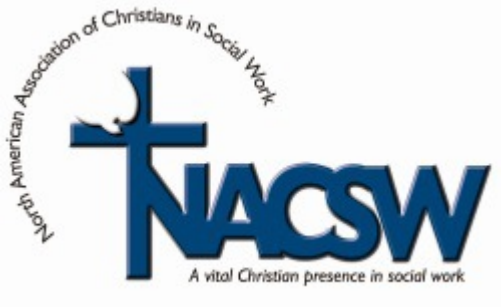

"Canada, Social Work, and Christianity"

Thank you for taking part in this home study text-based course. The purpose of this course is to raise awareness among practitioners regarding the practice of social work in Canada. The articles contained in this course address a comparison of North American social work practice, and the incorporation of social work and spirituality in Canadian practice.

The following text-based course contains four separate readings pertaining to the use of a faith perspective when looking at social work. The articles are as follows: *Faith-Based Social Services in North America: A Comparison of American and Canadian Religious History and Initiative* by Kelly Dean Schwartz, Buetta Warkentin, & Michael Wilkinson, *Christianity and Canadian Social Work: A Personal Overview* by Francis J. Turner, *Social Work and the Social Gospel in Canada: Historical Overviews and Implications of Future Practice* by Glen Schmidt, and *Furthering Parish Wellness: Including Social Work as Part of a Catholic Pastoral Team* by Joanna Ebear, Rick Csiernik, and Michael Béchard. Contact information for each author can be provided upon request. At the conclusion of each article, you can find a complete reference section to support the readings.

After completing this course, participants will be able to:

1. List the values of the social gospel, which may give social workers pause to consider the direction of social policy and the social work profession.
2. Describe how the addition of a social worker to a pastoral team could further enhance emotional and social health in a parish.
3. Describe the development of religion and social services in North America, with particular focus on the similarities and differences between Canada and the United States.

Upon completing the reading section of this course, please take the 15 question post-test located on the website provided to you when you purchased this course. After achieving a score of at least 80% and completing a training evaluation, you will receive your CE certificate verifying that you have earned 2 continuing education contact hours approved by the Association of Social Work Boards.

Thank you again for your interest in this course, and for your interest in this critical area of social work.

Faith-Based Social Services in North America: A Comparison of American and Canadian Religious History and Initiative

Kelly Dean Schwartz, Buetta Warkentin, and

Michael Wilkinson

This article explores the development of religion and social services in North America, highlighting the similarities and differences between Canada and the United States. In Canada, the historical link between universities, governments, churches, and faith-based organizations is characterized by the increasing level of social service provision by the state in relation to the decreasing public role of faith-based social institutions throughout the twentieth century. However, faith-based organizations continue to rely substantially upon the Canadian government for funding social services. In the United States, different, less robust traditions of social welfare prevailed, with a less comprehensive welfare state over the twentieth century. More recently, Charitable Choice legislation in the United States has brought to our attention the problems of state funding for faith-based organizations. This tension has led to an increase in research to understand the role of faith-based organizations in the United States, while in Canada research on the role of faith-based organizations remains largely underdeveloped.

I**n the latter part of the twentieth century American jour**nalists**,** religious leaders, policy makers, and social workers widely discussed the role of faith-based social services

(Wuthnow, 2004). Newly elected President George W. Bush put into place the policy of "Charitable Choice" initiated under the previous administration, which would fund churches and other religious organizations for the provision of social services. During his first campaign for President, he made appearances at many faith-based organizations to promote this policy, including the Los Angeles Dream Center (an urban-based outreach program sponsored by the Assemblies of God) which he claimed was a model for the program (Wilkinson, 2007).

While the debate about the role of religion and government escalated in the United States, no such debate about faith-based social services occurred in Canada. Yet, there was a sense among some provincial government leaders that despite budgetary cutbacks to social services, somehow there had to remain a tenable response to the needs of families, communities, and individuals. However, since the mid-1970s, provincial governments, like their federal counterparts, had systematically downloaded the responsibility for an increasing proportion of social service funding and delivery to the municipal level and an increasing proportion of social service responsibility to civil society (Graham, 1995; Graham, Swift, & Delaney, 2008; Hiemstra, 2002; Rice & Prince, 2000). But even civil society suffered from the effects of social welfare retrenchment, and in some cases, the standing practice of funding faith-based charities in Canada was also facing budget cuts (DePalma, 2001).

The relationship between various levels of government and faithbased organizations in Canada and the United States introduces some important variations on the role of religion in both countries. In this article we explore the historical development of religion in Canada and the United States while making comparisons of similarities and differences for understanding faith-based social services in North America.

The Development and Contemporary Situation of Religion in North America

The history of religion in North America is shaped by its Aboriginal inhabitants, European encounter, trans-Atlantic trade, and the transplanting of a number of religions from Europe and other parts of the world (Choquette, 2004; Lippy, Choquette & Poole, 1992; Murphy & Perin, 1996). This article concentrates on one such religion and its European manifestation, Christianity. Further research, beyond the scope of this article, could profitably analyse the influence of other non-indigenous religious traditions such as Judaism, and Aboriginal spiritualities themselves, upon the social policy and social work landscapes. North America is home to some unique religious innovations. Christianity, however, still represents the religious identification of the majority of its inhabitants. For example, 70% of all Canadians identify with Roman Catholicism or Protestantism (Bibby, 2002). In the United States the figures are about the same, but the major difference is that more Americans attend church weekly (4/10) than Canadians (2/10) (Bibby, 2002; Finke & Stark, 2005). While there is tremendous diversity within each, and generalizations are profoundly limited, scholarship provides evidence that the Canadian and American religious identity has had different emphases, and has developed in different historical contexts (Lipset, 1990; Lyon & Van Die, 2000; Noll, 1992; Rawlyk & Noll, 1994; Reimer, 2003).

In the broadest terms, taking into account profound differences within each country, Canadian Christianity, more than its American counterpart, has had greater identity with those forms of Christianity in Europe that represented the official state forms. The Church of England and Anglicanism (Episcopalians in the United States) had considerable influence representing the English immigrants from the United Kingdom, and those United Empire Loyalists who wanted to remain loyal to the English Crown, and therefore fled north from the 13 Colonies in the years and decades following the American Revolution (Hudson & Corrigan, 1999; Murphy &

Perin, 1996). Catholicism, now the largest group representing about half of all Canadians, has always had a significant influence not only in Quebec but also among the many Italian, Irish, Polish, and other Eastern Europeans throughout the country (Choquette, 2004; Murphy & Perin, 1996; Murphy & Stortz, 1993). American Christianity, in contrast, has been affected particularly strongly by the non-official or dissenting forms of the Christian tradition, particularly its Puritan, Baptist, and Methodist traditions (Hudson & Corrigan, 1999; Noll, 1992). Hence, scholars generally argue that Christianity in Canada has taken on a more 'establishment' tone while in the United States it has represented a more 'dissenting' voice with many innovations.

The United States is also home to a number of religious traditions representing an innovative quality (Bainbridge, 1997; Dawson, 1998; Hexham & Poewe, 1997; Miller, 1995; Stark & Finke, 2000). Some of these new religious movements are not just dissenting groups of other religions, but rather alternative groups birthed in the context of utopian visions and the expanding frontier of the United States. For example, the Mormons represent one of the most well known of the new religious movements to emerge in the United States in the nineteenth century.

Not only have the Mormons grown in the United States, they have expanded into Canada and throughout the world. Groups emerging out of the Methodist and Holiness traditions include the Pentecostals, Nazarenes, and Salvation Army. Yet, the Pentecostals and the Salvation Army need some qualification as they are not solely an American phenomenon although it is in North America that they take on a unique cultural quality. The Salvation Army has roots in Britain (Merritt & Merritt, 2006). Pentecostalism, likewise, has roots in the United Kingdom, India, Africa, the United States, and Canada (see Anderson, 2004; Wilkinson, forthcoming).

Perhaps one of the foremost differences north and south of the fortyninth parallel is the history of institutionalized slavery. Transatlantic trade and slavery had an impact on both countries although the economic impact was more significant in the United States. In Canada the abolition of slavery was linked with the British government's decision, which occurred earlier than in the United States and did not involve the violent disruption of civil war. In the United States, there are many studies examining the differences between "black" and "white" Christianity (Raboteau, 2001; Sernett, 1999). In Canada the story of French-English and specifically Catholic-Protestant relations (Choquette, 1975; Murphy & Stortz, 1993; Murphy & Perin, 1996) has dominated scholarly attention with proportionately less scholarship examining black Christianity in Canada (Gillard, 1998; Henrey et al., 1995: Satzewich & Liodakis, 2007). In Canada, tensions were often not based on 'race' per se, but rather on language and culture, particularly among English-speaking

Protestants and French-speaking Catholics.

In both countries, however, racism, and disregard for social pluralism in general, has had a long and sorry history. Both countries are also the result of colonization, which led to parallel experiences of systematically eliminating large proportions of indigenous peoples through European diseases, war, and colonial occupation. In both countries, there are horrific instances of poverty, social exclusion, and discrimination against indigenous communities (Frideres, 1998; Wright, 1993).

Christianity, like all aspects of European culture, has been part of that history too. A prescient example in Canada is the history of residential schools – run by the federal government and major churches, in which Aboriginal children were systematically taught to turn away from their culture and traditions (Grant, 1984).

From a political perspective, the American Revolution played an important role in shaping Christianity, and vice versa. Canada, in contrast, was deeply influenced by post-1776 Loyalist immigration from the former 13 Colonies. Loyalists solidified Canada's allegiance to the British Crown, parliamentary traditions, and conscious intention to avoid the ascendant republican institutional traditions of the United States (Creighton, 1970; Beyer, 1997; Finke & Stark, 2005). There are further similarities and differences based on geography and climate.

Canada is a northern country, with most of its inhabitants occupying a ribbon of population within 200 kilometres of the American border. The United States has a variety of climatic regions: from the American South to Alaska and the northern parts of those states adjacent to the Canadian border. Canada has always been considerably smaller than the United States with the population of Canada today about the size of California or about a tenth of the whole country. While there has been tremendous growth of non-mainstream traditions, historic Christianity in Canada still owes a strong allegiance to a verity of mainstream, or established forms of Christianity like the United Church of Canada and the Anglican Church; the smaller conservative Protestant groups like the Baptists and Pentecostals amount to less than a tenth of the population and have less of an impact on the country's popular imagination (Bibby, 2002).

In addition to being fewer than their American counterparts, evangelical Christians in Canada have less political clout. There are a number of right wing and left wing politicians who openly identify with Christian churches. But Canada does not have as strong a tradition of Protestant conservative support in its political right, as compared to its American Republican counterpart. For example, there is no significant organized "religious right" in Canada as in the United States where a strong coalition of conservative Protestants support the Republican Party (see Grenville, 2000; Lyon & Van Die, 2000; Simpson, 2000; Stackhouse, 2000). Canadian

evangelicals tend not to vote for a single party like the Conservatives in any significant way (Lyon, 2000). There are Protestants who have played a major role in Canadian politics like the Tory John Diefenbaker (Baptist), the socialist Tommy Douglas (a Baptist minister), and the conservative Preston Manning (Christian and Missionary Alliance, and son of an Alberta Premier and lay preacher).

But Canadian politicians, like the broader public, are less explicit about the relationship between their political and religious views. As Simpson (2000) says, "Preston Manning, who is, perhaps, as close to an American-type Protestant politician as any Canadian has ever been, nevertheless does not thematize such issues as abortion, homosexuality, and capital punishment in terms of policy positions that would be implemented" (2000, p. 275-276).

What has developed in Canada are religiously-motivated special purpose groups that focus on various issues that are important, such as religious education or social justice (Stackhouse, 2000). Stackhouse shows that these groups are unique to Canada. For example, Mainline Protestants, Catholics, evangelicals, and other faith groups have formed groups to work together on specific case-by-case issues. These special purpose groups raise questions about the links between mainline Protestants and evangelicals, Roman Catholics and Protestants, and Christianity, Islam, Judaism, and Sikhism. Stackhouse (2000) argues that many of these groups are grassroots-based and not clergy led, address issues broadly and not narrowly, seek the welfare of all people and not just their own group, and furthermore, that they are not aligned with any political party. Stackhouse (2000) further states that "there is no organized religious right in Canada that wields significant and obvious political power in the electoral process – nor any religious left of centre, for that matter. None of these groups has attempted to marshal votes through direct mail and 'voter guides'; none has organized Christian candidates through the

formal political system; none has seriously claimed to 'deliver' support for this or that leader or party" (p. 123).

Mining for Reasons for the Canadian and American Religious Divide

So why the difference between Canada and the United States? Notable differences between Canada and the United States started to show themselves at the time of European contact. They developed further in the nineteenth century, especially as it pertains to the Christianization of each country (Beyer, 1997; Choquette, 2004; Grant, 1988; Hudson & Corrigan, 1999; Noll, 1992; O'Toole, 1996; Westfall, 1989). In the 1800s, there was a robust sense of building a Christian country, albeit with different versions of a Christian Canada among the English and French Canadians (Clifford, 1973). Canada was created as a Dominion in 1867, and its national coat of arms, also taken from Psalm 72, reads

> "a mari usqu ad mari": a dominion from sea to sea. Attendance at churches was the highest in the nineteenth century in Canadian history, a percentage much higher than that of the United States. While attendance continued to grow in the United States, reaching some of its highest rates in the twentieth century, the pattern reversed in Canada (see Beyer, 1997; Bowen, 2005; Finke & Stark, 2005).

Today, most Canadians rarely attend church. Only about 20% of the population attend on a regular weekly basis compared to about 40% in the United States (Bibby, 2002). One of the most significant declines was among Roman Catholics in Quebec, where weekly attendance at mass dropped from a high of about 90% in the 1950s to about 20% at the end of the century. Still, Canadians overwhelmingly show high levels of belief in God and identification with Christianity despite low participation rates with organized religion. Canada, in this sense, is

referred to as a nation of those who believe but do not belong (Bowen, 2005; Lyon & Van Die, 2000).

While the population of the United States and Canada grew throughout the twentieth century through increased immigration, the implications for religious and cultural diversity are still relatively under researched. In the early twentieth century, Canada was dominated by European immigrants who were Catholic or Protestant, with a small diverse population representing other non-Christian religions (Bibby, 1993; Bramadat & Seljak, 2005). With new migration policies initiated in the mid-1960s and official multiculturalism adopted in the early 1970s, Canada is more culturally diverse today than at any other point in its history, with the majority of immigrants arriving from Asia and the Pacific (50.3%) and Africa and the Middle East (19.1%). Migration from Europe and the United Kingdom has declined from a high of 88% in the 1950s to 19.7% in the most recent census (see Satzewich & Liodakis, 2007).

The assumption among some evangelical groups is that with cultural diversity there is also a growing religious diversity (Seim, 2000; Bibby, 2000). However, according to Bibby (2000), the percentage of Canadians identifying with a non-Christian religion has remained about the same throughout the 20th century at around 6% of the population. Some of the most important challenges for Christian denominations revolve around the growing cultural diversity of Christianity as Christians arrive from Africa, Asia, and Latin America (Bibby, 2000; Wilkinson, 2006).

One of the most important and perhaps least understood aspects of Canadian religious life is the growth of the "no religion" category (Bibby, 2002; Brinkerhoff & Mackie, 1993). In Canada, the category has grown considerably, from about 1% in 1970 to a current high of nearly 20%, with urban areas and provinces like British Columbia having even higher rates (Bibby,

2003). The “no religion” category may represent something of a temporary category for those who are young, as there is evidence, according to Bibby (2000) and Brinkerhoff and Mackie (1993), to show they switch back into a more traditional religious category later in life. There is also evidence that the category is populated by new Chinese immigrants who do not make a distinction between religion and culture. Religious practices are not thought of as “religion” the way Euro-Americans think of religion, but rather they are seen more as cultural expressions (see Bramadat & Seljak, 2005).

Examining Census Canada figures also reveals that the government agency has changed the way it counts “religion” in Canada, making comparisons with the past difficult, an admission Statistics Canada makes themselves.1 However, these figures for religion are an important source of demographic information available for studying religion in Canada. This too is another difference with the United States where the doctrine of separation of church and state2 has witnessed the government not asking Americans questions about religious identification. Canadians, on the other hand, have willingly given religious identification information to the government for well over a century. As Simpson (2000) states:

> Since its foundation as a nation-state, the United States has been a secularized country by virtue of the non-establishment clause in its Constitution. Secularization in this case refers to the relationship between church and state. Canada in that regard is not secularized to the same degree. There never has been a constitutional provision prohibiting the state’s supporting presence in religious institutions and organizations in Canada. By the same token, the dominant church traditions in Canada have tended to be something other than centres of voluntary action playing roles in grassroots, interest-oriented politics. Rather, churches have laid claims on governments via elite

> accommodation. Thus, the leaders of government's and the leaders of churches have recognized and served each other's needs within the communicative circle of elite accommodation (p. 276).

Religion and Social Services in North America

Historically, social services in Canada and the United States have some similarities but also some differences, particularly in their origin and expression. Both countries were shaped by early twentieth century Protestant developments like the Social Gospel movement, but Canadians were also shaped by a substantial social development among Roman Catholics (Choquette, 2004). The role of religion and the provision of social services in North America must be understood in the context of rapid social change, especially industrialization, urbanization, and political change. During this period there was a revitalization of churches, especially those in Canada which discovered an important role in society through the provision of social services.

Among the established mainline churches such as the United Church of Canada the Social Gospel played an important role in shaping Christian social action. The more conservative Protestants such as the Salvation Army, the Pentecostal Assemblies of Canada, and the Church of the Nazarene also formed a variety of evangelical mission programs focusing among the poor, Aboriginals, and immigrants. However, there was also a tension among conservative Protestants about the Social Gospel movement and what they felt was a weakening emphasis on evangelism. Among mainline Protestants, there was a strong relationship between the churches and the universities for training church workers, eventually becoming social workers. For example, McGill University's sociology program was shaped by an important relationship with the churches and the seminaries (Christie & Gauvreau, 1996). As a result, the sociology program

incorporated an applied focus and saw its mission shaped by concerns for the social good of Canadians. This in turn influenced McGill's approach to social work. Myriad other universities, including Université de Montréal, and what became the Carleton University School of Social Work, were founded by Roman Catholic clerics and were deeply influenced by Roman Catholic social teachings.

Like the Protestants, Catholic social action was also shaped by nineteenth century social change in North America. Catholic social action was shaped by two important phases in the Church, the issue of Rerum Novarum in the 1890s and the issue of Mater et Magistra in the 1960s. These two statements largely shaped Catholic social action, formally called Catholic Action. Catholic Action refers to a movement of organized apostolate by lay men and women which started in Europe and then moved to North America. The purpose of the movement was to implement Catholic social doctrine. During the first half of the twentieth century, three agencies led the way in Canada: Association catholique del la jeunesse canadienne, École sociale populaire, and semaines sociales for the education of Catholics on social issues. The method of Catholic Action was to utilize the tools of social science and theology to better understand the needs of the working poor and then apply a faith-based response rooted in Catholic thought. As summarized by one historian, "from the 1930s to the 1960s, the Catholic Action movement had a major impact on Catholicism and society, especially in French Canada. In fact, it was the most important social action movement of the Catholic Church in Canada" (Choquette, 2004, p. 349-50). Canada has shared many of the same roots with the United States in terms of religion and social services, including, for example, the role of Charity Organization Societies, the Settlement House Movements, and the work of concerned Christians. In North America, many historians saw the profession of social work as an outgrowth of the Social Gospel Movement (Poe 2002;

Choquette, 2004). As stated earlier, this Social Gospel movement focused on ushering in the Kingdom of God on earth, using the scientific methods of the day and the language of faith to push for humanitarian ideals for all of society, rather than focusing on personal salvation and spiritual change. In Canada, the Social Gospel Movement played a large role in the development of social service provision and the shift from private charity provided by volunteers to public welfare provided by government bodies with paid and trained staff. The Canadian churches were in many ways partnering and advocating for government responsibility for social welfare.

As an example of this burgeoning partnership, in 1907, the mainline Protestant churches established the Moral and Social Reform League – the first organization in the country to advocate for social reform. In 1914, it was renamed the Social Service Council of Canada, the main social service advocacy organization for the next twenty years. J.S. Woodsworth, a Methodist minister in Winnipeg Manitoba, created the All People's Mission, providing a variety of direct social services. He applied his Social Gospel principles to his work at the mission, and to his work on the Social Welfare League. He was influential in the development of the education and professionalization of social work as a field of practice, and was instrumental in the creation of the Cooperative Commonwealth Federation (CCF, the forerunner of the current New Democratic Party, or NDP), a political party committed to advocating on behalf of farmers and working people (Hick, 2006). The country's first social democratic government was headed by one of Woodsworth's followers, the Baptist clergyman Tommy Douglas. CCF-NDP governments have been in power in four Canadian provinces and one territory, and have been a major force in the House of Commons, particularly influential during frequent minority governments.

As evidenced by numerous isolated examples like that of Woodsworth and others, social welfare was seen as residual—a private responsibility, carried by the market economy, individuals and their families, with the church also responding to emergency needs of the community. Industrialization, urbanization, and the hardships of the Great Depression saw a transition from private to public social welfare.

From the 1940s to 1975, we saw the evolution of the welfare state with the development of many government programs addressed at the wellbeing of Canadians. The present era of social welfare has seen an erosion of much of the progress that had been made in terms of an institutional response to the welfare of Canadians (Hick, 2006). In the late 1980s, Canada spent roughly 24.4% more on government spending than the United States did, and had a strong involvement in welfare provision (Lipset, 1990). By the late 1990s, however, our social spending dropped to only 1% more than the United States, in part to bring us in line with American policy in the wake of the North American Free Trade Act (Armitage, 2003). This reduction of funding has relegated social welfare to a tenuous position, with others being called to step in to bridge the gap. Hiemstra (2002), in looking at government connections with faith-based non-profit social agencies in the province of Alberta, notes that the government has argued that churches and religious non-profits should pick up more responsibility for social and other services.

The guiding assumption of the first half of the twentieth century was that the churches together with public institutions would provide the necessary services for Canadians. From the early to mid-twentieth century, Canadian social work was largely shaped by the unique partnership between the Universities, government and the Churches (Christie & Gauvreau, 1996). And not only was the mainline Protestant church active in this regard, but the Catholic Church was also in partnership with academic institutions to facilitate educational and social

service programming (Choquette, 2004). Universities and seminaries trained graduates to apply social scientific and theological knowledge to the social ills of society in a holistic manner. "These strong bonds between Protestantism and the universities were particularly evident in the training of social workers, which until the mid-1930s was controlled by university professors...like the Baptist Carl Dawson at McGill" (Christie & Gauvreau, 1996, p. 131-132).

The transfer of social services from the churches to the state by the mid twentieth century contributed to something of an identity crisis for the churches as they reconsidered their role in society. During the latter half of the twentieth century there have been renewed calls for churches and other non-governmental organizations to step into the gap and assist precisely because governments cut social programs due to budgetary constraints and changing social policies. In actuality, the Canadian churches have never stopped providing social services during this time, but the recognition by the government for the churches to play a new role signalled an important social and cultural shift.

As a current example of higher education connecting with faithbased social service initiatives, William and Catherine Booth College, a Salvation Army affiliated post-secondary school in Winnipeg Manitoba, offers a distinctive Bachelor of Social Work program in Canada housed in a faith-based institution.3 In operation for twenty-five years, the social work program began in 1986, and since 2003, has been graduating students with the degree of Bachelor of Social Work. Students are uniquely suited to work in both secular and faith-based agencies devoted to meeting the social welfare needs of individuals, families, groups, and communities. Of great importance to the credibility of the program, graduates are eligible for registration with the Manitoba Institute for Registered Social Workers. The program strives to help students explore the faith-based grounding for their work, integrating this with the core social work

values and teaching them the critical skills needed to work in the field. Results of such a program have been very positive, with graduates going on to work in a wide variety of settings, from front-line to management roles in both secular and faith-based settings.

The Politics of Social Service in Canada and America

In terms of political ideology, there are some distinct differences between Canada and the United States that affect their views and practices with regards to social welfare and social policy. Conservatism in Canada had roots in British Toryism with a strong elitist but collectivist orientation that saw a hierarchical structure as contributing to the economic and social stability of society. An emphasis on law and order supported this. American conservatism was more rooted in small "l" liberalism, and emphasized individual liberty and freedom to develop in a society that was free of government restraints. The emphasis with liberalism was egalitarian in nature rather than hierarchical. The Tory tradition, while hierarchical, recognized the interdependence of socioeconomic classes and was more open to government involvement in the economy and society than many liberals (Graham, 2008). From the time of Confederation in 1867 Canada has remained true to its British roots in terms of retaining a constitutional monarchy, the common law, parliamentary tradition, and a colonial heritage of social welfare practices (Graham, 2002).

This is in contrast to the republicanism found south of the border. Government intervention was integral in creating an identity for Canada as politically separate from the United States. Susan Watt and Matthew Goodman (2001) contrast Canada and the Unites States and suggest that while the United States has an anti-government sentiment with a pioneering and individualistic rights based view, Canada has an emphasis on negotiation and compromise in favour of the larger collective over individual rights. They speak of the Canadian emphasis on integrating difference rather than assimilating, accommodation rather than rejection, as an

example of how Canada constitutionally promotes a union rather than a separation of Church and State.

It is also useful to highlight the distinctive element of a strong social democratic party in Canada, for which there is no American counterpart. This party had strong ties to the mainline churches and the Social Gospel movement, emerging from the dream of J.S. Woodsworth, a Methodist minister (Graham, 2002). The movement began as the Cooperative Commonwealth Federation, and became the current New Democratic Party. The ties to the mainline churches like the United Church are tenuous (O'Toole, et al, 1993) despite members like Bill Blaikie, a representative to Parliament for the NDP party who also happens to be an ordained United Church minister. One of the most prominent clergy-politicians was Tommy Douglas, a Baptist minister who became premier of Saskatchewan for the CCF/NDP party, the first such social democratic government in North America. In 1945, this man paved the way for universal health care, first in the province of Saskatchewan and then Canada as a whole (Graham, 2002).

Writing about the history of social welfare in the United States, Day (1999) highlights the Civil War as setting out the responsibility of the federal government over the individual state rights, and setting the stage for a move to a welfare state. In the wake of the displacement of people and economic hardships seen after the Civil War, responsibility for social welfare moved from the municipality to the state and finally to the federal government. Around the same time in Canada, Confederation united the provinces and separated Canada from the crown in Britain without the violence of the American Revolution. The British North America Act of the time assigned responsibility for welfare provisions to the provincial governments. By the 1920s and 30s, because of the complexity of social welfare provision and the need for central

planning, there were calls for the federal government to take over the responsibility for health and welfare though constitutionally they did not have the power to do so. Various cost-sharing methods between the federal and provincial governments ensued (Turner, 2001).

Current Research and Faith-based Social Services in Canada

When it comes to understanding how social work is delivered in a faith-based setting in Canada, the issues become complex and accurate data hard to find. Canada has not historically refused to offer funding to social service organizations because they are connected with a religious body, and in fact does not really have a mechanism to keep track of those social service agencies that are in some way affiliated with a religious body. Indeed, when attempting to delve into the number of faith-affiliated social service providers, enquiries at Statistics Canada, Revenue Canada, the Canadian Council of Christian Charities, and Imagine Canada (an organization that tracks Canada's charities and non-profit organizations), resulted in little helpful information that is publicly accessible with lists of the number of social service organizations that have an affiliation with a religious body. Again, further research is required.

Information could be found tracking the number of social-service non profit organizations and the percentage of non-profits with religious purposes, but the cross-referencing was not available. For example, if a group was listed as a religious organization, the same group would not be listed as a social service organization (Statistics Canada, 2005). Vanderwoerd (2006) addresses the nature of the Canadian government's relationship with religion by indicating a distinct retreat from state responsibility for addressing social problems. He found that there has been an increase in interest in the voluntary sector in meeting the needs of Canadians, but there has been little research into the role of religious organizations as a part of this sector, despite their being a large portion of the charitable non-profit organizations in

Canada (see Prince & Rice, 2000). According to best available information, Vanderwoerd found that religious organizations constitute between 20-40% of all charitable organizations, but he also found little information on the role of these organizations within the country's social welfare fabric.

DePalma (2001), looking at Canadian cutbacks in fund provision to faith-based charities, noted that the provincial and federal governments in Canada have financed faith-based organizations for most of the last one hundred years. The article quotes a representative of the Ontario Department of Community and Social Services stating, "If there's a service to be provided and a religious group can deliver the service, we'll sign a contract with them regardless of their connection" (DePalma, 2001, par. 11). DePalma goes on to state that of 323 major service providers in Ontario, fourteen have religious affiliations and receive $92 million in government support, 8% of the annual social service budget.

Against the background of this silent but apparently active relationship between Canadian government and faith-based social service initiatives, there is a sense that these organizations have long been quietly working in partnership with the government to meet the needs of 'the least of these' in Canadian society. While there presently is no way to keep track of the impact of these affiliations in terms of numbers, one can look into their relevance in terms of the kinds of services provided. One study of faith-based service providers in Ontario found that regardless of the level of connection to the church, each of these agencies wanted to at least maintain and all but one wanted to strengthen their connection with the church (Warkentin, 1998). While there were varied opinions on the role of the government in social service delivery, all saw a role for the church that reached beyond financial support. In discussing the ideal model between the church and social service agencies, the need was expressed for greater collaboration between

social planning agencies, social service agencies, and regional government to communicate regularly about the needs of the community and how to best meet the need (Graham, 1992; Graham, 1996; Splane, 1965; Warkentin, 1998).

A more recent study by Hiemstra (2002) reports on a 1997 study of government relations with 207 faith-based non-profit social welfare and health agencies in Alberta—of which 79 agencies completed the survey. He found that 79% had attempted to acquire government funds in the six years prior to the survey, and that 69% of these agencies saw government funding as having a positive effect on their agency. Hiemstra found that many of those surveyed had shaped their organizations around their religious vision, and most were able to work well with the government with the freedom needed to operate according to their faith-based vision. A small number of agencies identified problems with government funding, including a weakening of their relationship with their supporting communities, attempts by the government to influence their priorities, pressure to curtail religious practices, and the feeling of some agencies that they should not limit hiring according to religious orientation. Those agencies that had a statement of faith, or who required employees to agree with these statements, were most likely to report problems with government funding and regulations. A small number of agencies did report forgoing government funding because of their vision.

On the other hand, research on faith-based organizations in the United States is growing rapidly, with studies examining all aspects. Not surprisingly, current research is related to the controversial plan to implement the policy of Charitable Choice, a major government initiative to fund faith-based organizations. The policy established the White House Office of Faith-Based and Community Initiatives and coordinates with five cabinet agencies to implement the policy—Justice, Housing and Urban Development, Labor, Education, and Health and Human Services

(Segers, 2003). The four principles guiding the policy include a level playing field for all organizations, respect for the integrity of faithbased organizations, protection of clients, and church-state separation.

On this last point there is disagreement over whether or not the policy is a violation of church-state separation (Wuthnow, 2004). Regardless, researchers in the United States have examined many facets of the policy, including the growing number of faith-based organizations, the structure of faith-based organizations, their overall effectiveness, and their relationship to government (see Boddie & Cnaan, 2007; Cnaan, et al, 1999; Cnaan, et al, 2002; Pipes and Ebaugh, 2002; Segers, 2003; Solomon, 2003; Wood, 2003; Wuthnow, 2004). There is a wide variety of faith-affiliated agencies in Canada with different levels of incorporating faith in their organization and service delivery programs. The following are examples from Winnipeg, Manitoba, of agencies that identify themselves as having a faith connection and also a clear partnership with government. They are examples of the initiative and innovation of Christians in social services. They also highlight how little we know in Canada about the role of faith-based organizations.

"Anishnabe Place of Hope–Endaayaang" is an example of a venture that combines a Christian congregation (affiliated with the Presbyterian Church of Canada) in Winnipeg's North End with a community drop-in program. Social worker Susan Currie has been working with the largely Aboriginal congregation for the last several years, providing counseling and programming to parishioners and drop-in members. At the time of writing, she is the only registered social worker in Manitoba that works in a parish context. The agency's latest venture is a program that meets the needs of individuals on social assistance needing safe and affordable

housing as they work to make changes in their lives and find and maintain stable employment. In partnership with the Provincial government, in the fall of 2007 they opened a 20-unit apartment complex that offers housing as well as counselling and support in identifying and overcoming individual barriers to employment.

"Opportunities for Employment" (OFE) is another organization that involves Christians in social work. In 1996, a Mennonite businessman on a trip to the United States came across a program that helps welfare recipients to find work. Upon his return to Manitoba, he partnered with the province and secured funding to work with clients to seek and retain employment. Welfare reform in the province had made it much more difficult to qualify for Employment and Income Assistance (welfare), and social workers were challenged with being able to help their clients find and keep jobs. OFE began as a pilot program connected with the province of Manitoba's Employment and Income Assistance Department, and supported by the Mennonite Central Committee (MCC) and the Mennonite Economic Development Association (MEDA). In the last 11 years OFE has grown and while they still rely predominantly on various government departments for funding, they are no longer limited only to clients receiving EIA benefits. The support from MCC and MEDA remains present through several representatives on the board. Currently, OFE is developing a pilot program looking at the benefits of motivational interviewing and the transtheoretical stages of change model as tools in the employment process, with exciting preliminary results. While faith is not discussed with clients and it is not a requirement to work there, the goal of providing hopeful consultation and employment training speaks to the faith motivation in the organization.

The Salvation Army is perhaps the premier example of the church working in collaboration with the government to provide for the social needs of the community. Within the

province of Manitoba and throughout many provinces in Canada, the Salvation Army has provided for the social needs of individuals, including health care, addictions treatment, shelter for the homeless, daycare, education, family programming, justice work, multicultural programming, services for the elderly, and assistance for those with mental illness. The value of these services exceeds $89,000,000 (Salvation Army, 2005). One of their more recent ventures is a program called "Neighbours Helping Neighbours" which provides relief and support to low-income individuals and families unable to pay their energy bills due to hardship and crisis. The program connects recipients to community resources, counselling, and employment training as well as providing one-time emergency assistance to pay their energy bill. The program's partnership with Manitoba Hydro has been a successful one and reflects a deep respect for the values of the Salvation Army in its desire to meet social needs in a direct and empowering way. The program relies on private and corporate donations that are matched dollar for dollar by Manitoba Hydro.

Conclusion

The historical development of religion in North America highlights some important similarities and differences between Canada and the United States, especially when it comes to understanding the role of faith-based social services. In Canada, the government, churches, and universities initially worked together to provide services, for example, to communities, families, and individuals. Increasingly, the state took on the responsibility of providing services. The churches, however, continued to provide services with support from the government. By the end of the twentieth century, various levels of government in Canada had cut funding to social services but asked for non-profit organizations to increase their involvement. In the United States, the relationship between state and church for the provision of social services was

heightened at the end of the twentieth century with the policy initiative called Charitable Choice. In both countries churches have provided services to communities in need.

The involvement of government and faith-based social services in Canada has not been as hotly debated as in the United States, where it is quite controversial. In the United States, scholars have increased the level of research on the topic, providing an increasingly rich database to evaluate the role of faith-based social services, including government funding, the role of religion, and the role of religion to the government. Canada, on the other hand, lacks sufficient research to adequately understand the kinds of questions asked in the United States. These questions regarding the role of government and effectiveness, for example, require an agenda for research on specifically the role of faith-based social services in Canada.

What we can learn from the past is that Christianity has always had a social consciousness. Furthermore, the relationship between universities and seminaries with the application of social scientific knowledge and theology played an important role for addressing social problems. Finally, the partnership between churches, universities, seminaries, and other community stakeholders contributed to approaches to social welfare on both sides of the forty-ninth parallel that had commonalities, but also some profound differences.

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Endnotes

1. Census Canada states: “In 1991 and 2001, responses to the religion questions were in the form of a write-in, with a mark-in circle for “No religion”. This format may result in slight historical differences when comparing data on religion with censuses prior to 1991.” See statcan.ca.

2. There are a number of excellent chapters in *Rethinking Church, State, and Modernity* which address the question of state and religion in Canada and the United States. See especially “Church and State in Institutional Flux” by Christiano and “Trudeau, God, and the Canadian Constitution” by Egerton. Basically, Canada and the United States have incorporated different laws and practices around the role of religion and the state with an official separation in the United Sates but not in Canada. For example, the Canadian government has always supported faith-based social services.

3. It should be noted that the development of private faith-based universities in Canada is not widespread as in the United States. There are still very few private Christian liberal arts Universities in Canada. Canadians on the whole have supported the public university system, illustrating the view that the state ought to take care of its citizens, including education.
Some faith-based universities like Trinity Western University and Ambrose University College, while not offering social work programs, do offer an applied focus in their sociology and psychology programs. Trinity Western University’s Human Services program has membership with the American based Council for Standards in Human Service Education.

Christianity and Canadian Social Work: A Personal Overview

Francis J. Turner

The article is a reflection on the author's odyssey as a Christian social worker over a period of fifty years and how it changed, developed and hopefully matured during an era of great change taking place in the Canadian Christian churches. This reflection leads to a series of observations as to the cluster of values, attitudes, and qualities that from his perspective would seem to characterize a Christian social worker practicing in the contemporary scene.

D**r. John Graham's invitation to do a paper for this special** issue of *Social Work & Christianity* began a process of retroflection as I pondered what I might contribute. Early in the process I realized that I had little to offer of a formal historical nature. There are others, qualified historians, who will address this challenge.

However, I realized that, having been a social worker well over half a century and having spent the majority of these years in various positions here in Canada, I have lived through many important phases of our social work history. Hence, unknowingly, as have all of us, I have been a part of that history. Thus I decided that what I might do most usefully would be to reflect on those almost sixty years of social work from the perspective of a Christian and a Canadian and share the ideas which emerged.

A Personal Odyssey:

Self-Identification to a Sense of Wider Responsibilities

In beginning this odyssey I was reminded of a component of our Canadian social work history that is often overlooked. By happenstance, the day before I began this paper I had reason to read a paper by Dr. Brent Angell of the University of Windsor in which he reminded us that the first Canadian social worker was 'Blessed Marguerite Bouegeoys' who died in 1700. Clearly, she was a Canadian Christian social worker who had a major impact on the development of church sponsored social services across our land. I mention this because there is still an ongoing tendency by many to proclaim to the world that we are yet a young profession.

We are not a young profession! We are well and long established. I suggest there are few other professions and no other country in the world that would claim to have had practicing colleagues as far back as 1700. (I suspect that my American colleagues would want to argue that Mary Richmond was the first of our profession, but our Marguerite surpassed her by some 250 years and their Mary is not yet a Saint.)

The next thing that struck me as I reflected was that although I view myself as a Christian, and also view myself as a social worker over my years of practice I do not think that I have consciously viewed myself as a Christian social worker. Of course I have not denied my Christianity or consciously kept it separate from my professional mien. I think my self-perception was that my Christianity was a much more private part of me and my life style rather than that I was a card-carrying Christian social worker. As for my being Canadian, it is clear to me that this has been much more to front and centre in my professional life.

However, I then asked, even if not a consciously formal commitment of my practice, would my Christianity show through if someone looked at my years of practice? To answer this concretely, I dug into my old files to see what my earlier professional profile would look

like from a Christian perspective. In so doing I was quite surprised. In looking at my early practice years I did look very Christian. In my first years as a social worker I had practiced in two different Catholic child welfare agencies and three Catholic family agencies. I had received my MSW at a Catholic school of social work. Lest this listing have an overly Romanish quality to it, I noted as well that as an MSW student at St. Pat's in Ottawa, I had worked part time for Doug Findlay at the Protestant Children's village.

Later, my first teaching position was back as St Pat's, where I was clearly influenced by such persons as Fr. Swithun Bowers, Fr. Frank Hennessey, and Fr. Lorne McDonald. It was at St. Pats that I first launched myself into a writing career when in co-authorship with Fr. Peter McCabe we edited our first book, *Catholic Social Work* (1965). From the University of Ottawa we moved to Waterloo Lutheran University (now Wilfrid Laurier University) to help set up the new Faculty of Social Work. For a variety of reasons this new programme was housed in the Lutheran Seminary and out of this connection we launched a combined M.Div./MSW which I believe is still extant. In our days at Waterloo, I note that I participated in several speaking, consulting, and teaching activities sponsored by several different Christian denominations, including giving the homily one Sunday in one of the local Lutheran parishes.

Thus, much more than I realized until embarking on this exercise, I was a Christian social worker, even though in those earlier years I probably would have resisted having the label attached to me. However, regardless of labels, I now realize that these early church-related experiences broadened my views and clearly but unknowingly strongly influenced my later development, values, commitments, and professional interests.

I believe that in my earlier days my Christian value set gave me a sense of security which bordered on smugness in regard to many ethical and moral issues. However, as I matured in my

understanding of practice I began to appreciate the complexity of many of the problems and issues with which we dealt. I began to realize that everyone did not view the world as I did and that one could be very lonely in the positions I took on various matters. But in this loneliness there was a value set from which to build. As well, I began to realize that important as was, and is, my Christian base, it does not have all the answers and that the most important commitment of a truly Christian practitioner was to be an open seeker after wisdom.

This led me to understand that, just as one could develop a closed mind to one's faith, we could do the same thing to one's practice. This in turn helped me to understand that my views of our professional bodies of knowledge were also quite narrow. Thanks to several great teachers in my doctoral studies, I learned that our potential body of knowledge is vast both in what we know and what we do not know and in the excitement and challenge in learning more. Maybe everything Freud had taught us was not the only road to wisdom. Maybe there are many different ways of understanding the world, helping persons, and changing systems.

Out of this came my interest in differential theories. Now, rather than seeking for the one true theory, an awareness developed that each practice theory had something to teach us. This attraction to theoretical differences led me to become interested as well in cultural differences and diversity issues. From here I became very involved in international work. At that time I thought that it was just me that was going through this process of further maturation; in retrospect I realize that there were also some important changes taking place in many of the Christian denominations, changes that influenced me. In looking back, I now realize that important movements were under way in which the churches, at least here in Canada, were moving from a liturgy and parish-based structure to a much greater social action perspective. An important part of this was an international concern with a primary focus on social justice.

Of course here in Canada there has always been a worldview missionary thrust to the Christian churches. This was manifested in the form of committed clergy, their families, and some close followers bringing the 'Gospel' to foreign lands. As the formal structure of Christianity took on a broader socially concerned thrust, I think we began to see, and are still experiencing, in the churches, a much greater appreciation of the evils of poverty, oppression, domination, and social injustice. This showed itself in a shift in those providing services. Thus, in addition to the earlier committed Christian people striving to bring about the needed societal changes, both here and abroad, a wider spectrum of highly educated laypersons, experts in the various social and economic sciences, driven by a Christian value set, began to address the socio-economic challenges of the undeveloped or then called third world areas

This movement towards a much broader international scope in many parts of society was also observable in our profession here in Canada. Certainly missionaries of the earlier type were still going out to other countries, but as well many colleagues in our own and other disciplines had a developing awareness of the need to see our various human service professions from an international perspective. This was not entirely new for social work. There has always been a segment of the profession interested in and dedicated to international issues. However, as several authors have pointed out, in the early days of international social work the challenge was seen as being how to bring North American social work to other parts of the world, not unlike the earlier perception of the mandate of the missionaries.

Although we tried to deny it, it was clear that a strong perception existed that held that *true* social work practice was what was taught and practiced in North America. Thus it behooved us to spread the 'word'. During this period not only did many of our colleagues visit other countries to teach their perception of social work, but also heroic efforts were made to have

students from other countries visit North American to study social work. Canada certainly made its schools welcoming to aspiring colleagues from other countries but I think our American colleagues did a better job of structuring programmes which facilitated persons from other countries to come to the States to study. This included many of the Church-sponsored schools.

Thankfully, two things happened that helped us veer away from this tendency to believe that we had the truth and needed to spread it to more distant parts of the world. The first emerged from the recipients of our teaching, out of country students here in Canada. Many of the visitors from other countries were highly intellectual persons who had risen to positions of influence in the social welfare structures of their respective countries. Interested as they were in what we were teaching them, they quickly perceived that the model of practice being taught and the theories on which teaching was founded were not always relevant to their cultural origins and their social and political realities.

Secondly, those of us teaching in the schools in Canada, where there were frequently students from other countries, were also troubled, curious, interested, challenged, and finally increasingly open to the questions that were being raised. Many of us had the opportunity to visit other countries, often in a perceived role of experts. Quickly we learned that although we did have something to give, we also had much to learn. Out of this growing awareness has developed the ever-expanding rich perception that ours is an international profession. There is much in common among our values, knowledge, goals, and objectives and those of colleagues in other parts of the world. But as well there is much that is different.

Hence, there is a need for openness, throughout our whole career, to learning from each other. On a personal basis, I had the moving experience of seeing the abject poverty and oppression in several South American countries and meeting colleagues who risked their lives to

practice, driven by their Christianity and Canadian Social Work: A Personal Overview 153 theologically–based values. This helped me mature in my understanding of what it meant to be a Christian and a social worker. Although we viewed the maturation as something that took place on a personal basis, in reality the maturation was taking place in the profession and the Churches. We were all living in exciting historical times in which much change was taking place at many levels. We were only reflecting this in our lives.

As we became more and more comfortable with a view of the profession from an internal quality of diversity and commonality, so too a similar awareness was taking place between and among our various Christian denominations – a diversity which allowed for and built on a sense of cooperation and search for common ground. It seems that we often view history as those interesting events of other times and other persons, failing to realize that each of us is a part of history. We are not only shaped by history but we are also shapers of history. In this regard we have lived through and been a part of a most amazing half-century of changes in Christianity, changes in the profession, changes in the world, changes in our country, and changes in ourselves. All these changes add up to a much different profile of what constitutes a Canadian Christian social worker.

In view of these many changes through which we are going, what then might the modal Canadian Christian social worker look like as we find our way in the new millennium? Having pondered this question, it seems to me that being a Christian social worker in Canada these days is no longer a simple question of self identification, nor is it an identity behind which we can hide, nor is it a closed set of liturgical practices and fixed beliefs about our faith of one's profession. Rather it is a set of commitments, activities, learning, values, challenges and responsibilities to which each of us must respond and shape in our own way. We must do this in

a manner that requires an ongoing process of change, growth, and adjustment as the realities in which we function change and as we seek to change this reality. The challenges to each of us are enormous and troubling and do not lead to certainty. But it is our responsibility to try.

A Six-Fold Set of Responsibilities

In thinking about the profile of responsibilities with which we are faced, they appear to fall into a six-fold set. Each component of the set overlaps. The divisions between them are not precise. With this understanding, I have selected three or four areas under each of the six with which we are challenged. This assumes the understanding that there are others. As I view it, our responsibilities as Canadian, Christian social workers fall into the following six categories:

Our Responsibilities to Selves;

Our Responsibilities to our Colleagues;

Our Responsibilities to our Profession;

Our Responsibilities to Society;

Our Responsibility as Christians;

Our Responsibility as Canadians

1. Our Responsibility to Selves

We need to be students all of our lives.

As we mature as practitioners we realize that the process of learning is ongoing, if we are open to it. Being open means integrating the habits of the searching scholar, seeking to find and make use of knowledge whatever its source or format. Our constant goal should be to decide first, which of the many new materials or experiences are relevant to my practice. Second, if so, how can I use this learning responsibly for the benefit of my clients?

A further aspect of the need to be students is to remember that not only is there a learning role in that of the scholar, but as well there is a teaching role. From this perspective we often find we have new information or insights into some aspect of our clientele that, if shared with others, could be of use to them and their clients.

We must seek to incorporate knowledge.

One of the risks of which all professionals need to be aware is developing too fixed a view with regard to our knowledge base and practice. This can occur partially because of the comfort or false security that a closed view to our practice can bring and partially because of the effort required to add ideas, data, and tested knowledge into our practice. We are all well aware that life in this millennium is one where we are continuously exposed to masses of new information, ideas, suggestions, and proposals regarding our practice. Obviously, everything that is new is not necessarily better than the material that it seeks to replace. Thus we must be alert to innovation and change and ready to incorporate new ideas into our practice when such are shown to be valid. New material does not only come from the knowledge seeking and testing which emerges from within our profession; we also need to be open to the flow of material from other sources, other professions, other theories, and other explanations of reality, regardless of source.

We need to avoid chasing fads.

One of the very human commitments we make in our profession, indeed I am sure it is a commitment made in all professions, is to be at the cutting edge of practice. This of course is an admirable trait but it does have its risks. There is the risk that what is viewed as cutting edge is really only being *au courant* with the latest fad. This may or may not represent leading edge tested new knowledge or technique. Our value set of commitment to quality and ethically

responsible service to our clients ought lead us to be open to new ideas. Certainly! But most importantly we need to be prudent in remembering that all new ideas are not necessarily good ideas, nor are they necessarily bad. Our professional responsibility is to ensure that they are subject to the rigors of evaluation and not assessed on enthusiasm and love of novelty.

2. Our Responsibility to our Colleagues

Stay active in the profession.

An area where I suggest we have a responsibility as Christian social workers is in taking some active role in the profession itself. It is an area where we can make important contributions. Here we refer to the socio-political components of the profession usually designated as professional associations. In Canada, in addition to the three levels of Provincial, National, and International organizations, there are many smaller organizations whose *raison d'etre* is some specific component of the profession.

In all such organizations there are many issues of standards, ethics, and practice where the Christian oriented practitioner has much to contribute. Many of these bodies function principally on volunteer assistance from interested colleagues who devote many hours each year seeking the enhancement of particular components of the profession. Each of us can contribute some element of our time and ability to the work of such professional bodies. We can do this both to enhance the standards and reputation of the profession but also to bring a spirit and commitment to the range of essential issues such bodies often face.

Maintain respect for our colleagues.

Over the years, one thing I have found difficult is coming to terms with colleagues with whom I differed on various theoretical and practice issues. In my early years in practice I

presumed that my view of professional truth was the correct one as it had been transferred to me by teachers and writers whom I greatly respected. It took several years of slow maturation to begin to realize that colleagues with different ideas about practice were not thereby necessarily to be avoided or shunned.

I was fortunate in having the opportunity to meet many persons whose views of practice and theory were different from mine, and as I came to know them, to find that they were just as committed and concerned about practice as was I, perhaps even more so. Even more importantly, many of these colleagues had tested evidence as to the efficacy of their approach to practice. Thus not only were such persons not to be avoided but rather they needed to be heard and respected as they had much to share and teach me. Out of this curiosity and then excitement about difference, my interest in the differential use of theory and technique and awareness that there were many ways of helping people developed. Most importantly, I began to realize the presumptiveness of a viewpoint that sought for and held that there was only one path to the truth.

Remember our retired colleagues.

One of the facets of our profession that has long intrigued me is the way that we seem to forget our colleagues once they have retired. I do not have hard data to substantiate this allegation but rather an impression that once you leave one's practice area you are pretty well forgotten by the profession. If valid, this is quite remarkable for a profession committed to understanding and responding to the psychosocial needs of persons at various life stages. It is even more remarkable if it applies to that component of the profession with the added commitment of a Christian perspective. Of course many of our retired colleagues stay very visible and involved following retirement, but there appear to be many more who just seem to disappear and may well welcome or even need a professional contact or contacts.

3. Responsibility to our Profession

Employ evidence-based practice.

Clearly, one essential area where we have a high level of responsibility for accountability to our country, our faith, and our profession is to ensure that as far as is possible we work towards levels of practice where we can demonstrate in a scientific manner that what we do with, for, and to people is effective. This requires that we practice from a basis of evidence. This drive to show that what we do is effective, or to show that something we have done is ineffective and why, has spurred our commitment to ensuring that our practice is safe, ethical, and effective.

In recent years the research arm of the profession has grown and strengthened as our competence in research improved. We have become comfortable with asking the critical questions of research. We stand ready to meet society's demands that we justify the large resources needed to carry on our services and programmes across the land. The level of research competence demanded of students has expanded, as well as the commitment of services to evaluate what they are doing. As well, the number of Doctoral programmes has increased and the research emanating from them has contributed much to the expansion of a commitment to evaluating our practice. Certainly research is now a major commitment of the profession, a commitment that is made even more compelling when one adds to it our Christian commitment to serve in a responsible ethical manner.

Use technology effectively.

One of the realties of Canadian social work practice is the vastness of this country and our relatively small population. In recent years we have made considerable progress in learning to adapt some of the power of new technologies to make and retain contact with clients distant

from us. Undoubtedly we will continue to advance in this area. However, there is still much more to be done in making use of these available resources to improve our practice. This should be done in a manner in which we not only see technology as a way of conquering the challenges of distance but also as techniques of choice for particular situations.

There is much material available in the literature about differential ways in which colleagues in various parts of the world have analyzed and then made use of the strengths of various forms of technology to achieve particular therapeutic goals. As Canadian practitioners, we have much more experimentation and development to do in this area. We know, for example, how it was the Christian churches that led the way in making use of radio to teach and preach. We know how powerful a medium this was and is and how effective a medium it has Proven to be. The number and potential of many other components of technology remain to be studied and used. It is an area where Canada can play a leading role.

Develop more doctorates.

There are several reasons why many more Canadian social workers should embark on doctoral studies in social work. Two important ones are: first, that the body of knowledge in our discipline is rapidly expanding so that studies and research beyond the Master's becomes increasingly needed for many components of practice; the second reason stems from our desire to empower our clients in many components of societal living. The doctorate in any discipline of our society is an empowering title. Hence it is a way that can greatly enhance the power of the profession and in turn the clients we serve.

We do a great disservice to our clients when we avoid this way of helping them because of a distorted view that the seeking and possession of a doctorate is a form of snobbery on our part, one that separates us from our clients. My own assessment of the future development of the

profession here in Canada is that in our time the doctorate will be considered the entry degree into the profession.

Be ready to innovate responsibly.

In this age of a constant bombardment of new ideas, new theories, new techniques, and new proposed solutions, many of which are put forward subtly, aggressively, smoothly, enticingly, and compellingly, it is easy for the practitioner committed to a cutting edge responsible practice To get trapped, or fall into, patterns of practice that may not be sufficiently tested to justify their use. Clearly, in the richness of ideas that surround us, we want to be innovative. We want what is best for our clients. We do not want to get mired in practice styles with which we are comfortable but which may not be as effective as some newer ideas.

Thus, innovation needs to be a part of the responsible practitioner's profile of practice strategies. But it must be a form of innovation that, as far as possible, is based on knowledge and evidence that supports it. Ours is a society where being new and different and modern is the compelling value for many. Our responsibility, as ethically driven practitioners, is to develop a searching curiosity and commitment to innovation, but one that is tempered by caution and an ever-present demand for tested quality.

It is a difficult line to walk. It needs be one that retains the tried and true, and one that relishes what is new. It is a quality of practice that does not bring certainty. Neither does such searching bring a sense of comfort, but rather one of restlessness stemming from our search for what is best for our clients.

4. Our Responsibility to Society

Commit to read the rest of our lives.

All of us are aware of the huge explosion of knowledge that is a reality of our times, not only in our own discipline but as well in all areas of knowledge. Not only is it impossible to keep up with our own literature, but it is even more difficult to keep up with what is going on in other disciplines that may be of relevance to us. We know, of course, that contemporary technology can and does facilitate this process but it still can only make the challenge a little less awesome. Hence, there is a responsibility for professionals in any field to build into their lives a planned programme of knowledge acquisition. This responsibility is even more compelling when one comes to the practice of social work from a Christian perspective. This commitment brings with it a duty to offer our clients the highest level of knowledge, skill, and technique of which we are capable.

Live a healthy life style.

There are two components to the responsibility to live a healthy lifestyle. On the one hand we need to ensure that out of our commitments to our clients we not let ourselves become over involved in our practices to an extent that is detrimental to our health. The second component is to ensure that we avoid components of our personal lifestyle that are detrimental to our health. We can be highly committed practitioners yet at the same time fail to take care of our own physical condition.

Be active in at least one volunteer setting.

In addition to our formal practice position or positions, each of us should be active in at least one non-paying volunteer position. We are all aware that there are many facets of society that are a part of the helping system that can only function by means of volunteer assistance. Just as we hope and expect other members of society to serve in various volunteer capacities in our field, this type of activity should also be a part of our own societal commitment.

5. Our responsibility as Christians

Our Christianity pushes us to empower the profession.

One of the struggles with which we have had to deal with in the history of our profession is coming to terms with the concept of power. Because of the many abuses of power with which we come into contact in our practice, it is easy to develop an overly negative view of this societal reality. However, over the years we have come to realize that it is not power but the abuse of power that we are against and that to achieve many of the goals to which we aspire for our clients we need to develop skills in understanding, developing, and making use of power.

One of the contradictions that emerges in our struggle with this concept is that in recent years we have put considerable effort into criticizing power, yet developing skills in helping empower our clients to take action in regard to various aspects of their lives. In so doing we often seem not to realize that to empower someone or to help them empower themselves we have to do so from a position of power. We need to be skilled at seeking and developing and making use of power ourselves. We cannot empower clients unless we ourselves develop power within ourselves and within the various societal systems with which we interact on behalf of our clients.

A part of this process seeks to develop the power base of the profession. Indeed, in recent years in Canada we have seen many examples where the power base of the profession is expanding in a manner that facilitates the achieving of the objectives to which we aspire, Much of the conviction and courage required to speak and act in a power-influencing manner stems

from our comfort with the empowering nature of our Christian beliefs. Power, of course, does not enhance our popularity in many societal arenas, but it does enhance our ability to successfully act for our clients and in our seeking just and facilitative social policies at all levels.

We must not hide behind our Christianity.

One of the risks in being a Christian social worker is to develop an attitude that somehow being a Christian makes me a better social worker. In many ways I would hope this is true; but it is not an automatic thing.

There are many other value commitments that can be a part of a social worker that add to our search for quality. Christianity is only one of these and it can be a powerful one. However one can also hide behind our Christianity. We can use it to find security and comfort in a style of practice that minimizes our responsibilities to ever push ourselves to a more effective level of practice. Rather, our Christianity needs be a source of inspiration to us as a way to understand the limitations in our practice and to seek to minimize these all through our professional lives. Our Christianity gives us an added reason to seek for quality but it does not tell us how to do so. This we need find out for ourselves.

Our Christianity leads us to cast an ethical searchlight on our practice.

Again, it would be presumptive to assume that just because we have religious commitment as a driving force to our practice we somehow have the market cornered on ethical issues. However, having a religious quality to our practice does push us to view many issues from an ethical viewpoint and to bring this viewpoint to our practice and at times to the practice of our colleagues. In recent years, matters of ethics have become an important component of all practice, with ethics committees and codes of ethics very much a part of the administrative structure of the Profession.

Our Christianity does not by definition make us experts in ethics; however it does make us sensitive to ethical issues. It thus gives us a basis on which to formulate ethical positions and to raise ethical issues. Clearly, having a Christian value base does not necessarily mean that we will always be in step with our profession's or society's ethical position on particular positions. Indeed at times we will be in conflict with positions assumed by the profession or by our wider society. Such issues can create serious practice dilemmas for many of us, affecting our ability to practice in particular settings or to apply particular policies. From another perspective, we can be of considerable service in bringing issues forward that have not been considered or viewed as problematical or potentially problematical from an ethical perspective. Here we need to be very careful. As we meet increasingly complex ethical challenges in the human services, we do not always have an answer or the answer. Most of us are not ethicists and it is essential that we ensure that we have ethics trained colleagues to whom we can turn when uncertain of particular ethical situations.

Our Christianity helps us bring a worldview to our practice.

There are many aspects of being Christian that help us develop a broad worldview about who we are as a profession and to whom we are committed to serve. Certainly here in Canada we are seeing a much richer commitment to diversity and to understanding the interconnection between personal problems and large worldwide social issues. I suggest this international perspective is further re-enforced through our Christian beliefs and practices. This is especially the case as we see the Christian denominations here in Canada moving from a missionary zeal that sought to make converts to one that understands that issues such as poverty, oppression, terrorism, famine, violence, and war are the critical issues to which we should be addressing our efforts. In this way we have seen a great expansion of the number of our colleagues who have

spent time in far away places often in dangerous situations, helping support and organize various social action projects.

6. Responsibilities to our Country

Learn a second language.

One of the things we often forget, especially in the English-speaking regions of our country, is that our country is officially bi-lingual. It is hard to imagine that as committed Canadian social workers some of us do not speak both of these official languages. In addition, as our country becomes increasingly multi-lingual, the need for persons, especially those in the human service component of society, to be able to speak at least one other language is critical. Ours is one of the few countries in the world where one can graduate from a university and only speak one language. Fluency in another language should and soon will be a necessary requirement for entrance into a School or Faculty of Social Work and a goal for practitioners striving to reflect the values of the profession, our country and our Christianity.

Push to learn from diversity.

One of the things that has happened in Canadian social work is an increasing comfort with diversity in all its aspects and greater awareness of the importance of the implications of diversity for our practice. As our profession has become increasingly comfortable with diversity of method, theory, and technique as well as diversity among cultures, we have learned that there can be tremendous differences within a profession. Such differences at one time might have divided us rather than united us.

In addition we have see an increasing comfort in various streams of Christianity with the awareness that even though there are some things that once estranged us there are many more things that unite us. Thus, rather than quarreling with each other, we are learning from each other and learning to share in a maturing growth enhancing way. When one adds together a profession which respects differences in clients, a profession which respects and indeed has learned to build on differences within our conceptual whole, plus living in a country which is built on a basis of respect for differences, with all the challenges that this brings, we are well aware of our responsibility to respect differences and see them as ways of uniting us rather than separating us.

Show greater sensitivity to our environment.

An important facet of our Canadian Christian social work identity is a growing respect for and identification of the critical importance of our seeking to understand nature, our place in it, and our responsibility to learn to live with it. This, rather than destroy it. From a social work perspective, the influence of systems theory has helped us appreciate the inter-connectedness of all things great and small. From a Christian perspective, the concept of equifinality from systems theory has helped us to identify some of the ways our roles and functions in our world have multiple effects and how much of what we do can and does impact on our environment.

I suggest that we are just beginning to struggle with the way our Christianity ties in with our responsibility to the complexities of nature. But already we are aware that the reality of a stewardship responsibility to the world in which we live needs to be further translated into our professional activities. The beginning awareness of this sense of unity in all parts of the universe is exciting. Accompanying this wonder is a sense of humility as we realize how much we do not know. This leads to an awareness of the challenges that lie ahead once we become comfortable

with opening the doors of our profession both to allow ourselves to be enriched and to enrich others in all disciplines and in all parts of society.

Contribute to a distinctive Canadian professional literature.

I believe that one of the deficits of the conceptual development of our profession here in Canada has been an undue reliance on literature from other countries rather than develop our own. The number of books written by Canadian colleagues is few.

We are not suggesting that we ignore what is developing in other countries. This would be foolish. The point is that there are some factors that make Canadian social work practice distinct and unique. We need pay heed to these to ensure that we develop and promulgate a profile of practice that taps the richness of our country. As well, we need to learn how to adapt to Canadian practice the insights from other parts of the world. We have many colleagues in this country with much to teach us about our practice. What we seem to lack is an understanding of the need to share this knowledge by means of the printed word.

Conclusion

To what extent we have discharged this spectrum of responsibilities here in Canada is a question each of us must ask. We will never do it perfectly. What our Christianity has done is to set us on a journey without end, on a restless search for ways of better serving those for whom we have responsibility. We do this from an awareness that the development of knowledge and the ways it can be applied is an ever expanding process. It is one that can help us as humans achieve the optimum level of psycho-social functioning in a manner that respects our responsibility to the universe or it can be used as a way of destroying all of us and all of which this universe is comprised.

As I come to the end of this paper, I am keenly reminded of one of New Testament stories that troubles me each year when it come up in the Sunday gospel reading. It is that of the Good Samaritan. The thing that disquiets me is that it was the non-professional who reached out to help. I ask, would I have been any different if I were one of these two professionals?

In my more cynical moods I often wonder if there was more to the story than in the Gospel. Surely if that happened today the two professionals who passed by the man in the ditch would take action but only when they arrived in Jericho. The Official on getting back to his desk would have written a letter to the Authorities decrying the violence on the highways and demanding action and the Scholar would have immediately applied to the Roman authorities for a grant to study the risk factor on Judea's by-ways. But remember it was the Samaritan, the non-professional who offered the help that was needed.

The history of Christian social work in Canada is dramatic. It is a contribution to the history and development of our country of which we can be proud. This history needs to be written in a detailed way and it is hoped that this project of Dr. Graham will lead to a process that will ensure that the task is addressed. As individuals we have been, are, and will be a part of this continuing history.

Let us learn from our history. Let us learn from our success. Let us learn from our mistakes. Let us learn to tap into an ongoing basis the wealth of accumulated and emerging knowledge. Let us learn to apply it in an accountable manner. Let us learn to demonstrate that the two critical qualities of Christian and Canadian when added to our identity as social workers ensures that our practice, wherever it may be located, is at the optimum quality level that is possible within the scope of our knowledge and resources. v

Whatever you do for the least of my brethren you do unto me. (Matthew 25:40)

unto me. (Matthew 25:40)

Social Work and the Social Gospel in Canada: Historical Overview and Implications for Future Practice

Glen Schmidt

The social gospel movement was a strong force in the development of Canadian social work and social policy. The values and the religious belief system of the social gospel were formed from a particular interpretation of Christianity that emphasized the values of collectivism, socialism, and social democracy. In an age of globalization and accompanying shifts in social welfare that increasingly emphasize individualism, the values of the social gospel may give social workers pause to consider the direction of social policy and the social work profession.

T**he values of contemporary social work appear largely** pluralistic and secular. Yet closer examination reveals that the social work profession has a strong historical association with religious thought and belief. In Canada, the evolution of social work practice and social policy owes much to the Christian movement known as the social gospel. This predominantly Protestant Christian theology influenced the development of social policy in Canada through populist protest, grass roots organizations, social action, and the election of governments and leaders committed to collectivism and structural change (Allan, 1992). The movement incorporated the values of social development by closely linking social change with economic change.

While the evangelical fervor of the social gospel may have disappeared, it continues to exert an influence through its legacy of social policies, programs, and services (Willis, 1992). As social work in Canada faces rapid social and economic change driven in large part by globalization, it is important to reflect on the social gospel and its effect on unjust and unfair structures.

Today, discussion about the relationship between religion, social work, and social policy suggests that there is a difference and even antagonism between the ideas and values as popularly represented. The process of globalization has weakened collective movements as governments strive to become more competitive through cutting and privatizing social programs, eroding progressive tax regimes, and introducing programs to reduce labor protection (Torczyner, 2000). Willingly or perhaps unwittingly, major elements within the Christian church have played a role in accelerating this movement. Powerful and prominent political leaders like President Bush trumpet their religious faith, which includes a personal relationship with Jesus Christ. This idea is as ancient as Christianity itself but a narrow view of individual salvation might obscure the importance of addressing unjust structures and practices that divide and harm people. For example, attempts to privatize social security, failure to sign the Kyoto Accord, and a reluctance to reduce levels of poverty in Africa are examples of an apparent unwillingness to address structural issues that would require some redistribution of wealth. There are Christians within the contemporary church that conveniently ignore Christ's pronouncement that "it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of God" (Matthew 19:24, New American Standard Bible).

Yet this was not always the case and it is important that Christians, particularly Christian social workers, think about the relationship of the social gospel to ideas of collective

responsibility and structural change. This commitment was strong in British and American social work but it was particularly prominent in the development of Canadian social work and Canadian social policy.

The Social Gospel

Simply put, the social gospel represented a belief system in which the primary goal of Christianity was the reform of society through the building of Christ's kingdom on earth (Bellamy & Irving, 1986; Cook, 1985). The social gospel emphasized the primacy of changing unjust social and economic structures as opposed to a focus on individual social change. Transformation of the individual would follow social and economic change and individuals would find meaning in their lives through radical alteration of the very fabric of the society in which they lived. Like Donald Kraybill's (2003) interpretation of Christianity, the social gospel proposed a world that took up the teachings of Jesus that challenged privilege, power, prestige, and social conventions. On the other hand, Christian beliefs within the established conservative church supported the position that individual salvation would have to precede any kind of social regeneration or social reform.

Gorman (1990) states that American social gospel theologians like Walter Rauschenbusch and George Herron believed that the kingdom could be established by abolishing institutionalized sin, which they regarded as poverty, prostitution, political corruption, and competitive capitalism. Furthermore, the church had to support the workers in their struggle to end economic and social inequalities. Socialism would emerge as the logical outcome of this struggle, but it would be a socialism that was Christian to its root and representative of human

redemption. Washington Gladden and Josiah Strong, also prominent American social gospel activists, believed that the social gospel represented an evolutionary change in the human condition. The social gospel was an advance over earlier selfish phases of human development (Greek, 1992).

For many Christians these ideas were heretical in that they implied a salvation that was humanly attainable in the temporal world. For many Christians, the kingdom of God was an event reserved exclusively for the end of history following God's direct intervention on earth. The idea was also unacceptable for some Christians who believed that faith and personal salvation through Jesus Christ were the only way to the kingdom of God. However, in the Book of James we read: If a brother or sister is without clothing and in need of daily food and one of you says to them, "Go in peace, be warmed and be filled," and yet you do not give them what is necessary for their body, what use is that? Even so faith, if it has no works is dead, being by itself. (James 2:15-17, New American Standard Bible) Works that came out of faith formed a cornerstone of the social gospel movement as it grew and developed in Canada.

The Social Gospel in Canada

Social work in Canada was influenced by the social gospel and it is important to understand the extent and nature of this influence. The idea of a reformed Canadian society based upon Christian teachings was first promoted by some Ontario clergy, such as Alexander Sutherland. Sutherland was born in 1833 and died in 1910. He became a Methodist minister in 1859 and quickly gained a reputation as a powerful preacher and a strong agitator for social change. His belief system was an odd mixture of ideas that would have seemed at once progressive and oppressive. He was a strong supporter of temperance and prohibition, an

elected senate, women's suffrage, civil service reform, profit sharing, a national literature, and equal rights (Cook, 1985). The ideas of prohibition and a national literature could be construed as critical commentary on Roman Catholics, especially those who were Francophone.

But, despite the oppressive nature of some of Sutherland's beliefs, he is important in the social gospel movement as he advocated strongly for the formation of a third political party that would work toward creation of a reformed Christian state. More significant, perhaps, is the fact that within some of these beliefs, like profit sharing and the vote for women, rests the idea that Christianity and socialism might share similar objectives. His approach was a social activist one, and although a minister, he pursued what might be regarded as early forms of community organization and social casework.

John Murray, another Anglophone from Ontario, developed a more complete analysis and critique of the emergence of capitalism in late nineteenth century Canada. Like Sutherland, Murray continued to regard individual salvation as most important, but he was more direct in his criticism of capitalism. While he did not advocate the overthrow of capitalism and wholesale change, he did argue for a Christian reconstruction of the economy and society that would involve fair wages, profit sharing, cooperatives, equal access to education, and social responsibility on the part of individual entrepreneurs (Fraser, 1988).

Canadian proponents of the social gospel were influenced by American ideas and institutions, which represented the movement in the United States. Ontario-based theologians and academics such as Reverend James Macdonald, Adam Shortt, and J. G. Hume introduced reformist ideas that were drawn from the American social gospel economist Richard Ely as well as from visits to icons of Christian social reform such as Toynbee Hall in London. Even a future Prime Minister, Mackenzie King, pursued ideas of social and economic reform based upon

Christian teaching. For example, Robert Wardhaugh (1995) argued that King's involvement with the social gospel predisposed him to treat the prairie west and agrarian radicalism in a sympathetic manner. In his earlier years King flirted with the idea of becoming a Christian minister and he spent time working in Hull House in Chicago.

Women and the Social Gospel

The social gospel movement was open to women and their involvement was actively promoted. Although women outnumbered men in the movement, few assumed positions of leadership. There were exceptions, such as Agnes Machar, who was a widely read Ontario intellectual and a skilled debater who defended her liberal Protestant Christianity against secular humanists and conservatives within the Christian church. In the province of Manitoba, Margaret McWilliams became a longstanding Winnipeg alderman and chaired important municipal committees on health and unemployment as well as a federal committee on the postwar problems of women. Mary Kinnear (1991) studied the spiritual beliefs of McWilliams and found her to be a strong adherent of the social gospel. According to Kinnear, General Evangeline Booth of the Salvation Army was very influential in the development of McWilliam's ideas.

However, most of the women in the movement were humble workers who quietly devoted their time to temperance work, Sunday schools, and the settlement houses. Much of this early activity formed the basis for what became the social work profession in Canada.

The Social Gospel in the West

The early development of the social gospel in Canada involved people from the province of Ontario, but the movement gained its greatest prominence in the prairie provinces of western Canada where it mixed with radical labor and agrarian populism. Richard Allan (1971)

characterizes economic and political movements such as the Grain Grower's Association and the United Farmers of Alberta as social, educational, and religious, as well as commercial and political. In fact many of these organizations and movements represented forms of mutual aid and self-help designed to empower the oppressed groups they represented. Allan (1992) notes that the leadership of organizations like the Grain Growers' locals frequently included clergy and religious workers. Clergy were extremely active in the political process. Key leaders such as Stanley Knowles and James Shaver Woodsworth were Methodist ministers and T. C. "Tommy" Douglas was a Baptist minister. The influence of these clergy came at a time when the methods of church and social work were very similar. Social work as a discipline had not yet thrown off its religious roots and so there was affinity with the actions of social gospel clergy, many who would later move into social work, social work education, community organization, and politics.

The social gospel spread like wildfire on the prairies for a number of reasons. Allan (1992) notes that all the early Protestant church colleges in the west became bastions of the social gospel, with Wesley College in Winnipeg chief among these centers for religious education. The influential Wesley College professor, Salem Bland, was struck by the poverty among the recent immigrants living in Winnipeg. He, along with colleagues like W. F. Osborne, sought to instill the idea of the social gospel among the students who would pastor churches throughout western Canada and take with them ideas of social reform. The Baptist Union of Western Canada was similarly influenced by the social gospel teachings at its Brandon College and the influential leadership of clergy like D. R. Sharpe and A. A. Shaw, both trained in the United States at Rochester Theological Seminary with Walter Rauschenbusch. Other Baptist social gospel activists, like Austin Huntley and H. R. McGill, pastored the large and influential

Baptist churches of Strathcona in Edmonton and First Baptist in Calgary. Scott (1996) notes that Huntley and McGill also received their education at Rochester Theological Seminary where they studied under Rauschenbusch, arguably the most important figure in the American social gospel movement. Brandon College, like Wesley College in Winnipeg graduated many young ministers who pursued an active interest in social reform, social work, and politics. Tommy Douglas was perhaps the most famous alumnus of Brandon College.

The Social Gospel and Canadian Social Work

Gale Willis (1992) believes that the social gospel movement exerted a more important influence on Canadian social work than liberal reform and Fabianism. The links between the social gospel, social policy, and social work were forged in a number of ways. The most obvious connection between the social gospel and social policy occurred through the electoral political process. The Methodist minister J. S. Woodsworth became the first leader of the Cooperative Commonwealth Federation (CCF) and he clearly stamped that party with the imprint of the social gospel. Prior to his election to the Canadian parliament he also worked as a social worker and an early social work educator. Heinonen and Spearman (2006) note that Woodsworth used the term "social work" as early as 1915 even though the term did not enter popular use in Canada until the 1920s and 1930s.

Later, the 1944 election of the CCF party as the government in the province of Saskatchewan forged a direct link between the social gospel and provincial social policy. Lewis Thomas (1981) suggests that sociologists and political scientists have consistently failed to assess the important impact of the social gospel and Christian socialism on the political process in Saskatchewan. The CC F party in Saskatchewan was a bastion for adherents to the social gospel, and the political motivation of the first CCF Premier, Tommy Douglas, was clearly

connected to his Christian beliefs and the influence of the social gospel. The Saskatchewan CC F pioneered publicly funded hospital care and eventually Canada's first medicare or publicly funded medical care system that offered equal access to all citizens regardless of income.

Adherents to the social gospel also influenced the development of social policy and social work through their involvement with government committees and agencies that addressed a range of social issues including poverty and child welfare. There are numerous examples of the influence and role of social gospel activists. In the Province of Manitoba, the Public Welfare Commission that was established under the Norris government in 1917 and the Welfare Supervision Board that was organized in 1921, were both made up of progressive social gospel reformers such as D. B. Harkness and Margaret McWilliams. The detailed study of child welfare by the Public Welfare Commission led to the establishment of a new Manitoba Child Welfare Act in 1922-24. In Toronto, the first secretary of the Neighbourhood Workers' Association (N.W.A.) was Frank Stapleford, a Methodist clergyman and adherent of the social gospel. The N.W.A. was developed as an umbrella organization for private charity in Toronto and coordinated some 200 organizations and 600 workers (Bator, 1979). Stapleford was a strong supporter of "scientific social work" and advocated for the new profession in the delivery of welfare services. Similarly, J. J. Kelso, who founded the Toronto Children's Aid Society in 1891 and served as Superintendent of Neglected and Dependent Children from 1893 to 1934, was also influenced by the social gospel. In 1898 Kelso wrote, "Children are quick to recognize their friends and they are quick to resent any mere routine salvation from which the spirit of Christ is absent" (p. 10).

Kelso developed the first child welfare act, which became a prototype for legislation in other provinces. While he is sometimes criticized for his approach to child welfare, particularly

in the later years of his tenure as superintendent, he was clearly a progressive in many areas of social policy. He advocated for playgrounds, allowances for widows, better wages, and improved work standards among other things (Rooke & Schnell, 1983).

The Social Gospel and Education

In the area of education, J. R. Kidd (1975) wrote that there are close links between the social gospel and adult education. This is not surprising given the fact that the social gospel was a part of evangelicalism and evangelical churches. In Britain the evangelical churches had a clear role in the education of both children and adults who were often marginalized and unable to access a basic education. The evangelical churches were largely responsible for the development of the Sunday schools that were the only avenue to an education for many working class children. Literacy was critically important if one was to read and study the Bible for purposes of personal salvation. McLeish (1969) has described the link between evangelical religion and education in Britain, but this connection also developed in Canada through the social gospel movement. Lindsay (1986) and Prang (1985) document the educational activities of the social gospel particular to adolescents through organizations like Canadian Girls in Training. This group and others like the Trail Rangers and the Student Christian Movement sought to provide a Christian education that emphasized social responsibility and concern.

The Antigonish movement of the 1920s was also firmly planted within the social gospel. This movement emphasized the importance of adult education, which served to develop an awareness of economic inequality and the need for social reform and group action. In reference to Father Coady, one of the leaders of the Antigonish movement, Kidd (1975) states, “It is possible that the social gospel in Canada found its most eloquent expression in a Catholic priest,

Moses Mathias Coady" (p. 242). The methods of the Antigonish movement have many parallels with the later work of Paolo Freire (1970) and his approach to popular education.

Education, literacy, and the development of study groups were characteristic of the social gospel movement through many parts of Canada. This kind of popular education also fit well within the settlement houses, many of which were established by the churches and proponents of the social gospel. Ethel Dodds Parker (1975) describes this activity as "church social work" in her account of the Presbyterian settlement house movement (p. 94). Settlement houses provided education, socialization, and support for marginalized and poor people.

The Legacy of the Social Gospel

Clearly the social gospel was an important part of the development of social welfare policy as well as the delivery of social work service and education in Canada. Proponents within this movement ranged from those who were conservative in some of their views through to people like Reverend A. E. Smith who would become an important member of Canada's Communist Party. The movement had its origins in the Christian churches and it represented an interpretation of Christianity that focused on establishing the kingdom of God in this world. Its economic analysis was socialist and social democratic. Capitalism was regarded as having failed the people, and in evangelical terms, capitalism epitomized the work of Satan in this world. The language and the methods of evangelical

Protestantism were used effectively to proselytize and convert people to the social gospel. In practice, adherents to this movement were involved in everything from organized political parties through to commercial entities like the United Grain Growers. In most of its

manifestations the movement in Canada was intensely democratic and organized from the grass roots. The organic intellectualism of farmers, workers, and women was valued and elevated within the social gospel movement. It has left an important legacy in politics, social policy, and social work. Child welfare, public education, universal health care, and the movement toward the equality of women are but a few of the developments that came out of the work of social gospel adherents.

The Decline of the Social Gospel

Greek (1992) notes that the link between the social gospel and social work in the United States began to weaken in the 1920s as social work increasingly sought to be recognized as a profession. However, this was not the only reason for the decline of the social gospel. The end of the progressive era and a more coordinated effort by business to silence the social gospel movement also contributed to its decline.

In Canada, the decline in the social gospel occurred for similar reasons. Canadian social work began to move toward a professional base in the mid 1920s. The growth of formal education and the birth of a professional association supported this development. The ideas of the social gospel were incorporated into political platforms, including those of the Liberal party, which has been the dominant political party through most of Canada's history. As many of the ideas became mainstream and widely accepted, the movement became less relevant and what remained was expressed in different ways and through different vehicles. Some political parties, such as the Cooperative Commonwealth Federation and its successor the New Democratic Party, attracted people who accepted and promoted the tenets of the social gospel. In short, the movement did not die but it was dissolved and incorporated into other forms and institutions.

Conclusion

In contemporary society, support for collectivism and collective movements appears to be waning and within the context of globalization there is a growing tendency to rely on residual approaches to social welfare. The competitive nature of a global economy and the ease with which corporations move their operations to jurisdictions with lower tax regimes, fewer regulations, and severe restrictions on worker organization, challenge the basic values of social work. Many of these values have their origins in the social gospel movement. Today the focus is increasingly on individual moral failure rather than the moral failure of social and economic structures that marginalize large numbers of people.

Canadian social workers need to be mindful of their roots and origins as they face the tide of globalization and the values that accompany this juggernaut. "Fixing" individuals by addressing their moral failings may be well intentioned but it is not necessarily the best way to address the evils of inequality and injustice. Social and economic justice concerns were at the forefront of the Christian church and early social workers. Though the church and social work faced immense challenges they were able to introduce and create change that broke down barriers and promoted values that emphasized justice and fairness. Perhaps there are lessons to be learned as social work faces the challenges of a contemporary global society.

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Furthering Parish Wellness: Including Social Work as Part of a Catholic Pastoral Team

Joanne Ebear, Rick Csiernik, and Michael Béchard

Catholic Church parishes have always done more than meet only the spiritual needs of their parishioners. While the mission of the Catholic Church is to serve individuals throughout their lives' journey in developing their relationship with Jesus, the parish, through the priest, lay ministry, deacons, and more recently parish nurses, has always served the overall wellness of the church community. It has tried to address physical, intellectual, emotional and social supports as well. Social workers have historically not been part of the parish team but rather served parishioners through community-based services. However, structural changes in society that have made it valuable to introduce nurses into the parish have likewise made it advantageous to move social work inside this community. The addition of a social worker to a pastoral team could further enhance emotional and social health, areas increasingly needed in our increasingly complex post-modern society. This is not only desirable but in many communities necessary as the devolution of social services and the decreasing number of priests have affected the wellness of many parishes in Canada and the ability of the Catholic Church to provide the expected and needed supports to its families.

Social work is a profession concerned with helping individuals, families, groups and communities to enhance their individual and collective well-being. It aims to help people develop their skills and their ability to use their own resources and those of the community to resolve problems. Social work is concerned with individual and personal problems but also with broader social issues such as poverty, unemployment and domestic violence. Human rights and social justice are the philosophical underpinnings of social work practice. (The Canadian Association of Social Workers, 2007)

W**hat is the function of a parish? Those unfamiliar with** the Catholic Church and its function might assume that it is merely for worship or the witnessing and fostering of spiritual growth, but of course there is significantly more. Parishes provide much to their members through education, fellowship, the creation of an extended church family, and social support, but perhaps their greatest contribution is the creation of community (Catholic Canada, 2007; Dolan, 1990; Huckfeldt, Plutzer, & Sprague, 1993).

In creating community, parishes began with a spiritual foundation but have added over time the other dimensions of wellness: intellectual, social, psychological and physical (Sefton, Wankel, Quinney, Webber, Marshall, & Horne, 1992). To be able to accomplish this, priests have come to be aided by others—deacons, lay ministers, and more recently in some communities, nurses. However, parishes have also historically contributed to the broader community through outreach and community service and through advocating for social justice. Thus parishes have not been insulated from the broader community, but rather have actively created and supported community-based social services, including counselling agencies, emergency shelters, alcohol and drug recovery programs, and food banks (Cnaan, Boddie & Wineburg, 1999; Degeneffe, 2003; Lowenberg, 1988).

These services have become the domain of the profession of social work and as the profession of social work evolved in the 20th century these forms of assistance were historically placed outside of the parish's formal boundaries in order to serve not only members of the immediate church family but also the broader community. However, at the end of the last century a dramatic negative shift in the provision of social services in the community began, with less public funding being provided. This devolution has had a negative impact upon social welfare programs and how social workers are able and not able to deliver services in the community, with extensive waiting lists becoming the norm and some services no longer being readily available (Chouinard & Crooks, 2005; Gainsborough, 2003; Schneider & Netting, 1999).

Religious institutions and faith communities have also felt and continue to feel the brunt of change brought on by the structural changes in society (Sherwood, 2003), though none more than the Catholic Church. The decreasing number of Catholic priests seeking ordination has led to a variety of creative solutions to meet parishioners' needs, including the revolutionary idea of bringing professionals traditionally associated with the community into the church, such as the parish nurse (Cohen, Weis, Schank, & Matheus, 1999; Schank, Weis, & Matheus, 1996). A question that arises from this is, if nurses could be brought into the church to assist in dealing with the health aspect of wellness with a spiritual context, could social workers also be brought in to further assist with the psychological, social, and intellectual needs of the parish community?

An exploratory Canadian study of key informants found that there was definite support for direct social work involvement within the Catholic Church at the parish level. As well, it was discovered that the majority of individuals presently providing psychosocial assistance

within the Church did not have formal counselling preparation and distinct gaps in service provision were reported, from bereavement support to youth programming. Respondents stated that social workers would be a worthwhile addition to any pastoral team and that the provision of professional psychosocial supports along with added education and information provision should no longer occur at arms length from parishioners, but should be incorporated directly into the ministry of the Catholic Church (Ebear, Csiernik, & Béchard, 2006).

There is a long association between spirituality and social work in Canada (Este, 2007; Graham, 2007; Graham, Coholic, & Coates, 2007). Recent Canadian research has indicated that many social work students find the profession of social work a calling and are inspired to service in the field by their faith and spirituality. Spirituality has been shown to be an important issue and more a factor in social work students lives than of their peers from other disciplines (Csiernik & Adams, 2003). Csiernik and Adams (2002) also reported that a randomly selected group of undergraduate social work students at a Canadian Catholic liberal-arts college had significantly higher scores on the JAREL spirituality scale than did non-social work students. When asked about the importance of spirituality on their decision to apply to a school of social work responses included (Csiernik & Adams, 2002, p. 10):

> Spirituality gives me the courage to choose an arena to study that I want but (of which) I'm scared. My education relates to my spirituality in that I believe that as a social worker I will be using the gifts God gave me to help others. I have worked in social services for 14 years. For me social work is a calling, a way for me to fulfill my duty as a human being and a way for me to grow.

Wellness: A Unifying Model

Social work education typically includes introduction to key theoretical models, including, but not limited to, problem solving, systems, ecological, cognitive-behavioural, and bio-psycho-social approaches (Payne, 2005; Turner, 1996) and/or an overall generalist model (Kirst-Ashman & Hull, 2006). However, considering that work in a parish would be more like that on an interdisciplinary team in a hospital setting than an exclusive social service environment, a broader and more holistic model needs to be considered that incorporates the range of services to be provided. Thus, the wellness model is proposed as a foundation for bringing social work inside the Catholic Church and incorporating it with existing members of a parish team.

A holistic and comprehensive concept of wellness, or optimal health, involves an interdependent balance among five areas: physical, emotional, spiritual, intellectual, and social health (Sefton, et al, 1992). Physical health constitutes fitness, nutrition, adequate rest and sleep, and medical self-care, including the absence of disease and genetic influences that affect physiological functioning as well as behaviours that affect biological functioning, including smoking and drug use. The emotional or psychological component of wellness entails the ability to maintain relative control over emotional states in response to life events and is associated with stress management and responses to emotional crises. It is the subjective sense of well-being, including personality, stress management, life goals, perceptions, and feelings, along with health-inducing and illness-preventing behaviours. The literature associates spiritual health with love, charity, purpose, inner peace, caring for others, and a relationship with a higher being. Intellectual health incorporates the realms of education, achievement, role-fulfillment, and career development. Social health involves social systems, including family, work, school, religious affiliation, social values, customs, and social supports. It involves the ability to interact

effectively with others, including the development of appropriate relationships among friends, families, co-workers, and communities (Csiernik, 2005).

Thus, when one or more of the components of wellness is not being met, it has an impact upon the functioning of the whole. When we work toward finding a solution to meeting needs for the individual, group, or parish we need to examine and consider all five dimensions (Figure 1). Many of the elements of wellness are already being met by existing members of parish teams. However, with the addition of social workers and their knowledge of the individual in the context of his or her environment and how interpersonal relationships within this environment can hinder physical, spiritual, psychological, social, and intellectual well-being, the ability to provide parish wellness would be further enhanced.

Figure 1: The Wellness Wheel

Source: Csiernik, 2005

Spiritual Physical

Social Intellectual

Psychological

The Pastoral Team

Historically, pastoral teams were composed of a priest and lay helpers. More recently, deacons and, in a slowly increasing number of parishes, nurses have been added to enhance the physical wellness of parishioners (Roundtable on Religion and Social Welfare Policy, 2007). These persons would have strong capacities in several of the dimensions of wellness but not all, with the psychological and social dimensions being areas of greatest limitation, areas where social work could contribute significantly. Thus, the addition of social workers inside rather than

in their traditional external role to the parish would have the capacity to further enhance the overall parish community's wellness. In adopting a wellness focus we are able to view individual parishioners from an even greater holistic perspective and also examine what each member of the parish team brings in addressing the wellness of the congregation and thus the larger community.

No one member of the team can address all issues of wellness, though in the past that has often been the expectation of priests—an expectation rarely fully achieved (Ebears, Csiernik, & Bechard 2006). The following discussion examines what unique contributions a social worker could bring to the parish; it also examines how they could assistother members of the team to enhance the wellness of the community they all serve.

The Parish Social Worker

As a member of a larger pastoral team, a social worker could contribute not only to the life of the congregation but also to the Church itself. The strength of social work is in the areas of emotional and social well-being, though social workers can also contribute to the intellectual health of individuals, and to a lesser degree, their spiritual and physical wellness. Social workers have extensive knowledge regarding the stages of human development along with the issues and concerns that arise during each of these stages and how the environment can hinder problem resolution. Informed by theory and research, social workers have the capacity to assist individual parishioners and small groups in understanding the expressed need in the context of their environment and help to develop practical steps to resolution, taking into consideration including the individual's cultural beliefs, values and historical perspective. Thus, the fundamental direct practice roles provided by social workers in the general community could likewise be offered within the parish community, dependent upon each parish's unique needs including crisis

intervention, short and long term individual and family counselling, as well as clinical and psychoeducational group work (Cnaan, 1999; Garland & Bailey, 1990).

A parish social worker could also be of value beyond providing direct individual or group work services by aiding with policy development, partnering in program development and evaluation, and facilitating the education and training of volunteers on the psychosocial needs of individuals with whom they work (Staral, 2000). A parish social worker could assist with connecting individuals and families to various groups within the church community or the general community or in mediating conflicts rooted in communication misunderstandings.

The Priest

The most prominent member of the parish team is ordinarily the priest, though in some regions of Canada a parish may not have a priest regularly available. A priest's responsibility is to meet the spiritual needs of the faith community and the priest is the one who directly welcomes people to the church. Priests have two primary functions: the proclamation of the Word of God and the celebration of the sacraments including baptism, confirmation, and anointment of the ill. Priests are also responsible for participating in committees at the diocesan level as part of their pastoral care to the community. In all of this, they are called to always remember the example of the Good Shepherd who came not to be served but to serve and to seek out and rescue those who are lost (Office for Social Justice, 2006; United States Catholic Conference, 1979).

While there are substantive differences in the roles of a priest and a social worker serving a parish, there are also some areas where priests have been asked to serve that are much more the domain of social work. Priests are ordained to administer and perform a host of religious rites and sacraments and their work is directed to the building of the kingdom of God, including the

responsibility and care of individual souls and helping individuals develop a relationship with God. This has over the years led priests also to provide counsel to individuals struggling with both spiritual and psychosocial issues. When a priest enters into a helping relationship with a parishioner, the presented concern is addressed in relation to God and God's community, with the belief that one is strengthened when they are in a positive relationship with God. However, when psychosocial issues arise, taking into context the parishioner as a whole, it can become more difficult at times to separate the spiritual needs from the psychosocial needs. However, most priests do not have the time, let alone the formal training, to fully, properly, and ethically delve into these realms, realms of social work (Bricker & Fleischer, 1993). These expectations in turn have contributed to reported burnout among priests (Francis, Louden, & Rutledge, 2004; Miner, 2007).

When social workers enter into a helping relationship with a client, the presenting problems are addressed in the client's relationship to themselves and the environment in which they live in order to help the client and the social worker gain a better understanding of the concern. One aspect of that environment can be a client's faith and/or belief system. A parish social worker would enter into the relationship with the client solely from the perspective of the client, how the client defines the problem. The social worker would help place the problem within the context of the client's environment, in order to help the client gain a better understanding of the issue (Kirst-Ashman & Hull, 2006). A parish social worker could also be a valuable resource for a priest in discussing the interrelationship between parishioner's spiritual and psychosocial issues. In some of these instances, the social worker could become the primary provider, allowing the priest to focus on the areas he was trained to do and is expected to do. The parish social worker could also provide front line services by having an individual first meet with

him or her to conduct a comprehensive intake interview to assess what the issues are and which team member would best meet the individual's immediate needs. Along with these benefits the social worker could also attend external meetings for the priest that revolve around community issues and service provision.

The Deacon

The primary role of deacons historically and theologically has been to provide the church and the community a presence through acts of charity and justice. Deacons also assist sacramentally though the proclamation of the Word of God through leading the community in prayer at such Including events as baptisms, weddings, and funerals (Deacon's Net, 1998). To the extent that the deacon is present and more involved than the priest in secular environments and structures, he should feel encouraged to foster closeness between the ordained ministry and lay activities, in common service to the kingdom of God (John Paul II , 1993). The services that a deacon provides a particular church can be done on a voluntary basis, though it can also be remunerated. In some parishes, the deacon is viewed as a bridge between the people of the church and the priest. Another of the roles of the deacon is to highlight areas of need in the church community that are not being met and to inform the priest of these needs. It is expected that a deacon embodies the example of Christ, so it would not be unusual to see him serving in a soup kitchen, a food bank, a homeless shelter, or other related agencies.

Thus, there are several similarities between a deacon's function and that of a social worker. Social work also highlights areas of need within community settings and it is not unusual to see a social worker providing services within a soup kitchen, a food bank, a homeless

shelter, or other related agencies. One significant difference between the two is that social workers are educated and trained to bring people with similar issues together to advocate for change and thus must have a thorough understanding of which agency or government policy is negatively impacting the situation. A parish social worker and a deacon could work well together in the aspect of being able to identify areas of need and both being able to provide perspectives as to why this is a need and how to best address it, either within the church community or in the greater community. Given that the deacon has a relationship of similarity with the church community, the deacon would be helpful in gaining cooperation of those who have been impacted by the issue in advocating for change.

Lay Ministry

Lay ministry also addresses the intellectual and spiritual components of wellness. All members of a church community have the ability to be involved in ministry to laity in some capacity, whether liturgical, catechetical, pastoral care, youth, social, or administrative. A lay leader, whether paid or volunteer, has specific duties and works to assist the priest fulfill his own ministry, which may include co-ordination of ministry to young people, listening to and providing spiritual direction to at times of joy but more often during times of individual or family struggles. In the broader community, lay ministry reaches out to affiliate elementary and high schools that are connected to the parish and assisting with the sacraments that happen in those schools (Archdiocese of Toronto, 2005).

The differences between social work and lay ministry are typically found in responsibility for carrying out the Catholic traditions. For the most part, lay ministry provides valuable service and education in the actual process of Catholicism, such as organizing altar servers, reading

at mass, or distributing the Eucharist to those who are sick, dying, or shut in. Lay ministry also provides education to those who want to convert to Catholicism and it runs groups for youth of different age cohorts to help them better understand their faith and how to put their faith into action.

Parish social workers and those engaged in lay ministry could both work with people who have needs that are not being met and for whom there are not enough resources in the community to meet their needs. Social workers, however, through their advanced training and education, have enhanced knowledge and skills to better identify and address these needs and thus could serve a fundamental resource to all of the ministries provided by the Church in assisting leaders in the training of volunteers in how to recognize when there is a concern and what steps should be taken to address these concerns. A parish social worker could also provide education and support to leaders about the various issues individuals may be facing, thus enhancing both intellectual and social wellness.

The Parish Nurse

Among the newest formal additions to pastoral teams have been parish nurses. This should not be surprising, however. Historically churches served as hospitals and providers of physical comfort, so that in retrospect this is a natural evolution. Parish nurses directly address the physical component of wellness of the church community. They provide a range of support services from aiding elderly parishioners to lending support to new mothers to providing health counselling; they make referrals and establish physical health prevention programs to deal with topics that overlap with the domains of other members of the team such as issues of death and dying. Parish nurses can visit with members of the congregation, but they are also able to put care recipients in contact with an extensive network of health care resources. Parish nurses

conduct outreach by writing articles for the church bulletin on specific issues, sharing health specific information from the health unit, posting information, and attending church functions as a resource person even if people just stop to chat for one or two minutes (Bergquist & King, 1994; McMahon, 2001; Weis, Matheus & Schank, 1997). These latter tasks are all functions a social worker on the parish team could do, but with a greater emphasis upon psychosocial issues.

Social work, like nursing, is a formal profession governed by a professional body that provides both professional and ethical codes of conduct. In the community, nurses and social worker roles overlap in a broad range of physical and mental health care environments, from hospitals to homeless shelters to drop in clinics, and these professions have a long history of interdisciplinary cooperation (Haddock, 1994; Hart & Bond, 1995; Turunen et al, 1997; Wooff, Goldberg, & Fryers, 1988). Thus, working in collaboration within a church setting would merely continue an established inter-disciplinary relationship between the two professions.

The value of the overlap between the two professions comes into play when an individual is dealing with a health issue which affects their psychosocial well-being along with the well-being of individuals involved in this person's life. An example of this would be an elderly parishioner in the beginning stages of Alzheimer's disease. That person's spouse will be affected not only physically but mentally and emotionally as well, and help may require a professional with the knowledge of psychosocial issues and how to best address these needs. Along with the spouse, adult children often provide assistance with the daily care of the parent and typically they will have a young family at home requiring their attention as well. These persons are all at risk for compassion fatigue or burnout from the demands placed upon them (Kulik, 2006; Richardson, 2001; Stamm, 1999). Thus, not only does the entire extended family's physical well being become at risk, but also their emotional and social health. Neither the parish social worker

nor the parish nurse could adequately address all the needs of this client system alone; it would take the knowledge and skills of both professionals to fully meet the needs of this family.

Parish nursing typically relies on volunteers from the church community to assist with providing services to families with medical problems (Bergquist & King, 1994; Weis, Matheus, & Schank, 1997). Social work could be a beneficial component in the training of these volunteers by educating them on the psychosocial issues that individuals, along with family members, could experience, what they should look for when they are providing services to individuals and families, and what to do when there is concern. A parish social worker could also run groups for volunteers to provide them with the opportunity to debrief about the experiences they have when meeting with families.

A Question of Conflicting Values: Social Work within the Church

In comparing the Catholic Social Teachings with the Canadian Association of Social Workers' Code of Ethics, many areas of overlap can be found. This includes the mutual belief in human rights as paramount, in the need for economic justice, and for citizen participation in civil society. Both Catholic doctrine and social work ethics believe in the intrinsic worth and dignity of each person, the protection of that dignity through the provision of adequate physical and social resources, and social justice for the poor and economically disadvantaged (Canadian Association of Social Workers, 2005; Canadian Catholic Conference of Bishops, 2005; Curran, 2002; Office for Social Justice Archdiocese of St. Paul and Minneapolis, 1998).

However, the prominence of self-determination as a core social work value has also led to conflicts, some actual and some perceived, between the Catholic Church's teachings and the practice of social work. Interestingly, these types of objectives did not seem to be raised

when parish nurses were added to the parish team (Bergquist & King, 1994; McMahon, 2001; Schank., Weis, & Matheus, 1996). Nonetheless, prominent tensions do exist between the regulated profession of social work and Roman Catholic teaching regarding choices and options in fundamental issues of human existence: life, sexuality, and death. However, these tensions have not stopped Canadian social workers from being members of their respective provincial colleges and following their faith as evidenced by social work being prominent in settings such as Catholic Children's Aid Societies, Catholic School Boards, Catholic Universities, and Catholic Family Service Agencies.

The pragmatic reality is that when one chooses to work for any institution, whether Catholic, Dutch Reformed, Jewish, Muslim, or one in the public sector, the employment contract stipulates the practice arena and its limitations. If a social worker cannot find a balance point between her or his own values, the expectations of the profession's values upon them in the workplace and the expectations of the workplace, the logical choice is not to work in the setting. However, faith, personal conviction, and professional responsibility, while each is powerful, can all be balanced as evidenced by active and prominent feminist Catholics and GLBT Catholics and, of course, divorced Catholics. When combined, these groups constitute a significant minority of the faithful and are yet another reason why a social worker of strong faith and with equally strong professional values would be a valuable asset as a member of the parish team.

While the social work code of ethics focuses on an individual's ability to determine what is best for them, Catholicism teaches that one's choices should reflect a right relationship with God and that all matters should be considered in the context of God's laws and what His Will is for our lives (Ebear, Csiernik & Bechard, 2006, p. 5).

Conclusion

Since their inception, religious institutions and faith communities have taken on functions that became the domain of social work as it rose to prominence as a profession in the 20th century. During the transition from church as provider of psychosocial support to the new profession of social work, practitioners of social work were characterized more than once as secular priests (McLaughlin, 2002. Reigher, 1987; Specht & Courtney, 1994). Thus, there is a degree of symmetry in returning the profession to one of its roots. There are many things that need to be considered when working on a pastoral team, including compatibility, respect for the other members, and each individual's responsibilities. Of particular importance and an ongoing challenge for a parish social worker would be confidentiality and dealing with multiple relationships within a church community.

While other congregational staff may also have sensitivity to these concerns, social workers are more likely to have been trained and acculturated to their importance (Sherwood, 2003). The concept of wellness is a model that parishes could adopt which is amenable to social work practice as well to coordinate the activities of a parish team. It combines the traditional focus and responsibility of spiritual health and well being with other elements the church has always supported—emotional, physical, social, and intellectual wellbeing— though now stated in a much more formalized and structured manner. Social work brings particular strengths in the psychosocial area, realms in which priests, lay persons, and professional staff have practiced in but have historically not been educated, trained, or well versed in.

Further, a core skill of social work is group process and thus the parish social worker could assist with team building and development, not only for the pastoral team but for the greater church community. Sherwood (2003) stated that "We are in an interesting time of

development in which we are just beginning to learn what it means to join professional social work knowledge, values and skills to the practice of faith manifested in local churches in community service or ministry" (p. 11). Our society is constantly changing and adapting as it develops new technologies and gains new knowledge. Devolution of communitybased social and health services is having a negative impact on our social welfare programs and how we are able to and, more problematically, not able to deliver services to our clients. Catholic Churches throughout Canada are also feeling the brunt of these changes. The combination of social work knowledge, skills, and values, along with the profession's humanitarian and egalitarian beliefs, would make for a good partnership with Catholicism's values of social justice for all.

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