and agency philosophies, and the fact that most agencies receive only nominal financial support from the church suggests however that this support goes beyond merely a need for a funding base. This sense of church affiliation reaches into a theological

connection that the church feels, but that the agency also recognizes.

One agency spoke of the limited resources of churches, and the growing competition for support and funding from churches. As these agencies move to strengthen and expand their connections with churches, collaboration will be needed. Suggestions for connections with the Social Planning Council and the United Way could be important ways to ensure that the community's needs are being met, and that the churches are knowledgeable about the possible venues that they can take in fulfilling their mandate to meet the needs of those less fortunate.

This research has revealed five models for how churches and social service agencies in the Region of Waterloo choose to relate with each other. None of the models presented have emerged as the best or the worst, but all represent different needs and values reflected by both church and agency in their decisions for how to relate. The value of this research lies in its ability to educate churches and social service agencies on the variety of options for forming a relationship, and to help churches and agencies recognize the significance of the relationships that they share.

Further Research

This research has scratched the surface as far as exploring how churches and agencies relate in terms of social service delivery. Further research is needed to expand on the results discovered here in the Region of Waterloo. Given that the research to this point has been American, further research is needed to determine whether the different conclusions from this study and the American studies can be attributed to a different role

that the church has played in social service delivery in each country. In the United States, the church has been more involved in a formal way in social service delivery, with the government playing less of a role, while in Canada, the government has been in the past strongly involved in social services. It would be interesting to explore whether changes in the level of government involvement in social services will affect the way that churches and social service agencies relate to one another. Aside from Canadian and American differences, there is a need to determine whether these models of affiliation are also reflective of other areas in Canada, particularly in Quebec where the Catholic church played a significant role in social service delivery.

This study has shown the importance of the theological aspect in the delivery of social service by church-affiliated agencies. Research looking at the theological implications of service delivery throughout history and in the present would prove quite valuable in offering a greater understanding of the role that theology plays in the motivation behind service delivery, as well as in the method of service delivery itself. What does theology say about how churches should go about meeting need, and how they should relate with those that deliver services to meet that need? What does theology say about how we address the marginalized, and how is this expressed in the way services are offered or not offered by church-affiliated agencies? Both theology and history speak to the tension between an orientation towards charity and an orientation towards justice. This should be explored to gain a fuller picture of church-affiliated social service delivery.

The agencies studied had at least some involvement by churches or interested

Christians in their initiation. It would be interesting to discover what connections there are between churches and agencies that were not started as part of a church initiative. Are there agencies that while not originally having church support, have grown to have formal connections with the church? For those agencies that are church initiated, how does the understanding of theology play into the purpose of the agency, where does community development and meeting individual need intersect with evangelism and bringing the word of God to service users? Further research needs to be conducted to determine how theology and religious values play out within an agency beyond formal spiritual programming and the policies that an agency upholds. This research would be best conducted with service-users who could give a clearer picture of the informal role that religious values play, rather than agency directors. This research was conducted with organizations connected with Christian churches. Further research should consider social service agencies that represent a variety of religious backgrounds

Finally, as was noted earlier in the study, it was discovered that the church is involved in a variety of levels of organization in response to meeting need. Included in this are those church-affiliated agencies that are involved at a planning level with regards to developing programs to meet social need. Then there are churches who are affiliated with particular agencies that simply offer service delivery to a particular population. Lastly, there are those churches that are affiliated to programs that are run by larger agencies. Further research is needed to determine how the church relates differently to these agencies depending on the level of organization involved.

Conclusion

We are called by Christ to feed the hungry, clothe the naked, visit the imprisoned, give drink to the thirsty. How we do this is a matter of choice. We have through the ages used a variety of models and theological understandings in how we do this, and have seen that at times the church has been more or less involved in meeting need. This research has uncovered five models for how churches and church-affiliated social service agencies in the Region of Waterloo choose to relate. Each model has strengths and limitations, and involves different benefits for the agency and church in terms of the relationship. Strikingly, all of those agencies studied, including agency and church representatives, spoke of a desire for continued or stronger ties of relationship with the church. The church has a vital role to play in working with agencies to meet the needs of those less fortunate in our society, and both churches and social service agencies recognize this.

Given the government cuts to social services and the expectation on churches and community groups to fill the void, this research provides much needed information regarding ways for the church to help meet the needs of the community. The church, however, needs to think clearly not only about the role that it plays in providing charity through relationships with service delivery agencies, but the role that it plays in advocacy and social action to address injustices in society which cause need. When church-affiliated agencies receive government funding, they lose their ability to speak without prejudice; to do so means risking the loss of funding that helps to meet need. Yet if the church through its affiliated agencies provides the services without government support

they may seem to relieve the government of its responsibility for caring for the disenfranchised members of society. In addition, church realistically would not have the resources necessary to sufficiently meet these needs.

Can charity and justice orientations be incorporated in the same body? Perhaps the answer lies in recognizing the significant role that the church has played and continues to play in charitable social service delivery agencies, through contributions of energy and finances and in the theological grounding of these agencies. This research has uncovered models for how churches are effectively relating with affiliated social service delivery agencies. What must be addressed is the role that the church can play in calling society to justice. While these church-affiliated agencies who also rely on government funding may not be able to effectively include social advocacy and social action in their programming, the church needs to recognize its own mandate to "Let justice roll down like waters and righteousness like an ever-flowing stream"(Amos 5:24). The church is called to offer charity, **and** to establish justice. It has a role to play both in meeting need through relationships with church-affiliated social service agencies, and in calling society and the government to account for the injustices that produce need.

Appendices

Appendix A

Letter of Introduction

This letter is to invite your church-affiliated social service agency to participate in research aimed at developing an understanding of existing models of relationship between social service delivery agencies and their supporting churches. This research is part of the work for a joint thesis for Master of Theological Studies and Master of Social Work degrees from Waterloo Lutheran Seminary and Wilfrid Laurier University, and is supervised by Dr. Anne Westhues and Dr. Oscar Cole-Arnal. It is hoped that this research will uncover various models of relationship between churches and their affiliated social service agencies and their potential pros and cons, and will provide information regarding the relationship between particular types of service delivery and particular models of church and agency relationship.

Your participation in this research will help churches who are responding to the cuts in government social spending by finding ways themselves to provide for the needs of persons in the Waterloo Region. They will have the benefit of learning from the experience of other church-affiliated social service agencies as they determine what model will best meet the needs of the service-user, agency and church. Existing church-affiliated social service agencies will have the opportunity to learn from models used by other similar agencies.

Enclosed you will find a copy of interview questions that you will be asked to respond to in an interview of approximately 60 minutes duration. I would also ask for a copy of your constitution, mission statement and any other documents you feel would be

relevant. You will be contacted in the next two weeks to confirm your willingness to participate in this research, and to arrange a time for the interview. Due to the nature of the research it will be impossible to guarantee anonymity for yourself or your agency, but the information sought is not of a confidential nature. A summary of the research findings will be forwarded to you upon completion.

Sincerely,

Buetta Martin Warkentin

Appendix B

Models of Church-Agency Relationships: Interview Questions

1. Describe your agency.

   - size: # of programs, staff and service-users

   - what type of service is provided, who is served

   - funding base, property ownership, to whom would assets revert on dissolution

   - administrative structure - Board of Directors, general membership

   - to whom is agency responsible for funding and programming decisions

2. Describe the role of the church in the structure of your agency.

   - how was church involved in origins of agency

   - have there been changes in that role

   - what denomination, size of church body, level of church government involved

   - what role do theology and religious values play with staff and service-users

3. In your opinion, what are the strengths of the models of church-agency relationship you are familiar with?

4. In your opinion, what could be improved?

5. What is your vision for church-affiliated social service delivery in the Region of Waterloo?

   - ideal model of relationship

   - some social services more or less appropriate for church involvement

6. Is there any other information that you find relevant?

Appendix C

Consent Form

1. I hereby acknowledge that I have willingly agreed to participate in the interview process for the purpose of exploring models of relationship between church-affiliated social service agencies and their sponsoring church bodies.

2. I am aware that the results from this research will be made available to other church bodies or agencies wanting to create or modify their own church-affiliated social service agencies.

3. I am aware that my agency will be identified in this research.

4. I am aware that while my opinions about the strengths and weaknesses of models of church-agency relationship will be reported anonymously, it may be possible for a reader to identify me as the source of those comments because of the unique structure of my agency.

5. I understand that I will receive a summary of the study results on completion.

Signature _____

Date _____

Appendix D

Participants Interviewed

Mennonite Coalition for Refugee Support: Jane Reble, Jennifer Mains

Independent Living Centre: Fred Kinsie

St. John's Kitchen: Arleen MacPherson

Salvation Army: Captain Lee Graves

Habitat for Humanity: Pat McLean

Ray of Hope: Chris Cowie, Pastor Gord Martin

House of Friendship: Brice Balmer, John Unruh

Lutherwood: Rev. Dr. Dieter Kays, Dr. Ken Currie

Shalom Counselling Services Waterloo: Wanda Wagler-Martin

Catholic Family Counselling Centre: Cathy Brothers

Mennonite Central Committee Ontario: Dave Worth

References

Allen, R. (1971). The Social Passion: Religion and Social Reform in Canada 1914-28. Toronto: University of Toronto Press.

——— (1975). The background of the Social Gospel in Canada. National Museum of Man Mercury Series, History Division, Paper no. 9: The Social Gospel in Canada. Ottawa: National Museums of Canada.

Antonides, H. (1985). Stones for Bread: The Social Gospel and its Contemporary Legacy. Jordan Station, ON: Paideia Press.

Berger, P.L., & Neuhaus, R.J. (1977). To Empower People: The Role of Mediating Structures in Public Policy. Washington D.C.: The American Enterprise Institute for Public Policy Research.

Boff, C., & Pixley, G.V. (1989). The Bible, the Church, and the Poor. (P. Burns trans.). Maryknoll, New York: Orbis Books.

Bolton, B.M. (1994). Hearts not purses? Pope Innocent III's attitude to social welfare. In E.A. Hanawalt, & C. Lindberg (Eds.), Through the Eye of a Needle: Judeo-Christian Roots of Social Welfare (pp. 123-145). Kirksville, Missouri: The Thomas Jefferson University Press.

Brunner, L. (1996, Feb 5). States, nonprofits shoulder welfare-reform burden. Christianity Today, 40, 100-101.

Christmas, C.J. (1979). A normative model for the relationship of the Lutheran Church in America to its social service agencies. (Unpublished Doctoral dissertation, Boston University, 1979). Ann Arbor, MI: University Microfilms International No. DDJ79-21054.

Flynn, J.P. (1985). Social Agency Policy: Analysis and Presentation for Community Practice. Chicago: Nelson-Hall Publishers.

Geremek, B. (1994). Poverty: A History. (A. Kolakowska trans.). Oxford, Great Britain: Blackwell Publishers.

Government of Ontario (1995, Nov. 29). File: Savings and restructuring act introduced in fall financial statement to legislation. www.gov.on.ca\MBS\english\premier\info.html

Government of Ontario (1995, Dec. 20). File: Building a better Ontario: A summary of the action in the first six months of the Harris government. www.gov.on.ca\MBS\english\premier\info.html

Grant, J.W. (1988). The Church in the Canadian Era. Burlington, ON: Welch Publishing Inc.

Guest, D. (1985). The Emergence of Social Security in Canada (2nd ed. rev.). Vancouver, B.C.: University of British Columbia Press.

Himes, K.R. (1985). The local church as a mediating structure. Social Thought, 12, 1, 23-29.

Kehrein, G. (1992). The church and wholistic ministry: A case study. In D. Caes (Ed.), Caring for the Least of These: Serving Christ Among the Poor (pp.91-96). Scottdale, Pennsylvania: Herald Press.

Kohs, S.C. (1966). The Roots of Social Work. New York: Association Press.

Lincoln, Y.S. & Guba, E.G. (1985). Naturalistic Inquiry. London: Sage Publications.

Lindberg, C. (1993). Beyond Charity: Reformation Initiatives for the Poor. Minneapolis, Minnesota: Fortress Press.

Lindberg, C. (1994). The liturgy after the liturgy: Welfare in the early Reformation. In E.A. Hanawalt, & C. Lindberg (Eds.), Through the Eye of a Needle: Judeo-Christian Roots of Social Welfare (pp. 177-191). Kirksville, Missouri: The Thomas Jefferson University Press.

Martin, S.A. (1985). An Essential Grace: Funding Canada's Health Care, Education, Welfare, Religion and Culture. Toronto: McClelland and Stewart.

Ministry of Community and Social Services (1997, Jan 14). News Release: Ecker announces new plans for social and community health services. www.gov.on.ca

Netting, F.E. (1984). Church-related agencies and social welfare. Social Service Review, 3, 404-420.

Parthun, M. L. (1988). Origins of Anglophone Catholic Social Services in Ontario 1826-1860. (Working Papers on Social Welfare in Canada 25). Toronto: University of Toronto, Faculty of Social Work.

Patton, M.Q. (1980). Qualitative Evaluation Methods. London: Sage Publications.

Riis, T. (1994). Religion and early modern social welfare. In E.A. Hanawalt, & C. Lindberg (Eds.), Through the Eye of a Needle: Judeo-Christian Roots of Social Welfare (pp.193-205). Kirksville, Missouri: The Thomas Jefferson University Press.

Sattler, G. R. (1982). God's Glory, Neighbour's Good: A Brief Introduction to the Life and Writings of August Hermann Francke. Chicago, Illinois: Covenant Press.

Smith, R. (1966). The role of the church-related agency today. Child Welfare, 45, 383-387.

Social Planning Council of Kitchener-Waterloo (Oct. 10, & 18, 1995). Common Sense Revolution impact report #4 & #5: Tracking the impact of government cutbacks in Waterloo Region. (Brochure).

Strauss, A., & Corbin, J. (1990). Basics of Qualitative Research: Grounded Theory, Procedures and Techniques. London: Sage Publications.

Vidler, A. (1969). A Century of Social Catholicism: 1820-1920. London: S.P.C.K.

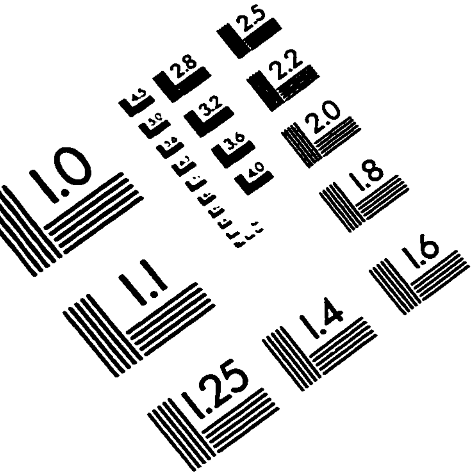
Vonhoff, H. (1971). People Who Care: An Illustrated History of Human Compassion. Philadelphia: Fortress Press.

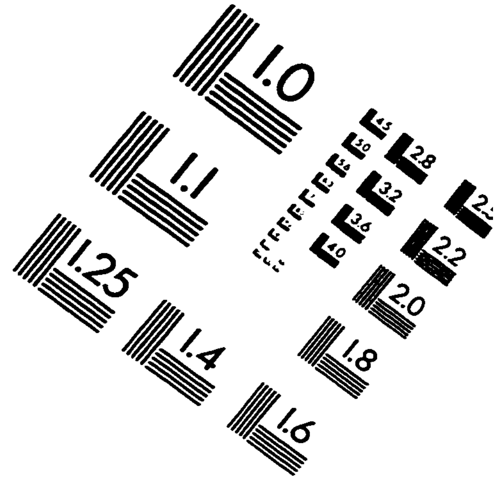
Wey, R. (1976). Professionalism and sectarian social service, a study of role and value orientations of social workers in church related agencies. (Unpublished Doctoral dissertation, University of Minnesota, March 1973), Ann Arbor Michigan: University Microfilms International No. DDJ73-25687.

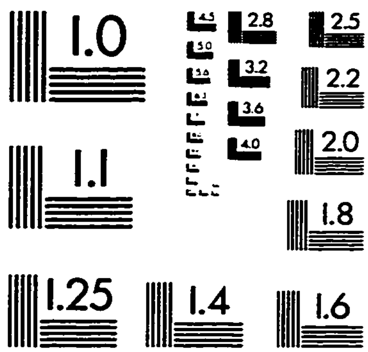
Wills, G. (1995). A Marriage of Convenience: Business and Social Work in Toronto 1918 - 1957. Toronto: University of Toronto Press.

Wilson, E.L. (1996, July 15). Matters of opinion: Saving the safety net" Christianity Today, 40, 25.

IMAGE EVALUATION TEST TARGET (QA-3)

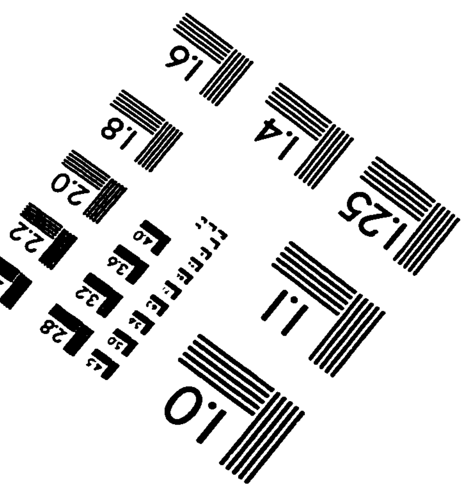


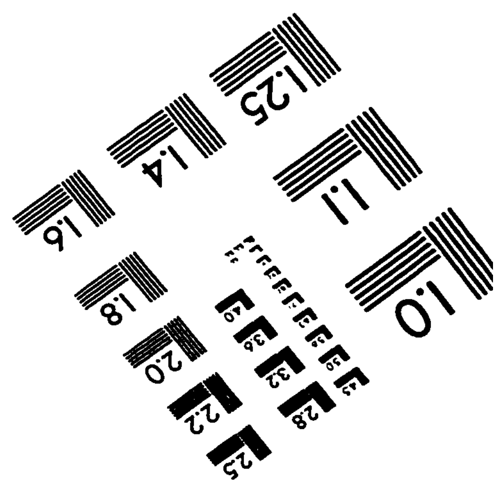




150mm

6″





APPLIED IMAGE, Inc
1653 East Main Street
Rochester, NY 14609 USA
Phone: 716/482-0300
Fax: 716/288-5989