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Loving Without Destroying: A Study of Welfare Work In The Inner City, Considering the Problem of Freedom with a Special Reference to Dostoevsky's "The Legend of the Grand Inquisitor"

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LOVING WITHOUT DESTROYING:
A STUDY OF WELFARE WORK IN THE INNER CITY, CONSIDERING
THE PROBLEM OF FREEDOM WITH A SPECIAL REFERENCE TO
DOSTOEVSKY'S "THE LEGEND OF THE GRAND INQUISITOR"

A Study Presented to the Faculty
of Concordia Seminary, St. Louis,
Department of Practical Theology
in fulfillment of the requirements
for the Course: Research Project,
P-505.

by

Michael D. Wendt

November 14, 1966

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CHAPTER I

INTRODUCTION

Church leaders today are saying that the future of the church is being decided in the inner city. If the church is able to rise above itself, to meet the challenge of the inner city, they aver, there is hope that it might also be able to meet the challenge of its existence in other geographic and intellectual realms as well. It is in the inner city that the church meets the problems of existence head-on. It is there that reality is met. It is there that the church cannot hide behind pious words or statements by committees. The church faces the issues which have been raised by society in their crassest forms. Either the church meets them and answers them, or it dies.¹

This research project comprises an examination of some of the ways that the church can meet the problems raised, the questions asked, the realities bared in the inner city. How do you love people without destroying them with that love? Many people do not know how to love. To them, loving is showing sympathy or pity to people in adverse situations. The church has been guilty of this also.²

To examine this problem in another light, the question might be raised "How can help be given to a person in need without destroying

his self-respect, his integrity, and making him dependent upon the giver to further maintain himself?" Placing the problem in still another perspective and in a more practical and parochial setting would be, "How can the local parish in an inner city situation help those around it without morally obligating them to become members?"³ Much more simply stated, the problem is, "How do you help people?"

As already noted, the problem exists on several different levels. This study involves an examination of both the philosophical/theological aspects of the problem as well as the resultant implications with respect to the practical aspects of the church's life in the inner city.

The problematic implications of misguided love have been discussed very infrequently by the church and by social welfare agencies. Most denominational churches are only at the point of asking questions about whether they should be involved in social welfare or not. Consequently, they have not become involved with the question of how this is to be carried out. On the other hand, the aspect of self-determination is one of the cardinal principles of social welfare workers. Yet, it is only within the last 25 years that they have begun to understand this principle. All too often it is honored in the breach rather than in the observance.⁴ Only recently has literature appeared discussing the results of misguided welfare work upon those receiving it. Most of this literature has been in the form of unpublished reports and studies.

Limitation of the Problem

To limit the scope of this study, several areas of more general concern are dealt with in a very limited way. For example, a study of the need for the church to become involved in the "non-spiritual" world in a "non-spiritual" way is not discussed in this study. Also, the various problems which have given rise to the inner city situation are discussed very briefly. The church is concerned with developing a philosophy/theology of working with people in the inner city which can be implemented in the local congregational situation.

Definition of Terms

The following definitions will be used in this study: The word "Church" refers to the Body of Christ, the non-institutional church. The use of "church" is in reference to the institutional organization and may be used in terms of a church body or a local congregation. The term "parish," where it occurs, refers to the geographic area served by a congregation and does not specifically refer only to the membership of that congregation. It also refers to all those living in the area for whom the local congregation is morally responsible.

The concept of philosophy/theology should also include psychology. It refers to that area of thought which covers the psychology of man, his freedom within society and his place in the Body of Christ. These terms overlap in their subject matter and are all relevant to the study of the

integrity of man. Consequently they have been included in one overriding concept.

The term "inner city" is always difficult to define. For purposes of this study, the following definition is used: in its broadest sense, the "inner city" is every place where a man has lost his personal integrity at the hands of the society around him. This definition does not restrict itself to specific geographical limits. It has reference more to a social situation and a state of mind, although the geographic nature of the local situation will have bearing upon the social setting and the resultant state of mind. In a more narrow sense, "inner city" refers to a slum-ghetto situation.

Thus, the inner city could refer to the center of Chicago with its slum conditions, poverty, high crime rates and equally high number of welfare cases, as well as to the Missouri Ozark community. For the purposes of this study, the inner city can indicate either situation, although this situation occurs more frequently within the urban setting. While this definition could be taken by some, especially those concerned with the role of man under a socialistic government, i. e. Nicolas Berdyaev, to refer to the broad masses of society, it is not meant to include such a broad interpretation.

The term "ghetto" refers to any group of people who live in a limited society. For this reason, the term "ghetto" is always used in connection with some other term further identifying the type of ghetto, i. e. Negro-ghetto, middle class-ghetto, slum-ghetto, etc.

Research Design

Three areas are dealt with in this study. The first involves the problems which are factors in a slum-ghetto syndrome and the hand-out syndrome. The problems faced will not be so much on a physical-factual basis, which can be shown by figures and statistics, but more in terms of what these problems have done to the people. In short, why are these people in the inner city?

Secondly, the topic of freedom is examined. It is discussed on several different levels, including the political or social, the theological aspects of freedom and finally, what freedom means to the person in the inner city situation.

In conclusion, the relationship of giver to receiver is considered with attention centered on how a person can be helped to gain freedom and self-determination. This is considered in relation to the problems of the local congregation in the inner city situation.

¹Arthur R. Simon, Faces of Poverty (St. Louis: Concordia Publishing House 1966), pp. xiii and 107-121.

²Ibid. p. 121.

³Michael Hollis, Paternalism and the Church (London: Oxford University Press, 1962), p. 80. Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), pp. 20 and 51. Simon, op. cit. pp. 129-130.

⁴Jean S. Heywood, An Introduction to Teaching Casework Skills (New York: The Humanities Press, 1964), pp. 153-154.

PART I

CHAPTER II

THE SETTING OF THE PROBLEM

A congregation may frequently find itself with a number of inner city people in its parish. The physical conditions may vary from setting to setting, but generally there are a number of specific conditions which go with the inner city. A review of these contributing circumstances is therefore in order to determine the setting of the problem of how a congregation can help the person in the inner city.

Race

An important factor is that of race. In the past history of the United States racial minority groups have been discriminated against consistently. This discrimination has taken the form of an overt discrimination incorporated into the social structures of portions of the country. At other times, it has taken the form of a subtle discrimination. This is an aggravating factor which increases the chances of a racial minority being caught in the anonymity of the inner city. This group consists primarily of the Negro; Spanish speaking groups such as Puerto Ricans, Mexicans and Cubans; and the American Indian.

The Family

One aspect of the family in the inner city most easily seen is the negative side. The family may be broken by the absence of one of the parents through desertion, divorce or death. The home is over crowded and the family is living in an inadequate living area. The children may be neglected because of parents working. The common form of discipline is that of physical punishment.¹ In the inner city family the number of non-white families with only a mother is over 30 percent.² The non-white illegitimacy rate is 23.6 per cent of the children born.³

Positive aspects of family life are that the large families include a number of children and parents, or parent substitutes. These parent substitutes include aunts, uncles or grandparents. This is known as an "extended family." It serves as a private world in which life can go on without being threatened by the outside world. It thus serves as a place of refuge for the person in the inner city.⁴ Forgiveness and acceptance of the unwed mother is more common than in the middle class situation.

Slavery

American slavery has been described as one of the worst forms of slavery possible. The slave was considered more of a piece of property than a person. Families were broken up at will and sold. The slave had no legal rights, no property, and worst of all, no identity. He was forced to rely upon his owner for all of his needs. This left the women

in the position of head of the household as long as the children were small. Often the women were used in the houses as servants and would so hold a prestigious position over the rest of the slaves. Freedom was not possible for the slave until the Civil War.⁵

After slavery, the Negro still lived in the south and was accustomed to a rural mode of life. As the American society shifted from rural to urban with the mechanization of farm work, the Negro followed others to the northern cities where jobs were more readily available. For a person brought up in a rural setting, the move to the city was often very bewildering. It frequently took a generation to become accustomed to the ways of the city.⁶

Employment

Because of discrimination, people of racial minority groups are often unable to get meaningful employment. The jobs open to them are those that require physical labor, custodial jobs or other jobs which will either shortly be eliminated by automation or are such that there is no future to them. While government figures show unemployment rates for the nation at large as below 5 per cent, the figures for Negro young people in the inner city are more often around 30 per cent.⁷ The Negro woman is able to obtain work more easily than the male. This work is often as a domestic servant and does not provide meaningful employment for her. This ability of the Negro woman to obtain work when her

husband cannot is considered by some to have a direct relationship with the number of broken families and the number of families on ADC relief. Accordingly, the ability of the male to bring home an adequate wage is often in adverse relation to the stability of the family.⁸

Housing

The housing of those in the inner city is poor. About 20 per cent of all dwelling units in the United States are either dilapidated or deteriorating. For Negroes, the figure is closer to 50 per cent. Funds made available by the government frequently go toward the erection of middle class housing in urban renewal areas. There is little low-income housing being built to house those removed from urban renewal programs. Housing rates of government "projects" for low-income families is designed to hinder those who would better their housing.⁹ Slum landlords charge more for their apartments and offer less to those in the inner city than in areas of middle class housing. The slum is no longer a point of departure as it was in former years for immigrant groups. Today it is a "dead end" for people. The slum is being separated from middle class areas more and more.¹⁰

Education

Children from the inner city begin school behind their middle class, suburban counter-parts. They do not have the basic conditioning necessary to learn how to read when the first grade comes. From the beginning,

they are behind. By the sixth grade they are nearly two grades behind. Reading and mathematics are not acquired. The best thing which many foresee is to drop out and try to get work because school has become so meaningless to them. More substitute and inexperienced teachers are found in the slums, and frequently they carry their prejudices with them into the classrooms. As a result of the apathy in the classrooms, the child's IQ score is retarded and he is generally considered to be uneducable.¹¹

Delinquency

The disorganization of the family, the lack of employment possibilities and the poor education which the inner city youth receives have definite implications for the delinquency rate in the inner city. Boys from families where there is no definite father figure available are consistently more involved in delinquent behavior. Immediate gratification of desires is an outgrowth of this. The racial bias is also quite evident. One third of all youths in training schools for delinquents are found to be Negro. Street gangs abound in the inner city because of the abundance of free time available to them.¹²

All of the above factors, when combined, contribute to the loss of identity which the person in the inner city experiences. Adding to the problem of the loss of identity is that these elements deny him any chance to regain his identity. The person is caught by the slum-ghetto

where he lives. The effect which this existence has upon him is discussed further in the next chapter.¹³

¹Frank Riessman, The Culturally Deprived Child (New York: Harper & Row Co., 1962), p. 36.

²[P. Moynihan], The Negro Family (Washington: United States Government Printing Office, 1965), pp. 7-8.

³Ibid., p. 8.

⁴Riessman, op. cit., p. 36.

⁵[Moynihan], op. cit., pp. 15-16.

⁶Ibid., pp. 17-19.

⁷Arthur R. Simon, Faces of Poverty (St. Louis: Concordia Publishing House, 1966), p. 69.

⁸[Moynihan], op. cit., pp. 19-25.

⁹Simon, op. cit., pp. 72-73.

¹⁰Ibid., pp. 73-74.

¹¹Ibid., pp. 75-76.

¹²[Moynihan], op. cit., pp. 38-39.

¹³For further sources covering this area of the study see the following works: James Bryant Conant, Slums and Suburbs (New York: McGraw-Hill Book Co., 1961). St. Clair Drake and Horace R. Cayton, Black Metropolis (New York: Harper & Row, 1962), vol. I and II. M. Franklin Frazier, The Negro In the United States (New York: MacMillan Co., 1957). Michael Harrington, The Other America (Baltimore, Maryland: Penquin Books, 1962). Patricia Cayo Sexton, Education and Income (New York: Viking Press, 1964). Charles E. Silberman, Crisis in Black and White (New York: Random House, 1964).

CHAPTER III

THE EFFECTS OF THE SITUATION

Aid to Dependent Children

The break-up of the family, racial discrimination, lack of meaningful employment, substandard housing and poor education all work together to destroy the sense of self respect of the inner city person. To survive, the family is forced to receive Aid to Dependent Children payments from the state (or county). ADC fosters a matriarchial society by its stipulation that no male can be present in the family if support is to be received. The amount of support is usually so marginal that it is impossible for a family on ADC to improve its position. Continued education for males in the family is frequently hindered on the theory that the father or older boys should be out earning money for the support of the family. They cannot get meaningful employment without an education. Without a job they are forced to leave home so that the family may continue to exist.

Frustrations

Because of the frustration that builds up within the youth of the inner city, some outlet is sought. This outlet may be alcohol or drugs, both of which can lead to addiction and have long-run crippling effects.

At other times the outlet might be that of gang warfare, or other forms of anti-social behavior. For girls this frustration may lead to having children out of wedlock.¹

The man in the inner city must face the fact that he will probably never be able to lift his family from poverty. He is trapped for good. The situation is likely to be the same for his children. His sense of hopelessness becomes almost unbearable; a sense of failure and uselessness pervades his whole being. His attempts to break out of the slum-ghetto become more feeble as time goes on. His primary concern is to "just get by."

Myths about the Poor

There are a number of myths about the poor who live in slum-ghettos. These myths label the poor and serve as a means of hindering their escape from the slum-ghetto. They take away the person's self-respect and identity by stereotyping him. Some of these myths are: "The poor are lazy." "They should go out and get jobs." "People on relief have it too good." "They should move out of the slums." "People in the slums should at least clean up."² The self righteous attitude behind these myths serves as a moral judgment which is felt by those in the inner city.

A Portrait of the Underprivileged: Negative Elements

The inner city person is "old fashioned" in many ways. He is poorly informed, suspicious of talk and ideas, is often confused on matters which do not directly concern his family, and is antagonistic toward "big shots." He will tend to see things from only one point of view. He does not want the responsibility and status seeking which the middle class individual has. His primary concern is that his family have some degree of comfort. While he votes infrequently, he is attracted by a person's human and truthful behavior. He likes to break away from the daily routine by seeing sports, listening to gossip, news, etc. His religion tends toward the physical and emotional such as hand clapping and singing. He prizes physical strength and ruggedness. He emphasizes masculinity, but is often frustrated in his efforts to "prove" it. School is seen as dominated by women.³

Positive Elements

Elements which arise out of the slum-ghetto situation can also be positive in nature. The person in the inner city is not impressed with a personal sophistication which hides rather than reveals a person's true intent and personality. There is less pride and more openness about his life. He is more apt to be ready to face disappointment and failure and is more honest about death and illness. He is able to sort out actions that really require his attention and will not "get caught"

on insignificant items. Forgiveness is more readily given and people who have committed mistakes are accepted despite their mistakes, such as the girl who has a child out of wedlock. The energy which those in the inner city expend to climb out of their misfortune is, by far, more than the average middle class person expends to attain his position.⁴ Nor do the pressures of time bother the inner city person.

In sum, the situation which the inner city person lives in has robbed him of his identity. It has caused him frustration and led to a stereotyping of him by the rest of society. He is faced with the hopelessness of his efforts to break free from his environment. But even though there are a number of negative factors which keep him from breaking free, there are also some positive factors about his life. A central problem which he faces is a lack of identity, self respect and integrity.

If a man is to be helped in a meaningful way, it is necessary to help him escape from the inner city situation. He will not be able to escape from it unless he is able to exercise a certain degree of choice in matters of employment, housing and other areas of social concern. This choice is frequently taken away from him by society. It makes his decisions for him or forces him into situations which he does not want. Yet, this opportunity to make the decisions for and about himself is necessary if he is to regain a sense of identity. The nature of this choice is studied to determine how it is that it can be taken away from the inner city man. It further indicates what the nature of this choice

is and what it means to the inner city man. This topic of freedom is important because it determines the prognosis for the inner city man.

¹Arthur R. Simon, Faces of Poverty (St. Louis: Concordia Publishing House, 1966), p. 68.

²Ibid., pp. 65-66.

³Frank Riesman, The Culturally Deprived Child (New York: Harper & Row Co., 1962), pp. 26-30.

⁴Simon, op. cit., p. 67.

PART II

CHAPTER IV

FREEDOM

The man in the inner city has been relieved of his freedom, his right to make choices. All that he has left is a collective love which drives him closer to his family unit and to others caught in the same inner city trap, causing them to huddle together so that they will not be afraid of living.¹ The inner city man's struggle for freedom from the restraints which society has placed upon him is a tragic one. In his struggle the depths of life are revealed. This struggle is sufficiently fierce so that it threatens his ability and willingness to carry it on.² He is faced with the questions of: Whom should he submit to? To whose care should he entrust himself? How should he behave towards power and freedom?³ He is afraid of being drawn into something without wanting to be. And this fear is justified because all too often society does draw him into something which he does not want, and forces upon him something which only destroys him. His life and freedom are conditioned by the community in which he lives. His act of freedom carries implications for those around him. With the weight of this responsibility, the inner city man more frequently wants to see life "as it is" and not as it ought to be. In the last analysis, he then prefers to take the easiest way out.⁴

What is Freedom?

Freedom is an ideal. If it could be obtained, if it were "possible," it would not be worth having, for it would become common to all. When freedom becomes possible, it ceases to be an ideal. But, because it is not possible to attain in its purest form, that does not mean that man does not strive for it. In striving, man lives life as it "ought to be." So for the inner city man, as well as for all men, freedom is sought after and, sometimes found. But when this freedom, being imperfect, is found, it cannot be held on to because that would destroy man's striving for it.⁵ As Dostoevsky puts it, "And who knows, perhaps the only goal on earth to which mankind is striving lies in this incessant process of attaining, in other words, in life itself, and not in the thing to be attained. . . ."⁶

Exercising freedom, or the striving after freedom, requires the act of the total personality, of the whole being.⁷ It is an act which cannot be accomplished for someone. It must be done by him. He must be free to make whatever choice he desires.⁸

The choice open to man is between alternatives, between the good and the evil, between positive and negative. This choice means that man is able to make mistakes in his choices. And he must also bear the burden of his mistakes.

The choice which man makes marks the difference between happiness and suffering, contentment and pain. Happiness excludes freedom.⁹ With freedom comes the responsibility of accepting the consequences

of making a choice. The burden of decision, the weight of the wrong choice are difficult to bear. Freedom is not satisfaction and ease, but toil and difficulty. Freedom makes life harder and more tragic. It demands heroism.¹⁰

The difficult part of freedom is that it is a choice which man must make. Freedom itself is an obligation. A man chooses to exercise his freedom or to give it up to another. Thus it is, that in his choice for or against freedom, man chooses to retain or give up his integrity and self identity. But the situation is further complicated by the fact that by nature, man cannot give up his freedom either. So the inner city man is caught between the choice of giving up his freedom or retaining it. And in giving up his freedom, he finds that he really cannot give it up, although society may seem to have taken it.

The inner city man cannot accept his sense of non-identity, of non-being, for this is the very essence of his being as a man. He may hide from his responsibility and believe that he has given it up, yet he finds that he is not rid of it entirely either. From time to time he raises his feeble voice to cry for it. If he had given his freedom up completely, he would also have given up his choice to live.¹¹

Freedom is the choice between positive and negative alternatives. This choice will bring with it the pain of decision making and the suffering which could result from a wrong choice. It is bearing the consequences of the choice, as C. S. Lewis puts it, "the sense that a door has just slammed and left him on the inside."¹²

But by virtue of being able to make the wrong choice, man is able to destroy himself. If man is free, all things are lawful for him.¹³ He can do as he desires. In so doing, though, he becomes a slave to himself, a slave of his own desires. In exercising his freedom to do as he desires, man also becomes an end in himself. He is not free to reach above himself or to strive for that which he is not.¹⁴ He has become a slave to himself. And in this self-slavery are the seeds of his own death and destruction. It is the knowledge of this that makes freedom so terrible. The ability to choose one's own destruction is not easy to bear. "Humankind cannot bear very much reality," says T. S. Eliot, "and it is doubtful whether they can even bear the reality of being told so."¹⁵

F. M. Dostoevsky was concerned with this problem of the choices which man must make. This theme comes up frequently in his works. Notes from Underground and The Brothers Karamazov both take up this theme in more detail. In The Brothers Karamazov one whole chapter is devoted to the theme of freedom. This chapter has been called a modern parable. It is entitled, "The Legend of the Grand Inquisitor." The insights which Dostoevsky presents in this chapter are helpful to the present study of the problem of freedom, what it means, how it is taken away from man by society, and what happens to a man when his freedom is taken away.

¹Nicholas Berdyaev, Dostoevsky, translated by Donald Attwater (New York: Meridian Books, 1960), p. 130.

²Helmut Thielicke, The Freedom of the Christian Man, translated by John W. Doberstein (New York: Harper & Row, 1963), p. 67.

³László Vatai, Man and His Tragic Life, translated by László Kecskeméthy (New York: Philosophical Library, 1954), p. 184.

⁴Fyodor Dostoevsky, The Grand Inquisitor, edited by William Hubben, translated by Constance Garnett (New York: Association Press, 1948), p. 45.

⁵Ibid.

⁶Fyodor Dostoevsky, Notes From Underground, translated by Constance Garnett (New York: Dell Publishing Co., 1960), p. 52.

⁷E. M. Standing, Maria Montessori (New York: New American Library, 1962), p. 234.

⁸Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 74.

⁹Nicholas Berdyaev, The Destiny of Man, translated by Natalie Duddington (New York: Harper & Brothers, 1960), pp. 157-158.

¹⁰Ibid., p. 158.

¹¹Thielicke, op. cit., p. 67.

¹²C. S. Lewis, Perelandra (New York: Collier Books, 1962), p. 10.

¹³Berdyaev, Dostoevsky, op. cit., p. 80.

¹⁴Thielicke, op. cit., p. 81.

¹⁵William Barrett, Irrational Man (New York: Doubleday Anchor Books, 1962), pp. 174-175.

CHAPTER V

THE GRAND INQUISITOR

The "Legend of the Grand Inquisitor" is a poem told by Ivan Karamazov to his brother Aloysha. It is placed in the setting of the Spanish Inquisition with the Grand Inquisitor carrying out the punishment of the church against heretics. Suddenly Christ appears. The people recognize him at once. When he has raised a dead girl the forces of the Inquisition arrive and take Christ away. The Grand Inquisitor comes to talk with Christ and explain why he has to be executed.¹

The Grand Inquisitor begins by telling Christ that he is no longer necessary. The keys of the church were given to the Pope and the Pope, through the church, has been spending centuries correcting the mistake that Christ made.² Christ made his mistake, according to the Inquisitor, when he faced the temptor in the wilderness. He turned down the temptor's chances to take away man's freedom and make him happy. Christ refused them because he wanted man to have freedom.

The temptations were the temptations of bread, bread with which to buy the freedom of men, offering them contentment in return; of mystery, the miracle of leaping and landing unhurt, by which men's freedom could be gained through their awe over the mystery; and of the authority of the kingdoms of the world, by which he could demand the freedom of men. Through these three powers: miracle, mystery and authority, the freedom of man can be taken from him.³

Christ refused these temptations because he wanted man to have the freedom to choose. He wanted man to come to him of his own free volition and not through the coercion of his freedom. It is this mistake that the church is laboring to correct.⁴

The church corrects the error of Christ by taking from men that freedom which they possess, and so willingly will give up, by giving them peace and contentment. The church does this through the powers of miracle, mystery and authority. The church's task is to take upon itself the suffering of man so that man might be happy.⁵

The poem ends with the Grand Inquisitor opening the cell door and permitting Christ to leave. Before he does, however, he gives the Inquisitor a kiss on his forehead. He departs, hearing the words of the Inquisitor telling him to return no more.⁶

The Grand Inquisitor believes in being realistic. He knows that men are not able to bear freedom with ease. He knows that they will cry out asking to be relieved of their freedom. And so it is, that he extends the loving arm of the church to take the burden from men. In return the church gives them happiness. Men have given up their freedom for the happiness of knowing that they are saved and in being saved, can yet live a happy life.⁷

The Temptation

Christ refused the three temptations because he regarded the freedom of human life as the highest value and as the only miracle. It

is not through materialistic miracles that man's choice for Christ should be won.⁸ The Grand Inquisitor was of a different opinion. He welcomed the temptations for the human happiness which they could bring. But in welcoming them, he renounced freedom.⁹

In the first temptation Christ is asked to make bread out of stones. Christ enters the world without any offers, other than that of freedom of the soul. He knows that this freedom is just that which is intolerable for man. If he had supplied man with bread, man would have followed him without any qualms. But it was just this type of following which Christ did not want. He wanted man to come of his own volition.¹⁰

The second temptation was the temptation to throw himself down from the heights of the temple. This was the temptation of mystery. Christ refused to succumb to this temptation so that man might have freedom. But man has been trying to relieve himself of this freedom through the means of science. The church has helped man discard this freedom through the mystical sacrament and authority.¹¹

Finally, the third temptation was that of asking Christ to bow down and worship the temptor. This was the temptation of authority. Through political power Christ could have had all men in his kingdom as Hitler and others have in the past. But again Christ turned down this temptation so that freedom might remain man's.¹²

The Grand Inquisitor, which Dostoevsky used to explain the problem of man and his struggle with freedom, is relevant to the situation of modern man also.¹³ It depicts the same problems which

tempt man today to give up his integrity and freedom. The church is also tempted to take over the burden of freedom for man.

¹Fyodor Dostoevsky, The Grand Inquisitor, translated by Constance Garnett, reflections by William Hubben (New York: Association Press, 1948), p. 44.

²Ibid., p. 45.

³Ibid., p. 48.

⁴Ibid., p. 45.

⁵Ibid., p. 46.

⁶Ibid., pp. 227-243. passim.

⁷Nicholas Berdyaev, Dostoevsky, translated by Donald Attwater (New York: Meridan Books, 1960), pp. 189-190.

⁸László Vatai, Man and His Tragic Life, translated by László Kecskeméthy (New York: Philosophical Library, 1954), p. 181.

⁹Berdyaev, op. cit., pp. 195-196.

¹⁰Vatai, op. cit., p. 181.

¹¹Ibid., pp. 182-183.

¹²Ibid., p. 183.

¹³Dostoevsky, op. cit. p. 46.

CHAPTER VI

THE CHURCH AND FREEDOM

In Chapter IV freedom is discussed. There the evidence examined led to the conclusion that freedom was a striving after an ideal. It was not a satisfaction of things "as they are." Although one may strive after the ideal of freedom, the possibility of attaining it is never there. Freedom is always a process of becoming free according to Berdyaev.¹

The church's role in the world is to bring man to Christ. It does this by reaching out to man to bring the Gospel to him. The church is anxious to bring as many as possible to a lasting relationship with Christ. But the church is also concerned about how people come to it. A person who joins a church for any other reason than because of his relationship to Christ, is a "phony." The church is thus concerned about why a person joins its ranks.

The problem which faced the Grand Inquisitor faces the church today. It is easy to get people into the church by offering them food, clothing and rent money.³ But this invites "phony" Christians.⁴ They do not come from choice, but because they have been enticed. This type of member the church does not want.

If a man has no ability to exercise his freedom, he will not be able to make choices wisely which influence his future. Likewise, if he cannot make the choice himself as to whether he wants to join a

church or not, he runs the risk of joining for the wrong reasons. The church then, is concerned that the inner city man be able to exercise his ability to make valid choices. It desires that he have the sense of self-respect and identity which is necessary to exercise freedom.⁵ It is this sense that the church strives to give back the freedom which society has taken away.

In the New Testament, Christ asked of his followers that first external act. For Peter, this act was leaving his nets and following Jesus.⁶ Although Peter could not bring about his own conversion, he does leave his nets. At other times the disciples were given ethical directions but were not told how to carry them out. They were to use their freedom and creativity to put them into action.⁷ The person joining a church takes the same step as Peter. It is the choice of accepting the invitation of the church to come and worship with it, or of staying home.⁸ This step is not conversion. It is the exercise of a man's freedom to come to a place where the Holy Spirit might work on and in him.

The church is concerned that the inner city individual be able to exercise the freedom of choice. That man is able to have self-respect and a dignity of his own is important to the church because it determines whether the church will be able meaningfully to reach that person with the Gospel. What this freedom to choose means to the man in the inner city is the subject of the next chapter.

¹Nicholas Berdyaev, The Destiny of Man, translated by Natalie Duddington (New York: Harper & Brothers, 1960), pp. 157-158.

²G. S. Thompson, "The Role of Christianity in Church-Related Social Services", presented at the Workshop on The Church and Social Welfare, Concordia Seminary, St. Louis, Missouri (July 25-27, 1966), Lecture I, Part 3 page 3.

³Ibid.

⁴Ibid.

⁵Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 72.

⁶Dietrich Bonhoeffer, The Cost of Discipleship, translated by R. H. Fuller (New York: Macmillan, 1960), p. 55.

⁷Helmet Thielicke, The Freedom of the Christian Man, translated by John W. Doberstein (New York: Harper & Row, 1963), pp. 159-160.

⁸Bonhoeffer, op. cit., p. 55.

CHAPTER VII

FREEDOM FOR THE INNER CITY

Freedom, is the striving after an ideal rather than being content with things as they are. This striving involves the necessity of choosing between alternatives, between the positive and the negative or between the good and the evil. Because of the responsibility and the necessity to carry the burden of the decision made, freedom is something which is often avoided.¹

Since this choice is difficult for many, and since it is easier to give up freedom and enjoy contentment and happiness, the inner city man is tempted to take the "easy way out". Further, the society in which he lives is now concerned about him. It wants to do something for him, to give him happiness and contentment.² The easiest thing for society to do is the same thing which the Grand Inquisitor did, offer him that contentment and happiness in exchange for his freedom.³ By giving up his freedom, the inner city man also gives up his identity and becomes one of the masses.

The problem of the church then is this: the inner city man has lost his freedom and with it his sense of integrity. The aim of the church is to help the inner city man to regain his freedom and with it his sense of identity.⁴ This also means helping him to gain the courage to face the responsibility which this freedom requires. The church

cannot exercise man's choice for him, it can only make him aware that the choice is his.⁵ How the church can make the inner city man aware of his freedom and help him learn to use it is the subject of the next section.

¹Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 71.

²Nicholas Berdyaev, The Russian Idea, translated by R. M. French (Boston: Beacon Press, 1962), pp. 153-154.

³Ibid.

⁴Keith-Lucas, op. cit., p. 38.

⁵Ibid., pp. 71-72.

PART III

CHAPTER VIII

A CHRISTIAN THEOLOGICAL SETTING

Man is faced with the choice of whether to accept help or not -- of whether to take the first step toward bettering his situation, or whether to rely on others to exercise his freedom for him or to protect him from his freedom. This choice is the first step toward rebuilding a person's self-respect, his integrity and freedom. If he does not make a choice, the help which he receives will not do him any good.¹

Freedom was exercised by the oldest boy in the parable of the Prodigal Son. The son made his choice. The consequences of his choice turned out to be disastrous. He found that he was a slave to his own desires and ambitions. Soon he found himself without his freedom because of his choice to have his freedom. It is not until he returned home that he discovered true freedom.²

So too, man, while making his choice, must suffer the consequences of his choice. His choice is bound by his own desires, however. So he is not really able to free himself from his own self. For a man to make his choice he must have integrity.

The Integrity of Man

A mark of man which the Christian recognizes is that man is made as an individual. Because of this, man has freedom, creativity and a uniqueness as a human being. He has an individual identity which is not recognized by some forms of socialism and communism.

The Christian religion then, has a basic respect for people. It values their beliefs and individual differences. This respect is something which the inner city man may not receive from society at large. Christianity offers it to him by accepting him as he is, uneducated, poor, dirty, with broken families, unemployed, in trouble. But it is not a being satisfied with what he is. For Christianity has an ideal too -- an ideal of what the inner city man could be. It is toward this end that the church strives. It is, as Bel Kaufman relates in Up the Down Staircase, "I had put on the blackboard Browning's 'A man's reach should exceed his grasp, or what's a heaven for?'"³ The church sees people in just this situation. Unless they reach for more than what they can obtain, they will not raise above their situation.

Respect means something for the man himself. It is learning how to fish instead of having someone give him a fish each day for food.⁴ Self-respect is the ability to "make it on one's own." When the WPA began, the remark was often heard that those employed under its provisions were no longer on relief, they just "work for the government."⁵ It is this respect that a man needs to gain a sense of identity for himself.

"Identity" is having someone know one person from another in a crowd.⁶ Reuel Howe lists five marks of identity. They are:

Countenance. Identity requires that a person have a face, recognizable features. Much's painting "The Bridge" portrays four girls standing on a bridge. Three of them are looking over the rail into the water with their backs to the viewer. The fourth figure is facing the viewer. She is dressed in white, and stands in an attitude of expectancy. But her face, fully revealed, is featureless. She seems to be waiting for her face. And so are many in our society.

Second, a voice of one's own. Many today cannot or do not speak for themselves. They depend on others: the club, the union, the corporation. A man's words are important because they represent him. Word of honor is trusted, trust being a relationship out of which identity comes. Words without trust mean loss of identity. Words are a pact between persons. By them one man commits himself to others.

Third, identity means having one's own place in the scheme of things. It does not have to be big but it has to be real. Conformity means having no place of one's own; and, instead, requires that everyone occupy the same place. The common place is no place at all.

Fourth, identity means having a work with a purpose -- not a job, but a work. Jobs are going to be increasingly rare for most people as a result of the cybernetic revolution, but work is always possible because there is increasing work to be done. By work I mean a mission, a purposeful activity that engages one and serves others. By nature man must "make" or "do" or "serve."

Fifth, identity means being able and ready to be with or against others; to have a power to be that makes possible a freedom from prejudice which narrows the views of a person, and from timidity that withdraws him from the areas of life.⁷

The marks of identity are that a man have countenance, a voice of his own, a place in the world, a meaningful job and the ability to participate in making decisions. If a man lacks any of these, he does not have a true identity.

This sense of identity is important for man if he is to exercise his freedom to its greatest extent.

Christian Love

Christianity places love as one of its highest virtues. The same love which a man feels toward God is also the love which he is to feel toward his neighbor. This love requires that he should alleviate suffering when his neighbor is afflicted. Christian love is a personal love which gets into the actual situation. It is not abstract and general. It cares about the individual.⁸

Christian love is easily perverted, though. It may be changed into pity, which is a feeling about a person and his suffering. Sympathy on the other hand is feeling like a person who is suffering a similar burden. But neither of these are Christian love. Christian love is empathy, the effort to see the world through another person's eyes and to feel it through another person's feelings. Empathy is the ability to feel with people.⁹

Christian love wants to ease a person's suffering. But it knows that it cannot take it away. It cannot make a person content and happy. If it does that, it is taking away that person's freedom.¹⁰ The Christian's wish is that every man bear his own cross. It is only in so doing that a man exercises his freedom. This desire that a man should bear his cross is connected with the further desire that a light

should shine down upon this man so that he finds his cross easier to bear. The church desires that man come freely to it bearing the burden of that choice. Having made the choice for Christ, the burden is made light by the help which Christ gives him.¹¹ The difficulty for the Christian is that often he seeks to do his loving from far off without getting close to the person suffering and suffering with him. This problem is of course, that of the church as well as the individual Christian.

Problems of the Church

One major problem which plagues the church is the temptation to make grace "cheap." Out of its love for people, salvation is given to all men without reminding and impressing upon them their duty to live under the responsibility of their freedom.¹² This is the same thing that the Grand Inquisitor did. He helped people by saving them from their freedom. The church gave them bread in return for their responsibility. It took care of the needs of their bodies with bread, of their minds with power, and of their souls with miracle. In the inner city the temptation is for the church to have this same pity upon men and to supply them with all which they need. Instead of offering pity, the church should be suffering with the poor, helping them to carry their burdens. This problem leads to the further aspect of paternalism.

Paternalism

The temptation of the church often is to take over the concerns of people as a father does the needs of a child. The Grand Inquisitor was an excellent example of this. The church can easily push this line of reasoning a bit further. It may demand from the people it helps a certain morality or mode of behavior. It may have "strings attached" to the help which it gives. It gives not true Christian love but a very worldly demand of payment for its services.

When Christ healed people and forgave them their sins, they did not ask "Did you accomplish great things by healing people, by speaking mighty words?"¹³ The concern was not over whether he received some satisfaction for his deeds, but why he was doing them. The church may often fall into this error. It may desire to have the people it helps flock around it and humbly speak their thanks. When this thankfulness does not come spontaneously, the church may require some other reward or advantage.

In the early church the same problem existed. The Shepherd of Hermas had the poor praying for the rich because of the help they have given.¹⁴ When this occurs, the giver is acting like God. He is taking the role of being the all-sufficient provider, which he is not. The people whom he is helping are aware of this too. Thus the reaction of many poor is "Don't save yourself on me!"¹⁵ This paternalism which desires to do all things for all men robs the inner city man of his

self-hood. It refuses to permit him to be an individual working out his own problems. By so doing, the church makes one of its biggest mistakes.¹⁶

The world outside of the church frequently makes the same mistakes which the church has. The doers of good, those who help the poor, expect and demand repayment for their services. This was quite apparent in Europe during the past decades when certain national powers received responsibility from their subjects and went on using them to try to conquer the world.

Another area where paternalism is still strongly encamped is that of social welfare. One worker writes,

We have too long bent over backwards being understanding and non-moralistic and non-judgmental, which has often served no useful purpose to the client.¹⁷

This (pointing out that the client is bound by the rules of society) is sometimes done by pointing out to him that if he fails in certain areas, there will be consequences.¹⁸

Call it threatening, if you will. It's a very useful device providing that the threats are not idle ones. . . . And provided also, that if some anxiety can be aroused in this way. . . .¹⁹

Another fact is that for reasons which are not hard to understand, many adult clients in this group are immature in their psycho-social development; in plain basic English, they are kids themselves.²⁰

David Riessman counters with,

Patronization enters the picture when we fail to see the endemic efforts of the deprived, no matter how devious, to struggle with their environmental difficulties. Only by overlooking their struggles is this possible to feel sorry for them. If we emphasize their weaknesses it is hard not to be condescending.²¹

So this problem is not even solved in the field that deals specifically with helping people. Having set the stage for the various methods of helping the inner city person, it is first important to determine what the goals are for which the church should be striving.

¹Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 72.

²Helmut Thielicke, The Freedom of the Christian Man, translated by John W. Doberstein (New York: Harper & Row, 1963), p. 81.

³Bel Kaufman, Up the Down Staircase (New York: Avon Books, 1966), p. 63.

⁴"Teach a Man to Fish" (St. Louis: St. Bridget's Roman Catholic Parish, n. d.), p. 1.

⁵Hilary M. Leyendecker, Problems and Policy in Public Assistance (New York: Harper & Brothers, 1955), pp. 326-327.

⁶Kaufman, op. cit., pp. 81-82.

⁷Reuel Howe, "Urban Man's Quest for Identity," Pastor's Retreat (Chicago: September 28, 1964).

⁸Nicholas Berdyaev, The Destiny of Man, translated by Natalie Duddington (New York: Harper & Brothers, 1960), p. 106.

⁹Keith-Lucas, op. cit., pp. 34-35.

¹⁰Berdyaev, op. cit., pp. 120-121.

¹¹Ibid., p. 121.

¹²Dietrich Bonhoeffer, The Cost of Discipleship, translated by R. H. Fuller (New York: Macmillan, 1960), p. 45.

¹³Thielicke, op. cit., p. 77.

¹⁴Keith-Lucas, op. cit., p. 20.

¹⁵Thomas J. Bigham, "A Christian Philosophy of Social Work and Psychotherapy," Pastoral Psychology, VI (February, 1955), 27-33.

¹⁶Charles E. Silberman, Crisis in Black and White (New York: Random House, 1964), p. 192.

¹⁷Janet E. Weinandy, "Techniques of Service," Mental Health of the Poor, Frank Riessman et al. editors (London: Collier-Macmillan Limited 1964), p. 375.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid.

²¹Frank Riessman, The Culturally Deprived Child (New York: Harper & Row, 1962), p. 22.

CHAPTER IX

GOALS OF THE CHURCH

A primary goal which the church desires to realize is that of education, involvement and participation designed to enable the inner city person to regain his sense of personal worth. The person being helped is helped in such a way so that he learns to take on responsibility and is able to solve problems which come to him. The church can help in this task by clarifying the issue and showing what the implications of a specific response would be.¹

A second goal of the church is to bring about a redeemed society. This is the release of people from group relationships which corrupt life and hinder the divine purpose. The goal is not to make the poor "unpoor," but rather to prepare the way so that they can exercise their freedom. If the church could do away with all poverty, it would still not have done what its purpose is to do. The final and ultimate goal of the church is that of making available to man the way to Christ and a life of love together in Christ. How this can be done without destroying a person's integrity or impinging upon his freedom is the next topic for consideration.

Methods of Approach

There are a variety of methods by which to approach the task of restoring the integrity, self-respect and freedom of man in the inner

city. One of these is to wait until a crisis develops and then to step in with help. A crisis is an opportunity to grow as well as a chance for failure.²

Going a step further would be actually to become involved with the person's problem and suffering with him to its conclusion. This requires that the helper be able to attain a good, close relationship with the person to be helped. This relationship must be honest and accepting of him as he is. It will not result in condemnation for what a person is, but will accept all of his faults. This relationship is one that will stand firm even when the person being helped criticizes the one helping him.³ When true acceptance occurs, the helper is able to struggle with the person needing help until he is able to reach a decision which will affect his problem. This will take place only when true empathy is present and the two people involved regard each other as equals.⁴

People need to be treated as if they are capable of doing more than they are doing at the present. Goethe once wrote, "If we take people as they are, we make them worse. If we treat them as if they were what they ought to be, we help them to become what they are capable of becoming."⁵ By treating them as if they can do more, they will be inspired to try to do more than they are presently doing.

To treat people as if they can do more means getting them involved in something constructive. Arthur Simon, in Faces of Poverty,

looks back to the WPA program which began in 1935. It put people to work doing something constructive. Simon has a new plan for today's ills in the city. He suggests putting to work those who are out of work at the task of building low-income housing for people in the inner city. This would work toward solving two problems with one program.⁶ Those who worked on the WPA program in the 1930's were given some self-respect because they were no longer on the public dole.

Another method of helping the inner city person is by helping him to help himself. This boils down to teaching him how to teach himself. This way, he will be able to help himself when new situations arise with which he has not dealt in the past.⁷

¹Jean S. Heywood, An Introduction to Teaching Casework Skills (New York: The Humanities Press, 1964), p. 50.

²Leonard J. Duhl, editor and author, "Planning and Poverty," The Urban Condition (New York: Basic Books, Inc., 1963), p. 44.

³Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), pp. 74-76.

⁴Ibid., p. 76.

⁵Herbert E. Stotts and Paul Deats, Jr., editors, Methodism and Society: Guidelines For Strategy, Vol. IV of Methodism and Society. (New York: Abingdon Press, 1962), p. 298.

⁶Arthur R. Simon, Faces of Poverty (St. Louis: Concordia Publishing House, 1966), p. 81.

⁷E. M. Standing, Maria Montessori (New York: New American Library, 1962), pp. 219-220.

CHAPTER X

ROLE OF HELPER

Just as there are several different methods of helping, there are several different attitudes which the helper can take toward the person he is helping. The simplest is to demonstrate how to do something. This method, when done in connection with a person's problems and completed satisfactorily, may lead him to try to carry out the same solution himself in another place or time.¹

A method which would give greater success is not that of doing something for a person, but rather, doing it with him. This involves struggling through a problem with him until it is solved. With this approach the helper must be very careful not to impose his wishes upon the other person. He must be willing to accept the other person's choices even though they might be poor ones.²

Several guidelines have been set up by Alan Keith-Lucas in The Church and Social Welfare to help the worker to help another person. The relationship between helper and helped is built around several important factors. The relationship is centered totally upon the interests of the person being served. They deal with real concrete things and problems. There is a belief on the part of the helper that man can be helped. On the part of the helper, there is humility and truthfulness.³ There should be a warm acceptance of the other person

as a separate individual. There should be a sense of identification on the part of the helper with the other person's world.⁴

On the other hand, there are several factors which should not be present in a helping relationship. One is a bias on the part of the helper that the person he is helping cannot be helped. This bias is communicated to the person in subtle ways, and has an effect on his ability to do a prescribed task. It destroys his self image.⁵ And finally, the helper will not get very far if he gives the impression that he is helping because he is commanded to by the ethic of love or because he is trying to save himself on the person being helped.⁶ With that the next point to consider is the attitude of the person being helped and how this help affects him.

¹D[uan] Spencer Hatch, Toward Freedom From Want (London: Oxford University Press, 1949), p. 36.

²Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 76.

³Ibid., pp. 76-78.

⁴Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin Co., 1961), pp. 37-38.

⁵Carl L. Marburger, "Considerations for Educational Planning," in Education in Depressed Areas, edited by A. Harry Passow (New York: Teachers College Press, 1966), p. 306.

⁶Thomas J. Bigham, "A Christian Philosophy of Social Work and Psychotherapy," Pastoral Psychology, VI (1955), 27-33.

CHAPTER XI

ATTITUDE OF THE HELPED

People are different. They are different in their talents and skills. They are different in their abilities and attitudes. They have different personalities and faces. This difference is an indication of how they react to help and also as to how they should be helped. They are free individuals and can act freely if permitted to do so. If they have the choice, they often would refuse the help that is offered to them. They refuse it because it is a danger to their self-respect. They also refuse it because it is not given from the purest of motives.¹

When help is forced upon a person, the results can be alarming. The attitude is one of sullen quietness. He accepts but does not want to do so. He wants to be treated as a person. The result is frequently a silent "Don't go saving yourself on me!"² Or as it is expressed by another Negro:

All I give you is hate and all you give me back is understanding. You think that's what I want? I don't want you mothers to love me," he continues; "I know you're the enemy. You wouldn't hate me for being black, so I turned communist. You insisted I turned communist because of my bitter background and you gave me more love. . . So I turned queer! You insisted I only turned queer because I can't fulfill my normal role in a white society and you gave more love. So I turned junkie because I never had a chance. And you gave me more love. Where is your White Love going to leave me? It won't let me have the power to make myself a communist, it takes away my free choice to be a queer, it robs me of the will to be a junkie. It does all for me; nothing left for me to do ever."³

When a man is reduced to the point where even a negative reaction toward him provides him with a sense of identification, then he is only half a step from total destruction.

Jean Heywood in her, An Introduction to Teaching Casework Skills, lists requirements which determine whether a person is able to help himself. (1) The ability to make outgoing relationships. (2) The ability to test situations by reality. (3) He has good judgment. (4) He has an ability to adapt flexibly to changing situations. (5) He has a high frustration tolerance. (6) Appropriate and adequate feelings are expressing in a situation. (7) He has a fair intellectual endowment.⁴ If a person has these characteristics developed in him, then he is well on his way to breaking away from the inner city.

¹ Alan Keith-Lucas, The Church and Social Welfare (Philadelphia: The Westminster Press, 1962), p. 71.

² Thomas J. Bigham, "A Christian Philosophy of Social Work and Psychotherapy," Pastoral Psychology, VI. (1955), 27-33.

³ Charles E. Silberman, Crisis in Black and White (New York: Random House, 1964), p. 192.

⁴ Jean S. Heywood, An Introduction to Teaching Casework Skills (New York: The Humanities Press, 1964), pp. 64-65.

CHAPTER XII

IMPLICATIONS AND CONCLUSION

The inner city person is no longer an individual. He has lost his face, his identity. He is in a situation of poverty, slum conditions, poor educational facilities and little hope for meaningful employment. Social welfare, designed to help him maintain life, has seen to it that he cannot climb out of his situation. Freedom in the political realm is the choice between alternatives. It is the responsibility of bearing the burdens of that choice. This freedom can easily become a burden. Consequently, society and the church have "helped" the inner city man by taking over the burden of his freedom. They care for him, give him food, clothing and a house in a paternalistic way. Because of this loss of freedom by the inner city man, he has also lost his identity, his self-hood.

The task of the church now is to help the inner city man regain his sense of integrity and give him back his freedom, teaching him how to use it in the process. The church might be seen as making him aware of a further aspect of freedom. That is the freedom which is found and received through Christ. This freedom the church can only make the inner city man aware of, it cannot give it to him. It is his use of his freedom in the political or social sense that determines whether he will choose to become a member of the church.

This task of the church will be a difficult and most often, a thankless one. The task of the church is carried out through an honest, personal role of suffering with the person it is trying to help. As the person gains the use of his freedom and regains his sense of identity, the church must be prepared to stand back and watch him go his own separate way, much as an adult must do with his teenage son. The church stands ready to help if further help is needed, but also is ready to be rejected for all it has done. It does not expect to be repaid for its services. This then is the role of the church in the inner city situation.

In summary, the implications of this study would suggest that the church today should totally evaluate its welfare role in relationship to the inner city person. Attitudes, methods and goals should be seen as radically subject to change if they are found to destroy rather than help a person.

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