

CATALYST

ANNOUNCING NACSW'S CONVENTION 2009 WORKSHOP PROGRAM

Focused on the theme, "Called to Justice: Preserving Human Dignity and Worth," NACSW's Convention 2009 in Indianapolis, IN (October 29 – November 1, 2009) will feature more than 100 outstanding workshops and poster presentations divided among seven tracks, including:

- Administration/Policy
- Community Organizing and Development
- Faith of the Social Worker
- Social Work Direct Practice
- Social Work Education
- Rural Social Work
- Domestic Violence

Workshops and poster presentations were selected through a blind peer-review process. The selected presentations reflect the diversity of scholarship, knowledge, and creativity found among NACSW members and friends from around North America and beyond. We would like to thank workshop track chairs, David Turner (administration and policy track), Lisa Gale (community development and organization track), Audrey Sistler (direct practice track), Ed Kuhlmann and David Sherwood (social work education track), Jim Winship (rural social work track), and Renee Drumm and played a key role in overseeing the workshop review process.

On page six of this issue of *Catalyst* you will find a listing of the workshops that will appear on the program for Convention 2009. A listing



Twyla Lee

Convention 2009 in Indianapolis from October 29 – November 1st. We look forward to seeing you there!

Twyla Lee
Convention 2009 Workshop
Program Coordinator

NACSW'S SEPTEMBER 28TH AUDIO CONFER- ENCE WORKSHOP



Peggy Pittman Munke

NACSW is pleased to announce that it will be offering its next audio conference workshop entitled "Using the Internet and Related Technologies to Support Distance Education and Training" on Monday, September 28th from 1:00 pm – 3:00 pm Eastern Daylight Savings Time. This audio conference workshop will be presented by Peggy Pittman Munke, Ph.D., associate professor in the department of social work at Murray State University in Murray State, Kentucky.

The primary focus of this session will be on examining web-based technologies such as Facebook, MySpace, Elluminate, Blackboard, and Second Life to support distance learning, education, synchronous or asynchronous training, group work, collaborations, and networking.

Peggy Pittman Munke, Ph.D. is associate professor and interim director of the social work department at Murray State University in Murray,

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RECORDINGS NOW AVAILABLE FOR "CHILDREN OF TRAUMA"

We are pleased to announce that in response to numerous requests from our members, NACSW has begun recording our quarterly audio conference workshops. The recent February 23, 2009 audio conference entitled "Children of Trauma: Understanding and Partnering in Their Healing Process," led by Nola Carew, MSW, LMSW, is now available at NACSW's online bookstore at www.nacsw.org/cgi-bin/publikio.cgi.

This important audio conference workshop can be purchased as either a two-disc audio CD package (\$40 US for members plus shipping) or as a downloadable audio file (\$36 US for members). Please note that anyone purchasing a recording of this audio conference is eligible to earn two continuing education contact hours ap-



Nola Carew

proved by the Association of Social Work Boards at no additional cost by scoring 80% or better on a short ten-question quiz based on the material covered during the workshop. Electronic copies of this quiz as well as all supplemental resources that were provided during the original audio conference will also be made available at no additional cost via a link in an email you will receive from NACSW within 24 hours after completing this purchase.

"Children of Trauma: Understanding and Partnering in Their Healing Process" assists helping professionals to develop a clearer understanding of definitions and types of traumatic experiences in children. Special attention is given to working with children who have experienced chronic or complex trauma in the form of abuse or neglect. This workshop also addresses biological, psychological, and social impacts of trauma to help social workers provide more effective assessment of and intervention for affected children over the course of their development.

In addition, this workshop reviews intervention strategies that can be utilized by caseworkers, clinicians, and social workers in a variety of settings to help children deal with the lasting impacts of their traumatic experiences and to move forward in the healing process. In summary, this workshop emphasizes an understanding of the needs of the traumatized child from a whole person perspective

AUDIO CONFERENCE

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Kentucky. She has been involved in social work education for nearly 30 years, and has presented at a number of conferences focused on technology and social work education. Peggy currently serves on the technology committee of (BPD) Baccalaureate Program Directors, and has taught on-line for many years. Peggy has been an active NACSW member for a number of years.

Audio conferences have been designed so that any person or group can participate simply by calling a telephone number provided by NACSW from any telephone in the US or Canada. For additional information (including workshop description and learning objectives), and/or to register on-line, you can go to NACSW's website at <http://www.nacsw.org>, or you can contact the NACSW office at 888-426-4712 to register by phone.

Registration rates for NACSW members are \$36, \$26 for student members, or \$77 for organizational members (for prices in Canadian dollars, simply multiply by the current exchange rate). Participants are also eligible to earn two continuing education contact hours approved by the Association of Social Work Boards for an additional fee of only \$5 by receiving a score of 80% or better on a short ten-question quiz based on the material covered in the conference.

We hope you are able to join us on September 28th for this important audio conference workshop!

CATALYST

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Rick Chamiec-Case, Ph.D., MSW, MAR
Executive Director & *Catalyst* Editor

Catalyst is published 4 times a year for members of the North American Association of Christians in Social Work. The purpose of *Catalyst* is to inform the membership regarding the mission and programs of NACSW. *Catalyst* is also one of NACSW's primary means of communicating with the membership about association news, events, activities and developments. It includes statements of opinion by a variety of members and friends. The views expressed do not necessarily represent positions of NACSW."

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EXECUTIVE DIRECTOR COLUMN

ETHICAL INTEGRATION OF CHRISTIAN FAITH AND SOCIAL WORK PRACTICE: THE MOTIVATION MODELS

In my last column in the January 2009 issue of *Catalyst*, I described the first of twelve approaches or models of integrating Christian faith and social work practice that I've observed over the years. This first model, which I called the *latent integration model*, articulates an understanding that, at minimum, the faith or core beliefs of all social workers, including Christians, will permeate whatever they do and will invariably find a way to "seep through" into their practice—sometimes in ways about which they are largely unaware, at least until they take the time to reflect on their practice. This latent integration model suggests that the practice of all Christians in social work is inherently influenced by their faith, even when they are not *consciously* aware of it or *deliberately intending* something they would call integration.

In this column, I will briefly explore two additional models of integration that I think are somewhat similar to each other: a) the *calling model*; and b) the *sustaining/coping model*. According to the calling model, which Beryl Huguen writes about in "Calling: A Spirituality Model for Social Work Practice" (Huguen and Scales, 2008), integration involves the vital contribution of one's Christian faith to the conviction that one has been called by God to be a social worker. The model of integration focuses on how one's faith informs, drives, confirms, or clarifies one's decision for choosing the vocation of social work as a career.

When I've taught social work classes in Christian college settings, I've typically made it a practice at the start of each class to read a passage of Scripture that has played a role in motivating and/or confirming my decision to be a social worker. To drive home the point that I am not simply engaging in "proof-texting" (that is, hastily pulling together a few verses

from Scripture—regardless of their context—to make the case for a position I already hold on other grounds), I go through the discipline of selecting passages from diverse biblical genres that speak about God's compassion for and identification with people who are poor and marginalized, and God's desire that followers of Jesus share that passion. Examples of such passages include Deuteronomy 15:7-11, from the Law; Job 29:11-16, and Proverbs 14:31, from the Wisdom literature; Psalm 82:1-4, from the Poetic books; Isaiah 58:6-11, and Jeremiah 22:11-17, from the Major Prophets; Amos 8:4-7, from the Minor Prophets; Matthew 25:31-46, and Luke 4:16-21

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from the Gospels; and James 1:26-27, from the Epistles.

By the end of the semester (and 15-25 passages of Scripture later), students usually tell me they "get the point"—that is, that there is a clear and strong connection between the concern articulated throughout the Scriptures for social justice and for people who are poor and disenfranchised on the one hand, and social work as a vocational response to that concern on the other. As a result, many Christians in social work feel called to serve the "least of these" as a heartfelt response to the love that God has lavished on us (1 John 4:19). Scriptural passages like these serve as a powerful reminder



Rick Chamiec-Case

why we have come to believe that social work is an intentional way to live out our faith, and help give us staying power when the going gets tough, as it often does in social work. This second point brings us to the sustaining/coping model I mentioned above.

According to the sustaining/coping model, which picks up where the calling model leaves off, integration involves drawing on the conviction that God calls His followers to social justice and to serving people who are hurting in order to nurture and sustain a Christian social worker's commitment to meet the rigorous demands of social work practice on an on-going basis. The sustaining/coping model of integration focuses on how this conviction supports a social worker's ability to remain energized and fully invested in one's work, as well as helping one cope with a variety of demands and stressors associated with practicing social work that at times threaten to exceed one's resources. There is clearly no shortage of workshops and trainings offered within the social work profession on "Burnout Prevention" and related topics. For Christians in social work, reflecting on and celebrating with other

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PRAYER CORNER

Using the legalities of divorce as a cover for lust is adultery; using the legalities of marriage as a cover for lust is adultery. (Luke 16:18, The Message)

These words are not easy ones to digest. They were part of my morning devotions while on a Lenten retreat where one of the questions we were asked to reflect on was “How are you being invited to be with people, situations and communities of pain and suffering?”

On the retreat I ended up in a small group with a number of women who had suffered through the pain and rejection of a marriage break-up. That was over a month ago and since then these words have come to mind over and over as I witness life events that make it hard to ignore this difficult scripture passage.

Last week I attended the funeral visitation for a Christian woman who had taken her own life. I was saddened to find out that her recent depression had been triggered by the discovery of her husband's affair. Like so many cases where spouses are involved in a career that frequently takes them away from home, their relationship had broken down. A World Bank study on the impact of globalization on emotional and physical health found that after 10 years of one partner traveling extensively, 90% of the marriages had broken up. Is there truth to the saying that “when you cannot be near the one you love, you love the one you are near?” Have we made divorce so easy that even within the Christian community it has become an acceptable way

of life? Do we acknowledge the truth in *The Message* interpretation of this scripture passage that adultery occurs when we use the legality of divorce as a cover for lust?

But the second idea of adultery as using the legality of marriage as a cover for lust is even harder to digest. Two incidents in one week made me realize how applicable this is in today's society. The first was the recent news about the proposed Sharia law in Afghanistan that would make it legal for men to rape their wives. Quite rightly, we in the Western World need to stand up for human rights for our sisters who live in countries where rights of women are not recognized. But we should examine our own hearts before we judge our brothers in Afghanistan. The same week a documentary on TV exposed the scope of the problem with pornography around the world. I was shocked by the statistics and the thought of the pain caused by the “emotional rape” in marriage, as husbands demean the sexual relationship with their wives by their addiction to pornography. Last fall I watched a program in which a Christian psychologist expressed concern about this problem in the church community. He related how an increasing number of couples are seeking help just a few years into their marriage as a generation of young men enter into marriage addicted to pornography believing that an “in-house fix” of sex will solve their problem.



Magda Wills

Let us pray for our sisters wherever men believe sex in marriage does not require mutual consent and respect. Let us pray for repentance and healing for those struggling with sex and pornography addictions. Let us pray for greater openness and accountability in our church communities to support couples struggling with their marriages. And let us renew our personal commitment to God's standard of marriage as a covenant relationship.

NACSW EDUCATORS MEET AND EAT AT BPD

Last March, twenty educators gathered in Phoenix for the 10th annual NACSW dinner held in conjunction with the annual conference of the Association of Baccalaureate Social Work Program Directors (BPD). The group was a bit smaller than previous years; e-mails received from a number of interested persons suggest that the lower attendance may be due to restricted travel budgets resulting from the global economic downturn.

The educators represented ten Christian, and three state colleges and universities, located in eleven states, from California to New York. There was no formal program, just stimulating conversation and networking. A number of position openings were announced.

Please consult the “Educators Calendar” on page 11 for the next annual gatherings at NACSW, CSWE, and BPD.

*Ed Kuhlmann
Eastern University*

UPCOMING NACSW AUDIO CONFERENCE WORKSHOPS

TITLE/THEME	DATE
Distance Education Strategies for Teaching and Training Peggy Pittman Munke, Ph.D.	September 28, 2009 1 pm – 3 pm Eastern Daylight Savings Time
Human Trafficking: Trafficking of US Citizens Anna Rodriquez	November 30, 2009 1 pm – 3 pm Eastern Standard Time
Sewing Seeds of Justice: Cultivating Empowering International Partnerships Elizabeth Patterson	February 22, 2010 1 pm – 3 pm Eastern Standard Time

For more information about any NACSW audio conference workshop, please contact the NACSW office at info@nacs.org 888-426-4712 (tollfree), or visit our website at www.nacs.org.

LESS TALK, MORE WALK (PART 2)

Two phone calls on the same day, one in the morning from a church friend, and one in the afternoon from NACSW's Executive Director, Rick Chamiec-Case. Each caller had a multiple-item agenda to take up with me, and each one ended on a common theme—let's get practical.

Danny began to recite the words of John 3:16, and I joined in. When we finished, he asked me how long I had been a Christian. I thought it was a fair question. After all, for the second time, I had been asking him for information, so why shouldn't he return the favor?

In the last issue of *Catalyst* I wrote about my first meeting with Danny, which occurred at the service station where he works. I will now tell you about my second meeting with Danny because I think it illustrates some issues that arise when we discuss the integration of our faith and our practice.

I had gone to meet with Danny the first time in order to gather information for his pre-pleading investigation report to the court, written entirely to help bolster his defense. This time, I needed more background information, and I needed clarification of other things I had learned. So we sat in the same office, in the same chairs, and we reviewed the information he had given me up to that time.

I wanted to know more about those influences that have changed his life over time, so I asked him for more detail about what led to his decision to come to Christ. As before, he was glad to tell more of that part of his story, and he became visibly moved as he began. He said that he was nineteen when he left the foster care system for good, essentially going AWOL from the last group home in which he had been placed. He had been wandering the city for a few days, riding the trains throughout the night in order to stay warm and get a little sleep, when he was approached near Times Square by some folks from a nearby ministry. Danny said that

they talked to him, laid their hands on him, and read scripture with him, including John 3:16, which he began to recite. Although I'm sure he knew the words to this verse, he struggled with his emotions as he recited them for me, so I joined in.

Then, at his request, I engaged in some self-disclosure. I told him a little about my own story. I gave him a brief summary of my experience with the church since my days in college. I also told him what I remember about my paternal grandfather, who had been a minister for over forty years. That, of course, led to some discussion of my father, who once owned and operated a service station very much like his and who had been involved in short-track auto racing. Danny got up and invited me on a tour of the garage area, showing me photos of race cars his boss had sponsored in the past. Then he showed me his own work area at the head of one of the service bays, including his toolboxes. I took note of his tools—how they were kept clean and in good order. I also noticed the decals representing the dealers from whom he had bought tools.

That's when I made up my mind that I would begin his report with a description of his work area. You see, it was the possession of one of these tools that led to his arrest on weapons charges.

By opening up a bit, I believe I gave my client the safety he needed to open up a bit more as well. Not only did I get a tour of the garage and a good way to begin my report, I was able to meet one of Danny's long-time customers. It turns out that this customer knew about Danny's case, so he offered his own input on Danny's character. Every time he visits the station, the customer said, he gets "service and a sermon." I liked that sentiment, and I decided to quote it in my



report. The customer later followed up our meeting with a letter of his own addressed to the court.

As of this writing, the parties in Danny's case have still not agreed on a disposition, but my hopes are high that it will end in his favor.

So, would you have gone to Danny's work place, either the first time or the second time? Would you have discussed his background with him in an open waiting room, even though no customers were present at that moment? Would you have shared scripture with him? How much of your own background would you have shared? Would you have accepted his invitation to tour his garage? Would you have talked with one of his customers, even knowing that the customer was aware of his court situation? What would you have done differently?

MOTIVATION MODELS

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people of faith the role God has called them to play in serving the "least of these" can be a rich and powerful way to rejuvenate their spirits, especially when the going gets tough—which is none too infrequent in social work practice.

In the next few issues of *Catalyst*, I will continue to unpack and illustrate several more approaches to the integration of faith and social work practice, that is, ways in which the faith of Christians in social work influences, shapes, and contributes to their understanding and practice of social work. I'd love to hear your feedback as we go along. Please contact me at rick@nacsw.org to let me know your thoughts!

REFERENCES

Hugen, B. (2008). Calling: A spirituality model for social work practice. In B. Hugen & L. Scales (Eds.), *Christianity and social work: Readings on the integration of Christian faith and social work practice* (3rd ed., pp. 29-42). Botsford, CT: NACSW.

CONVENTION 2009 WORKSHOP ABSTRACTS TO WHET YOUR APPETITE!

To provide a preview of some of the quality workshops that will be offered at the 2009 Convention in Indianapolis in October, this section features abstracts of three workshop presentations that have been accepted for the Convention:

Abstract #1: “A Qualitative Exploration of Spiritual Care at the End-of-Life” – **Ann Callahan, PhD.** Spirituality is significant resource for clients; however, there is limited research on how to provide spiritual care. This workshop will review research, including preliminary results from a qualitative study, to inform a generalist approach to spiritual care. Implications for social work practice, education, and research will be explored.

Abstract #2: “A Faith-Based Approach to Addressing Pornography” – **Kim Kotrla, PhD** Pornography is a problem for countless individuals that has severe detrimental impacts upon marriages and families. Additionally, the pornography industry exploits thousands of women and children, often in the form of sex trafficking. Attendees will be introduced to a faith-based approach for addressing the issue of pornography.

Abstract #3: “Faith in Action for the Church that Cares: Responding to the Needs of the Foster Family Unit in their Work with Children in Foster Care” - **Barbara Lara, MSW** Description of an effective program model and practice from the faith community that provides a network of support to foster families. The model recruits and trains a team of volunteers from church congregations. The team provides practical assistance which results in the lowering of stress and anxiety for the foster parents and enhances the quality of life for the children in care. The teams also supply an emotional network of support that foster parents frequently lack.

CONVENTION 2009 WORKSHOPS

1. Social Work Direct Practice

Replenishing and Flourishing: Using Imago Dei as a framework to re-think self-care	Pooler, David
What clients teach the social worker	Ziemer, Marty
How Clergy Sexual Misconduct Happens and Strategies for Prevention	Garland, Diana
Listening To Behavior: Methods for addressing attachment and trauma issues in children and families	Jewell, Patty
Building Bridges of Grace to heal/reconcile individuals/couples/families as well as Christian Congregations,	Renetzky, Larry
Mental health Treatment with Christian Fundamentalists	Corkery, Tim
Starting Recovery and Support Groups in Your Church: Lessons Learned from the First Year	Stanfield, Todd
Working with Greek Americans in the Social Work Setting	Barber, Elini
Walking with Survivors of Sexual Trauma	Burnett, Julie
Strengths Based Treatment with Substance abusing clients	Sneed, Katti
Love Like the Hippie	Brown, James
The Heart Examination: A Tool to Integrate Biblical Concepts into the Healing Process	Sedlacek, David
Restorative Justice: Reframing Justice through Holistic Restoration	Thompson, Houston
Healing the Healer	Nielsen, John
Utilizing Your Knowledge of Evidence-Based Biblical Principles to Help Clients Navigate the Maze of Life	Jordan, Darrell
Seeing God in Adoption; A Christian View of Adoption	Stahr MacDougall, Rebecca
Counseling and technology: Developing a paradigm for working with young adults and teens.	Bonilla, Allison
A Faith-Based Approach to Addressing Pornography	Kotrla, Kim
Empowering People who are Gay and Lesbian in the Context of Christian Community: The Use of Narratives in Bridging the Social Divide between Personal Faith and Institutional Oppression	Walters, Heath
Talking To Children About Hate Crimes	Smoot, Dorothy
Self in psychotherapy: practice, ethical and faith issues.	Costello, Dennis
The Unattached Child	Turner, David
Aging in the Christian Scriptures	Donald Koepke

2. Faith of the Social Worker

The Spirituality of the Social Worker: A Grounded Theory Study	Barker, Stacy
Why Justice is Not Enough: Re-thinking the Role of Mercy in the Practice of the Social Worker	Grinnell-Davis, Claudette
Developing an Organizational Code of Ethics in a Faith-Based Organization	Joseph, Sister Vincentia
Christian Women Of Leadership for Social Work Wisdom	Epplé, Dorothea
Being the Hands and Feet of Christ Where You Live Work and Play: A Biblical Perspective	Bryant, Jeff
The Ministry of Presence in the Military	Chimenti, Patrick
The Servant Calling: Compelled to be a military social worker	Freeman, Dexter
The Christian Helper's Razor Edge: Integrating Faith and Practice	Brown, Kevin
Existential Struggles and the Relevance (or the Irrelevance) of Worldviews in Palliative and End of Life Care	Arumugham, Packiaraj
The Healing Power of Home: Seven virtues you need when you hurt	Pickard, Ava
Spiritual Abuse: Recovering Spiritual Joy	Spahr, Amy

3. Community Organizing and Development

Generals to Generalists: Student Perceptions of Social Work in Liberia	Kuilema, Joseph
Congregational social work paradigm into sub-Saharan Africa Faith Communities and social work programs.	Adedoyin, Adedoyin
Natural Disasters: Impacts and Opportunities	Opperwall, Art
Laying Down Our Logos and Egos: The future of collaboration and partnership between Christian agencies.	Price, Karin
From Good Work to Best Practices: Building Capacity and Sustainability in Neighborhood Centers	Litten, Joyce
A Fresh Look at Empowerment: Neighboring Towards Community Interdependence	Provence, Mary
Laurelwood Mentor Program: Bridging the Social Divide	Foulkrod, Marianna
Implications of War upon Public Health and the Response of the Social Work Field and Faith-Based Community: A Case Study of Northern Uganda	Zerkle, Jessica
Is Community Development ONLY a macro-level theory?	Tan, Allison
Young Adult Advocates Supporting Everyday Youth: Developing mentoring relationships between college and high school students	Lavender-Bratcher, Debra
Faith Stories from Another Culture	Sistler, Audrey
Faith-Based Community Organizing	Furness, Janet
Church Reflecting Community	Jones, Ann-Marie
From Healing to Community Organizing: Recruiting Evangelical, Holiness, and Pentecostal Churches	Mott, Stephen
Pastoral Support Work in Child Welfare	Myland, Barbara
The 2008 subprime mortgage crisis: its effects and implications	Fernando, Rukshan

4. Social Work Administration and Policy

Child Welfare in Russia: A Brief History and Current Opportunities	Endicott, Lanny
Practicing What We Preach: Building Partnerships to Enhance the Social Work Profession	Bryant, Jeff
Leading a nonprofit organization in tough economic times: Thriving, not just surviving	Zumdahl, Laura

Is Prayer Acceptable in Non-Faith Based Social Work Practice: Ethical or Unethical?	Martin, Lana
Keys to Obtaining Federal Funds and Resources for Christian Organizations that Help Those in Need	Irving, Janell
The Relevance and Utility of Emotional Intelligence for Christian Social Work Organizations and Management Professionals	Lamb, Daniel
Outcomes Evaluation: Put Your Heart into It	Cecil, David
Ethical Guidelines for Addressing Religious Issues in Mental Health Practice	Frazer, Paul
Web 2.0 & Social Work	Cross, Nick
Christian Social Workers Use Of Helping Interventions And Assessment: Comparative Cross-sectional Findings From Two Us National Surveys	Furman, Leola
Components of Community Violence Prevention	Ellison, Michele

5. Social Work Education

Service Learning Impacts on Freshman in a Faith-Based University: Potential Implications for Social Work Education	Arthur, Hazel
Implementing Service-Learning in Social Work Curriculum	Jent, Beth
When Disaster Comes to Campus: Social Work Educators as First Responders	Poe, Mary Ann
A Competency Based Spiritual Formation Model in Social Work Education	Seitz, Charles
Curriculum Mapping: Demystifying the Design of the Explicit Curriculum	Pittman-Munke, Peggy
Common Morality in Social Work Education: Implications for Christian Social Work	Sanders, Scott
Social Work Ethics in Faith Based Institutions: The interplay of Professional, Institutional, and Spiritual Value Sets	De Ruyter, Mark
A Toolbox for Integrating Faith & Social Work Education	Duffy, Sheri
Teaching Social Work Classes On Line	Fulmer, Christine
The Affective Process of Multicultural Competency Development: Implications for Social Work Educators	Hardy, Veronica
From Springfield to Capitol Hill: Mobilizing Students to Advocate	DeBoer, Kendra
Using Modules that Integrate Principles of Faith in the Classroom	Sheffield, Sherry
Spirituality in the Helping Professions	Manfred-Gilham, Jerry Jo
Factors Associated with Inclusion of Spirituality in Secular Social Work Education	Weust, Leslie
Study Abroad in Baccalaureate Education: Do the Experiences and Knowledge Gained Lead to Careers in Leadership?	MacDonald, Carla
Si Kahn Meets Nehemiah: Developing Curriculum Modules for Integrating Faith and Spirituality in Social Work Courses	Sherr, Michael
Marketing the Social Work Program: Internal and External Customers	Henning, Nelson
Creating a New MSW Program: Challenges and Lessons Learned	Talbot, Elizabeth
Dual Degrees in Social Work and Divinity	Muehlhausen, Beth

6. Rural Social Work

Forgotten Folk: Rural Poverty in the Midst of National Economic Turmoil	Atchinson, Alana
Applying Culturally Competent Skills with Elderly African Americans in Rural Communities	Lott Collins, Wanda
Fear, Facts and Folk Wisdom in a Rural Community	Atchinson, Alana
Black Pastors and Government Funding: Results of a Survey	Brackett, Melody

7. Domestic Violence

Challenging assumptions: Perspectives, practice and partnerships of African American clergy regarding partner violence	Dyer, Jacqueline
How can the faith community effectively respond to domestic violence?	Danielson, Marjorie
Measuring Partner Violence in the Religious Community: Contextualizing Marital Submission	Skiff, David
Sexual Assault, Violence, and Stalking In Ontario Christian Colleges	Vanderwoerd, James
Physical Abuse of Children in Religiously-Oriented Families	Bridgeman, Pamela

8. General Sessions

Giving Voice to Pain: Teaching Churches to Grieve	Smith, Terry
Spiritual Experiences of Professionals & Clients	Herrick, Karen
Creating Healing Communities: A Congregation Based Strategy for Prison Ministry and Prison Reentry	Trulear, Harold Dean
A Qualitative Exploration of Spiritual Care at the End-of-Life	Callahan, Ann
Are Spirituality and Gerotranscendence Influential Factors for Life Satisfaction Among the Elderly?	Himchak, Maureen
Professional or Incarnational Relationships: Re-examining the Integration of Faith and Social Work Practice in Light of Narrative Theology	Stoltzfus, Kenneth
Utilizing Cognitive Theory and Spiritual Principles to Inform Personal Growth and Professional Practice	Pay, Lisa
Building Dialogue to Bridge the Social Divide: The Belief Acceptance Scale and Survey of Spiritual Experiences	Wintering, Nancy
Perceptions of the elderly: Ageism is alive and well	Lane, Charlene
Amazing Grace: The unexpected blessing of mutual aid for a group providing hospitality to homeless men	Hudson, Rhonda
A Model of Collaboration: Integration of Social Work and Social Justice in a University Setting	Wells, Joy
Spiritual Competence: Can Personal Spirituality be Integrated into Ethical Social Work Practice?	Coleman, Rebecca
Mission Trip to Kenya: Enhanced Learning Experience in Cultural Diversity and International Social Work Practice	Jaoko, Japheth
Faith in Action for the Church that Cares: Responding to the needs of the foster family unit in their work with children in foster care.	Lara, Barbara
Does Faith Make a Difference in Counseling?	Higbee, Garrett
Community-based treatment among the mentally ill. Are CTOs the answer?	Mfoafo-M'Carthy, Magnus
My Client is a gang member: What are my options?	Reimon-Jenkins, Rosario

NYACK COLLEGE AND NACSW CO-SPONSOR FALL 2009 CONFERENCE ON FAMILY VIOLENCE IN NYC

Between one and four million women and approximately 835,000 men are severely battered in their homes each year in the United States. Dr. Kwi Ryung Yun, chair of the Nyack College Department of Social Work, wanted to host a conference that would bring faith leaders and social workers in New York City together to build networks and develop effective ways to address the devastating effects of family violence in our communities. Dr. Yun reached out to Rick Chamiec-Case at NACSW and Marciana Popescu at Fordham University to form a conference planning committee to help make such a conference a reality.

We are pleased to announce that the resulting conference, "Family Violence and Faith Communities: Working Together To Build A Safer Society," will be held on Saturday, October 17, 2009 from 9:00 am - 3:30 pm on the New York City Campus of Nyack College at 93 Worth Street (Room 1015). Registration rates for this conference are \$55 for practitioners or \$20 for students - including lunch and CEUs - if you register before the early bird deadline of October 4th (after 10/4, rates increase by \$5).

The main conference keynote speaker will be Dr. Nancy Nason Clark, Professor of Sociology at the University of New Brunswick in Fredericton, Canada. Dr. Nason Clark is the author of *The Battered Wife* (1997), and co-author of *No Place For Abuse* (2001), and *Refuge from Abuse* (2004). She is also co-editor of *Understanding Abuse: Partnering For Change*.



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REFLECTIONS ON THE BUSH THAT BURNS

<<Editor's Note: the following reflection was written by long-standing Australian NACSW member Ian Bedford following a swift and tragic fire on "Black Sunday" on February 7th in Victoria, Australia in which approximately 250 people died, and upwards of 7000 homes were destroyed.>>

Yahweh God, we gather you know something about the bush that burns

We read somewhere that once you spoke through such a bush

We struggle to hear what you are saying through the bush that we have seen burning

We see lives lost, homes and livelihoods lost, and your creation's beauty blackened beyond recognition
What words are you saying in such events?

Once before your words called a man to an impossible challenge to confront injustice and seek a people's freedom

Once before your words called a man to obey, however incapable he felt, and to believe in your capacity to use the resources you had given

What words of yours are now calling US to confront, to seek freedom, to believe in your capacity to use?

Are there words calling us to acknowledge complicity in being inadequate stewards of your creation?

Are there words calling us to be more committed to understanding and recovering the balance and wholeness, the Shalom, of the whole created order?

Yet, as the smoke from the bush that burns begins to settle, we do see new creation emerge.

We see people caring and sharing, giving and going in support of those most personally impacted by the bush that burnt.

We see a closeness, a community, emerge from the ashes that seems to have echoes of the community of engagement that we gather you called us all to be.

Surely that is one of the words you speak from the bush that burns.



But we also see people struggling with any notion at all that you can speak from the bush that burns.

Indeed, in varying ways, those people are US.

We cannot justify the pain and suffering, the destruction.

We cannot find answers to why this is so.

And we struggle to even believe that you can ever be in the bush that burns, let alone ARE there.

Forgive our damaged faith and help us to have ears to hear what you are giving us through the bush that burns.

Even more, help us to recognise and act on what you are calling us to GIVE and BE through the bush that burns

To give of our resources, our abilities, and the most costly of all, our relationships, to those whose lives now struggle physically, emotionally, spiritually as a result of the bush that burns.

And finally, it is for these we pray most intensely and with most bewilderment.

Bring healing, hope, wholeness and joyfulness into their inner being, the soul of those who are living these struggles.

Show us how to be your word to them. And, as the green shoots sprout from the burned eucalypt's trunks, As the seedling whose life is ignited by this same flame shows amid the blackened soil,

May we all find the life to which you call us,

Together as community, as stewards of your creation,

Sharing the new beginning to which these signs of hope point, whatever questions of ours remain.

NEW YORK CITY

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Conference participants in this conference are eligible to earn up to 5.5 continuing education contact hours approved by the Association of Social Work Boards. For more information about this conference, including a list of all the conference speakers, and/or to register online, go to NACSW's website at www.nacsw.org. Please direct any additional questions you might have about the mini-conference to Percelene McLain at 646.378.6165 percelene.mclain@nyack.edu.

Percie McLain
Conference Planning Committee

CHILDREN OF TRAUMA

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in the context of their social environment and integrates biblical concepts to provide a framework for hope and healing.

"Children of Trauma" was delivered on February 23rd, 2009 by NACSW member Nola Carew, MSW, LCSW, an assistant professor of social work at Cornerstone University, and an adjunct professor at Grand Valley State University. Nola has 20 years of practice experience working with children and families including family preservation home based services, wraparound services, outpatient counseling, and most recently, coordination of a federally funded trauma treatment program for adopted children and their families through Bethany Christian Services.

To order for a copy of this exciting audio conference workshop, visit NACSW's online bookstore at: <http://www.nacsw.org/cgi-bin/store-man.cgi>, call the NACSW office at 888.426.4712, or send an email to: info@nacsw.org.

NACSW BOARD PRESIDENT JASON PITTMAN TOUCHES POOR MIAMI NEIGHBORHOOD WITH LOVE

When many wouldn't, Jason Pittman, NACSW's Board president and his wife, Angela, believe—in their neighbors, in their community and in what God can do. After years of living that message in Overtown, the poorest neighborhood in Miami, in many ways the community is starting to believe, too.

The Pittmans serve as Cooperative Baptist Fellowship field personnel in Overtown through Touching Miami with Love, an urban ministry operating since 1993. Drug trafficking, violence, failed programs, racial tension and single-parent families are just a few of the local challenges facing Overtown. But supported by the work of Touching Miami with Love, residents of Overtown are beginning to come together to talk about community change.

"It's been great to see them start to take charge and be excited about themselves being part of the solution," said Jason Pittman. "They can do things to help make things better. That's very exciting to see them catching a vision to what God can do here."

Appointed as CBF field personnel in 2002, the Pittmans followed their heart for urban ministry to inner-city Detroit. In 2005, they moved to Miami, where Jason serves as executive director for Touching Miami with Love, and Angela works as director of development.

After a year of building relationships, the Pittmans restarted an after-school children's program focused on the goal of making education fun. Children who couldn't even identify their country or state on a map before the program started now can locate every state on a national map and all the continents on a globe.

"People in the community started seeing what a great program we were providing and came to us about partnerships," Angela remarked. "We got a major grant that has allowed us to increase our hours and (number of) kids served. We've seen explosive growth."

But the ministry doesn't just help children. Programs also are offered for parents, and the Pittmans hope entire families will engage with Touching Miami with Love and work toward community transformation.

"Our calling is to this neighborhood and to see it transformed into a picture of God's kingdom here on earth—a community that's safe where people can live and raise a family. One that offers hope, opportunity and resources," Jason commented.

After 15 years of Touching Miami with Love, positive signs abound. There's growing energy behind planting a neighborhood church. Residents are recognizing their own skills and starting to believe they can better the neighborhood. The Pittmans see the change because they live in the community and are part of its daily life.

"We experience the same thing everyone else is experiencing. If we hear a gun battle at night, they're hearing the same thing we hear," Jason explained. "Living here builds a trust and camaraderie that you can't have

if you don't live here." Angela added, "You cannot be the presence of Christ if you're not willing to be present."

Through a ministry of short-term presence, churches have become a vital part of the ministry. Many churches come each year to help lead summer camps, which make an impact on children and youth and also help establish credibility in the community.

After a 2005 hurricane, Touching Miami with Love stored belongings for many families whose apartments were damaged and condemned. Many of these families didn't know Touching Miami with Love, but a respected community leader yelled, "These are the people that love on our kids in the summer."

"If we hadn't had church groups coming in and loving on their kids, we never would have had that open door. Never," Jason acknowledged. "Churches allow our impact to be so much greater."

<<Editor's Note: this article was adapted from an article by Carla Wynn David entitled, "Truett grad touches poor Miami neighborhood" that was published on February 26, 2009 in the on-line version of the Baptist Standard at http://www.baptiststandard.com/index.php?option=com_content&task=view&id=9231&Itemid=53.>>



Speaking Out...

NACSW MEMBERS AND FRIENDS SHARE THEIR VIEWS.

I noticed that a recent letter asked the familiar question: "Should NACSW Statement of Faith have a 'Fundamentalist' influence?" That question has been asked in its' various forms for many years. I think I understand that kind of concern – *Fundamentalists* are generally viewed as bigoted, narrow minded and unloving. That is some times (though not always) the case. It's unfortunate, though, that the meaning of words become fuzzy over time. *Fundamentalism*, of course, was originally meant to describe a religious way of thinking that focused on the *fundamentals* of the Christian faith. Things like, is the bible God's revelation to us, was Jesus born of a virgin, are we sinners and do we need Jesus' death to bring us deliverance from sin? Those are *fundamentals* of faith. If believing these things makes one a *Fundamentalist*, is that something to be ashamed of? Wouldn't members of NACSW embrace them? Just a thought.

Doug
Perkasie, PA

<<Editor's Note: This entry is reprinted with permission from an article downloaded on February 20, 2009 at the National Association of Scholars website at: http://www.nas.org/pollInitiatives.cfm?doc_id=483&Keyword_Desc=The%20Scandal%20of%20Social%20Work%20Education.>>

Given the recent attention on social work education that has arisen from the study by the National Association of Scholars and Mr. Will's editorial, I want to share my perspective on the topic as an Evangelical Christian, social work educator, and staunch conservative. I am not speaking for Baylor University.

I became a social worker to live out my understanding of James 1:27,

which says, "Religion that God our Father accepts as pure and faultless is this: to look after orphans and widows in their distress and to keep oneself from being polluted by the world." I know from experience that many Christians in social work also see their work as living out their beliefs. I am also aware of people from other religious backgrounds who choose social work in order to live out their religious beliefs. Although large groups of social workers consider themselves politically liberal, there also is a solid contingent of social workers that considers themselves politically conservative. Even as a member of the North American Association of Christians in Social Work (NACSW), the primary organization for Christians in social work, I find that, except for our identity as people of Christian faith, the organization consists of members who represent very different political and ideological perspectives.

In other words, it is important not to cast all social workers and all social work education in the same net. Regardless of religious or political leanings, most social work educators share a desire to prepare students for effective and ethical practice. Most social work educators also share a desire to teach students to interact with organizations and communities in order to effect change that will enhance the well-being of the most disenfranchised individuals in our society. Call it social justice, economic justice, or any other label, but intervening with organizations and communities in such a manner is a distinctive part of social work education that equips students to be critical thinkers, holistic service providers, and active participants in the democratic process. This is the intent of social work education, the intent of CSWE accrediting standards, and the intent of the NASW code of ethics. There is no room for

indoctrination at that level of delivering social work education.

The NAS report and Mr. Will's editorial, however, does provide the social work community an opportunity to ensure that the educational intent of social work remains so at the level of individual social work programs and individual faculty. I am horrified by Emily Brooker's experience at Missouri State University, the incident at Florida International University, and Andre Massena's experience at SUNY Binghamton. I am certain other social work educators are equally disturbed. Coercion of beliefs, regardless of their bent or justification, is never acceptable – and as a former student and current practitioner and social work educator, I have seen the scythe cut both ways.

The complexity of social issues such as poverty, homelessness, child abuse, neglect, famine, and health care costs demand that social workers and other helping professionals are able to critically assess and intervene in the most effective ways. Often assessment and intervention in social work justifiably focus on policy analysis, social institutions, and community change. Helping students to develop the critical thinking and problem-solving skills that are necessary in this profession requires an appreciation for different perspectives, a core value of the NASW code of ethics.

Social work is a diverse profession filled with people who share a desire to enhance the well-being of all people in every society. It is a profession too diverse to be described universally by the right or left. It is also a profession too diverse – and too important – for social work education to ignore or chastise those who have opposing perspectives that might contribute to the well-being of all of us.

Michael Sherr
Waco, Texas



NACSW EDUCATORS CALENDAR

- **25th Annual Forum for Christian Social Work Educators:** At NACSW's 59th Annual Convention, October 29–November 1, 2009, Indianapolis, Indiana.
- **25th Annual Dinner at the APM:** Held during the 55th Annual Program Meeting, Council on Social Work Education, November 6-9, 2009, San Antonio, Texas.
- **11th Annual Dinner,** in conjunction with the 27th Annual Conference of the Association of Baccalaureate Social Work Program Directors, March 16-20, 2010, Atlanta.

Details forthcoming.

For further information, contact:

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LISTSERV INFORMATION

NACSW invites you to subscribe to one or more of its Internet mailing lists or "listservs," which enable NACSW members to easily connect with each other "across the miles" on topics of special interest to Christians in social work. Currently, there are nine listservs available to members:

1. nacsw-l (general topics)	To subscribe, visit: http://mail.cedarville.edu/mailman/listinfo/nacsw-l
2. nacsw-intl (international social work topics)	To subscribe, visit: http://mail.cedarville.edu/mailman/listinfo/nacsw-intl
3. nacsw-educators (educators' topics)	To subscribe, visit: http://mail.cedarville.edu/mailman/listinfo/nacsw-educators
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9. nacsw-aging (aging and spirituality)	To subscribe, visit: http://mail.cedarville.edu/mailman/listinfo/nacsw-aging

NACSW MISSION

NACSW equips its members to integrate Christian faith and professional social work practice.

Its goals include:

- *Supporting and encouraging members in the integration of Christian faith and professional practice through fellowship, education, and service opportunities.*
- *Articulating an informed Christian voice on social welfare practices and policies to the social work profession*
- *Providing professional understanding and help for the social ministry of the church*
- *Promoting social welfare services and policies in society which bring about greater justice and meet basic human needs*

NACSW JOBNET

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MEMBER INTEREST GROUPS

Member interest groups are officially recognized NACSW groups that promote discussion, share information, and pool resources related to topics of special interest to NACSW members. However, NACSW's recognition of member interest groups is not meant to imply endorsement of group members' views or actions taken by the group on any particular issue.

Current Member Interest Groups

Aging and Faith/Spirituality
Congregational Social Work
Family and Children Services
International Social Work
Religion and Social Work Ethics
Social Work Education

Leader

Christine Kessen
Vicki Northern
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